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## *Grand Master's Message*

My dear Masonic Brothers:

This is my first official greetings as your Grand Master for the year 1964-65. I want to thank those who attended the 48th Session of the Most Worshipful Grand Lodge of the Philippines and gave to me this opportunity to serve as your Grand Master. I am well aware of the distinct honor you have bestowed upon me. For this I want to thank you. I am also fully aware that this carries with it duties and responsibilities. These duties will be made light however, with the cooperation of the other elected and appointed officers. It shall be our purpose as elected officers to meet occasionally and discuss together some of the matters concerning Grand Lodge Administration.

We are also appreciative of the Board for General Purposes which was established by the 47th Communication and elected to serve again this year. There will be many problems referred to this Board and we will depend upon their considered judgment for solutions to these problems.

This coming year the District Deputy Grand Masters will be given new responsibilities. In consultation with them we have started to work out some of the details of administration. It is our hope that this will help in local administration of our many lodges. Your Grand Master plans to visit as far as possible in every one of the districts, but not necessarily during your District Convention. It has been our experience that a visit during these Conventions has not been the fruitful use of the Grand Master's time. The District Deputy Grand Masters will represent the Grand Master at these conventions.

We would like to concentrate however on special events. For instance in Davao City there are plans for an all Mindanao Masonic Convention early next year. In June, Most Worshipful Brother Alano is offering fifty Masons the use of one of his boats for a four day visit to Jolo. We will fly to Zamboanga and take the boat from there. If you are interested please contact the office of the Grand Secretary. On our return we will constitute the lodge at Kidapawan, Cotabato. In July we will go to Guam and we will visit our two lodges there and constitute a new lodge at Saipan. If any would like to accompany the Grand Master on this trip please contact the office of the Grand Secretary. If any of the Districts are planning some special events please write us soon so that they may become part of our total planning for the year.

You will recall that at our installation we said we hoped that our theme for the year might be — "Every Mason a Responsible Citizen." To be a responsible citizen means that we cannot sit on the side lines and criticize — but instead to become actively involved in applying Masonic truths to community affairs. If we are true to our obligations as Masons we will be responsible citizens. It is our hope that we will discuss this in our lodge and come to appreciate what it means, and then go out individually or as group and apply it in the community where we live.

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**A NEW VIEW OF THE OLD ORDER**

We are both proud and grateful for the ancient of Masonry. They have stood, and will continue to stand, as the guide posts of our Fraternity throughout countless centuries. These tenets constitute the foundation of our Order, prescribe its purpose, and define the principles for which it stands.

Once established, a truth by virtue of its own definition becomes immutable. Hence, the tenets of Freemasonry are not subject to change. Consequently, our Fraternity is today what it has always been, and will be the same in the centuries to come.

The progress of Masonry, however, depends upon many other factors beside adherence to the tenets of the Order. The success of a Lodge or a Grand Lodge requires not only respect and compliance with the regulations of Masonry, it requires an administrative staff and system to maintain the "body" that the "spirit" may continue.

It is here that we must reorient our view of Masonry. We must take a new view of the old order. Unfortunately our administration has become ancient together with our teachings. This, however, should not be so. While administration is ever changing, the truth we teach should remain unchanged.

Today we live in a world of speed and efficiency. Some have already declared we have entered the Space Age. Administration, being a product of the material world must keep pace with the times. What may have been good enough for our ancestors can not be accepted as good enough for ourselves, if we want ur Fraternity to push forward.

We have just concluded our 48th Annual Communication and our recently installed Grand Master, M.W.B. Charles S. Mosebrook has set the pace for us in his inaugural address. Let us not be remiss in our response. Let us take a new view of our old order and streamline our administration procedures so that we present an inspired image of efficiency to our brethren within and the world outside.

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# “Every Mason A Responsible Citizen”

*(Inaugural address of MWB Charles S. Mosebrook during his installation as Grand Master of the Grand Lodge of the Philippines last April 30, 1964)*

Members of the Grand Lodge, Most Worshipful Past Grand Masters, Brother Masons, Ladies and Gentlemen:

I come well aware this evening of the distinct honor that has been bestowed upon me. I come to the Philippines as a stranger, you took me in and now by your good pleasure you have elected me to the highest possible office in Masonry. I am well aware this evening of the men of distinction who have preceded me in this high office. It is indeed an honor to follow after them. I am also well aware this evening of that place that Masonry has played in the development of the Republic of the Philippines. All of the early revolutionary leaders were honored members of this fraternity. It was Masonry that gave them guidance and direction and they became the leaders in the movement of liberty and freedom for this land. This nation and all free men owe to these early leaders a debt of gratitude.

I would like to point out tonight that there is a wide gulf separating the world of 1898 from the world of 1964 in which we live. The transformation has been from bull cart to jet airplane. It is estimated that by 1970, only a few years from now that it will be possible to fly from San Francisco to New York in 90 minutes and from New York to Paris in two hours. It will in that day be possible then to have break-

fast in San Francisco, lunch in Manila and dinner that evening in London. We live in a far different world today in comparison to the world of 1898.

Another fact is that since World War II fifteen new independent free nations have been born, the Philippines among them. Therefore, those of us who are Masons here this night and intelligent men and women living in this Republic must face realistically the fact that we face far a different set of problems and circumstances from those in 1898. The Philippines today is an independent free nation. Freedom has been won.

There is an old hymn which says “New Occasions Teach New Duties.” Every institution upon the face of the earth is having to ask itself some very pertinent questions about its existence and about the contribution it has to make in the 20th century.

The Roman Catholic Church, one of the strongest institutions in the world has had to come face to face with this great problem. It was not very many years ago that H. G. Wells, a great historian, wrote a little book entitled “The Roman Catholic Church Against the Twentieth Century” implying that many of the teachings and practices of the Church were decadent and no longer applicable to the present day. Then came Pope John, old in years but wise in spirit and he called a Vatican Council.

One of the men who has been both influential in the Roman Catholic World and has perhaps influenced the thinking of the Vatican Council as much as any other one man is the man by the name of Hans Kung. He has written a book which has been widely read, criticized on one hand and accepted on the other, entitled "The Council Reform and Reunion." Listen to what he has to say about the Vatican Council. He says "This Council is taking place in an age when not only the earth but the moon and beyond are at stake, a transition period on an unprecedented scale in which everything is being readjusted, the beginning of a new age. How will the church work in the year 2,000 or the year 2,500? Are we going to have the courage for risk and experiment or are we going to be content with cheap and barren formula and let everything grow not in a scriptural sense but in laziness and inactivity, letting things fly? Are our ratification going too limited, our reform too superficial, all our actions ultimately ineffective?" In this space age, the Roman Catholic Church has had to examine itself in the light of the 20th century."

One prediction is that next fall, this coming September the Second Vatican Council will again meet. And that the old Italian Curia will be broken and new reforms brought in. If an institution as powerful and strong as the Roman Catholic Church has had to examine itself in the light of the 20th century it is also imperative that every social institution look at itself objectively and ask the question what is its place and its destiny and its contribution in terms of the space age in which we now live.

Governments have had to revise their approach. At the close of world war I the United States of America was an isolationist nation but now we know that after World War No. II America has become deeply involved in the issues of the world. We must look at the world from the point of technological changes that have come about not only in the speed of travel but in the area of communication, in the great advances that have been made in the field of medical science, realizing that we do live in one world. One world where there are no islands and where there are no separations as seen from the space age above us. We need to be aware of the fact that never before in the history of man has man held so much power within his hand for either good or for ill. Never before in the history of man has man had the power to make this world the kind of a world that God had intended that it should be; a world where every man, woman and child would have enough food to eat, clothes to wear and adequate housing. At the same time man has within his power — power to totally destroy all that civilization has accumulated in the past centuries. We must be aware tonight as intelligent men and intelligent women that we are living in a new age, an age where man has within his power to either destroy the world or to build a better world. It is my sincere conviction that Masonry needs to seriously consider its application for the 20th century.

There is no use fighting old battles. There are new issues that need to be faced; there are new problems that need to be considered.

Masonry is not a religion. It is not a political force but at its heart are basic truths which men have dis-

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# Eulogy For Our Departed Brethren

Wor. Bro. JOSEPH T. HOWARD

*(Delivered before the Grand Lodge of Sorrows on April 28, 1964, in memory of our departed brethren who have gone on before us since our 47th Annual Communication)*

The scythe of time cuts men down at various stages of their development. Masonry being a *progressive* moral science assumes that its worthy and faithful adherents continue in their Masonic growth until the very time they are gathered in by the Grim Reaper. Because of this, our brethren who have lived a long and fruitful life give us very special encouragement in the progressive development we obligate ourselves to carry on as Masons. There can be no doubt whatsoever that our dear departed brethren were most faithful in fulfilling their pledge to improve themselves in Masonry. This is one of the reasons why we call it a Lodge of Sorrows. We no longer have before us the beautiful example of faithfulness, upright living and exemplary conduct which all our departed brethren set before us. Through their very daily examples of brotherly love, by their abundant acts of charity and their faithfulness to truth we were inspired to "do the same." How sad that we can no longer be thus inspired by them.

The inspiration which we take from our brethren is extremely important. Ours is a *brotherhood*. I emphasize the suffix "hood" to focus our attention on the blessings attendant upon our associating ourselves together as a fellowship of free men.

Our departed brethren were among those who fully recognized the privileges and benefits from the "hood." It is a "hood" in that by being together we are sheltered from the withering effect of storms of criticism and vilification made against the Craft. Generally speaking our brethren who drop out of faithful service to the Fraternity are those who have lost the "hood" of brotherhood. They no longer associate themselves together with us and hence no longer enjoy the inspiration taken from the intimate fellowship experienced in the Lodge. The past record of faithful participation of our departed brethren in sharing the warm brotherly love of their brethren is indeed a sad and sorrowful loss.

It is also sorrowful to know that we can no longer feel their friendly handshake whereby we have known them to be brother Masons in the light as well as in the dark. How devoid of joy to know that their smiles of friendship shall no longer be seen and their sweet whispers of good counsel and comfort shall no longer be imparted from mouth to ear. We feel deprived that we may no longer go on the five points of fellowship with them. Our sect shall no longer tread on the same winding stairs, no longer will our

knees bend to meet, in prayer or in helpful service, our breasts can no longer be the faithful repository of their secret hopes or dreams. No longer can we pat them on the back with our hand of encouragement and challenge, their ears are no longer open to the feeble words of cheer and comfort of our mouths.

There are many among us, no doubt, who, if given the opportunity would be able to stand even now and give witness to the many times that our departed brethren have done just that for them. Maybe some of you have felt the embrace of comfort and cheer from one of the very brethren, whose loss we now mourn, when you yourself were mourning the loss of a loved one or were looking for succor when reverses had beaten you down. Possibly you have flown to one or another of them for relief when you were in real distress or even when in imminent danger and have found that they were true to their obligation to treat you as a brother Master Mason under such circumstances. It deeply saddens us to realize that we can fly to them no longer, that we must turn elsewhere to have our distress relieved or our perplexities assuaged. Undoubtedly, unless others take their places, many of us shall be bereft of this important source for comfort and cheer in the vicissitudes of life.

Sadness continues to pervade when we remember that their staunch leadership in Grand Lodge may no longer be felt. Masonry will simply not be the same in our Grand Lodge because of their having gone to that Celestial Lodge above. Fortright and aggressive national leadership has also felt an irrepressible loss by the passing of the brethren for whom we mourn. It is sad to note that the outspoken voices of those who

have through the years championed the causes for which the National constitution is dedicated will not be heard again. Let us pray that in the providence of God other voices as clear and uncompromising will be heard again in life of the nation. National affairs will not only suffer a saddening loss if there are no more John the Baptists to speak out, but it is far more depressing if someone among us does not rise up to take their place. It would truly be a lodge of Sorrows — indeed, one of continuing sorrows if, when faithful voices are stilled, there are no others to be heard.

It is well known that *prolonged* sadness and sorrow is very *debilitating*. It may even lead to serious bodily illness and is a major cause of much of mental illness. Some medical authorities believe that prolonged sorrow is a contributing cause of such illnesses as diabetes and certain types of heart disease. A doctor friend who was doing medical work in Japan before, during and immediately after World War II told me that he observed numerous cases of death where the only possible explanation could have been the killing effects of overwhelming sorrow. We all know from our own personal experiences how grief and sadness depress the spirit, cut into our vitality and eat away at our energies. Masonry and Masons can not afford to be thus deprived of their vital strength by which they perform their civic duties and lend a helping hand in various way. I am very sure that our dear departed brethren would not want us to mourn their loss, however great it really is, in such a manner. Therefore,

Let us be reminded that when a Lodge mourns the loss of a departed brother it does not stay *permanently*

in mourning. This is not only because we have work to do but also because the loss of our brethren is not altogether sorrowful. I should like to suggest briefly three reasons why Lodge of Sorrows may even have in it a note of real joy.

First we can be assured that our brethren who have gone on before us to that Celestial Lodge above are now building more stately and stupendous edifices. Masons are builders and their building does not stop with the laying down of the working tools of this earthly life. Our future existence would be a most miserable and boring one if all we did was to pick out heavenly tunes on golden harps. How could "that place not made with hands, eternal in the heavens" be less productive than this vale of tears. I contend that it is cause for joy on our part to be assured that our departed brethren continue as builders.

It is said that the great cathedrals of Europe, most of them built by our operative brethren, took hundreds of years to construct. Nothing worthwhile, lasting and good can be constructed over night. Even as Rome was not built in a day neither is the Masonic moral and spiritual edifice built in a day. It is a continuous task. For most of us, the building we do upon this edifice is intermittent rather than persistent. It is my belief that the beautiful moral structure constructed by our brethren who have taken their abode in the Celestial Lodge was done so because they labored at it *persistently*. How joyful, how inspiring to think that such building goes on space. In fact I should say at a much more accelerated pace because the obstructions of temptations and sin no longer beset them. How happy we should be to remember that with

deftness and dexterity the construction work proceeds. I like to visualize our brethren not in white robes with solemn faces and folded hands but with the working tools of eternal life still in their sturdy hands building more stately mansions above.

Second, for these brethren there is no more *confusion* in the temple. Now they know clearly and fully all the meaning of the designs laid out upon the trestle board by the Great Architect of the Universe. The Great Light informs us that there shall come a time that "we shall know as we are known." We hear these words every time the perambulation of the Second Degree is given. It is my belief that this promise of infinite knowledge has been fulfilled for our beloved yet departed brethren. Is this not a cause for joy rather than sorrow? The world is full of confusion and misunderstanding but they enjoy the blessing of perfect knowledge and understanding, thereby preventing for them the pains and pangs attendant thereon.

Relief from pain is really a very joyous experience. Like the little boy who said he hit himself on the head with the hammer because he felt so good when he quit! Several years back I had to be flown to Manila because of a kidney stone. The pain, as some of you know, is excruciating. When I was carried into to Mary Johnston Hospital on a stretcher, the late Bro. Gumersindo Garcia Sr. met me and took my hand and assured me everything would be alright. That was comforting but the next day when I actually got rid of the stone I truly experienced relief and release. This, I am sure, on a *greatly magnified* scale is what our departed brethren who no longer are pained by the hardships of this life or by the misunderstandings and

recriminations which sometimes arise between the closest of brethren, are now experiencing. The very words, "Well done thou good and faithful servant" which I'm sure they all received, are theirs. They understand their meaning fully, are blessed by their sweetness and carried higher by their warmth. Nothing evil now exists between them and the Great Architect of the Universe. Hence the accent is on joy rather than upon sorrow.

Third, these brethren are now all raised to an even higher degree. We speak of the Third Degree as the sublime degree but let us remember that there may also be the *sublimest degree*. We all enjoy promotions. A chance to "go up" in Masonry is also desired by most of us. Even the purple of our Fraternity rested upon the honored shoulders of some of our brethren for whom we mourn.

Very likely, if we would admit it, we all secretly covet the various honors which our Fraternity can confer. Something in us makes us desire recognition and makes us feel happy when we receive it. My father was a hard task master. He demanded very strict discipline. He was extremely hard to please and only rarely ever said anything to let you know that you had satisfied his demands. But when he would tell me I had done a good job or had accomplished something well, I would feel the stimulus from it for days at a time. Just to have pleased him made me walk on air. By hav-

ing been raised to the "sublimest" degree our departed brethren are in a position to receive that Heavenly recognition that brings eternal bliss; joy that is based not on a useless existence in flowery beds of ease but a happiness that is based on moving up, on accomplishing even more. The sublime degree was conferred upon them by human hands, the sublimest degree is and can be conferred only by Divine hands.

Now they have received the sublimest degree. That intimacy with the Creator! That ever present fellowship with Him who loves us and desires only the best for us. Is this not a most joyous condition?

So let us end the Lodge of Sorrows upon a bright and glorious note. Let us not go forth with gloom but rather with the full assurance that man goes to his long home, that place where we shall never, never, never die in order to enjoy the blessings of eternal bliss and therefore to sorrow no more but rather to be with Him forever before whom we should all with reverence bow.

Let us in closing be reminded of those inspiring words from the final sentence in the lecture of the Sublime Degree, "that we may be prepared to *welcome* death, not as a grim tyrant but as a kind messenger sent to translate us from this imperfect to that all perfect, glorious, and celestial Lodge above where the Supreme Grand Master of the Universe forever presides." This truly is the manner in which we shall all receive the "subliuest" degree.



...There is no truth more thoroughly established, than that there exists in the economy and course of nature an indissoluble union between virtue and happiness, between duty and advantage, between the genuine maxims of an honest and magnanimous policy, and the solid rewards of public prosperity and felicity....The propitious smiles of Heaven can never be expected on a nation that disregards the eternal rules of order and right, which Heaven itself has ordained. —

GEORGE WASHINGTON

# Salute To A Remarkable Man

By Dr. FLORIÑO A. FRANCISCO  
Cabanatuan City

Dr. Gumersindo Garcia, Sr. has passed away. But his spirit still lives with us today. Yes, his spirit will live forever in the minds of his countless friends, patients, colleagues in the profession, brothers in Masonry, and admirers who have known him as a civic and moral leaders, educator, nationalist, Protestant lay leader, Mason, and first rate surgeon. For Dr. Garcia was truly a remarkable figure, a man of immense charm, a courageous and zealous leader with a pacific temper of mind, whose life can well inspire others tremendously.

It was only two years ago when I first met Dr. Gumersindo Garcia, Sr. That sunny April morning of 1962, while I was on my way to the Asbury Chapel of the Mary Johnston Hospital to attend the morning service, someone placed his hand gently on my shoulder. He was Dr. Garcia. Since then, I came to know him personally. I can never forget the lesson that he once imparted to me. He said to me, "Young man, always remember that anything worthwhile doing is worth doing well."

Dr. Garcia's humility, independence of mind, and self-effacing spirit was what made him stand out easily

among other civic and moral leaders of our times. Those who knew him well admired his character and respected his noble ideals and principles for which he had so devotedly and zealously worked. An indefatigable worker, he still found time, in between his duties as administrator of the Mary Johnston Hospital and as regent of the state university, to minister to the material and spiritual needs of the many lowly unfortunates. He had devoted much of his time to many civic, religious, and humanitarian organizations three most notable of which were the Friendship, Inc., the National Committee for the Prevention of Alcoholism and the Freemasonry.

A noted writer once wrote, "Many people leave behind one kind of immortality, the immortality of work and influence. When we die, the work we leave behind us continues to influence others and play a part, however small, in the life of the community in which we live." Dr. Garcia is dead. But, in death he left behind him such kind of immortality.

If during Dr. Garcia's lifetime, some dust showed on his feet and hands, it was only because he chose

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# General Douglas MacArthur — Servant Of Democracy

MWB CAMILO OSIAS

*(Speech delivered on the floor of the Philippine Senate on April 6, 1964)*

The scythe of death has cut the thread of life of a distinguished friend and brother, one recognized as a benefactor of the Philippines and the Filipino people, General Douglas MacArthur. This distinguished soldier and statesman has had the Philippines largely as the scene of his fruitful and eventful career. His life is intertwined with important events in the evolution of our history as a people. He spent his young manhood in our country as an aide to his distinguished father, General Arthur MacArthur; during the American-Spanish war and during the early years of the American occupation.

President Manuel L. Quezon chose General Douglas MacArthur as a military adviser during the formative years of the Philippine Commonwealth. General MacArthur was accorded the rank of a Field Marshal. He cooperated with President Quezon in the enactment of the National Defense bill and in the preparation of our national and collective security.

Soon after the establishment of the Philippine Commonwealth Government, the United States and the Philippines became involved in the Second World War and he served well and faithfully in those dark and dreary hours of that war. When the superior forces of the enemy were conquering a great portion of our land, he left for Australia with the immortal promise that he would return. He did return heading the forces that landed in Leyte on October 20, 1944. That was the beginning of the reconquest of Philippine territories, climaxed by our final liberation.

Following the signing of the treaty on the SS. Missouri, terminating the war in our theater, General MacArthur became the Supreme Commander of the Armed Forces of the Pacific and as such he transmitted to Japan, through the approval of the Constitution for a new Japan, a good many of the concepts and ideals embodied in the Constitution of the Philippines. The role he played as SCAP marked General MacArthur as an able administrator in peace. He was thus a great military leader though not a professional militarist.

Mr. President, we do well in paying tribute to the memory of a man who had been identified with our emancipatory struggles. Many, I am sure, will dwell upon varied aspects of MacArthur's successful career, but I wish to recall that General MacArthur was ushered into Masonry here in the Philippines. It was here that he was made a Mason "at sight." It was here that step by step he was raised in rank until he achieved the coveted 33rd

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# Eulogy For General Emilio F. Aguinaldo

By MWB EMILIO P. VIRATA

Many years ago, in Kawit, Cavite, a Filipino patriot was born. When he died last February 6, at the age of 95, he was given a hero's funeral. That Filipino patriot was General Emilio Aguinaldo, our brother Mason. Tonight, we are gathered in a Lodge of Sorrow to render homage to the venerable soldier and sincere Mason whose honorable and glorious life was an inspiration to all freedom-loving peoples of the world.

The death of the General's father forced him to abandon his studies at Letran to help his mother support the family. He engaged in business. Using a small sailing boat with a crew of four men for water transportation he bought and sold merchandise, farm products and work animals in the islands of Mindoro, Romblon and Panay, and the province of Batangas. Later, he sought the appointed office of "gobernadorcillo," or Municipal Mayor of Kawit to escape compulsory military enlistment in the Spanish army. The office which he assumed on January 1, 1895, offered him a golden opportunity to be a Mason and make Masons, and gave him a good chance to become a leading "kati-punero" and recruit soldiers of the Revolution. Thus, began General Aguinaldo's service to God and the Fatherland. He served God by

being a useful and helpful citizen. He served the Fatherland by fighting two powerful nations to free the Philippines from foreign domination and make his countrymen happy.

To Bonifacio's Cry of Balintawak on August 26, 1896, Aguinaldo responded with action in Cavite. The action started on the morning of August 31, 1896, in San Francisco de Malabon, now General Trias, where the enemy was surprised, followed at noon of the same day in Noveleta where the first enemy casualty was registered, and repeated late in the afternoon in Kawit where Generals Aguinaldo and Tirona (C) personally subdued the civil guards.

Aguinaldo led the Revolution against Spain from 1896 to 1899 and fought America from 1899 to 1901. At the head of soldiers who were barefooted and in rags, poorly armed and hungry, he won the Revolution, proclaimed Philippine Independence and inaugurated the first Philippine Republic. Among the terms of the Biak-na-Bato Peace Treaty between the Philippines and Spain signed December 10, 1897, were expulsion of the Friars from the country, separation of church and state, political reforms and payment of indemnities by Spain. In the meanwhile, General Aguinaldo with a few others consented to be exiled to Hongkong. But when Spain failed

in her Treaty commitments Aguinaldo hurried back from Singapore and with the aid of the American navy continued the Revolution. He commenced on May 28, 1898, with an important victory in Alapan, Imus, Cavite. Soon thereafter, the Filipino Revolutionary flag waved triumphantly in Luzon, the Visayas and Mindanao. At last, complete independence we longed for was realized. But in February of 1899, serious misunderstanding which developed in the relations between the Filipinos and the Americans caused a declaration of the Philippine-American war. The former allied became enemies. The war between them lasted two years. It ended when disloyal soldiers of Aguinaldo betrayed him to the enemy at Palanan, Isabela, where he was captured by Colonel Funston of the U.S. army. That was on March 22, 1901, the General's birthday.

At the beginning of the Revolution many significant persons were indifferent to the cause of the Emancipatory Movement. After independence General Aguinaldo used their talents in the conduct of the affairs of state of the Republic by giving them high positions in the government. With such wise move not only unity was attained, but also the success of the government of the Republic was assured. We are proud of the recorded fact that the first Philippine Republic survived the test and succeeded in establishing a democratic form of government with liberty and justice for all concerned. It was greatly strengthened by a Constitutional provision which made church and state separate. To all of which Aguinaldo's Masonry and the Masonry of his Cabinet as well as the

Masonry of the influential members of the Malolos Congress, contributed. It has been truly said that the enduring monument of General Aguinaldo — patriot, hero, liberator of his country, man of steel and Mason to the core — is the Republic which he won in the Revolution of 1896 which America restored in 1946 and which we now enjoy with honor and with pride. I pray to God that we keep it for this, our generation, and generations yet unborn.

For giving his country freedom and independence General Emilio Aguinaldo was elected President of the Revolutionary Government which was formed in Tejero, General Trias, Cavite, on March, 22, 1897, to substitute the "Katipunan" at the youthful age of 27; President of the Biak-na-Bato Republic which was established in San Miguel de Mayo, Bulacan, on November 1, 1897, at the young age of 28; and President of the first Philippine Republic which was inaugurated in Malolos, Bulacan, on January 23, 1899, in the flower of his manhood at the age of 30. He lived to the ripe age of 95 and enjoyed for more than half a century the fruits of his labors and the benefits of his achievements.

As a highly respected gentleman farmer and deeply revered Filipino hero during his life time, General Aguinaldo was a host most sought for by foreign visitors. He was the most famous Filipino, too. His naturally modest and courteous manners and his admirably democratic and simple ways made his callers feel at home in his mansion. He was careful not to offend anybody and he never spoke ill of anyone, be he present or absent. To be

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# **The Light Of Freemasonry — Truth, Liberty, Equality And Fraternity**

**RWB SERAFIN L. TEVES**  
**Deputy Grand Master**

(Speech of Right Worshipful Bro. Serafin L. Teves, DGM on Tuesday, March 10, 1964 at the Park Hotel, Dumaguete City, on the occasion of a dinner given by the brethren of Mount Kaladias Lodge No. 91, F & A M and East Visayas Bodies, A&ASR, and their ladies and the Job's Daughters and Demolay, of this Valley, honoring him for having attained the 33rd and last degree in Scottish Rite Masonry.)

First of all allow me to thank each and every one of you for giving this party in my honor. I feel a deep sense of gratitude for this very kind gesture. This gratitude I assure you will remain in my heart until the Supreme Architect of the universe sends me out to the undiscovered country from whose bourne no traveler returns.

This is indeed a grand occasion of joy and fulfillment for me for having been conferred the 33d and last degree of Masonry, and am proud of it.

The road on which Masons travel in this country is a rough and rugged one. On it are the rocks of opposition, behind which law the serpents of suspicion and distrust, and in many places, the pitfalls of disloyalty abound. Even the most careful among us cannot avoid the falls. Sometimes after a fall, we find it hard to rise again. We may be down, but we cannot be out; for once down, we look up to rise again and see the lights of Masonry ever shining and beckoning us to stand taller. Among the lights of Masonry are: Truth, Liberty, Equality, and Fraternity.

To truth, we are loyal. To us, falsehood is abominable. We look into things in search for the truth; white lies and half-truths do not interest us; we look for truth, for truth makes men free.

Since men must be free... since they want to be... they have sought membership in Freemasonry, a society of free men. That is why there are at latest count, over six million Freemasons all over the world, counting only those members of recognized and accepted Grand Lodges and subordinate Lodges. If we include those not recognized, there could be a couple of millions more. In any case, Masonry is the biggest single international society barring none. Freedom or Liberty is one of their precious possessions.

Equality. We believe that men were and are created equal. They may not have been born equal but that is not the point. God in His Infinite Wisdom wants us to have equal opportunities; how each of us uses these opportunities is something else. To a Mason, equality is an important teaching of Freemasonry. You must have heard this before. At one time, the gardener of that famous American President, Theodore Roosevelt, was the Master of his Lodge. The two men, miles apart socially and financially, felt a kinship in equality that only Masons feel.

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# Proposed FILIPINAS SAVINGS & LOAN ASSN.

1440 San Marcelino, Manila

May 13, 1964

Dear Brethren:

*In my report at the recent Annual Communcation, I mentioned that preparations for the opening of our Savings & Loan Assn. are going apace. That week of the communication, we collected a sizable amount in subscriptions and payments. At this time, however, they are coming very slow. This is the time when we should redouble our efforts to get more money paid in so that we can start as soon as possible. In a conference this week with authorities of the Central Bank, they emphasized that we should have more than what we have now so that at the start of operations, we can satisfy the needs of the prospective borrowers that none may go away dissatisfied.*

*I would like the brethren to know that not a centavo of the payments received has been touched. They are deposited in a separate account at the San Marcelin Sub-branch of the Philippine National Bank as they come in. Necessary expenses for postage, publicity, supplies, etc. are advanced by a brother. The organizers and directors, when they meet, pay their own way.*

*We are grateful to the many subscribers who have regularly sent in their payments. We will not fail them in their trust and confidence in us. Some 300 brethren have thus far decided to help in this project. We wish there would be many more who will. We trust that those who have not yet subscribed will now do so.*

*I realize that the beginning of any project is always the hardest. Once we get started, everyrthing will be all right. At this writing, P29,000.00 has been paid in. Some more is needed for the actual start of the operations. I therefore appeal to the brethren to lend a helping hand in this worthy project. Be pleased to help us help others.*

*Sincerely and fraternally,*

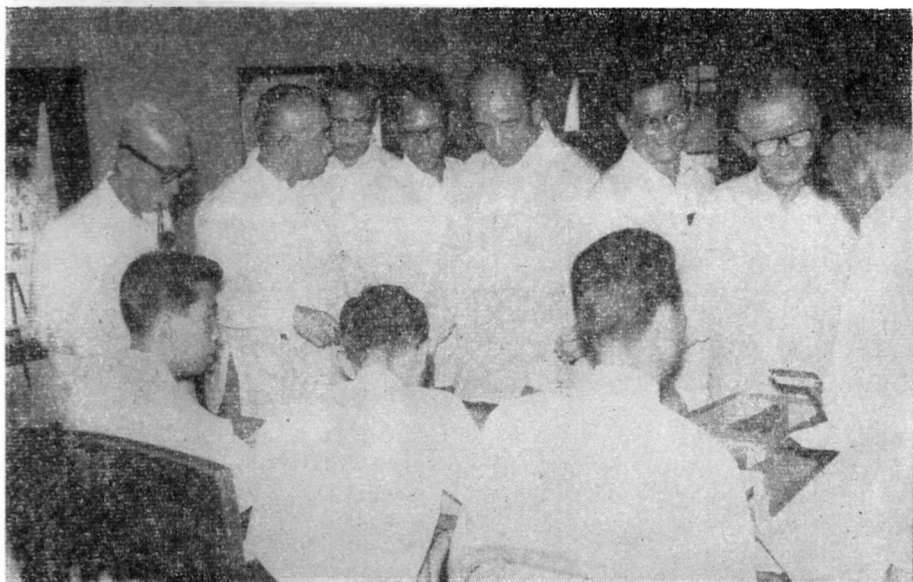
(Sgd.) PEDRO M. GIMENEZ, PGM  
*Acting Chairman*

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## GRAND MASTER'S MESSAGE . . . (From page 363)

**The responsibility of the Grand Master has become geater and greater. The problem now is how can one who has to also earn a living do all that needs to be done fo the good of Masonry. This may be a problem for future communications to discuss. For this year however, if each of us will be diligent and faithful in our task, then the year 1964-65 can be a fruitful one. The Grand Master cannot carry the full load single-handed, and therefore we are counting on every Mason in this Juisrdiction to do his part Thank you for your cooperation.**

**Sincerely yours,  
CHARLES MOSEBROOK  
Grand Master for 1964-65**



Committee on credentials busy at work registering delegates.



MWB Gimenez with officers and members of the Grand Lodge during wreath laying rites.



MWB Pedro M. Gimenez extolling the virtues of Bro. Jose P. Rizal, our national Hero and Martir.

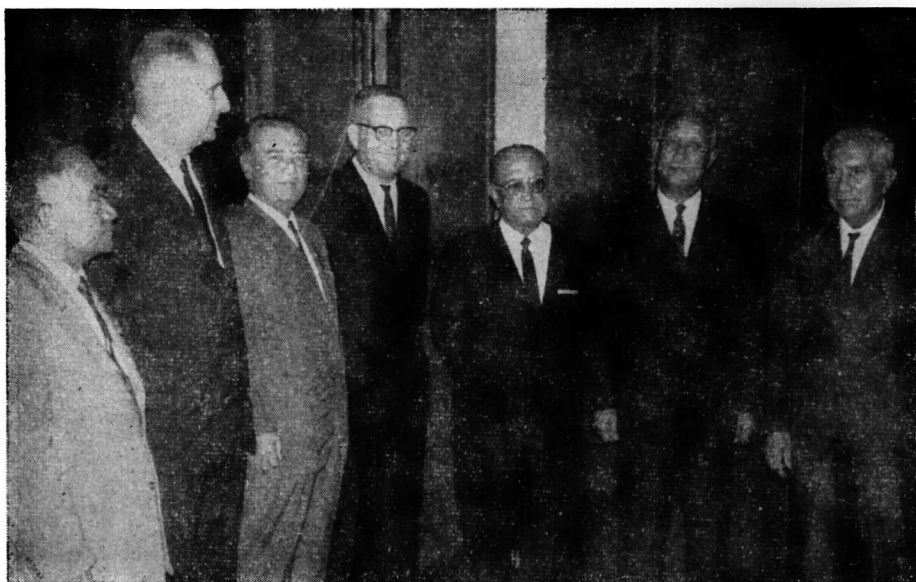
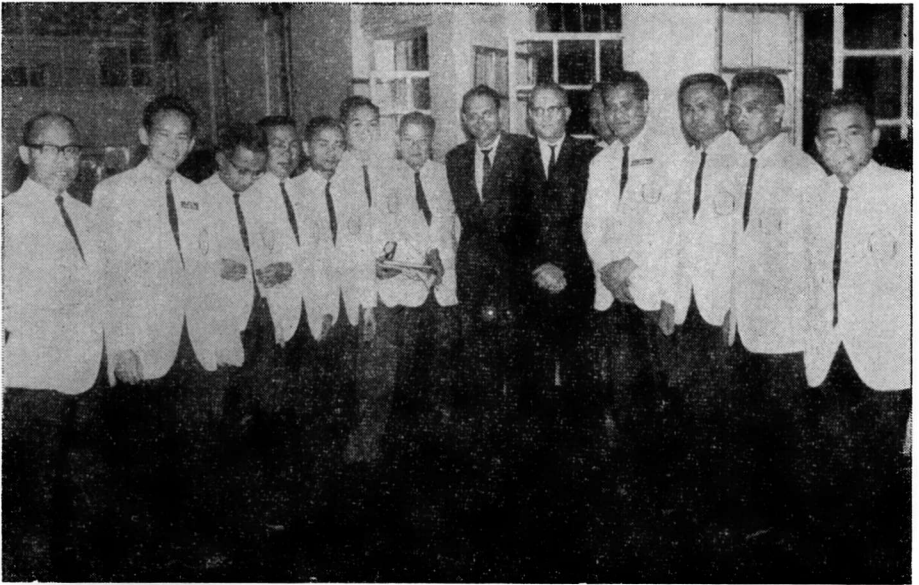
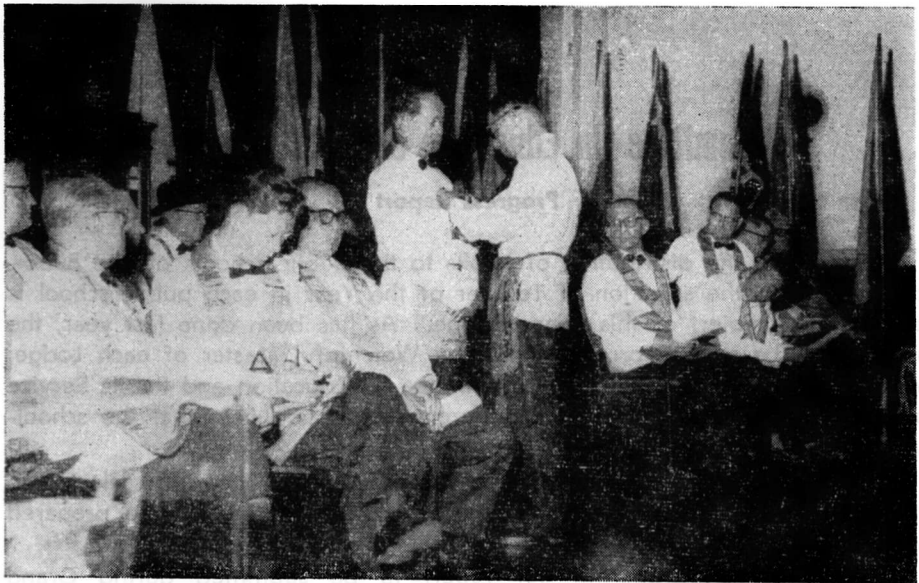


Photo shows from left to right: MWB Cenon Cervantes, RWB R. E. Wilwarth, RWB S. L. Teves, MWB C. S. Mosebrook, VWB J. Ma. Cajucum, MWB M. M. Ofilada and MWB Esteban Munariz.



MWB Charles Mosebroow and WB Joseph Howard, posing with the Luzon Bodies choir the choir provided hymns during Grand Lodge of sorrows.



MWB Pedro M. Gimenez receiving POM's Jewel from MWB Emilio Virata as newly-installed Grand Officers look on.



Wor. Bro. Dominador C. Vicente, Past Master of Hiram Lodge No. 88, distributing books to Libis Elementary School in Quezon City.



## Committee On Education & Public Service

### Progress Report

Similar to the distribution of books to the public schools by the Subordinate Lodges, the selection of Teacher of the Year in each public school is a continuing project of this Grand Lodge. As has been done last year, the selection is based on Form 8-A and the Worshipful Master of each Lodge, with the assistance of the Lodge Committee on Education and Public Service are enjoined to give this matter preferential attention now that the school-year 1963-1964 is about to end.

Please send in the names of the Teachers of the Year thus selected to the Grand Lodge in order that the necessary Certificates may be prepared without delay.

We are also preparing our report to be submitted during Grand Lodge Annual Communication, and we shall be very very grateful to receive the Report Forms covering distribution of books. DRE

# CIRCULAR No. 1

Attention of all Lodges and Masons under this Jurisdiction is hereby invited to the following resolution passed by the Grand Lodge of the Philippines on April 29, 1964:

"Be resolved, and it is hereby resolved, that membership in the group insurance system of the Acacia Mutual Aid Society, Inc., shall be compulsory on every mason in good standing in his lodge and residing in the Philippines and that he shall be assessed by his lodge at least six pesos per annum for such death benefit as the Acacia may award."

It will be observed that the foregoing resolution applies only to a mason in good standing and residing in the Philippines; it does not apply to a mason whose permanent residence is outside the Philippines and it does not apply to oversea lodges and their members.

Anyone who is already a participant in the Acacia group insurance system the membership in which was formerly optional shall have the option of continuing the certificate already issued to him by continuing the annual payment of the contribution of ₱12 of joining the new compulsory group insurance system and paying thereon the rate of contribution assessed by his lodge. In the latter case, the change in the rate shall take effect on the next anniversary date of his certificate. The optional group insurance system described in the prospectus recently issued by the Acacia (April, 1964) no longer applies to the masons in the Philippines but it applies only to oversea lodges and their members.

In connection with the above resolution, every lodge in the Philippines shall submit immediately to the Acacia Mutual Aid Society, Inc. (1440 San Marcelino, Manila) The following:

- (2) A list of all its members in good standing, whose residence is in the Philippines;
- (2) A list of its members who are already participants in the former (Optional) group insurance system of the Acacia;
- (3) A copy of the lodge's resolution fixing the uniform of annual contribution (whether 6, 7, 8, . . . , or 12 pesos) each member of the lodge shall be assessed;
- (4) The remittance of the annual contributions the members are assessed; and
- (5) The application of each member which is required for statistical and actual purposes of the Acacia. (This can be sent later.)

This group insurance will take effect on the first day of the calendar month following the month during which the Acacia received the contributions from each lodge. If the death of a brother occurred before the said first day, he would be considered insured and his beneficiary would be entitled only to the refund of his contribution.

Therefore, in order to protect the best interests of every member and his wife and children, it is absolutely necessary that every lodge remit promptly to the Acacia all the contributions required of its members.

Concurred in:

(Sgd.) L. R. SALVOSA  
*President & Actuary*  
Acacia Mutual Aid Society, Inc.

Attest:

(Sgd.) ESTEBAN MUNARRIZ  
*Grand Secretary*  
(Sgd.) CHARLES MOSEBROOK  
*Grand Master*

# The Case For King Solomon

By JOSE S. GATMAITAN  
Malolos Lodge No. 46, F. & A. M.

A pretender once remarked that there is no such thing as the indispensable man except he, who has a stronger grip in the affections of his country. So he is the symbol and master architect of the era of good feeling and good times which the nation is enjoying and that his better judgment must be the plain truths and his decisions are his own, always has and always will. Such calm and balanced judgment on public morality and even treatment of all the segment of the people means peace and progress accompanied by prosperity is what the people want and insist upon more of the good things in life during this period of stress and strain.

But have we made a notable record of decency, competence and honesty in the conduct of our nation's affairs that we have brought the nation peace and prosperity? The answer is yours, my brothers. Only bear in mind that we are but men with "feet of clay" that even King Solomon of Israel who built the temple for the worship of God in Mount Moriah in Jerusalem was, after its completion and after his benevolence and greatness were known the world over as "the glorious days of Israel", like us, a man of flesh and blood died, in spite of his wealth. But as Masons, our most homage to King Solomon, our most excellent Grand Master, not of anything else but because of his wisdom

which was narrated in the case, too trite to mention here, of a judgment he rendered in the partition of a live child disputed by two mothers. It has been said, that "the spirit of God was in him" when King Solomon made that decision.

Those were the pages of biblical times. Today, tourists said, the new Jerusalem is a small lovely town, of blocky stone houses and all its old beauty and past history are literally out of bounds — its ancient walls, its sacred places, the holy memoirs of the great days of Israel — are but momentos, yet beautiful if they are appropriated to humanity. Everything was calm in that new nation until a bomb was thrown into Jerusalem — the Eichman trial — a shameful slum of the ghetto and human stockyards at the Nazi concentration camps which resulted in the murder of six million Jews during the last war. We admire their living remnants who lost everything but their lives and to them, Israel is their last refuge, a sanctuary they are willing to die for. Indeed, thousands of them have a indelible answer to what it means to be a Jew tattooed on their forearms, as war relics and displaying the Star of David that the Nazis once forced on them to wear as a symbol of degradation. Peace has never been the result of hatred, but of love — that is the eternal law.

But to all those sufferings and in-

sults and the scene too terrible even for the hardest men to bear, the Eichman trial whose verdict was guilty showed the Jews and the world as well that Israel is a nation of Jewishness that demands and practices "justice, a proud nation among other nations. We live in age when the eye is feasted and the ear, if not starved, is kept on short rations. With apology, let me repeat in a low tone of voice what Mr. Justice Cardozo of the U.S. Supreme Court said to certain law graduates in 1925:

*"You will study the wisdom of the past, for in a wilderness of conflicting counsels, a trail has there been blazed. You will study the life of mankind, for this is the life you must order, and, to order with wisdom, must know. You will study the precepts of justice, for these are the truths that through you shall come to their hour of triumph. Here is the emprise, the fine endeavor, the splendid possibility of achievement."*

It serves notice on the world that the Jews whom the ancient Romans and modern Nazis failed to destroy are people, the descendants of King Solomon — from Moses to David — as written in the Old Testament and that they are an indestructible community no matter how widely they are widely dispersed, a lie to the dictum that a migratory race has little love of country and permanency of home is necessary to patriotism; who believe that "the links holding the Jews together are as indivisible as the air and as strong as the heaviest of chains". At least, they want to remain human, which is heartening, regardless of their traditions, customs and religious belief and that a Jew is not a lonely

soul lost in the wilderness and should not be subjected to criticisms for the sake of historical truth.

Such is the *case for King Solomon!* Being wise, he was not a blind leader of the blind and it was not strange that the ancients worshipped him, not for his laws which are right because they are his laws, but his laws because they are right. He was not a mere talker who, however fluent, is barren in the day of trial and as a distinguished Mason said — "No scepter, nor throne, nor structure of ages, nor broad empire, can compare with the wonders and granddeurs of his (King Solomon's) single thought". Masons abhor hypocrisy. To commit an injustice under the guise of equity and fairness; to shun vice in public and do it in Masonic charity but close the eyes to those in distress; to teach humility and act with pride; to profess chastity and violate a neighbor's wife; to extol patriotism but afraid of being drafted; to venerate God but worship brazen idols; to be an arrogant master but a meek servant; to preach morality but maintain a harem; to advocate simple living but live in extravagance; to admire an erring brother but admonish the uninitiated; and to show that you believe in God but molest those of different faith are injustices, so infamous and cruel. Let there be no wrong judgment and no church to claim infallibility in matters of faith which circulate false Masonic retractions, a trade mark of her blind belief. But if there be such, let the judgment be not tempered with mercy!

Today, the stars which died millions of years ago are as bright and as beautiful as in their prime. Heaven is still there, *above*, as in the

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## *Making A Mason At Sight*

(From the Annual Message of M.W. Bro. Samuel F. Hawthorne, Grand Master, at the 24th Annual Communication of the Grand Lodge F. & A.M. of the Philippines, at Manila, on January 28, 1936.)

On the 17th of this month, I exercised the privilege of making a Mason at sight to honor the illustrious son of an illustrious father, Major General Douglas MacArthur, son of Major General Arthur MacArthur, who was Military Governor of these Islands from May 1900 to July 1901. Brother Douglas MacArthur's brilliant achievements during the World War, his fine record as Commanding General of the Philippine Department, and his present splendid services to the Government of the Philippines as military adviser, but most of all the evidence that he has given of possessing a Masonic heart and his earnest desire to become a Mason like his father, prompted me to confer this distinction upon him. Over six hundred Master Masons representing 27 Grand Jurisdictions besides our own, crowded the hall and witnessed the conferring of the degrees in abbreviated form by Past Grand Masters of our Grand Lodge. I was never as proud of anything in my life as of the remarkable showing made by these Brethren, who are all busy men and most of whom have not done active ritualistic work in Lodge for many years. The entire ceremony was carried through smoothly and the work was rendered in a practically perfect and impressive manner.

I am confident that Brother MacArthur will take a deep interest in Masonry and that he will become a true and faithful brother among us.

—THE CABLETOW April 1936



### **GENERAL DOUGLAS MACARTHUR . . .** (From page 372)

degree and last degree. He became later a useful and active member of the Supreme Council of Ancient & Accepted Scottish Rite of Freemasonry of the Philippines occupying the high office of Grand Orator.

As a Christian and as a Mason he demonstrated the catholicity of his interest and the universality of his concept. As a good Mason, of course, he was committed to the principle of the brotherhood of man under the fatherhood of God. Both as a Mason and as a Christian, he served friends and former enemies alike in the domain of peace during the postwar epoch.

I gladly join those who honor General MacArthur as a servant of freedom and a benefactor of democracy in the domain of war and in the field of peace.

## EVERY MASON A RESPONSIBLE . . .

(From page 366)

covered to be true across the ages. It operates not in the field of mechanical or the material but in the sphere of ideas and relationships. And may I point out to you this evening that it is here where men of the 20th century need the most help in formulating new ideas, in finding new ways of understanding. It has been said that it is now possible for man to fly in the air like birds, to swim through the sea like fish but man has not learned how to walk upon the face of the earth like men.

When they opened the World Fair the other day in New York City they heralded mechanical inventions the world has displayed there. But it was Nehru's daughter who said in the inauguration ceremony that there were also somethings in the Fair which were equally important which have to do with man's spirit and man's ideas which are indeed needed to make this a better world.

We are all agreed tonight that one of the imminent historians of our day is Toynbee. He has written a very interesting book entitled "Civilization on Trial." I would like to read a portion of this book. He says — "For the impressiveness of the evidence for progress is met by the obviousness of the fact that man is relatively good as dealing with non-human material. We can make machines, but we still have to learn how to obey law and order." What he is lacking in his dealing with human nature, in himself and in his fellow human being. Man has been good in the field of intellectual know-how and a dismal failure in the things of the spirit. For the spiritual side of man's life is of far greater importance than the material.

Masonry is dealing with this non-material in life. It is dealing with men's basic relationship with man. And masonry from beginning to end teaches us to be obedient to law and order. I have a feeling this evening that Masonry in the Philippines has the potential power and the ability to chart the way not only in the Philippines and some of the rest of Asia but I believe that we can also have an influence upon world-wide masonry.

First of all we rejoice this evening in the contribution that Masonry has made in the realm as securing liberty and freedom. We honored tonight Rizal, Bonifacio and others. We rejoice in those who have followed in their trail and the other night in this hall we had the Lodge of Sorrow and in that Lodge of Sorrows we honored some of our fellow masons who have recently passed down through the valley of the shadow of death. One of these men was one of my closest friends, Dr. Gumersindo Garcia, Sr. Dr. Garcia had a 20th century concern similar to that of Dr. Jose Rizal. We need tonight to be fully appreciative of the historical gains that have been made. We can come to this hall without fear of reprisal and enjoy liberty and freedom. In order to conserve this liberty and freedom, it calls for eternal vigilance. It calls for continual concern for the issues of the separation of the church and state, of the public educational system, of the democratic way of life. May I draw to your attention this evening that in a neighboring nation not too far away from here it is impossible for masonry to hold its meeting. It is impossible for newspapermen to print the truth. Thank

God tonight that that liberty and that freedom are ours and it calls for eternal vigilance in order to conserve that freedom.

But we also need to be aware that the day in which we live is fraught with dangers. What was true yesterday has been shaken loose today. There are new occasions which are teaching new duties. It is not enough for us to look continually backward. Masonic Concerns must be concerned with the problems of the living age in which we are privileged to live and work. We need to realize that there are problems facing us of great influence on every side.

I would like to suggest as our goal for our Masonic Lodge in the Philippines "Every Mason A Responsible Citizen." And if you and I are to become responsible citizens then we must become involved in the living issues. It ought to concern us tonight that in this land with abundant natural resources there are hungry men, women and children. It ought to concern us tonight that there are hundreds of boys and girls who are being neglected. It ought to concern us tonight that the rate of population explosion in this country is so high that every social and political gain that is being set back by the new population of one million persons per year. We ought to be concerned as responsible citizens to the natural resources that belong to this land are being ruthlessly destroyed and depleted. There are ideologies which not only threaten our Masonry but every other democratic institution.

We in the Philippines, Guam, Okinawa and Japan, have an opportunity to make a contribution. We can begin where we are and we can

do the things that are needed to be done immediately.

I have some recommendations that I would like to make this evening.

First of all that we as the Most Worshipful Grand Lodge of Free and Accepted Masons in the Philippines adopt this year the theme "Every Mason, A Responsible Citizen." I suggest that we have discussions and lectures on this theme within our Lodges so that we may better know our masonic responsibility and our masonic duty for the 20th century.

Second, I would like to recommend that we make this year a "See the Philippines Year With the Grand Master." I think it is a real tragedy that there are many, many Filipinos who have seen the United States of America and Europe but not their own country. It is a wonderful country and it ought not to be divided regionally as it is. And we ought to have a real sense of appreciation for every area of the land.

We are hoping this year that as we travel for some of our Masonic duties around this area that others of you will join our company. And I am recommending that we make this a "See The Philippines Year" accompanying the Grand Master.

Thirdly, I recommend that we continue our concern for the public school system, recognizing that the public school system has given to the Philippines the edge of leadership in all of southeast Asia. Thank God tonight that there are many men who want to be President and thank God than many of them are capable men. Supposing that something should happen to Soekarno tonight, what would happen in Indonesia.

Number Four. — I am recommend-

ing that we set up a Legal Committee that will have two functions. First, to advise our brother masons on whom to write a will so that when they die it can not be said that they retracted and that they have turned their back on Masonry. The second function of this Committee will be to encourage our brother masons as they make out their wills to remember the Masonic projects — the Masonic Crippled Children's Home. Time is coming when we need a Masonic Home for the Aged. There are other institutions that we ought to become interested in. A brother mason in this jurisdiction a year ago said to me, "I have made out a will." He had included a certain project that he knew I was interested in. I received this paper from the Court today and this masonic project will be benefited because this man who loved masonry when he made out his will said "I want my interest in masonry to continue. After my death, when the will is settled there will be a number of masonic projects that will benefit from it. There are others here tonight who ought to make a will in order to protect their families but they also ought to include something that will perpetuate their interest in masonic activities for many years to come.

Number Five. — I am recommending that we established a Historical Committee to gather Masonic relics, information and biographical sketches of masons who have made significant contributions to the masonic fraternity in the Philippines

Number Six. — That we determine to complete the renovation of our Grand Lodge Temple so that we shall have a more adequate place to hold our Grand Lodge Communica-

tion and to carry on the other functions which are necessary.

Number 7 — I am recommending tonight that we this year be men of faith. Masonry is not a religion but masonry teaches us that each one has a right to choose for himself the way that he will worship Almighty God. I am not asking anyone of you to worship as I worship but I am asking you tonight to worship God regularly and become men of faith. And I am urging tonight that every mason be known as God-fearing man who worships his God regularly as his conscience dictates.

I am highly honored this evening to be elevated to this high office. I thank the brothers who have placed their confidence in me and I am looking forward to working with these men for the good of Masonry in the Philippines, Okinawa, Japan, Guam and Saipan.



**SALUTE TO A...** (From page 371)

to tread the dusty road of Life so he could lead them, who are stranded on it, to the Path of Righteousness.

The willingness to serve others even if one had to go out of his way to render it and even without promise of material reward—such a noble concept of service exemplified so well by Dr. Gumersindo Garcia, Sr. in his lifetime, is a brilliant example and a lasting inspiration that we shall always love to cherish and immitate. He is indeed a giant among men!

May you rest in eternal peace with Him in the Great Beyond!

# Which Is To Be Observed As The Sabbath Day?

(Continued from April 1964 issue.)

*In the Year of the Crucifixion*

NISAN (March-April) first month of the Sacred Year	Sunset (Jewish day begins) to midnight 6 hours	Midnight (our day be- gins) to sunset 18 hours
14th day of the month 6th day of the week (Day of Preparation) PASSEVER	— Paschal (not necessarily) <i>full moon</i> .	
	HOLY THURSDAY	GOOD FRIDAY
15th day of the month 7th day of the week (Actually a Sabbath) UNLEAVENED BREAD	— (Never falls <i>before</i> March 21, Vernal Equinox, intercalary month Ve-Adar is inserted when necessary.)	
	GOOD FRIDAY	HOLY SATURDAY
16th day of the month 1st day of the week	HOLY SATURDAY	EASTER SUNDAY

As given in the Baltimore Catechism and as generally learned by Catholics the wording of the commandments differs slightly from the Biblical text and is somewhat shorter. As given in the Catechism the *third* commandment says: "Remember thou keep holy the LORD's day." It is clear, however, that the commandment as stated in Exodus (20:3) prescribes the *seventh* day, which corresponds to *Saturday*, as the day of rest. Why do the Christian Churches, except the Seventh Day Adventists, celebrate *Sunday*, the *first* day of the week, rather than *Saturday*, the *seventh* day of the week? To find an answer, if not the answer, let us take a rapid glance at history.

During the second century A.D., Mithraism, an outgrowth of Zoroas-

trianism, was the prevailing religion in the Roman Empire. Mithras, being a sun-god, Sunday, that is, *Sun's day*, was sacred to him as *the Lord's day*. During the time of Constantine the Great (288-337), the Christians having been *officially tolerated* in 313 by the Edict of Milan, endeavored to proselytize the non-Christians by "Christianizing" their festivals, that is, by having the feast day of some saint of the Church to coincide with each of their festivals. Constantine, who had already been converted to Christianity by seeing the *labarum* — the monogram of Jesus in Greek, XPIETOE, Christos, consisting of the first two letters, X (*chi*) and P (*rho*), which he saw in the sky, on the eve of a

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# **Philippine Education In The Midst Of A Crisis**

By **ANTONIO JAVIER**

*(Address Delivered on the Occasion of the Installation of Officers of Batangas Lodge No. 35, last January 18, 1964)*

It is said and quite correctly, that education is everybody's business, for which reason, the problems of education are everybody's concern — yours and mine. But I dare say without fear of contradiction that this incontrovertible fact is not as yet fully realized by all our people, so much so, that all shortcomings of education in this country are invariably or almost always attributed to the teacher's incompetence. The truth of the matter, however, is that there are four main agencies involved in the education of our children and youth; namely: the school, the home or the parents, the church, and the community. Considering the fact that the child stays only an average of five hours a day in school and the rest of the twenty-four hours in the home and community, it can be readily seen that the home and the community play a major role in shaping the future of the child. It has been deplored in many quarters that the standards of instruction in both our public and private schools are a far cry from what they were before the war. It has been claimed, for instance, that the products of the present system are half-baked, so to speak, that even some of our high school graduates are semi-literates, and that some of our colleges and universities are diploma mills. In other words, it has been alleged that there has been a deterioration of the quality of instruction in both our public and our private schools, colleges, and universities.

I am not taking the cudgels in defense of our present educational system, although ordinarily it is my duty to do so. As a matter of fact, education authorities, from top to bottom, generally admit that the quality of instruction after the liberation has gone down below the pre-war standards. Unfortunately, however, the same critics have not fully realized the equally valid fact that this situation has been brought about by causes beyond the control of the system itself. To cite just a few of the major causes of our educational shortcomings, we have had the following: (a) the abolition of grade seven; (b) the adoption of the double single-session plan; (c) the dearth of school books and supplies; (d) inadequate housing and equipment facilities; (e) the employment of hardly qualified teachers during the period immediately following the liberation; and (f) the lack of interest if not the apathy of most parents to collaborate with the school authorities in the education of their children. To these may be added the fact that extension classes have been organized much faster than the government can provide them adequate housing and equipment facilities. In short, due to lack of funds, so it is said, we have resorted to quantity at the sacrifice of quality

in education. In this connection, I wish to recall a very critical issue raised by the late Mr. Venancio Trinidad, former Director of Public Schools and once a ranking member of this great fraternity, and the issue is, "Should it be quantity or quality in education?"

The second big problem of education in this country, which has been mainly responsible for the unsatisfactory conditions generally obtaining in most of our schools is the problem of inadequate and unstable financing. While it is true that education receives the lion share of our national appropriations, the annual increase in such appropriations for the public schools is so disproportionate to the tremendous increase in school population as to create the deteriorating situation I have just pointed out; viz., lack of books, inadequate housing and equipment facilities, etc. It must be mentioned in passing that according to the statistics of the United Nations Organization, of all countries in the world today, the Philippines has registered the highest percentage of population increase, which can only mean that we Filipinos have become the most prolific people in this corner of the earth. This population explosion has posed as one of our most pressing problems of education.

In our efforts to meet the problems of inadequate and unstable school financing, the Department of Education, the Philippine Association of School Superintendents, the Philippine Public School Teachers Association, the Parent-Teacher Associations and other civic organizations sympathetic to the cause of education have joined efforts to press the passage of the so-called "Public School Financing and Stabilization Bill". If this Bill had only become a law, the problem of school financing and all its ramifications would have been perhaps solved, at least for the time being. But Congress, maybe for reasons of political expediency — this Financing and Stabilization Bill being a tax measure — has continuously shelved this proposed legislation. It has continued to ignore this proposed measure in spite of the fact that 95% of our people, in a plebiscite conducted in 1948, had unequivocally expressed their desire to pay additional taxes solely for the support of education. I believe we should continue to mobilize our forces to the end that that through the inculcation of more educational statesmanship among our legislators, and for that matter, among the forces of the administration, this perennial problem of school financing can be solved once and for all.

A third vital problem of education in this country today is how to make our schools more responsive to the people's needs — to make the schools a more effective agency for the improvement of community living in all its varied aspects, as economic security, health, peace and order, moral-spiritual life and socio-cultural and recreational activities. The increasing incidence of unemployment in this country is perhaps a symptom of our educational shortcomings, although unemployment is the result of many other more direct causes. In European countries notably England, France, Russia, and the little democracies of Switzerland, Belgium, and Holland, not to mention the United States, where unemployment also exists although to a much lesser degree than in the Philippines, the government is investing more and more in education because the people believe that economic and industrial progress can be attained only where technical and technological knowledge is advanced, and this is possible only where people are given the best kind

of education consistent with their needs and aspirations. My humble observations of the educational systems of England and France and my study of the other educational systems in other countries, as in Russia, United States, Japan, Belgium, Switzerland, Holland and the Scandinavian Countries clearly indicate the trend towards more and more emphasis in technical and vocational education. The new industrial revolution now taking place in these countries is undoubtedly a motivating factor of this emphasis on technological courses in the school curriculum, or it may be the other way around — that the new industrial revolution is being brought about by the emphasis being given to technical and technological courses in the curriculum. While we in the Philippines are still grappling with the problem of putting up new and infant industries and trying to produce more rice and other staple crops just to meet the bare necessities of life, people in the more advanced countries, I have just mentioned, are already preparing for the age of automation, which is expected about a quarter century from now, the age when industry will be about so completely mechanized that no more laborers will be needed and only more technicians and technologists will be all that will be necessary to control the machines.

A fourth major problem of Philippine education which should perhaps be a local point of emphasis is national character building. The need for moral regeneration of our people is felt never so strongly than now, moral regeneration that will embrace the recapturing of our time-honored virtues as a people — the virtues of honor and integrity, honesty, patriotism, family solidarity, our traditional hospitality, the bayanihan spirit, etc. Our people must be saved from the increasing danger of juvenile and even adult delinquency, from the growing tendency towards graft and corruption, towards the blind imitation of ultra-modern civilization which tends to undermine our own native culture and threatens to banish to oblivion our identity as an independent nation — a nation distinct with a colorful history every Filipino can be proud of. The annals of our country are replete with feats of valor, bravery and self-sacrifice of the Filipino in the field of battle and in a silent revolution through the power of the pen and in the field of propaganda. From the shores of Mactan to the rocks of Corregidor now consecrated by the blood of our martyrs who died in the night, the Filipino soldier had demonstrated to the world his undying love for freedom and his willingness to sacrifice his life for the sake of that freedom. Our history likewise records the fine and incorruptible virtues of Filipino manhood and womanhood in the days of Rizal and Maria Clara. Certainly we have a beautiful and noble tradition and a distinct culture of our own which we owe posterity to preserve.

At this juncture, I recall a statement of policy made by our beloved Secretary of Education, the Honorable Alejandro Roces, in his speech delivered at the Central Luzon Agricultural College, last year, in which he stressed the need for propagating cultural nationalism. I hope that the slogan "Filipino First" will find substance and functional application under this administration which is dedicated to the policy of Filipinism, of moral regeneration, and of giving our people a greater measure of social justice. As a powerful in-

Turn to page 394

## WHICH IS TO BE OBSERVED . . .

(From page 388)

battle with Maxentius *actually* according to an account, *in a dream* according to another. About the *labarum* was an inscription in Greek: "En toto nika", *by this conquer*. The Latin version: "In hoc signo vinces", *by this sign you will conquer*, is the motto of the Order of the Temple (Knights Templar) and of the Order of the Red Cross of Constantine. Although he was not actually baptized until he was already on his death-bed in 337, still he exerted a great influence on the early Christian Church to the extent of calling the first ecumenical council, that held in Nicaea in 325, which decreed the celebration of Easter in commemoration of the Resurrection. Constantine wanted the *union* of, not a *competition* between, Christianity and sun-worship. Among the results of his influence Sunday (sun's day), the *first* day of the week, sacred to the sun-god rather than Saturday, the seventh day as commanded (Leviticus 23:3), has been consecrated as the LORD'S Day or Christian Sabbath.

On this matter it is interesting to note what the *Catholic Home Encyclopedia*, appended to the Confraternity Edition of the Bible, says (page 251): "The observance of the first day of the week as one consecrated in a special way to Christian worship *has no intrinsic connection* with the Jewish Sabbath, the observation of which *was abrogated*

## WHICH IS TO BE OBSERVED

By the Law of Christ. It is an *Ecclesiastical Institute due to the Apostols themselves*. The Church's Law now involves the *Obligation of assisting at mass and resting from service work* (bodily, manual or mechanical) on this day; over and above this, *The day should be kept holy* by attending other church services, spiritual readings, etc., games and recreations are a natural relaxation on this day of rest and only cease to be commendable when they interfere with devoting worship and time which should be given directly to God Sunday is a weekly commemoration of the resurrection and is in a fast day. (Emphasis supplied)



## THE CASE FOR KING . . . (From page 383)

millenium of the ancients; and God is there watching and protecting us in our will to live that every beat of our heart pulses with the love of God. Let him who could not comprehend this thought be cast away — if it be the decree of Fate — but let him have the chance. Life is still very beautiful, as beautiful as the era of King Solomon which was noted for a philosophy of culture and famous for the building of his temple — the Temple of Freemasonry — which architecture will, philosophical as it may seem, *pass on* to the next ages.

## THE LIGHT OF FREEMASONRY . . . (From page 375)

And finally, Fraternity. Anywhere in the world a Mason goes, he is welcomed by his brethren regardless of race, creed or color. It is a brotherhood not necessarily by blood, but by the kinship of ideals; a brotherhood bound by spiritual ties that cannot be torn asunder by discord, jealousy or selfishness.

Truth, Liberty, Equality, Fraternity — these are the attributes that make Masonry great. These, to a Mason, are changeless and unchanging. So, brethren, let us keep on with our good work, using the tools of Masonry in our forward march in the years to come for greater achievements, that Masonry will be a powerful force for good in this valley. We may not be here fifty years from now, but we have faith and confidence that the future is bright, with greater happiness, pride, and humility that so much will have been done with more still to be done.

I am confident that from here on, the Spirit of truth, liberty, equality, and fraternity will continue to permeate the lives of all of us Freemasons and will pervade and spread out into the lives of the members of our families, the better to lead them ever onward.

In closing, let me read to you a very beautiful thought for you to ponder. Most of you must have read this. It appears in a recent issue of our **Cabletow**; very significant for us, Masons.

"I would not give much for your Masonry unless it can be seen. Lamps do not talk, but they shine. A lighthouse sounds no drum, it beats no gong, and yet, far over the water its friendly spark is seen by the mariner. So let your actions shine out your Masonry. Let the main sermon of your life be illustrated by your conduct, and it shall not fail to be illustrious."

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## EULOGY FOR GEN. EMILIO . . .

(From page 374)

helpful he would not hesitate to go out of his way. He was, indeed, an honor and a pride of the Fraternity.

While in his hospital bed with death hovering around day and night for six long years Aguinaldo's mind, thought and heart and soul, were always with his country and people he loved so dearly and served so well. Not long before he passed away he donated to them his kawit mansion and relics of the Revolution as a lasting heritage for posterity to preserve and the youth of the land to profit. As his last will and testament General Aguinaldo wanted his comrades-in-arms — his old veterans — taken cared of and made happy to their last days by the grateful peo-

ple of his beloved Philippines.

Our Revolutionary hero is now gone, forever gone to comply with the summons of the Divine Ruler of the Universe. Never again shall we hear of his patriotism and his heroism. Our liberator has departed to heed the call of his Maker. Never more shall we profit by his love and by his solicitude. Our redeemer has retired for a well earned rest. Forever we shall miss his leadership and his friendliness.

May the great Filipino that is General Emilio Aguinaldo, and the big man that is our hero, repose in eternal peace with God, our Heavenly Father and Supreme Grand Master. He will ever live in the hearts of his countrymen.

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(Sgd.) RAYMOND E. WILMARTH  
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SUBSCRIBED AND SWORN to before me this 7th day of April 1964, at Manila, the affiant exhibiting his Residence Certificate No. A-0330993; issued at Manila on February 14, 1964.

**PHILIPPINE EDUCATION IN THE . . .** (From page 391)

strumentality of this administration, the Department of Education, our schools, have a major orle to play. We are pledged to play this important role.

Distinguished officers and members of this fraternity, I have pictured to you what I honestly believe is a crisis in Philippine education. This is everybody's concern

THANK YOU.

△ △ △

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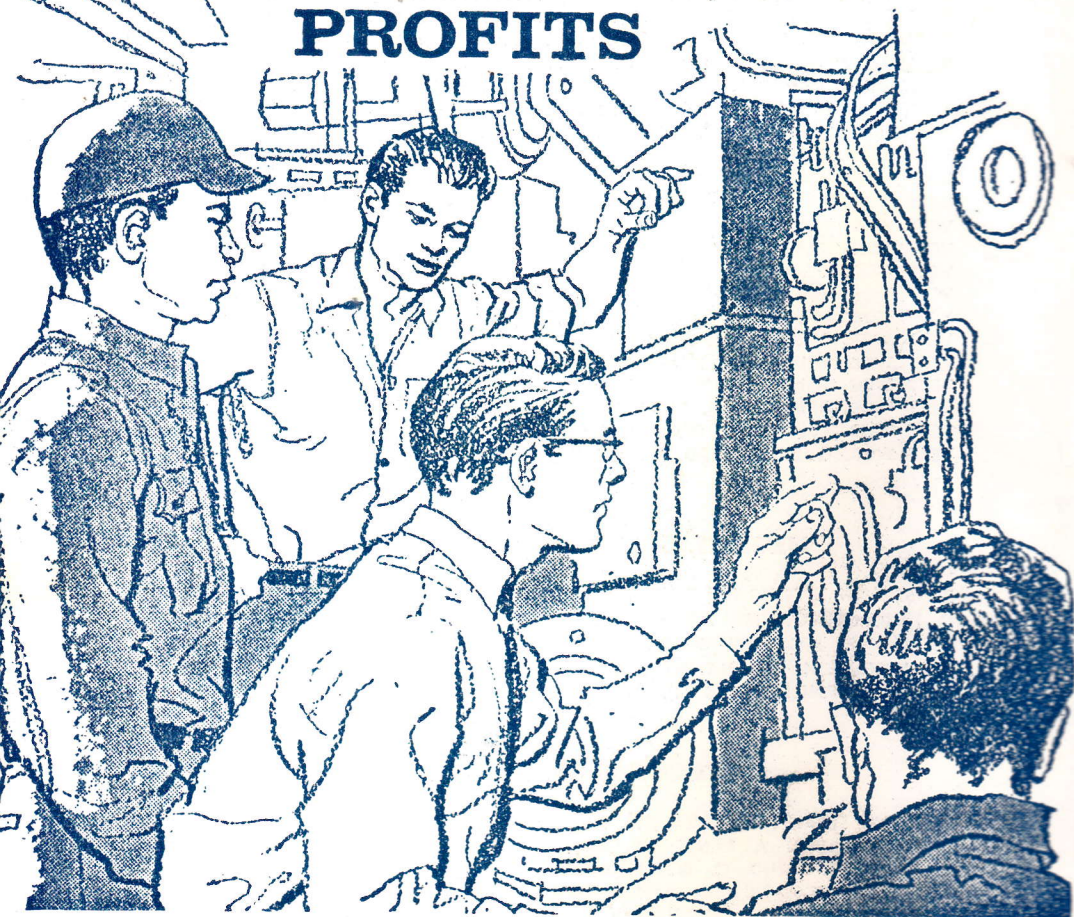
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