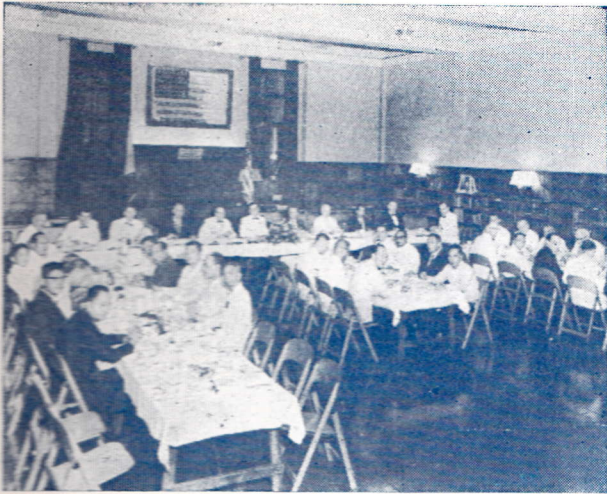


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Grand Master's Message:

December 17, 1964

Dear Friends,

It is my privilege as Grand Master to bring the greetings of the season to all Masons under the Grand Lodge of the Philippines. It is my wish that Christmas may be a happy time for you and your families, and that the blessing of God our Father should be with all of us throughout the coming year.

The largest number among us claim the Christian faith, and for us Christmas has a special meaning. We as Masons profess that we believe in God, if not we could not be admitted as a member. However, what we mean by our belief in God is often very hazy and abstract.

The message of Christmas can help us to put meaning into what we say we believe. Christmas is a time when we herald the coming of the Christ child to the earth. The gospel of John says: "God became flesh and dwelt among us."

Men across the ages have seen in the life of Christ a fuller revelation of the character of God. God is no longer spoken of as one who merely exists, but we can now say he is a God with a definite character. He is a Christ-like God. For Jesus Christ we believe was a revelation of the character of God. In Christ we see God's love — His compassion and concern for His children, and His desire that all should become a member of His family.

Therefore, during this Christmas season no greater gift has ever been given — than the gift of the Father in sending His son. As we contemplate all that is involved in this gift we realize that we too are God's children, and that it is expected of us to be more loving and kind and considerate of others.

May the true spirit of Christmas find a place in your hearts, and as Christ was born long ago in Bethlehem so may he be born anew in the places where we live. This is our Christmas wish for all of you.

Fraternally yours,

CHARLES MOSEBROOK

Merry Christmas

How many times have we spoken those words — Merry Christmas? Perhaps a thousand, ten thousand or half a million during our lifetime, depending upon how long we have lived and our community environment. The important thing is — did we sincerely mean what we said or were we merely uttering a conventional phrase for the proper occasion?

Have you ever taken a moment at Christmastide to ponder upon whether or not your friends may be able to enjoy a Merry Christmas? At first glance it may seem that they are all materially well off and should be able to support the customary exchange of gifts within the family, and circle of close friends. However, have you ever looked more deeply into the circumstances surrounding some of your less fortunate friends and ever asked yourself — What can I do to make them enjoy a Merry Christmas?

As we look around us it is not difficult for us to estimate that for every one who will enjoy a Merry Christmas this year there will be at least a hundred others who will not. If we are really interested in spreading Christmas cheer, there is something we can do about it. Actually it does not take a fortune to make most people feel merry at Christmas time. It takes a little thoughtfulness on the part of those who are so lucky as to be loved by others. Enough thoughtfulness to remember the ones who love you with a moment of your precious time, a small gift commensurate with your ability to give, and most of all a warm and sincere wish of Merry Christmas.

A mother or father you have not seen for some time because you are married and have a family of your own that takes all your time to bring up as your parents brought you up in the days of their youth — a thoughtful moment, a loving word, a sincere Merry Christmas would mean so much to them.

Perhaps there is a brother or sister that has fallen out of grace because of a mistaken word or deed and has been tortured by the feeling of excommunication from the intimacy of the family — forgiveness is such a wonderful gift and it costs so little that everyone can afford it, and it makes such a Merry Christmas for both the forgiver and the forgiven.

There may be a stranger without a friend, an orphan without a home or relatives, or just anyone at all who has nothing — to them anything you might give would be a welcome Merry Christmas. For you to stop for a moment and think of others would be a great gift to mankind, especially if everyone would follow the example and think for a moment of their fellow man at Christmas Time. If God gave his only Son to save mankind, and it is His birthday that we are celebrating, is it not fitting that we should celebrate it in the manner of giving to save others as God gave to save us?

If we examine ourselves honestly, are we not inclined to think of ourselves, our families, and our friends? Do we not tend to forget those who

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RIZAL AND EDUCATION

By **BERNABE AFRICA, LI.D.**

June 19, 1961, was the 100th anniversary of the birth of Dr. Jose Rizal and this year is called the Rizal Centennial Year. The thoughts of our people and Rizal's foreign admirers are now focused on the greatest man of the Malayan race. For, indeed, it is hard to find anywhere in the world someone of his age who can match him in versatility and learning. I have not found one who has accomplished so much as Rizal had accomplished during the short span of thirty-five years under the most trying circumstances. We revere him as our greatest national hero because of his devotion to his country for which he gave up his life and because it was he who aroused the people from lethargy, combated ignorance, superstitions and obscurantism, and laid the foundations of Filipino nationhood. In the words of Dr. Rudolf Virchow, Rizal "was the only man who had the knowledge and the energy to introduce modern ideas and thinking into this remote archipelago."

There is not a single phase of Rizal's many-faceted genius that has not been thoroughly explored by Filipino and foreign writers. The output of Rizalian literature in recent years is unprecedented. This is a good sign. It shows that the interests of our people in the life of our national hero and the principles for which he stood has not abated in spite of the lapse of sixty-five years since he was executed

in Bagumbayan field. On the contrary, this interest is still growing in view of the reinvigoration of Filipino nationalism and of the vitality of his teachings and their relevance to present day conditions. We Masons should particularly be proud of the fact that Rizal was a brother Mason who lived and died as a Mason, despite the efforts of certain segments of our population "to destroy his moral personality." Dr. T. H. Pardo de Tavera told the story that Charles the Fifth once visited Luther's tomb. One of the courtiers suggested that the tomb of the immortal reformer be opened so that his ashes could be removed and scattered to the winds. The emperor rejected the idea, saying: "I do not make war upon the dead." It is to be regretted that there are still today some elements in our midst who still make war upon our national hero. *Requiescat in pace.*

Rizal was not a revolutionary in the sense that Bonifacio was. He had no direct participation in the Revolution of 1896. It was not because he would not resort to force under any circumstances. But his ideas were revolutionary because they tended to upset the *status quo*. They prepared the ground for armed action by the *Katipunan*.

The case of Rizal is unique in the history of the libertarian movement.

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Formerly, in most cases, the leadership of the movement fell upon military men. Rizal was not a military man. He was a reformer, an intellectual and moral leader. Because of the importance Rizal attached to the enlightenment of Filipino masses, as he considered popular education as a prerequisite to freedom and independence, it is worthwhile to inquire into his educational ideas that influenced his political thinking.

It is a well known fact the Rizal's mother played an important role in the education of her son during his formative years. In the words of the hero, she was not an ordinary woman. She stimulated him in the study of Spanish literature, for she knew Spanish well and could speak Spanish even better than Rizal himself. She was a woman of character who moulded the character of her son during his childhood.

Rizal first revealed his ideas about education while he was a senior in the Ateneo de Manila, 1876-1877. In 1876 he published a poem entitled, *Por la educacion recibe lustre la patria*, dedicated to education. In this poem, Rizal expressed certain ideas about education which were rather unusual for a young man of his age. He was only fifteen years old then. He spoke of education as a factor in elevating the country "to the lofty seat of immortal dazzling glory," which, if properly directed, "exalts the human being." He realized the importance of arts and science, which, according to him, "crown the human with beautiful laurels."

In another poem entitled *Alianza intima entre la religion y la educacion*, written in 1876, he adverted to the importance of religion in any educational scheme. He spoke of religion in general terms. To him, without

religion, "human education is like a ship buffeted by the wind" which loses its rudder and finally sinks in the angry sea. These are the early ideas of Rizal on education. According to Retana, Rizal as a student of the Ateneo possessed certain qualities not usually found among his classmates. He was "studious, reflexive, modest, and of great moral rectitude." He exhibited these qualities throughout his short but crowded life.

In the prize-winning poem, *A la juventud Filipina*, dedicated to the Filipino youth, Rizal, for the first time, expressed his nationalistic feeling when he declared that the Philippines was his motherland and not Spain, contrary to the Spanish colonial policy. Moreover, Rizal stressed the importance of arts and sciences when he bade the Filipino youth "to descend to the arena with the pleasant light of arts and sciences, and unbind, Youth, the heavy chain that fetters your poetic genius." The Filipino youth, according to him, is the "fair hope of my motherland." The *heavy chain* undoubtedly refers to the oppressive colonial policy of Spain which he must have observed in this youth. Rizal is the father of Filipino nationalism. Prior to his emergence in national politics, there was no Filipino nation to speak of. There was individual progress but no national progress. It was Rizal's writings that prepared us for independent statehood.

Rizal's political and social ideas were influenced by European liberalism of the 19th century. Through travel in progressive countries, he came in contact with leading scientists by which he acquired extensive knowledge of philology and became one of the greatest linguists of his time. Through the study of the ethnological

works of European scientists, he saw for the first time that the failings and virtues of his own people were emphatically human and that "the merits and vices of a people are not mere racial characteristics on which climate and events have influence."

Rizal would make an ideal teacher. His versatility was amazing. His time while in college or out of it was carefully budgeted. He did not waste time as did some of his countrymen in Madrid. He read for no less than ten hours a day on divers subjects. Through this habit, he acquired a profound knowledge of history, government, and international relations. He was a student of human nature and a keen observer of human affairs, and possessed a logical and analytical mind or, what we might call the scientific spirit. He had a passion for truth.

As the enlightenment of the masses is the basic foundation of Rizal's concept of democracy, it is interesting to inquire into his educational ideas. He found much to criticize in the Spanish system of education then in vogue in the Islands. Chapter XIX of the *Noli* describes the difficulties of a schoolmaster in the form of a dialogue between Ibarra and the teacher. Ibarra was the son of an influential Filipino, Don Rafael, who died in prison because he got in trouble with the friars. Ibarra was educated in Europe and had advanced ideas about education. He was interested in the education of the masses according to the modern system he observed abroad. The teacher was critical of the educational system then in vogue and told Ibarra of the numerous obstacles to his plan.

In the first place, the teacher said that unless there was substantial financial aid, education would not amount to much. Besides, students spent too

much time memorizing whole textbooks in Spanish without understanding a single word of the language. The teacher wanted to introduce some radical changes in the method of teaching. He was opposed to physical punishment. The old saying that knowledge enters with blood (*la letra con sangre entra*) should be tabooed, according to him. He put his ideas in actual practice, but when the friar-curate and the parents of the students knew about it, he was blamed and forced to return to the old practice. Speaking of the practice of teachers of inflicting physical punishment upon the students, Rizal recalled that in spite of his reputation as a good boy, while he was a student of a private preparatory school in Binan, "rare were the days in which my teacher did not call me up to receive five or six blows on the hand." Some American teachers also resorted to this practice during the first years of American occupation of the Islands.

In the second place, the teacher said, it was necessary to have a suitable school building, properly equipped, in order to attract the students, instead of having the school under the *convento* which was not a suitable place for conducting classes. It was fit only for a stable. The friar-curate ridiculed the schoolmaster's knowledge of Spanish to the embarrassment of the latter. He advised the teacher to put more emphasis on the teaching of religion (Roman Catholic). The school children spent more time in such subjects as the catechism of Christian Doctrine than in any subject of practical value which would be more useful to them later in life.

Rizal's conception of a modern schoolhouse is told in his novel. Ibarra consulted Tasio, the sage, on

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a plan to build a modern schoolhouse which he had offered to his fiancée. As a practical proposition, the sage advised Ibarra that it was advisable to seek an understanding with the fricurate before carrying out his plan. Ibarra thought the advise was sound. The schoolhouse was to be modelled after those he saw in Europe. It was to be a building with two wings, one wing for the boys and the other for the girls. In the middle of the yard was to be a big garden with three fountains and shaded sidewalks, with little plots where the children could cultivate plants during recess to keep them busy doing something useful. The building would have storerooms, cellars, and even dungeons for unrully students for the purpose of disciplining them. There would be a spacious lawn where the children could play in open air and a garden for girls with benches, swings, walks where they could jump the rope. There would also be fountains, bird-cages, and so forth.

Rizal considered that the teaching in the university left much to be desired. The teaching of science subjects was deficient. Professors were not prepared. The Dominicans have never been noted for scientific achievements unlike the Jesuits. You will recall Chapter XIII of the *Fili* in which Rizal described the class in physics. Chemistry and physics are physical sciences and should be taught by laboratory experiments and observations rather than by dialectics. Rizal had shown that this young Dominican teacher was incompetent to teach physics, for he even doubted that the earth is round. There was a physics laboratory but the apparatuses were not used. They were merely intended to impress the visitors. Besides, the professor had the habit of insulting his students or treating them with scorn which he

had no right to do. This narrative is not a pure fiction. Rizal must have observed this incident while he was a student of the Royal and Pontifical University of Santo Tomas. "The physics class of two hundred and thirty-four students," said Rizal, "went out as ignorant as when they went in, but breathing more freely, as if a great weight had been lifted from them."

The friars did everything possible to discourage the teaching of Spanish in spite of the fact that the Spanish government had taken various measures in favor of the compulsory teaching of Spanish in the Islands but those measures were not enforced in view of the opposition of the friars. No wonder then that in more than three centuries of Spanish rule, the Philippines produced only three major poets — Atayde, Paterno and Rizal and a few minor ones. In contrast to this, our record under the American regime is unprecedented. During the last fifty years, we have produced writers in English by the scores—novelists, poets, short-story writers and dramatists. In fiction, we have essayists, biographers and historians. Some of those writers have already won international recognition. Of course none of our fiction writers in English has produced a classic like Rizal's immortal novels but the time is not far distant when Filipino authors in English will turn out excellent works in fiction with their growing mastery of the English language and the writing technique, the seriousness of purpose and the increasing support that our government and private enterprises as well as the public give to our struggling writers.

The only professions open to the Filipinos in Rizal's time were priesthood, law, and medicine. The friars

were then in control of education from the bottom up. There was an over-emphasis on Christian Doctrine and sacred history while science subjects had not been given the importance that they deserved, and, what was worse, they were taught by incompetent teachers. While the Spanish system of education contained serious defects, in fairness to Spain, it is conceded that, that country had made serious efforts to establish popular education and special schools for the training of Filipinos to meet the needs of the country for technicians in various fields, but her efforts was not only too late, but also inadequate. Despite the defective educational system established by the Spanish government, the institutions of higher learning produced leaders of both sexes, and some of them survived the Spanish and American occupations. They have been modernized and geared to the objectives of our present educational system as expressed in our basic law.

According to Rizal, the defects of the Spanish educational system were: First, the system of popular education established in the Philippines in 1863 fell short of mass education which Rizal envisioned for his people. Rizal wanted the secularization of education. Liberty and freedom could not thrive where the masses were not enlightened. Second, there was too much emphasis on religious subjects all the way up from the grades to the university but little attention was given to science. The system was attuned to the perpetuation of friar supremacy. In the university the only system of philosophy taught was the scholastic philosophy. Third, there was no academic freedom. A university cannot be developed into a great institution of learning unless the members of its faculty enjoy acade-

mic freedom. Moreover, there was strict censorship by the Spanish authorities of books, magazines, and other publications coming from abroad. While it did not keep the Filipinos absolutely ignorant of what was happening in other countries, the system had slowed down the progress of the Filipinos because it had kept the people, on the whole, out of touch with progressive movements elsewhere. In Rizal's time, Spanish universities did not enjoy academic freedom, and I doubt if they do enjoy it today.

It may be inferred from Rizal's writings that he was against church-controlled education. He was a thorough believer in the unhampered teaching of science which was not quite possible so long as the friars controlled the highest institution of learning. Rizal advocated an educational system that would develop, besides an enlightened citizenry, civic-minded, disciplined, and patriotic people. He himself gave abundant examples of these traits. An individual must have social consciousness. He should not think only of his individual advancement but also of the good of the society to which he belongs. Obedience to law and order is emphasized in his writings and redress of grievances must be sought by pacific means. But this obligation has its limitations. In the words of Father Florentino:

I do not mean to say that our liberty will be secured at the sword's point, for the sword plays but little part in modern affairs but that we must secure it by making ourselves worthy of it, by exalting the intelligence and the dignity of the individual, by loving justice, right, and greatness, even to the extent of dying for them—and when a people reaches that height, God

Turn next page

will provide a weapon, the idols will be shattered, the tyranny will crumble like a house of cards and liberty will shine out like the first dawn.

Rizal was primarily an educator. Contrary to Carnicero's confidential report to Governor Despujol that ambition was to become a delegate from the Philippines to the Cortes in the event of the revival of our representation in the Spanish parliament, Rizal's ambition was to educate his people. In a letter to his intimate friend, Prof. Ferdinand Blumentritt, dated at Brussels, 31 March 1890, Rizal confided that, once the Philippines had obtained its representation in the Cortes about which he had heard favorable reports, he would return to the Philippines and found a school (presumably in his native town of Calamba) and invite his friend to join him in this enterprise so that the two could dedicate their strength to the education of the people (Filipinos) which was Rizal's highest ambition. (*wenn wird einst diesen grossen Fortschritt gekriegt haben dann ruhen wir aus, und widmen alle unsere Krafte zu der Bildung des Volkes, denn es ist mein hochstés Ziel*). He assured Blumentritt that the cream of Filipino youth would enroll in their school. He would make his friend director of the school, and he would devote his effort to the sciences and write and teach history. He said that he possessed a great library. Nobody doubts this statement, for Rizal was a great book lover and a linguist. Even during his student days he had been saving money for books. Yet the Jose Rizal National Centennial Commission could identify only 386 items of Rizal's "great" library. The only explanation is that the rest must have been lost or destroyed. A glance at the list shows Rizal's amazing ver-

satility. There is not a single field of human knowledge that did not arouse his curiosity.

Rizal once planned an association called "International Association of Filinologists" with Blumentritt as President and himself as Secretary. The association planned to hold its first conference in Paris during the exposition in 1889. The object of the association was "the study of the Philippines from the scientific and historical viewpoint." It had an excellent program, which, if carried out, would undoubtedly put the Philippines on the world's map. Among its officers were the most outstanding scholars in Europe. But, for some unexplained reasons, the conference was never held.

Once Rizal planned to establish a modern college in Hongkong. He prepared a well-balanced curriculum which was the result of his study and observations abroad. In his proposed college curriculum, Rizal gave importance to science courses. He seemed to have implicit confidence in the ability of science to solve the world's ill. For the first time the importance of physical education was recognized by a Filipino educator. He believed in the saying *mens sana in corpore sano*. A student must be physically fit during his college training. He himself was able to surmount his physical handicap through a systematic physical training. Coupled with physical training, are courses in music, painting and dancing. These courses have great cultural value. They would develop the artistic capabilities of the Filipinos. The curriculum would give the student a broad background in the social sciences and the humanities. He also would introduce courses in the principal lan-

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OPEN YOUR HEARTS AND MINDS TO THE TENETS OF FREEMASONRY

(Message of Wor. Bro. Fred T. Guerrero, Master of Araw Lodge No. 18, F. & A.M. during installation ceremonies on December 26, 1964)

I most welcome this opportunity to address you this evening on my installation as the Worshipful Master of the Araw Lodge No. 18 for the ensuing Masonic year.

I say 'welcome' for this evening gives me a most opportune occasion to revive in your recollection those cherished ideals and truths upon which this most exalted Masonic confraternity stands and to which, in my own humble way, I shall try to add meaning as they apply to this fraternity in particular.

The basic tenets of Freemasonry are: BROTHERLY LOVE, RELIEF AND TRUTH. These words have become so familiar and obvious to us that they are now household words for they eloquently embody and utter the stirring challenge that unite all Masons in this country, in Asia and all over the world.

Yet, somehow in some mysterious fashion, the familiar and the obvious become lost in the unknown and the vague. The air that we breathe surrounds and permeates us invariably; yet, somehow we unconsciously forget that it is a basic ingredient of life. The rays of the sun that greet us in the morning give sustenance to all creatures on earth; yet, somehow we presuppose their appearance every day of our lives until one day we awaken to find them veiled by dark hovering clouds and only then do we feel their loss.

As it can happen to the air and the rays of the sun, so too can it happen

to these Masonic ideals. For, in the monotonous drudgery and chaotic confusion of our daily lives, we can forget what is so familiar and so obvious.

Thus, as the new year is fast approaching, perhaps it is time again that we open our minds and hearts to these truths, to re-examine our consciences, and to nourish our souls with the wisdom and inspiration which these Masonic ideals offer us.

The first principal tenet of Freemasonry is brotherly love — the love of one brother to another; the brotherhood of flesh and blood.

It is brotherly love that makes us regard humanity as one family — the high and the low, the rich and the poor, the healthy and the crippled. It is brotherly love that gives us the eyes to see with indifference a man's color, race and creed. It is brotherly love that gives us the ears to heed the call of aid by our fellow men. It is brotherly love that gives us the hands to extend in friendship and understanding even to those who may otherwise have remained at a perpetual distance from us.

There are those who say that brotherly love is an idle dream that can not come true. There are those who cite the massive sea of hatred that engulfs humanity today to show that mankind is doomed to eternal enmity. Let us prove them wrong! Let us show that brotherly love which is the embodiment of all that is per-

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Report From Your Masonic Hospital For Crippled Children

— oO —

This 6 year old boy, George Moya, from Baguio City was admitted to our Masonic Hospital for Crippled Children last May 21, 1964 with club-foot deformity since he was born.



Before

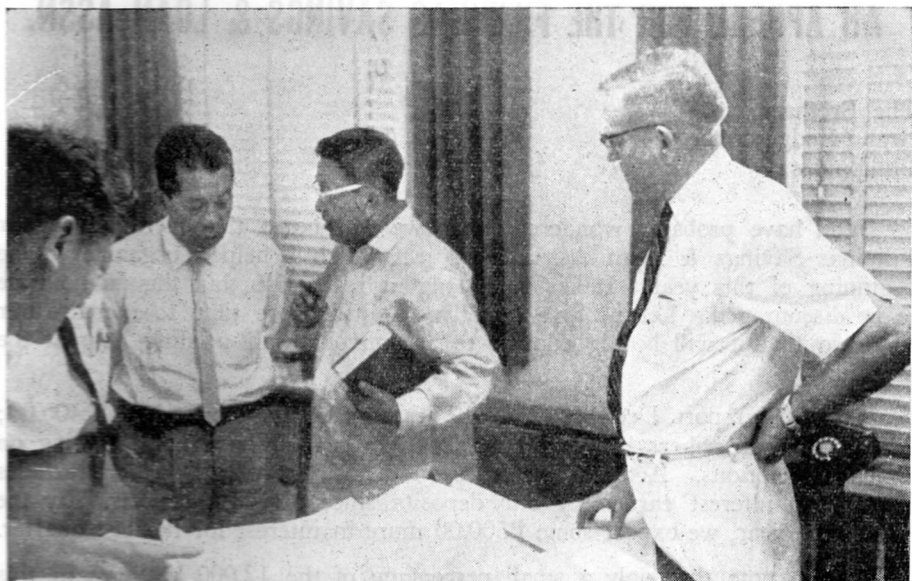


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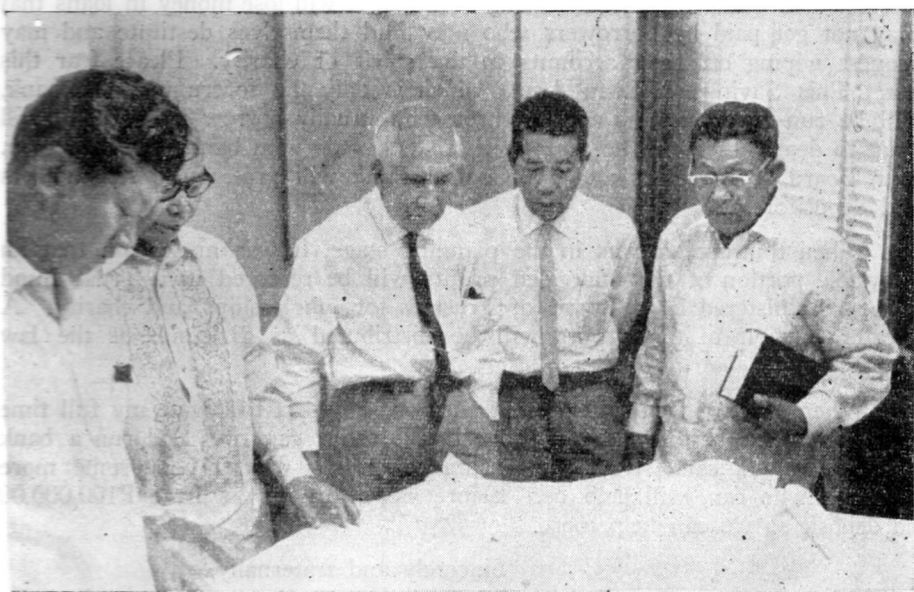
While in the hospital his feet were manipulated several times and placed in a series of corrective cast boots. Now his feet are almost normal and after he is trained how to walk satisfactorily, he will be allowed to go home.

Now is the time to start thinking of a New Year's resolution for 1965 — let it be for your Lodge to subscribe to a life membership in your Masonic Hospital for Crippled Children.

GRAND LODGE OFFICERS AT WORK



Rt Wor. Mariano Q. Tinio explains a legal point regarding the purpose of the Masonic Home, School, and Dormitory Fund to V.W. Manuel Crudo as M.W. Charles S. Mosebrook listens intently.



M.W. Vicente Orosa, PGM., explains plans for renovating the Plaridel Masonic Temple to M.W. Esteban Munarriz, PGM, V.W. Manuel Crudo, R.W. Mariano Q. Tinio, and V.W. Benjamin Gotanco.

AN APPEAL FOR THE FILIPINAS SAVINGS & LOAN ASSN.

The Brethren,
Grand Lodge of the
Philippines:

You have probably wondered when we will begin the operation of our Filipinas Savings & Loan Assn., a project which I helped organize at the beginning of this year. It has been long in realization, but this is no time to be discouraged. Let us give ourselves a little more time to increase our funds so that it will be big enough to accommodate all needing help at the beginning.

As of last report, Dec. 11, 1964, 319 brethren have subscribed ₱197,400.00; 223 of the subscribers have paid ₱60,321.00; but 96 have paid nothing on their subscriptions. Actually, we have on deposit ₱60,921.67 which includes ₱600.67 in interest earned by our deposits since March this year. By the end of the year, we expect some ₱500.00 more in interest for the last quarter.

Please note that only a small percentage of the 12,000 brethren in this our Grand Jurisdiction has shown interest in this project. I am hopeful that with this appeal, many more will want to help us.

There is concern, in some quarters, that perhaps some brethren are not interested in this project because they fear that it will lose money in loans that may not get paid by borrowers who may find themselves destitute and may request wiping off their accounts in the spirit of charity. Please fear this not. This Savings & Loan Assn., which is only the forerunner of a bank, will be run as a business and brethren who usually borrow from banks will want to deal with us in the same spirit that they do with banks not their own. Our Board of Directors and the Central Bank will protect the stockholders and depositors.

When this project was in the planning stage, it was my dream that an allowable portion of the undivided profits will be reserved in a Trust Fund to be administered by a Board of Trustees for scholarships and charity. A greater portion of the profits will be distributed as dividends as the law directs.

When I retire from my present position, I expect to devote my full time to this project. I know I can prove that Masons can own and run a bank just like others can. With this assurance on my part, I hope some more brethren who can, will help us. Before we begin, let us have ₱100,000.00 on deposit so we can help more.

Sincerely and fraternally,

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

ILOILO ACACIA LODGE No.11 REPORTS

Once more the provisions of the Constitution reminding the brethren to pay their dues as the election of a new set of officers is approaching, and also the prohibition to campaign for officers were read by the Wor. Master in the Stated meeting. Brethren, take due notice and govern yourselves accordingly.

We apologize for not mentioning in our October issue of the ACACIA BULLETIN an important event that took place on October 10, 1964 — the conferring of the Sublime degree of Master Mason upon Bro. Deogracias Galia, Dean of the College of Arts and Sciences, Central Philippine University. The conferral took place at Powell Hall, Masonic Temple at 5:00 P.M.. It was well attended by the Brethren and sojourners, and was done in an impressive way by the Degree team with Sr. Warden, Jose C. Pablico, in the East in the first section and WB. Teofilo Marte, P.M. in the second section. We extend our fraternal congratulations to Bro. Galia who endured the travel to the East in search of brighter Light.

The combined financial report of the Treasurer and Secretary for the month of October shows a very healthy financial status of the Lodge. The total amount available for the Lodge is ₱5,167,69.

The Lodge is now a full pledged subscriber to the proposed Filipinas Savings and Loan Association, a new project of the Grand Lodge of the Philippines. Any one who wish to subscribe and save money for the

rainy days, this is your opportunity. Subscription blanks are available at the Secretary's office.

A delegation of more than ten members of the Lodge will leave on the 20th of this month to attend the First Visayas — Mindanao Masonic Convention to be held in Cebu City on November 20-22, 1964. Each delegation will be given one half of the transportation, registration fees, etc. Expenses to be taken from the fund of the Lodge, as per motion approved in the last Stated meeting. The delegation is under the chairmanship of WB Gil Octaviano, P.M. Bon Voyage, Brethren and don't forget to report to us a good report. This Masonic Convention will be the first of its kind to be held in Cebu City with representatives from twenty-five Lodges from the Southern part of the Philippines, under the jurisdiction of the Grand Lodge of F.A.A.M. of the Philippines. Grand Master, Charles Mosebrook will be the guest speaker.

On October 22, 1964, the Entered Apprentice degree of Freemasonry was conferred upon Rev. Harry Rome Delgado, Pastor of the Evangelical Church in Jaro, Iloilo City and Mr. Thomas Penafiel Gabio, Promotional Representative of a Bible House in Manila. On Rev. Delgado, Jr. Warden Cecilio I. Lim sat in the East and Past Master R. Demonteverde of Kutang Bato Lodge No. 110, sat in the East to confer the Entered Apprentice degree on Mr. Gabio. Aprons were presented by Bro. Abelardo Aguilar and Bro. Ramon C. Espino,

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and working tools by Bro. Deogracias Galia and Federico Gallano., respectively. A large crowd of brethren and sojourners were present to witness the conferral. Congratulations to these newly admitted members, may they keep on traveling until they reach the brighter side of Freemasonry.

Mr. Demetrio P. Catedral, Plant Superintendent of the Philippine Portland Cement filed a petition for Masonic degrees. The petition was read by the Wor. Master and same was referred to a Committee for an investigation and to report same in the next stated meeting.

As announced in a letter dated September 17, 1964, sent out by the Wor. Master to "honor all the Past Master of our Lodge. This includes not only those who have served as Masters of the Iloilo-Acacia Lodge No. 11 but Masters of the two separate Lodges as they existed before World War II," an interesting program was held at Powell Hall, Masonic Temple, on the evening of October 31, 1964. A large crowd of brethren and the public were on hand to witness the program held for the first time by the Lodge in honor of the Past Masters. Past Masters residing in Iloilo City and those residing in the neighboring provinces numbering twenty-five in all, but only fifteen were present, for reason that some are sick and others are out of the country.

Bro. Felix Garcia acted as Master of ceremonies. Songs and dances were rendered during the program after which Rt. Wor. Serafin Teves, Deputy Grand Master of the Grand Lodge of the Philippines spoke of the difficult role faced by the Past Masters during their incumbency. Those who received the Certificate of Recognition handed by Rt. Wor. Serafin Teves, assisted by the Wor. Master and Wardens of the

Lodge were: Past Masters, Manuel C. Torres, Anselmo Sotero, Eduardo Hibionada, Vicente Gustilo, Mariano Tolentino, Genaro C. Bermejo, Emilio Gatanela, Marcelo Obregon, Ponciano Leonidas, Leon P. Gellada, Sy Bon Tong, Teofilo Marte, Gil Octaviano and Leodegario Celis. Wor. Teofilo Marte responded in behalf of the Past Masters. A light refreshment was offered after the program.

The first degree of Freemasonry was conferred upon Mr. Fred. G. Tayo, owner and manager of Office Lines, dealing in Office Supplies, located at Ledesma St., on November 18, 1964, at Powell Hall, Masonic Temple. The degree team was headed by Sr. Warden Manuel Obligacion who sat in the East, assisted by Bro. Roomeo Hiponia in the West and Bro. Praxedes Magalona in the South. Bro. Felix Garcia, Sr. Deacon, Bro. Ong Tiong Han, Jr. Deacon, Bro. Jesus T. Vaflor, Chaplain, Bro. Tranquilino Baldevia, Marshall, Bro. Casimiro Topacio, Sr. Steward, Bro. D. Galia, Jr. Steward, WB Marcelo Obregon, Tyler, Apron by Bro. Federico Gallano and Working tools by Bro. John Labata. Congratulations to Bro. Tayo.

Wor. Master, Joseph T. Howard, President of the Central Philippine University and Mrs. Howard, tendered a luncheon party at their residence in CPU Compound, Jaro, Iloilo City on November 3, 1964, on the occasion of the visit to Iloilo City by the American Ambassador to the Philippines, and his party.

The newly appointed Supreme Court Justice by the President of the Philippines, Bro. Calixto Zaldivar, an active member of our Lodge, arrived in Iloilo on November 7, 1964, to be

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TWO SIGNIFICANT EVENTS

By Bro. ALFREDO SAMSON
Iloilo — Acacia Lodge No. 11

In the month of December of every year, there are two significant events in the history of the Philippines. One is the glorious birth of Jesus of Nazareth in Jerusalem on December 25th, and the other, the tragic death of our national hero and patriot, Bro. Dr. Jose P. Rizal, on December 30th. Christian Filipinos, be he a Catholic or Protestant, rejoice in the story of HE who came into this world to redeem the sin of mankind. The birth of Christ is not only celebrated in the Philippines with joy and gift giving, but also throughout the Christian world. The 25th of December is greatly rejoiced for HE brought a message of "Peace on Earth and goodwill towards mankind." On the other hand the 30th of December Filipinos of all classes, Christians and Moslems, with deep sorrow and grief, mourn the untimely death of the illustrious son of the Philippines, Dr. Jose P. Rizal, who bravely faced the firing squad on that misty morning of December 30, 1896, and who on the evening before his death wrote an inspiring poem entitled "Mi Ultimo Adio," a stanza of which translated in English reads as follows:

*"Farewell, dear Fatherland, clime of
the sun caress'd
Pearl of the Orient seas, our eden
lost!
Gladly now I go to give thee this
faded life's best,
And were it brighter, fresher or
more blest,
Still would I give it thee, nor count
the cost."*

As Christian Filipinos, we also re-

joice and celebrate with great joy and gift giving the birth of Christ who nearly two thousand years ago came to preach the gospel of truth, to love thy neighbor, to be charitable, to be tolerant, to practice and apply all the good things in life with the promise of eternal life after death. We, of course, owe our Christian faith and Christian living to the Spanish "conquistadores," who with the cross and sword went all over the Philippines to Christianize our ancestors. Even before the coming of the Spaniards, our ancestors had a civilization of their own and belief in the existence of God. But they gave way to new ways of life and embraced the best they could the Christian faith as taught by the Spanish friars. The people, as the years went by, responded with religious fervor and helped in building and erecting churches, cathedrals and monuments for the glory of Spain. These edifices are now admired by tourists who come and visit the Philippines. The people also contributed their time and money in order that Christian faith be widely spread in this part of the world.

To compensate for all the help done by the people, the Spanish government, in return opened schools and universities to educate the Filipinos how to read, write and talk the Spanish language. During the eighteenth century the Filipinos became matured and well-educated. But in spite of all the education, the people suffered from oppression and abuses of the friars,

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REELECTIONS FOR MENCIOUS

Richard Khoo, P.M.
Secretary

Mencius rightly said that once a man knows what is *not* to be done, he *can do* what is to be done. As 1964, the Mencius Ruby Year, or the Year of the Dragon, comes to a close, perhaps we can say too that we have tried our best to *do what can be done*.

And again Mencius with all his wisdom uttered another truism when he stated that when your own person is correct, the whole world will turn to you. A sterling and correct leadership, palpably manifested by a busy, successful and harmonious year, was reason enough for the reelection of our Worshipful Master, Eugene K. Lim, and the whole set of officers who cooperated with him during his fruitful tenure of office. A recapitulation of the work accomplished is inscribed for our own edification:

Celebrated adequately the 40th Anniversary of the foundation of Mencius Lodge with the publication of a handsome Souvenir Brochure on February 19th; and the official visitation of M.W. Pedro M. Gimenez, Grand Master of Masons of the Grand Lodge of F. & A.M. of the Philippines;

Increased the financial standing of the Lodge by prompt payment of dues and direct contribution from members and their families for worthy projects;

Relieved Brethren who were victims of fire which razed Chinatown on February 21st;

Continued to offer Mencius Friendly Scholarship to the University of the Philippines College of Engineering with an initial check of ₱250.00;

Patronized the choral benefit of the Luzon Bodies Choir (Brothers of Harmony);

Represented among Dignitaries of Grand Lodge in the person of W.B. Benjamin Gotamco as Grand Bible Bearer;

Conducted Masonic funeral services over the remains of three deceased members of the Lodge; and,

Met regularly every Third Wednesday of the month either for degree work or for Proficiency Practice of Teams for the three degrees.



ATTENTION Education and Public Service Committee Chairmen, please submit the reports of your committees' accomplishments promptly for recognition of Grand Lodge Committee on Education and Public Service and publication in *Cabletow*.

SO IT IS

Here is tolerance both ways around. Sometime ago a brother, before he was allowed to marry the sister of a priest, was asked to give up Masonry. He did. But after a while he affiliated with a lodge in Quezon City. Therefore he became the brother-in-law of a priest and a Mason in less than six months. Masonry must be good! Now, that more understanding exists in the world, we wonder if our brother will be sponsoring his brother-in-law for admission into the Craft. Because we hope Pope Paul VI will soon remove all bans against Masonry.

* * * *

It was reported sometime ago that the first unit of the proposed Grand Lodge building will be built ahead of the conversion of the front part of Plaridel Temple into stores. Now, it is the other way around. The store conversion will be done ahead of the new temple so that rental money will be coming in for the amortization on the funds needed for the new temple. The store spaces will be nine in number and will measure about 12 meters long by 5 meters wide. Any renters?

* * * *

A bigger and higher temple will result from the plans now being revised. It will be seven stories high, but built one floor after another as funds become available. The front elevation drawing will be printed in the Cabletow sometime soon.

* * * *

The most vehement condemnation of Masonry was done by a former Mason. He was Pope Clement, who before he ascended the Papal Throne, was a member of one of the lodges in South America where he was assigned as a priest. That was hundreds of years ago and now, he would turn in his grave to see more tolerance extended to Masons by his successors!

The Old Order Changeth!

* * * *

We second the move to organize a Lodge of Research in this Grand Jurisdiction — but it must move! A Lodge of Research is a regular lodge with the usual quota of officers, meeting on stated days, opening and closing in the ancient usages, and doing business as do the other lodges. The little difference is that it should be made up mostly of brethren interested in studying and writing about the Craft. There is need for such a lodge in these parts because there is so much to research and write on the history of Freemasonry in our country with a history that dates back, formally that is, to 1854 when WB and Admiral Malcampo of the Spanish Navy organized a lodge in Sangley Point, Cavite.

NBM

HALF A CENTURY IN MASONRY

[The response of Vicente Marquez, Sr. P.M. (69), upon his being presented with a Fifty Year Button at the 32nd Annual Convention of Cavite Lodges in District No. 10, at Noveleta, November 30, 1964.]

While it cannot be denied that for a Mason to have spent 50 years of his fruitful life in the service of the Fraternity truly deserves an accolade of some sort, still I feel hesitant to accept the honor and the distinction which my Lodge is bestowing upon me on this present occasion. In retrospect, I am forced to admit that despite my uninterrupted membership within the span of half a century, I have not accomplished enough for the enhancement of Freemasonry. While it may be true to a certain degree that I have religiously paid my dues; that I have been assiduous and punctual to an extent in my Lodge attendance; that I have assisted in a manner consistent with my full capability in the exemplification of the different degrees to enable our candidates and our neophytes to acquire a thorough and complete understanding of our symbolisms; and while it is true that I have delightfully travelled from West to East, patiently absorbing the knowledge of the rituals, ideals, tenets, and principles of the Fraternity on my route towards the Oriental chair, still I am convinced that I feel short in my accomplishments, and as such, I do not rightly and truly merit the honor which the Most Worshipful Grand Lodge and the Brethren have bestowed upon me.

Masonry requires of its devotees to hone their intelligences and to acquire and accumulate a vast Masonic wisdom so that they could impart them to others not only within but also outside their Lodges. These imply esoterically, the exemplification



Wor. Bro. Vicente Marquez, P.M., Primera Luz Filipina Lodge No. 69, F. & A.M. recipient of a 50-Year Button.

of the rituals in the different degrees for the benefit of the initiated, and, exoterically, the practical application or implementation of the Masonic teachings outside our Lodges for the benefit of the uninitiated. It is in the latter where I consider, not only myself but most Masons, to have miserably failed in the discharge of our sworn duties as members of the Craft. Within the Lodge, we prate, parrot-like, of the four cardinal virtues: Temperance, Fortitude, Prudence and Justice; and, of the theosophical virtues of "Faith, Hope and

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BONTOC LODGE No. 140 LAUNCHES TEMPLE BUILDING PROGRAM

The Bontoc Masonic Temple Association, Inc., in the Second of its Bulletins has reported that a very ideal and suitable lot on which to build the proposed Temple for Bontoc Lodge No. 140, is being negotiated between the Bontoc Masonic Temple Association, Inc., and the property owners who are now residing in Baguio City. Col. and Mrs. Eulogio Galang, offered to dispose of their property in Bontoc to the Masons, provided the Association can meet their price of ₱3.00 per square meter. The cost of the lot is ₱4,200.00, it having an area of 140 square meters.

W.B. Honesto C. Belen, who headed the team to contact the property owners said that Col. and Mrs. Galang may be prevailed upon to donate the amount of ₱200.00, as their share in the building of the Bontoc Lodge Temple. Incidentally, Mrs. Galang, is a daughter of the late Felipe Belen, a Mason and Col. Galang, was also a Past Master of Teodoro M. Kalaw Memorial Lodge No. 136, San Juan, Rizal.

The Bontoc Masonic Temple Association, Inc., is now studying the matter to find some means of raising the amount of ₱4,200.00, for the lot. It was learned that by intensifying the fund raising campaign and by putting pressure on the pledges the acquisition of the property may be consummated sooner or within this year. The acquisition of this lot and the construction of a Temple for Bontoc Lodge No. 140, has been a subject of a wide fraternal fund drive. Every member of Bontoc Lodge is enjoined to pledge or donate at least ₱100.00 or more.

As of October 31, 1964, the value of pledges and donations amounts to ₱3,495.00. Out of this amount ₱1,330.00 has been paid. In view of the insufficient cash available for the acquisition of said property, the President of the Association has issued letters appealing to all members to give their pledge or pay their pledges possibly in full. It is expected that with the lot now being negotiated the brethren will give their spontaneous response.

A very laudable move seems to be shaping up among the members of the Board to secure a loan from lending institutions as the only solution to this problem. This seems to be the only recourse if some qualified brothers provide collaterals and the necessary security.

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THE PLEDGES AND DONATIONS

Bro. Bartolome Calaoa	₱ 50.00	Baguio Frt. Ass. Inc.	₱500.00
" Manuel Dulawon	50.00	Bontoc Lodge No. 140	100.00
" Guillermo Bersamin	50.00	Bro. Aurelio Macabeo	100.00
WB. Meneleo A. Mendoza	50.00	WB. Celerino Ruiz	100.00
" Severo G. Pimentel	200.00	Bro. Honorio Dominguez	100.00
Bro. Ernesto Mendoza	150.00	WB. Victorino Ringor	100.00
" Jaime K. Gomez	100.00	Bro. John C. Gocapiak	100.00
" Sancho A. Gaerlan	100.00	" Raymund W. Dunne	50.00
" Leonardo Cadiogan	100.00	" Chan Tay	50.00
" Leodegario Enerva	100.00	WB. R. C. Buenafe	20.00
" Gaudencio de Vera	100.00	" Anastacio B. Querimit	100.00
" Expedito Diaz	100.00	MWB. Juan S. Alano	100.00
" Pedro L. Falcon	100.00	" Warner P. Schetelig	50.00
" Rodolfo Camarillo	50.00	Bro. Ricardo Chua	20.00
WB. Honesto C. Belen	100.00	WB. Lee Sin	200.0
" Dimas C. Trinidad	100.00	" Edilberto Madrid	5.00
Bro. Vicente Bilagot	100.00	WB. Eugene L. Kneebene	50.00
" Heraldo B. Daway	100.00	Bro. Napoleon Dinagdice	10.00

The Association wishes to express their thanks to sympathizers; friends and Brethren who have kindly responded to their appeal.

JOIN OTHERS AND HELP BUILD OUR TEMPLE...A SYMBOL
OF OUR UNITY.



Officers and members of Bontoc Lodge No. 140, with the Division Superintendent, Teachers and pupils of BIAK PILOT DEMONSTRATION CENTER, Bontoc Central School, Bontoc, Mountain Province in connection with the presentation of school books to that school.

THE GREATNESS OF MASONRY

STANLEY L. MACK, 32°

275 Pike Lake, Dulutte 11, Minnesota.

Freemasonry throughout the ages has insisted that men shall come to its door uninvited and of their own free will. They should come not through any feeling of curiosity, but rather because of a favorable opinion of this institution, a desire for knowledge, and a sincere wish to be of service to their fellow man. The aim of the true Freemason is to cultivate a friendly feeling among men, to relieve the distressed and to comfort and aid the afflicted to the extent of his ability.

Masonry strives to teach us the duty we owe to God, to our country, to our neighbor, to our family, and to ourselves. It interferes neither with our religion, nor with our politics and seeks only light and truth. It inculcates the practice of every virtue and makes extensive use of symbolism in its instruction.

Our Lodge is a place where we have a common bond and a common thankfulness for all blessings, great or small. It is a state of mind in which our brother's hurt is our hurt and his joy our joy. It is a frame of reference where little or no attention is paid to social position and every man is judged on his merit.

The prosperity of our Lodges depends in large measure on the prosperity of their individual members, but their reputation in the community depends upon how we conduct our-

selves in keeping our faith steadfast and our purpose free from evil and full of good will.

Masons are known by their conduct, their understanding of their fellow men, and their efforts to uphold the law and support the Constitution of these United States and our duly elected authorities, whoever they may happen to be. Masons are not judged by what they wear or how they walk, or by what they do for a living or where they go to church or by their political affiliations.

The strength of our Lodges depends upon our attendance at their meetings and upon our personal contribution to their welfare and progress. Thomas Paine, the great patriot, once said:

Those who expect to reap the blessings of freedom must like men endure the fatigue to support it.

Every member of the Craft might well heed this admonition, particularly in these critical times, and perhaps he could do it best in the spirit of him who said:

I am only one, but I am one; I can't do everything, but I can do something. What I can do, I ought to do, and what I accept to do, by God's grace, I will do.

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We have reached a tragic juncture in the history of mankind. We have emerged from two great wars only to find world peace still a dim and distant hope, like the pot of gold at rainbow's end. We are still at war—as yet a cold war—and deep in a desperate struggle for the minds of men between advocates of two widely divergent ideologies. One stands for and upholds the personal liberty and dignity of man, under God, and a free world of good neighbors. The other stands for intimidation, subversion, Coercion, oppression, the destruction of human rights, and the reduction of man in stature to that of a slave for the state.

Communism, with its bloody banner of revolution and class hatred, is

on the march, and, perhaps sooner than we think, we may be called upon to meet its threatened assault upon our liberties, but when and if that assault comes, you may be sure that, like our valiant fore-fathers before us, we will meet it as a people free and unafraid.

If in such a contest we falter or fail, we shall surely witness our destruction as a free people and spend the remainder of our days in slavery. Our homes, our families, our fortunes, our priceless liberties all are at stake. We shall not fail because, God willing, we will stay alert, keep strong, and remain resolute in the defense of our ancient freedoms. We shall not falter because in every crisis the citizens of this Republic, Amer-

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President

icans all, may be depended upon to practice the faith within them, the faith of their forefathers who fought the good fight and who finished their course.

The greatest need of our sick world of today is not for more weapons of destruction, but rather for men of character, integrity, understanding, and particularly of responsibility. Free men who lack responsibility are on the brink of anarchy; we have only to look at Africa to see the latest example.

The world desperately needs men who can be depended upon, men who are not afraid to stand up and be counted and who will be able to add something to the fellowship of social

life as well as to the practical value of spiritual life.

We live in one of the most challenging periods Americans have ever experienced, truly a time to test the mettle of free men. Perhaps the brightest pages of our nation's history are yet to be written. Who can say? But of this we may be sure: What the hand of time eventually inscribes on them must depend upon the determination, the vigor and the devotion that every American, each in his own particular sphere of influence, brings to the tasks which lie ahead.

There are four million Masons in these United States and two million

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TWO SIGNIFICANT . . . (From page 197)

who were then the masters in the government. Under these conditions, the people became impatient and eager to be freed, so that the leaders asked for reforms in the then existing form of government. The Filipino leaders petitioned the central government in Madrid to give the people representation in the Spanish Cortes, to be more tolerant to the people and to give more freedom in the way of life. For all these petitioned reforms, the friars accused the leaders as "Filibusteros" and started an era of oppression and execution. Those who advocated reforms were placed in prison without trial, deported to distant places outside of the Philippines or put to death before firing squads. Spain, Christian Spain, turned deaf ears to the reforms culminating in the revolution of 1896. Spain's refusal to heed the call is now history.

Many prominent Filipinos met death, imprisonment and deportation for advocating reforms. Among the patriotic Filipinos who met death before a firing squad was our Bro. Mason, Dr. Jose P. Rizal who

was falsely accused of advocating and leading a rebellion against the existing government of Spain. Bro. Rizal forfeited his life because of his outstanding quality of love for truth. It would have been easy for him to remain silent while the church and government officials were committing scandals and crimes against the Filipinos. But he was of the heroic type and left no stone unturned to expose abuses and evils then existing in the Philippines. Through his writing he rallied the Filipinos to awake from lethargy and work for the emancipation of the country. And for his effort he paid dearly and forfeited his life sixty-eight years ago.

December 25th, the Christian world celebrates with joy, laughter, gift-giving and songs the birth of the King of Peace nearly two thousand years ago. While December 30th five days after, the Filipinos commemorate with deep sorrow and grief the memory of that soul that gave his life that his country might live in freedom and happiness. These two significant events in the month of December will go hand in hand until time is no more.

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THE GREATNESS . . . (From page 205)

more living in other parts of the world. If they will but contribute their full measure of determination and devotion to these tasks, they will do mankind a distinct service and will surely justify their long and honorable existence as the world's greatest fraternal organization.

In the years that are to come all

of us will have many pleasant and unforgettable memories of Masonic experience. In retrospect, we will be impressed with the fact that although our brothers differed one from the other, yet they were bound together by a tie that surpasses all differences, in the communion of a common spirit, the spirit of brotherhood—the spirit of Masonry.

New Age June 1961

guages of the world and a course in Tagalog. Rizal was convinced that Spanish would never become the national language. He believed that the national language would be one of the native languages. In a letter to Blumentritt dated at Brussels, 20 July 1890, Rizal said that "in the future the Filipinos will learn their language better; the spirit is awakened." (*In der Zukunft werden die Prilippiner ihre Sprache besser erlernen; der Geist erweckt sich anf.*) What a prophecy! The curriculum would include ethics (study of religions, natural law, civil deportment and the art of conversation). The term "religions" refers to a comparative study of the principal religions of the world and not to any specific religion. Rizal found something good in every religion. The importance of economics was not overlooked. While Rizal laid stress on political reforms, he realized that the country should have a sound economic development. One of his proposed reforms was the establishment in provincial capitals of more than 16,000 inhabitants schools of arts and trade. The Spanish government had established two such schools, one in Manila and another in Iloilo, but these were not enough. Rizal wanted to train as many Filipinos as possible in gainful occupations with which to earn their livelihood and at the same time establish some domestic industries.

As early as 1883 while he was still a medical student in the *Universidad Central de Madrid*, Rizal foresaw the industrialization of the country. In a letter to his parents dated at Madrid, 11 September 1883, he expressed the hope that "some compatriots come here who want to study industries, like, for example, the manufacture of paper, glass, porcelain, cloth and other

products that would be of the greatest utility there. The majority of the Japanese who are in Paris study artillery and the profession of engineering, while we, the law and medicine; why should we not study arts and industry? We have already a compatriot who is dedicating himself to agriculture; unfortunately he is alone." Even at this early period Rizal visualized the importance of an agro-industrial economy for the Philippines. Political independence alone won't do the trick. Economic independence is equally important. The latter is the sinews that sustain political freedom. In the *Fili* Rizal expressed the same ideas through Isagani in a conversation with Paulita, his sweetheart. This young medical student envisioned the complete industrialization of the country where factories hummed in Manila and suburbs. Manila became a very busy port. New cities and towns sprang up as a result of population growth. Railroads crisscrossed the country making it easier for anyone to travel. Isagani further added that commerce, industry, agriculture and the sciences would develop as soon as the Spanish administration had ceased to be oppressive and the people had become free. Rizal was therefore the first Filipino to conceive the need for the industrialization of the Philippines and the urgency of training our young men in Europe as technicians which the country sorely needed to bring about this industrial development. Now we are on the threshold of a new era of industrial development. Some seventy years had to elapse before this great dream of Rizal could be realized.

When Rizal had the opportunity to put his educational ideas into practice during his exile in Dapitan, he taught his young pupils the dignity of manual

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labor through precept and example. With the aid of his students, he built the dam and waterworks that carried water from a mountain stream over a rough terrain for several kilometers to a reservoir. The waterworks was ingeniously built showing Rizal's knowledge of engineering and great resourcefulness. He taught his students the industrial arts and practical agriculture, thus enabling them to be partly on a self-supporting basis. Rizal realized that discipline is necessary in any society. He adopted a program of activities for his young wards in Dapitan which he strictly enforced.

Contrary to the prevailing idea among us, Rizal, though a poet, was not a dreamer like most poets. He was a practical idealist, if the expression may be allowed. In Dapitan he demonstrated his grasp of the practical side of life. Aside from the practice of his profession, he engaged in agriculture and trading which brought him a modest income. He refused to patronize the Chinese merchants who controlled the domestic trade. One of the objects of the *Liga* was the "encouragement of instruction, agriculture, and commerce." The members were assured of "mutual protection in every want and necessity." There are other provisions in the charter of the *Liga* showing Rizal's sense of economic nationalism. On January 1, 1895, he finished the draft of the statutes and regulations for the farmers' cooperative association in Dapitan. If our leaders during the first half of this century were as sincere and as dedicated as Rizal, the aliens would not have acquired such a commanding position in our domestic and foreign trade. The exploitation of Filipino producers by conscienceless Chinese merchants is portrayed by Rizal in the *Noli*. The town of San Diego might be fictitious,

but the conditions there as described by Rizal fitted many towns. The town lay on the lakeshore amidst paddy fields. It produced sugar, rice, coffee, and fruits which were either exported "or sold for a small part of their value to the Chinese, who exploit the simplicity and vices of native farmers." Unfortunately, this situation still obtains. To Rizal the only remedy was to curb the activities of these alien merchants and to extend every protection to Filipino traders. In other words, the Filipino First policy was conceived by Rizal long before our present leaders ever thought of it or did anything about it. As early as 1884, Rizal was already thinking of the future of the sugar industry. He secured the services of Don Pablo Ortiga to intercede with the Spanish Foreign Minister in behalf of Philippine sugar "in order to obtain at least one half reduction of the duties which the Philippines pays, and to satisfy Cuba completely, thus preventing that dear Spanish colony in the Orient from being ruined rapidly, which otherwise she will be in three years."

Rizal was a thorough believer in the Masonic principles of liberty, equality, and fraternity which he maintained to the end of his life. He dreamed of the ultimate triumph of right over might. He was convinced that the only way of abolishing wars in the future is through the observance of the Masonic ideals. In one of his most beautiful and inspired poems which he composed in 1892 (*Mi Retiro*) while he lived in Dapitan as an exile, Rizal expressed his idealism concerning the ultimate triumph of right over might thus:

Yo la tengo, y yo espero que ha de brillar un día en que venza la Idea a la fuerza brutal, que despues de la lucha y la lenta agonía, otra voz

*mas sonora, mas feliz que la mia
sabra cantar entonces al cantico
triuufal.*

Here Rizal merely expressed the yearnings of all mankind for universal peace and the ultimate triumph of justice over brute force. But this goal could be achieved gradually after a painful struggle. Rizal did not elaborate on the means of attaining this end except through the observance of the Masonic principles of liberty, equality and fraternity by nations in their dealings with one another. There were others before Rizal who expressed the same idealism on the ground that war is incompatible with Christianity. Rizal's dream of a warless world might seem utopian then. Yet Rizal's ideas on world peace are now embodied in the preamble of the United Nations Charter. There will always be disputes among nations as there will be disputes among individuals. So far we have been able to solve individual conflicts through the sovereign power of the state. In the case of disputes among nations, the United Nations has succeeded only to a certain extent in settling such disputes for this organization is not a super-state capable of solving all international conflicts. The present cold war makes it even more difficult for the United Nations to settle international disputes by peaceful means. But great progress has already been attained towards the peaceful settlement of controversies among nations. Rizal predicted some seventy years ago the liquidation of the old colonial system. We regarded his prediction then as fantastic and yet it is now a fact. Who at the turn of the century would ever believe that Sir Isaac Newton's law of gravitation could be challenged until the Wright brothers invented the aeroplane? Such is the law of progress. We conceive our objectives in ideas

first and then we put these ideas into actual test until we find out that they will work in practice.

The Rizal Law, or Republic Act No. 1425, which provides for the inclusion in the curricula of all schools, colleges and universities, public or private, courses on the life, works and writings of Dr. Jose Rizal, particularly his novels, the *Noli* and the *Fili*, has, according to my information, properly been implemented by the Department of Education. However, there seems to be a need for a follow-up by our education officials who should see to it that no school, college or university, public or private, violates the law and those found guilty of violating its provisions should be severely dealt with. The philosophy behind the law was succinctly stated by the late Senator Jose P. Laurel, then Chairman of the senate committee on education, as follows:

Today more than at any period of our history, there is a need for a rededication to the ideals of freedom and nationalism for which our heroes, from Dagohoy and Lapu-lapu to Rizal, Del Pilar, Bonifacio and Mabini, lived and died. The words of these nationalists have impressed upon our history the stamp of undying glory. It is, therefore, meet that in recalling them, particularly the national hero and patriot, Jose Rizal, we remember with special fondness and devotion their words that have shaped the national character.

It is for the purpose that the bill is presented. Many speak of Rizal as if they had read and understood him. His *Noli me Tangere* and *El Filibusterismo*, the greatest Philippine social documents, live only as names to be mentioned on aus-

Turn next page

icious occasions, but are not read and studied. It is a national shame that in an era such as this, the works of Jose Rizal are not assiduously read in his own country as they are in some countries in South America. To ignore them, as most of us do, is to ignore Rizal and what he stood for. To praise him without taking the trouble to know what elicits our praises is to be hypocritical.

Noli me Tangere and *El Filibusterismo* must be read by all Filipinos. They must be taken to heart, for in their pages we see ourselves as in a mirror; our defects as well as our strength, our virtues as well as our vices. Only then would we become conscious as a people, and so learn to prepare ourselves for painful sacrifices that ultimately lead to self-reliance, self-respect and freedom.

Rizal's educational ideas are now embodied in Article XIV, Section 3, 4, and 5 of our constitution. Section 3 provides that the Congress "shall take steps towards the development and adoption of a common national language based on one of the existing languages." Rizal believed that Spanish would never become the language in Filipino homes. He himself had contributed to the enrichment of Tagalog, especially its orthography. *The One Hundred Letters of Jose Rizal* to his parents and relatives recently published by the *Philippine National Historical Society* were written in Tagalog. His famous letter to the women of Malolos was also written in Tagalog. The language problem is therefore a closed issue. I see no useful purpose in the efforts of some people who are trying to revive the language problem, for the effort is decidedly a backward step after much spade work has been done and money has been

spent in arguments against church-controlled education. He believed that democracy would work only if the masses are enlightened. Popular education is based upon this hypothesis. He also stressed the importance of developing moral character, personal discipline, civic consciousness and vocational efficiency. He did not only preach these ideas but put them into practice in Dapitan. He criticized the lack of academic freedom in Spanish universities. The clash precipitated by Morayta's address to the student body of the *Universidad Central de Madrid* between the students and military authorities prompted Rizal to make this remark: "*Science should be free and the professor as well.*"

In conclusion, there is a curious parallelism between Rizal and Christ. Both suffered martyrdom. The former sacrificed his life to redeem his people from oppression just as Christ sacrificed his life to redeem his people from sin. Rizal suffered much for the sake of his people just as Christ bore all the insults and sufferings inflicted upon him by his enemies. Rizal had undergone privation in Europe so that his immortal novels could be published. These novels became the Gospel of the nationalist movement in the Philippines of which Rizal was the father. While he had no direct participation in the revolution of 1896, he prepared the groundwork for the armed struggle against Spain. He was the first Filipino educator to proclaim the principle that democracy should start from the grassroots through mass education. He also stressed the importance of science and scientific research if the country was to march forward. He was the first to convey the idea of industrializing the Philippines and the Filipino First policy. Finally, his exemplary life dedicated to the welfare of his people

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spent to implement the constitutional provisions.

Section 4 provides that the State shall provide scientific research and invention. You will recall how Rizal put emphasis on the teaching of science courses. He himself would devote his time to the teaching of the sciences and inferentially to scientific research. He confided this to Blumentritt in connection with his plan to found a school in the Philippines. He had demonstrated his scientific spirit during his exile in Dapitan. He urged the sending of Filipino students to Europe for technical training so that their services could be utilized in connection with the industrialization of the country which he dreamed about.

Section 5 provides, among other things, that all educational institutions shall be under the supervision of and subject to regulation by the State. That Rizal favored state-controlled education may be inferred from his is worthy of emulation by all of us. And we Masons left behind to carry on the great task which our hero left unfinished have a special responsibility. We shall not fail.



are outside of our environmental circle? In some cases do we not hide from the responsibility of sharing with others at Christmas Time to keep more for the enjoyment of those close to us?

As Masons are we sure we have not overlooked a less fortunate Brother who will not be happy this Christmas? Did our Lodge have a Committee to check on the members and report those who needed help? If there is a family or two that will not have dinner on Christmas, would it be too great a burden for the more fortunate Brothers to share in the cost of a dinner or two to make them have a Merry Christmas too?

In this world the things most worth having are the things we cannot buy. One of these things is the true feeling of a Merry Christmas. So often have we repeated these words without feeling that we sometimes come to regard them with little significance when we hear them spoken to us by others. But there is one way to earn a true feeling of a Merry Christmas and that is by making someone else genuinely merry at Christmas. It regenerates and explodes like a chain reaction, returning a feeling of internal satisfaction unequalled by material possessions and gifts. It returns to us like a bountiful harvest of goodness appreciated by our spirit within. Like the Three Wise Men who first bore greetings to Jesus, make others merry at Christmas and you will in turn know the true meaning of those words that have come down through the ages — Merry Christmas.

R.E.W.



HALF A CENTURY . . . (From page 200)

Charity, — that the greatest of these is Charity, for Faith may be lost in sight, Hope ends in fruition, but Charity extends beyond the grave through the boundless realms of eternity." But how many of us can manfully say that they have actually practiced these virtues outside our Lodges in our dealings and contacts with our fellowmen? Nay! Can it not even be said that at some time and in some way we have even been uncharitable to some member or members of our Fraternity?

Unless we improve our practices, we can only call ourselves half-baked Masons. In order that we can proudly say we are truly genuine Masons, we must not only be Masons in name, but also Masons in fact and in deed. We must not lose sight of

those "Three steps usually delineated upon the Master's carpet which are emblematic of the three principal stages of human life, viz: Youth, Manhood, and Age. In Youth, as Entered Apprentices, we ought to industriously occupy our minds in the attainment of useful knowledge; in Manhood, as Fellowcrafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbor and ourselves so that in Age, as Master Masons, we may enjoy the happy reflection consequent in a well-spent life, and die in the hope of glorious immortality."

Rest assured that I shall treasure this symbol of my 50 years service to the Fraternity and shall endeavor to continue my Masonic labors.

Thank you.

ILOILO ACACIA. . . (From page 195)

the guest speaker at the Visayan Central College Student Republic organization.

Past Master Ramon J. Y. Lachica, who wielded the gavel in the East in 1957, made a surprise visit to us on November 3rd. He said that he just arrived from Manila and was sorry to have missed the Past Master's Night program held by the Lodge on October 31st. Remember Monching with that winning smile that made

him popular with the brethren. He looks hale and healthy and seems that he gained poundage. He is now with the Compania Maritima in Cebu City. You are always welcome, Monching.

Bro. Napoleon Dignadice, Supt. of the Agricultural School in Baybay, Leyte, sent us a wire that he is joining the Iloilo delegation in the First Visayas-Mindanao Masonic Convention to be held in Cebu City on Dec. 4-6. Well, the more the merrier!



WHEN MASONRY'S WORK WILL BE COMPLETED

When intolerance and hate have been erased and in their place have been enthroned understanding and love;

When one man no longer seeks to gain an unfair advantage over another;

When it is no longer considered "clever" to be dishonest;

When the masses are no longer the victims of brutal dictators;

When no man is persecuted because of his religious belief;

When men have learned that Brotherhood does not result from wishful thinking, but from self-discipline, the development of honest sentiment, and the attainment of wisdom;

When character stands as the real strength and security of a nation;

When the only contention among men is who can best serve;

When our acts and deeds truly reveal our love of God;

When the most important business of life is to live it as one made in the image of his Creator.

GEORGIA MASONIC MESSENGER

OPEN THE HEART. . . (From page 191)

fect in the spirit of this fraternity, enshrined in the hearts of its members, glorified by the memories of its departed followers and above all sustained by the One Almighty Parent shall always remain true, invincible, indestructible, inseperable and undying.

Relief is the second principal tenet of Freemasonry. By relief, we, human beings in general and Masons in particular acknowledge that it is incumbent upon us to see the unhappy, to sympathize with their misfortune and to restore peace to their troubled mind.

Like any other society, this confraternity of Masons was founded and organized with this view in mind. Relief means giving to others and receiving from them powers and resources that as individuals none would possess. Relief is active and passive, both supplementation and participation. In a word, it is communion.

I do not propose that this organization has the sole responsibility of alleviating the misfortune and misery of others. But, what I do say is that we are part and parcel of that mass of human beings who must share the burden of responsibility.

Scattered raindrops over a wide enough area are weak; but, if added together they can do the work of a waterfall harnessed to a turbine.

Thus, each individual effort may seem insignificant and futile but, when marshalled together under the aegis of this fraternity and the banner of humanity, they become powerful weapons to combat the forces of disease, pain, hunger, misery and above all spiritual despair.

Truth is the third principal tenet of Freemasonry. Truth is a divine attribute and the foundation of every virtue. To be good and true is the first lesson we are taught in Masonry. On this theme, we contemplate and by its dictates endeavor to regulate our conduct so that hypocrisy, deception and falsity are unknown to us; so that sincerity becomes a way of life for us.

My fellow Masons, the man who is universally mourned today is not one who has distinguished himself by his wealth; neither is he mourned because he was poor; neither is he mourned because he was an American, an Asian or a European. The highest distinction that is given to a man for his greatness is not by reason of his education, social status or looks.

A man is universally mourned today because he was honest and upright as a citizen, tender and devoted as a husband, patriotic and faithful as a soldier, generous, unselfish, moral and clean. In a sentence, he believed in brotherly love, relief and truth. He believed in them and practiced them.



FOR CHRISTMAS — visit a Brother you have not seen in Lodge for some time.

FOR NEW YEARS — bring that Brother to Lodge every stated meeting in 1965.

Merry Christmas — Happy New Year

R.E.W.

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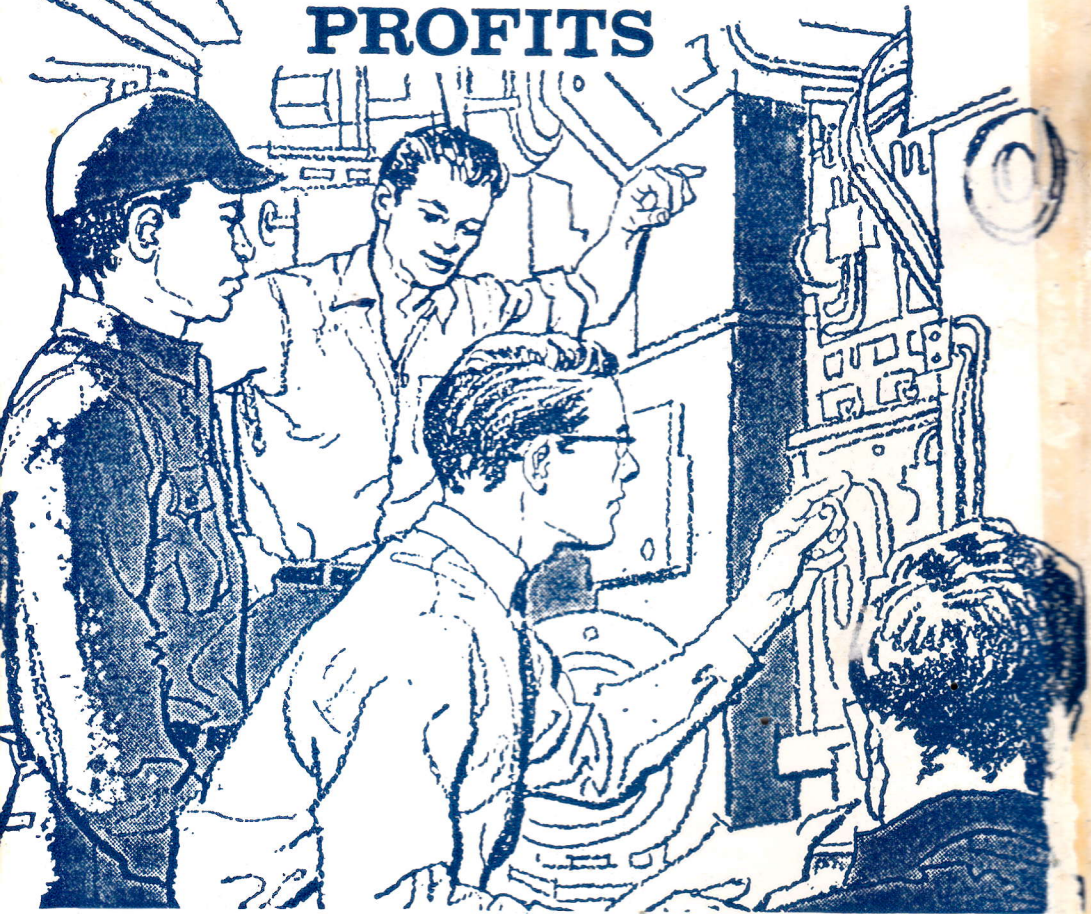
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