

The Cable News

Vol. XVI

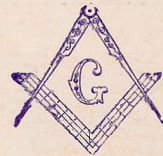
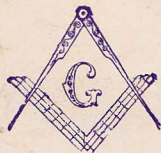
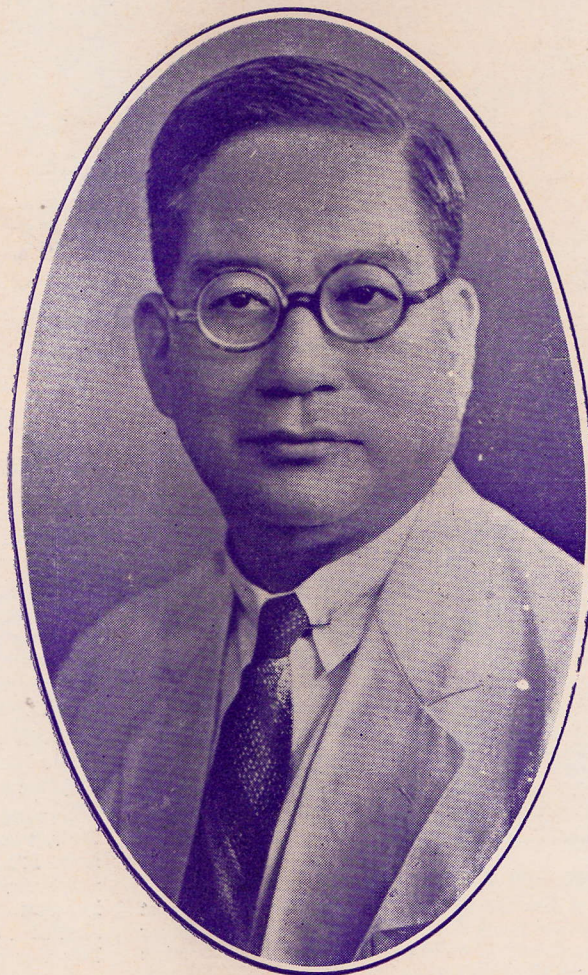
Manila, P. I., June, 1938

No. 1

OFFICIAL ORGAN OF THE
GRAND LODGE OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINE ISLANDS

PUBLISHED FOR AND IN THE INTEREST OF THE MEMBERS OF THE LODGES OF THIS JURISDICTION

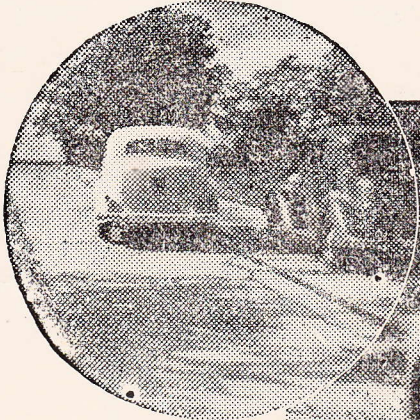
A HOPE FOR LABOR



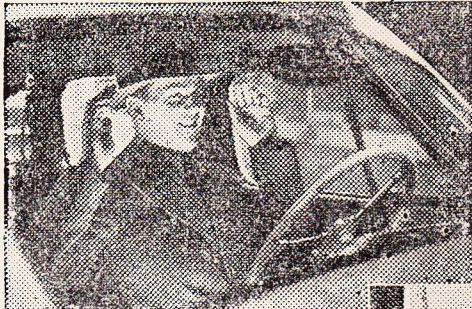
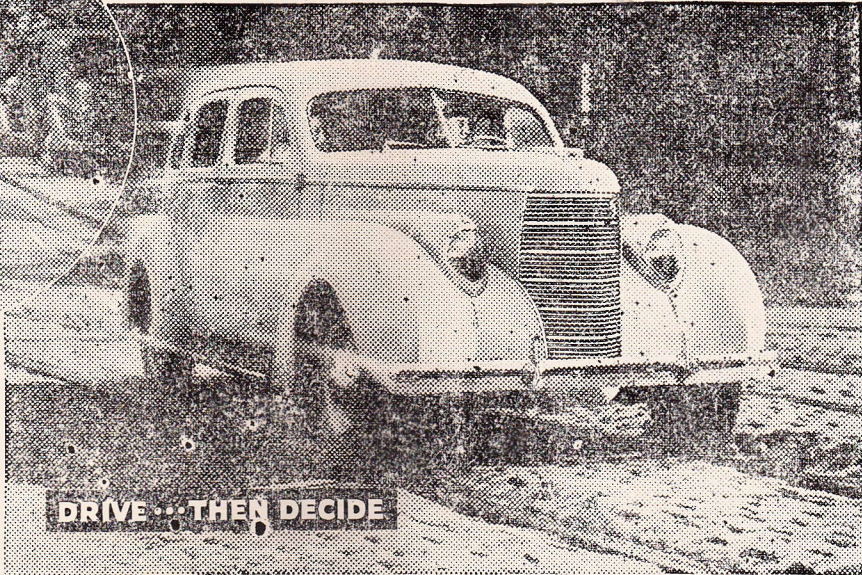
Wor. Bro. Faustino Aguilar, P. M.

(An interview with him appears in the Spanish section of this issue)

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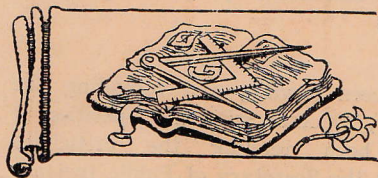
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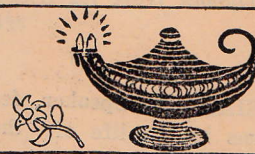
Vol. XVI

Manila, P. I., June, 1938

No. 1



Editorial



RIZAL IN OUR SCHOOLS

WE dedicate this editorial thought to that greatest of Filipinos, and the greatest also of Filipino Masons—Jose Rizal. In Philippine history June 19, which is Rizal's birthday, is a date never to be forgotten for it properly marks the beginning of the most glorious chapter in the Filipino struggle for emancipation.

Also, as we honor Rizal on that date, we must register our regret that, while the Martyr of Bagumbayan is truly the national hero of his people, still our youth are not being sufficiently encouraged to learn more of him through his writings and, especially, the unexampled story of his sacrifice and martyrdom.

Is the Government, for instance, aware of the fact that private schools run by Catholics never recommend, and much less permit, the reading of *Noli Me Tangere* and *El Filibusterismo*? And yet, if we must be frank, who is the Filipino who can consider his education com-

plete without having read those two immortal novels on Filipino life?

Our youth must be encouraged to read and cultivate the writings of Rizal. They must learn while in school the gems of his thought, his devotion to duty, his sense of justice, his uprightness as a man. Then there is his erudition as a scholar which our students, especially, should understand for their own inspiration for, indeed, few men in history can equal the extent and force of Rizal's attainments.

We will suggest as a concrete proposition that college students in this country be advised to write thesis on the life, labors, and writings of Rizal and that every college library be not found wanting in the literature covering the subject. The Government should make the study of Rizal a requirement and, what is more, should put a stop to sectarian propaganda designed to distort his philosophy and beliefs in the eyes of our youth.

DOUBLY UNCONSTITUTIONAL

THE Bill on the teaching of religion, as finally passed by the National Assembly, not only is a direct criticism of the way the Department of Public Instruction has enforced the law on optional religious teaching, but in effect tells that Department how it should interpret the law. In thus encroaching upon the functions of the Executive Power, it becomes doubly unconstitutional for it also violates the principle of religious tolerance in this country.

Well may this Bill, therefore, stand as the shining example of legislation by virtue of the influence of Catholic meddlers. The whole business connected with it was rotten right at the beginning: men who ought not to be in the National Assembly because they are more fit

to be acolytes, introduced it; others gave it support not as their consciences dictated but as the parish priests of their districts told them.

Now the question to ask is: Must such a thing be in a democracy like ours? To put it more concretely: Must we continue sending men to the legislature who will be the very ones to cause to be repeated here the bloody episodes of Mexico and Spain? Religion is a need of every people, but it is a dangerous fire for meddlers and demagogues to play with. The people should enjoy its benefits as they see fit, but the Government should keep its hands off and those who would force it to do otherwise deserve no place in our scheme of things.

FOR THE LIBERTY OF CONSCIENCE

(Editor's Note: The following is a speech delivered by Bro. Camilo Osias, active member of Bagumbayan Lodge No. 4 and Assemblyman from La Union, at the National Assembly on April 22, 1938, during the discussion of the bill prescribing compulsory religious instruction in the public schools.)

MR. OSIAS. Mr. Speaker, few are the occasions in the life of the National Assembly when a question of so vital importance to the present and future of the nation has been presented before it for serious consideration. This is one of them. The question is not whether religion is of value or not in the life of the individual or the nation. The question is, shall we have optional religious instruction as now provided in the Constitution, or shall we have compulsory religious instruction? That is the issue before us.

We can agree on the necessity of believing in God as the Creator of the universe and all His qualities. We can agree on the importance of religion in the home, in the life of the citizenry of this nation. All disquisitions on these questions however important, are beside the point.

We have before us Bill No. 3307 as reported by a part of the Committee on Public Instruction without the intervention of several members of that committee, including the Chairman and the Vice-Chairman. The sponsor of this measure, the gentleman from Iloilo, has been eloquent, has been wonderful, has been clear, but his sponsorship has been sorrowfully sterile with respect to information regarding the bill. He started with lamentations with respect to the effects produced by the schools since the implantation of the present system of religious instruction. No data has been adduced: only opinions had been expressed. And I do not blame the gentleman from Iloilo, because in truth, and in fact, no comparative studies, no statistical data are available to prove which system in our country would have produced better results. But in the history of education, there are studies which have been made, and I have in my hands the studies made in Australia, comparing New South Wales with Victoria, one having the system of religious instruction, the other without religious instruction. I am not to say, Mr. Speaker, that the presence of religious instruction or its absence is necessarily a determining factor as to the existence of crimes. But in the case of the studies I have alluded to, we have the sad logic of facts that in New South

Wales where religion is taught in the public schools, the percentage of illegitimate births to total birth is 7 per cent, while in Victoria where there is no religion taught in the public schools, the percentage is less, being 5.6 per cent.

With respect to conviction, from crimes in police court records giving the average for six years per 10,000 inhabitants, in New South Wales where there is religious instruction, we have 33.40 while in Victoria where there is no religious instruction, we have 22.85. Comparing again the two states with respect to conviction for serious offenses in superior courts, the average for six years per 10,000 inhabitants in New South Wales where there is religion in public schools is 5.63, while in Victoria it is 3.10. The conclusion is that religious instruction, on the basis of two states where studies had been made, has not served as a deterrent to the commission of crime. And that is a modest and conservative conclusion.

HERNAEZ. Mr. Speaker, may the gentleman yield?

The Speaker: The gentleman may do so if he pleases.

MR. OSIAS. Will the gentleman be kind enough to indulge me so that I may be able to make a connected speech? I dare say that a good many of the points that the gentleman would like to ask will perhaps be covered in the course of my speech and I shall make every effort to reserve time, like the gentleman from Iloilo (Mr. Zulueta) to accede to the requests of my colleagues.

(Continuing). Mr. Speaker, allusion has been made to the petition of distinguished members of the Assembly directed to the Secretary of Public Instruction on religious instruction. The gentleman from Iloilo was not quite accurate in stating that the Secretary of Public Instruction, in his reply, absolutely refused to accede to the requests. The truth is that he acceded to some of the requests but he took the noble and courageous stand of denying the requests wherein the gentleman now at the headship of the Department of Public Instruction believed in all sincerity that it was violative of the principle of the separation of the Church and the State. I

have been reading and rereading the answer, together with the petition. I have been reading the criticisms against the Secretary of Public Instruction and I was very much shocked to find in the "Philippines Commonwealth" for February 10, 1938, a reply to the Honorable the Secretary of Public Instruction, Mr. Osmeña, wherein a protest is lodged against the Vice-President for making "obedience"—and I am quoting—"to the irrelevant and convenient fetish separation of Church and State." Mr. Speaker, that is an alarming phrase. That there should be one in this country who considers the principle of the separation of the Church and the State as a fetish is a revelation to say the least. To us who have sworn to uphold and defend the Constitution, the principle of the separation of the Church and the State is fundamental, not a fetish. Ere this I was inclined to dismiss and give no importance to this phraseology of the reply to the Secretary of Public Instruction, but I am constrained to give it importance now after listening religiously to the sponsorship of the gentleman from Iloilo (Mr. Zulueta).

Mr. Speaker, it must have been noted by everyone that in the course of his speech, the gentleman from Iloilo presented to us the analogy of the inseparability of the human body with the soul, and likewise he reasoned out that there can be no separation between the Church and the State. I am happy that sentiments of this nature are now uttered in this august body after we have made our conquest in the United States securing the charter of our liberty, because if those sentiments had been known then by the American people, our very friends and sympathizers might have thought that we had not fully absorbed the principle of the separation of the Church and the State, which was a cardinal principle in the McKinley Instructions. In those very instructions referred to by the gentleman from Iloilo, I wish to refresh his memory by quoting the exact words of McKinley's Instructions wherein that revered President emphasized that the separation between the State and the Church shall be "real, entire and absolute." I am

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Mr. Speaker, that is not what the Constitution says. It says: "The natural right and duty of parents in the rearing of the youth for civic efficiency, "not religious" efficiency. That is what merits the aid and support of the Government. There should be a clear distinction on that point, or we will go far afield.

Mr. Speaker, this is a very inopportune occasion and time in the life of the nation for the discussion of this bill. We are engaged in cementing the solidarity of the nation. We have before us a measure that has even now divided this Assembly. It is inopportune because we are on the eve of an election, and there will be accusations and counter-accusations that are unfounded. Those who will accuse everyone of us, one way or another, will not really know the motive behind our vote and our sentiments. It is inopportune because we should, in my humble opinion, be debating the first thing first.

This bill is unnecessary. Why? If the purpose is to implant optional religious instruction, it is absolutely unnecessary. We have that now. If it is compulsory, it is likewise unnecessary because it is clearly violative of the letter and spirit of the Constitution. Now, I should say that there are versions of bills patterned after this measure, copies of which have been distributed, many of which lack the elements of courage and honesty. Why, they are mere camouflage and subterfuge. What is sought is not optional religious instruction. Let us be frank about it. What is sought is compulsory religious instruction. What is sought is not a re-affirmation of the present practice or the *status quo* sanctioned by the Constitution. What is wanted seemingly is power, control. For the first time in the life of the Filipinos, we have a Filipino Secretary of Public Instruction. He is against this bill. Before that we had American Secretaries of Public Instruction, and we had been acquiescent. We are heroic, we are bold and courageous against our own countrymen; we were docile and silent when the Secretaries of Public Instruction were Americans. There is no blinking that fact, it is history. This bill is opposed by former President Palma, whom President Quezon chose to head the National Council of Education. What are we trying to do? We are legislating something unpalatable to force through the throats of those people, men of our choice, men known to be

eminent for their patriotism and integrity and statesmanship. We are doing something now that we have never dared to do when we had at the headship of the Department of Public Instruction, a man not of our own choice, a man not of our own flesh, a man not of our own blood, one who had come from across the vast Pacific.

Mr. Speaker, this bill is more or less irregular. It had not gone through the proper procedure. It went over the head of the Chairman of the Committee on Public Instruction. And soon after it was submitted here there are amendments galore seeking to hide the compulsory nature of this bill. But this bill is objectionable because, curriculum instruction is involved in section 1, and it should be essentially an educational function. This bill, in its Article 7 says: "All Acts or parts of Acts, and all rules or regulations, inconsistent with the provisions of this present Act are hereby repealed," meaning that this, if approved, will repeal Section 910 of the Administrative Code which empowers a definite official in this Government to fix the curricula for all public schools under his jurisdiction. Let that be known before we vote on this measure. The religious instruction is to be made a substitute for good manners and right conduct and character training, and once that substitution is made, it becomes a part and parcel of the curriculum of our schools from the lowest grade to the highest year of the high or vocational school. Since when did the Assembly essay to draft a curriculum for all the grades of our public school system?

Mr. Speaker, we had once a survey of our school system by Americans, headed by a distinguished educator. They had an opportunity to see the workings of the system implanted here, and on this point the conclusion reached by the Monroe Educational Survey Board was this:

"The long period of experimentation in the American public school, now nearly a century old, proved that religious instruction in the public schools of a democracy was only productive of religious dissensions and antagonisms, and that it developed anything but a true religious attitude among the children in the community. The solution reached as a result of this long experience is that religious instruction was fundamentally the function of the Church and of the home, and that the public schools should give no religious instruction whatever." We fear

a like result if you compel.

Compulsion, Mr. Speaker, is obnoxious to a manly man. There is something obnoxious to every womanly woman and every manly man to have legislation, compulsory legislation, regarding his tastes and inclinations. That was proven in the history of prohibition which turned out to be a sad experiment. Once characterized as a noble experiment, it turned out ignoble. It is the old story of the "forbidden fruit."

Now to come back, the sponsor of the bill spoke of the only religion—"la unica religion" were his own words. How does that accord with our fundamental law which provides for absolute toleration of religious sentiment? It is clear that what is wanted is an exclusive religion when you speak of "la unica religion," the only religion. The truth of the matter is that there is no "unica religion." In this world, there is no one religion, in Manila or anywhere else. And the decent, dignified, the courageous and patriotic stand of the State and this National Assembly should be to recognize any and every religion, because that accords with the principle of religious freedom. Let us have freedom in this country—freedom of speech, freedom of the press, freedom of religion, even if in the exercise of that freedom it sometimes hurts. Freedom of religious worship involves the correlative right not to worship. That is religious freedom—religious freedom in its essence—and I realize that I might be criticized severely for the statement, but I make it conscious of its consequences: religious freedom should mean freedom of religion, freedom of non-religion and even freedom of irreligion. We have no right, much as we cherish the validity of our faith as Christians, to impose our will upon our Mohammedan brethren in the South; we have no right to deny the right to our pagan brethren in the mountain region of our country. The government is right, it respects all religions; it wars with none. It tolerates every form of worship, provided it is not subversive of the life of the State. That is the religious freedom that we want.

Mr. Speaker, this bill is compulsory, of course, because the authors want to convert this optional right into a positive right. That is done in section 2. They would want the reli-

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religious instruction referred to in this bill to be "credited by the public schools." Why, it is sheer jesuitic reasoning to deny that there is an element of compulsion in this very condition. It is to be questioned whether it is proper, and what I say is not in particular directed to this bill, but to similar provisions of other laws or bills—it is to be questioned, whether it is proper to have legislation and to have a strict enforcement of law that requires that parents or guardians express their desire for their children's religious instruction once and for all. What does that mean? It means simply this: that we believe that once a person embraced a religion he will always be in that religion. That is not true. I have met Catholics who have become Protestants, and you know of Protestants who have become Catholics. And in the period of change, in the period of adolescence, once the parents have made their choice for the child, that child, even though he may have undergone an evolution in his religious belief, must necessarily follow the choice of his parent. Does that make for peace in the family? Does that make for religious freedom? Does that make for vigorous mentality? No. Most of the time the Church had enchain reason and enthroned faith, while the purpose of the State is to enthrone reason, not to enchain it.

This compulsory religious instruction is objectionable because the public schools should concern themselves with the teaching of those things that unite, not of those things that divide the people of the Philippines. This is a lay country. We have no state religion. The schools are instrumentalities of democracy. They are agencies of our social reconstruction. They must remain lay schools and must not be converted into footballs of ministerial gladiation.

This bill is going to be hard for the teachers. In one place, they are threatened with fine or dismissal if they do not follow the provisions of the law, and yet they are also fined or get dismissed if and when they do anything that obstructs or tends to obstruct—weigh those words,—tends to obstruct—the carrying out of the purposes of this law.

The result of this bill will be a return to the old condition of affairs in our country, fought against by every hero of our race now revered because

of his martyrdom and sublime sacrificial patriotism.

It is a backward step, it is like turning back the clock of our nation by forty years or more.

It is a repudiation of all of Rizal's writings, it is turning our backs to the cause for which Rizal paid the supreme sacrifice. The present Magistrate of this nation, speaking once on Rizal Day, President Quezon said: "Rizal in each and every page of the 'Noli Me Tangere' points out the supremacy of the ecclesiastical authorities not only in civil but also in religious affairs as the most serious cancer which then afflicted the country." The "social cancer" now, I want the people of the Philippines to know, still exists. It is our bounden duty to be eternally vigilant and resist its further inroads.

This bill is violative of the highest tenets of pedagogy and it would not be approved of by seasoned educators. Now, of course, I do not want to elevate myself to the category of educators because I have been only a simple school-master. But I want to affirm that our schools are not godless schools, and I am glad that the gentleman from Iloilo and I are agreed upon that point, because he affirmed within our hearing that the textbooks used in our schools are surcharged with Biblical texts and therefore they are not godless.

Among educators there is a difference and a distinction between morality and religion. Morality is one field, religion is another field. To one school of thought at least: morality, to this school of thought has to do with those fundamental relations that exist between man and man, between finite and finite. Religion, on the other hand deals with those relations between man and his Maker, between the finite and the infinite. The State, according to our Constitution, is not to be made an instrument for the promotion of any religion or sect or denomination, much less to engage in fostering those supernatural, miraculous, mysterious things of the spirit. It should tolerate religion, it should make it possible that religion be taught, but it is not going to be made a tool of any religious group. And I object to our government being made a tool, not because I believe in nationalism, but I am thoroughly against supra-nationalism. We all sacrificed for independence

because we want the center of gravity for our culture and civilization to be right in our midst. We do not want supra-nationalism, whether the source of supra-nationalism be Washington or Rome. I want Manila to be the center of gravity for the nationalism of my children, and I believe in that thought and belief, the parents, by and large, in their second sober thought, are with me and because I believe thus, I am against this bill.

Mr. Speaker, to conclude and in order to comply with my promise, I am against this bill because it is not, as alleged, for the purpose of implanting optional religious instruction.

It is, I repeat, conceived in wrong and it is going to be propelled by odium.

It is a long step backward in our history and civilization.

It is a repudiation of Rizal's writings and the cause for which he gladly suffered and died.

It is violative of the highest tenets of education.

It is destructive of the unity of our people.

It is apt to be the seed of discord. If I may engage in a little prophecy, I fear it may be the precursor of possible civil war, if not now, in some distant future.

It is inimical to public policy because there are advocates of the bill who deny the principle of the separation of Church and State, and perforce reveal themselves as having not imbibed the very essence of genuine religious freedom in our midsts.

It is subversive of the principles of democratic government because religion is essentially monarchical, while our government is democratic. Religious progress has been diametrically opposed to political progress. That is why they cannot mix. They should not mix. They are like water and oil. Religion started with polytheism. Down the centuries the number of gods and goddesses have been reduced, until today we have culminated in monotheism believing in one Supreme God. My ideal for the Philippines, spiritually, is for a religious monarchy with God as our Supreme Creator, we His children, and my ideal, politically is democracy.

It is un-Filipino and un-American, this bill is. Religion in practice is denominational. It is essentially secta-

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Dr. RIZAL'S RESIDENCES IN EUROPE

By EDUARDO L. CLAUDIO, P. M.

Batangas Lodge No. 35

The 19th day of June last year was made Masonically memorable by the Freemasons of the Jurisdiction of the Philippine Islands by the unveiling of a Rizal monument marking the location of the pioneer Masonic Lodge in the Philippines. This memorable date of the birth of the greatest Filipino patriot and Mason will again be with us and I have been requested to offer to the readers of THE CABLETOW the present modest contribution, a brief description of former residences of Dr. Rizal in Europe where he became a Freemason, just as I found and saw those places at the time of my visit several years ago. The descriptive narrative which follows formed the main portion of a "A MASONIC TRAVELOGUE," an address I delivered at one of the fraternal banquets occasionally held by the Craft, and which I then gladly dedicated to Rizal Lodge No. 22.

PEN PICTURES OF DR. RIZAL

Don Javier Gomez de la Serna, an intimate friend and contemporary, gives us his pen pictures of the youthful José Rizal in Europe thus:

"Tenía 24 años y era bajo, muy moreno, con la amarilla palidéz que produce ese sol tropical que marchita todas mejillas; algo cargado de hombros."

In his diary, Dr. Rizal made this entry for the 25th of June, 1884: "Hoy pronuncié un brindis."

A contemporary newspaper account of that banquet held in honor of the Filipino painters, Bro. Juan Luna and Felix Resurreccion Hidalgo, for their prize awards in the Madrid National Exposition, portrayed the appearance of the speaker as follows:

"Se levantó a inaugurar los brindis un joven medico filipino, el Sr. D. José Rizal. Era de palabra breve y facil; cuando hablaba, parecía meditar cuanto decía, y su aspecto simpatico, de rostro pensador, atraía desde el primer momento"

Hear his Spanish body-guard, José Taviel de Andrade, characterize Dr. Rizal in his later years:

"Era un hombre fino, bien educado, y caballeroso. . . era un soñador, romantico; hombre de acción y capaz de grandes hechos."

It will be recalled that Bro. José Rizal surreptitiously left the Philip-

pines bound for Spain in search of that Masonic ideal, the freedom of education that had been lost to the Filipinos for three centuries. To this departure he alluded later in his beautiful verses for his mother:

"La dejé!...mis patrios lares
Yo crucé los vastos mares
Ansiando cambiar de suerte."

Of great interest and fascination to me were the places where Dr. Rizal formerly resided in London, in Brussels, and in Paris, as indicated by the headings of his letters written to Dr. A. B. Meyer.

IN LONDON HE LIVED AT NO. 37, CHALGOT CRESCENT ROAD, PRIMROSE HILL.

Before getting to Regent's Park Road one sees Regent's Canal, a narrow stream of water which is an arm or tributary of the Thames. On both sides it is lined with elm trees leaning over the glassy water which reflect their green foliage. Then after passing by the Zoological Garden from Regent's Park Road, he gets to Chalgot Crescent Road which gradually and gracefully bends to form a half-moon. At the tip of the Crescent street, as it terminates at the small plaza called St. George's Square, Dr. Rizal lived, at least for some time, in a three story apartment house, at the fourth door numbered 37. He boarded with a Mr. Becket, organist of St. Paul's Church. The building is situated right between Rothwell and Sharples Hall streets, far away from the hustle and buzzle of one of the largest cities in the world. In the front part of the second story is a small balcony. The entrance to the apartment house is gained by knocking with an old door knob of iron.

It was in this great and busy city that Dr. Rizal studied closely and minutely his Philippine history; he read, discussed and kept notes of his critical opinions of authors on the Philippines. He carved and painted during leisure hours and produced his works called "The Triumph of Death over Life" and "The Triumph of Science over Death." He frequented scientific conferences and wrote scientific articles; and, most important of all, he translated and annotated here Antonio de Morga's rare "History of the Philippines" in order to correct the misrepresentations and prejudices as shown

by foreign authors concerning the Filipinos and their civilization. He, too, founded a mutual improvement and study club for Filipino students in London, and here he became a close friend and associate of the famous Dr. Rost and of his compatriot and Masonic brother, Antonio Ma. Regidor.

IN BRUSSELS HE HAD HIS RESIDENCE AT NO. 38 RUE PHILIPPE DE CHAMPAGNE

Also quite set apart from the busy metropolis of Brussels, the capital of Belgium, a gray brick building of three stories still stands on Rue Philippe de Champagne, as this street bends to cross Rue du Midi, at one end and Rue Rouppe, on the other. The part of the old house numbered 38 where Dr. Rizal resided appears to be the second addition to an original structure that must have been enlarged at two different times, as indicated by the roofings which show three varying heights, each one slightly above the other. A stone stairway of three steps leads to the outside door provided with an iron knob. Here, too, Dr. Rizal had found peace and quiet suitable for contemplation on the sequel to his "Noli Me Tangere," the "El Filibusterismo," or "The Reign of Greed." This volume he had begun when he first returned to the Islands. While in Belgium he also frequented the city of Ghent where he had this prophetic novel printed and published.

HE ALSO LIVED IN PARIS AT NO. 45 RUE DE MAUBEUGE

The house where our hero had his residence in the City of Paris, was much larger than the one in which he lived in Brussels, just as this one is larger in comparison with his residence in London. But it was likewise a concrete structure, gray with age, and built on the apartment plan. When I saw it, it was still in perfect condition, standing along Rue de Maubeuge. Two large doors of solid wood carved and painted yellow opened to the wide business street trampled by men, horses and the wheels of the city tramways. There were balconies in front of the house on each of the six stories, and the windows were provided with sunblinds. Dr. Rizal came and went by No. 45, which was one of the two doors. I found this house with the least

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Dr. RIZAL'S RESIDENCES IN EUROPE

(Continued from page 8)

difficulty, compared with my search for the others I have mentioned. It was the middle of 1885 when he first went to Paris and there specialized as an oculist under the noted Dr. L. de Wecker. In this city he continued writing the "Noli Me Tangere" and also mastered French until he could write in it as proficiently as he could in Spanish. The Filipino friends and brothers with whom he fraternized here were the Lunas and the Taveras, Valentin Ventura and Ariston Bautista. It was here, also, that Dr. Rizal affiliated later with the French Lodge called "Temple d'Honneur des Amis Francais" (Friends of French Honor). This Lodge held its meetings in the Masonic temple located on Rue Cadet which at the time of my visit had been remodelled and repainted. He was realizing his dreams of seeing the world, of learning more languages of Europe, and of broadening his knowledge and experience.

This is what Dr. Rizal observed about travel:

"All the advancement of modern society is due almost entirely to travel. And, truly, in remote antiquity men traveled in search of knowledge, as though it were written on the billows of the sea, on the leaves of trees, on the stones of the road, on monuments and tombs."

IN BERLIN, GERMANY

When in Germany, in the City of Berlin, I was reminded of the fact that there Dr. Rizal completed and published his epoch-making "Noli Me Tangere" or "The Social Cancer," having written one-half of it in Madrid, and one-fourth in Paris. But to my regret, during my brief stay in that city, I did not succeed in locating the house pictured in Dr. Austin Craig's book where the now famous politico-social novel was finished. And time did not permit me to visit the City of Heidelberg and its university, the scene of Dr. Rizal's intimate association with the greatest Austrian Filipinologist, Prof. Ferdinand Blumentritt. I well remembered, however, that there he composed one of his most beautiful and patriotic poems, an apostrophe to the flowers of Heidelberg:

"Id a mi patria, id extrangeras
flores
sembradas del viajero en el camino,
y bajo su azul cielo
que guarda mis amores,

contad del peregrino
la fé que alienta por su patrio
suelo."

CALLE DEL DR. RIZAL IN BARCELONA, SPAIN

The street which echoes Dr. José Rizal's name and fame runs through one of Barcelona's residential districts. It is short but straight, extending between Calle San Gabriel and Calle del Neptuno. It has paved side-walks on both sides and is clean and free from dust. Two four-story buildings stand on the side of Calle San Miguel, the one on the right side being of gray color with small iron-railed balconies. Then, all along is seen a row of residences of two and three stories in height. On the left-hand side of the street are also found modest, single-story houses, three in number. The street finds an attractive ending in the small, luxuriant garden of flowering plants and cycad palms, visible through the iron gate of a residence on Calle del Neptuno, formerly the Montjuich Castle where Dr. Rizal was detained as a prisoner for some time until he was taken back to the Philippines. I was informed that the property belonged to one D. Federico Grasas, who was for the season residing in Madrid. That street was named in his honor "Calle del Dr. Rizal."

MADRID IN DR. RIZAL'S TIME

Madrid still abounds in places and things associated with Dr. Rizal's life. Here he read the Spanish daily "El Imparcial." He frequented the Café de Madrid, and one New Year eve, celebrating the advent of the year 1884, he briefly summarized the eloquent addresses of Paterno, Lopez Jaena and others, and also complimented the precious sonnet composed by De Lete. In some of the theatres he listened with admiration and satisfaction to the interpretations of Alexander Dumas' "Kean," and of Shakespeare's "Hamlet." In the Universidad Central, he won the highest honors in Greek and Latin languages as well as literature. At the Hospital de la Princesa he observed and treated the patients entrusted to him by his professor. In the Senate Chamber where hangs Juan Luna's "La Batalla de Lepanto" portraying the wounded Miguel de Cervantes, Dr. Rizal with Julio Llorente, heard the debates by the Spanish solons Sagasta, Posada

Herrera and Lopez Dominguez. On Calle del Lobo, renamed Echagaray, and perhaps in the old restaurant of Los Gabrieles, there used to take place many heated discussions among Filipino students in which he frequently and prudently refrained to mix himself. And in the Spanish Ateneo, the former center of Spanish literary life, Dr. Rizal enjoyed hearing the noted poet Campoamor read his poems, "Cartas de una Santa" and "Como Rezan las Solteras." I was indeed thrilled when I found myself in this city where, many years before, Bro. José Rizal was made a Mason, especially after I had succeeded in interviewing his Spanish biographer, D. Wenceslao E. Retana, upon my return from southern Spain, from Sevilla and Granada, visiting the historic Palace of the Alhambra. That was about a year or two before D. Wenceslao died. He was living with his daughters in his apartment at No. 12 Calle Carranza. In Madrid Bro. Rizal was initiated in the Lodge of Masons, the "Acacia," to which Bros. Graciano Lopez Jaena and Tomas G. del Rosario belonged. As soon as the Filipinos were able to establish lodges of their own, he affiliated first with "La Solidaridad No. 53," in Madrid, headed by Bro. Marcelo Hilario del Pilar. This, the pioneer Masonic Lodge in Spain to be composed of Filipinos, was founded in 1890.

The Masonic lodge halls of the temple on Calle Pretil de los Consejos seemed to be, unknown to many Madrileños, and to many of the city policemen. Yet, the building is situated not very far from the "Puerta del Sol" and may be reached by following the principal avenue, Calle Mayor, up to No. 91, and then descending abruptly to the left, and then a little to the right, in the direction of the viaduct. The temple is in that four-story gray brick structure which terminates the street. Within these walls, it is said, Bro. José Rizal delivered his stirring address upon being raised as a Master Mason. This masonic document in mss. is now in our National Library. Conspicuously placed in one of the Lodge rooms of the Temple is a marble tablet dedicated in his honor just after his execution, as a tribute and homage of his Brethren all over Spain. Translated from the Spanish, the simple, yet very touching, inscription reads:

(Continued on page 12)

FRATERNAL REVIEWS

By A. E. TATTON, P. M., FRATERNAL REVIEWER

MONTANA, 1936

The Grand Lodge of Ancient, Free and Accepted Masons of Montana, founded in 1866, had on June 30, 1936, 135 Lodges with a total membership of 18,078, there having been a net decrease of 242 in membership during the past year. Grand Masters; retiring, John R. Lloyd; incoming, John Kain of Helena. Grand Secretary, Luther T. Hauberg, Box 896, Helena, Montana.

The Grand Lodge of Montana held its 72nd Annual Communication in the City of Butte, on August 19 and 20, 1936. Our Grand Representative, Wor. Bro. Henry H. Swain, was present. Wor. Bro. Charles Hauswirth, Mayor of the City of Butte, welcomed the members of Grand Lodge. The Grand Master, in his Annual Address, mentioned that during the year, the Grand Lodge had lost two Past Grand Masters by death, M. W. Brothers Edward C. Day and George W. Craven. Accompanied by Grand Secretary Hauberg, he attended the Conference of Grand Masters and that of Grand Secretaries in Washington, D. C. He visited approximately one hundred Lodges and attended the Grand Lodge of North Dakota and the 125th Anniversary of the Grand Lodge of the District of Columbia. He commented on the increased attendance at Lodge meetings and increase of interest due to the educational work being carried on. He recommended that their membership with the Masonic Service Association be continued.

The corner stone of the new Grand Lodge building was laid on July 18, 1936, with a short but forceful address by M. W. Bro. H. S. Hepner. It is worthy of note that the corner stone of black Montana granite was designed, made, and presented by R. W. Bro. John Kain, Deputy Grand Master, who is a skilled, practical stone cutter.

The power of dispensation is a wonderful thing. A Lodge Secretary forwarding information to complete Annual returns inadvertently reported that four brethren—(naming them)—were balloted on and elected to become members on the same night on which they were given their first degree. The Grand Master feeling that a wilful violation of the law had not been intended cautioned the Lodge and cited the provisions of the Code on the subject, which reads: "A Lodge shall not confer any degree upon a candidate at the meeting at which he is

elected to receive the same." This appears quite definite, yet, we find that in another case the Grand Master granted a dispensation to a Lodge to confer the Entered Apprentice Degree on a candidate at the same communication at which he was elected to receive the Degrees, the reason given being that the father of the candidate might witness the conferring of this Degree upon his son before leaving the city.

The Masonic Home had 52 guests, 38 men and 14 women on June 30, 1936. The Home suffered minor damages from the earthquakes which rocked the City of Helena during this year, but happily none of the members were hurt.

We were about to record the fact that they do not have a Grand Orator in the Grand Lodge of Montana but that would not be strictly in accord with facts. We mean that there is no officer shown by that title. It is the custom to call upon the Grand Chaplain for an annual oration and R. W. Bro. George S. Sloan again gave a fine address, the subject being, "Trust in God." We wish we had the space to give this address in its entirety.

The report of the Committee on Correspondence was submitted by M. W. Bro. H. S. Hepner who also prepared the reviews of Proceedings of 64 Grand Lodges. The Committee recommended recognition be accorded to the Grand Lodge of Sweden and that a request be made for an early exchange of representatives. M. W. Bro. Hepner gave one page to a review of our 1935 Proceedings in which he quoted the entire section in the Address of Grand Master Camus under the heading of "Masonry." He made no comments on the report of the "China" controversy, but under Colorado he quoted the remarks of P. C. M. Stanley C. Warner on this subject. There is no foreword but Bro. Hepner closes his reviews by some general comments under the heading "End of the Journey" in which he gives expression to the need of teaching our members to do their full duty as citizens.

MONTANA, 1937

The Grand Lodge of Ancient, Free and Accepted Masons of Montana, founded in 1866, had on June 30, 1937, 135 Lodges with a total membership of 18,060, there having been a net de-

crease of 18 in membership during the past year. Grand Masters: retiring, John Kain; incoming, Edwin Grafton of Billings. Grand Secretary, Luther T. Hauberg, Box 896, Helena, Montana.

The Grand Lodge of Montana held its 73rd Annual Communication in the City of Helena, on August 18 and 19, 1937. Our Grand Representative, Wor. Bro. Henry H. Swain, was present.

The Grand Master delivered an address which shows that he had a busy year. He represented his Grand Lodge at the two hundredth anniversary of the Grand Lodge of Scotland, visited five sister jurisdictions (4 in the U. S. and 1 in Canada), in addition to 37 lodge visitations and attendance at two funerals in his own jurisdiction. He mentioned the deaths of three Past Grand Masters during the year, M. W. Brothers James H. Monteath, Ernest M. Hutchinson, and Charles S. Bell. The Grand Master also attended the Conferences of the Grand Masters and Grand Secretaries at Washington, D. C.

Standards of Recognition were modified by the adoption of an amendment which reads as follows:

"Provided, that where more than one Grand Lodge is established in any foreign jurisdiction and the same works in harmony with the others, and there is no conflict between them of jurisdiction over Masonic material, and each recognizing the other, fraternal recognition may be extended to each."

On recommendation of the Committee on Correspondence fraternal recognition was extended to the following Grand Lodges and the exchange of representatives provided for:

1. The National Grand Lodge of Czechoslovakia (Czech).
2. The Grand Lodge Lessing Zu Den Drei Ringen (German) in Czechoslovakia.
3. Grand Lodge of Rio de Janeiro (Brazil)
4. The Grand Lodge of Chile (English Speaking).
5. The Grand Lodge of Vienna.

Reverend and R. W. Bro. George S. Sloan, Grand Chaplain, delivered an impressive address and at its close rededicated the Bible from Rhode Island which goes from one Grand Lodge to another. During the course of the various Grand Lodge communi-

(Continued on page 11)

FRATERNAL REVIEWS

(Continued from page 10)

cations a service of dedication is held. M. W. Bro. Albert Knight, Grand Master of Rhode Island in 1936 bought this Bible and started it on its travels as a reminder of the three hundredth anniversary of the founding of that State.

During the Annual Communication, the new Grand Lodge building which was begun in 1935 was dedicated with appropriate services. The address of M. W. Bro. William J. Marshall, P. G. M., of Montana is well worth reading. The following paragraphs are equally applicable here as in the United States.

"A few years ago, candidates for Masonry were informed that Masonry was universal and that they were entitled to the rights and benefits of Masonry throughout the world. This is no longer true. In Italy, Germany, and Russia, the homes of dictators, Freemasonry no longer exists as such. In these countries, democracy and liberty have been stamped out. Those persons who professed or who were suspected of adhering to those principles have either been put to death by the executioner's axe or the firing squad, or have been cast into prisons.

"I should like to ask you, brethren and friends, if these facts have any significance to you and to me here in America. I should like to ask you if you think our American rights, liberties and institutions are not being threatened at the present time? I am sure that every thinking person within the hearing of my voice, yes, and every thinking person in this whole country of ours, realizes that there are certain agitators and groups of individuals who are living for no other purpose than to destroy these privileges and institutions which we, a free people, now love and cherish.

"Among the privileges we are free to enjoy are religious liberty, the right to worship Almighty God according to the dictates of our own conscience; freedom of speech and of the press; political freedom; and the right to rear, train and educate our own children as we think they should be trained and educated. These privileges no longer exist in these countries mentioned above. God forbid that the day should ever come when we in this country are deprived of the

right of going and coming as we please, of thinking and acting as independent citizens so long as we do not infringe upon the rights of others, of training and educating our own children and of worshipping God according to the dictates of our own conscience."

The report of the Foreign Correspondence Committee was prepared and reviews written by M. W. Bro. H. S. Hepner, P. G. M. He reviewed the Proceedings of 64 Grand Lodges. The Philippine Islands are listed, but under that heading in the body of the reviews there is only the statement that our Proceedings for 1936 had not been received and that it would be reviewed with 1937 next year. In his "Conclusion", he notes "improved conditions in Masonic Circles"; that a spirit of optimism prevails.

The Grand Lodge of Montana is represented near ours by M. W. Bro. C. W. Rosenstock, P.G.M.

NEW BRUNSWICK, 1935

The Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of New Brunswick, founded in 1867, had on December 27, 1934, 44 Lodges with a total membership of 5556 showing a loss of 187 members during the year. Grand Master: G. Percival Burchill; (re-elected). Secretary, J. Twining Hartt, Masonic Temple, Saint John, N. B.

The 68th Annual Communication of the Grand Lodge of New Brunswick was held in the City of Saint John, N.B., on August 22, 1935. Our Grand Representative, Wor. Bro. Wm. S. Morrison, was not present. There were only 20 Grand Representatives present at this communication.

The Grand Master in his Annual Address, mentioned the deaths of 14 members of the Grand Lodge, 5 of them being Past Grand Officers. He made 13 Lodge visitations and reports being delayed in one case by a snow blizzard. He attended the Annual Communication of the Grand Lodge of Nova Scotia. In closing his address he suggested the appointment of a committee to find some definite objective to which their efforts might be directed.

A charter was granted to Grand Lake Lodge, U. D. at Newcastle Bridge, Minto. Twenty dispensations were issued.

The reports of the six District Deputy Grand Masters are printed in

the Proceedings, also statistics showing names of all losses and gains of the various lodges with a list showing all officers of the Grand Lodge from date of founding. There are no fraternal reviews.

M. W. Bro. E. E. Elser, P.G.M., represents the Grand Lodge of New Brunswick near our Grand Lodge.

NEW BRUNSWICK, 1936

The Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of New Brunswick, founded in 1867, had on December 27, 1935, 43 Lodges with a total membership of 5423 showing a loss of 133 during the year. Grand Masters: retiring, G. Percival Burchill; incoming, Guy H. Humphrey. Secretary, J. Twining Hartt, Masonic Temple, St. John, N. B.

The 69th Annual Communication of the Grand Lodge of New Brunswick was held in the City of St. John, N.B., on August 27, 1936. Our Grand Representative, Wor. Bro. Wm. S. Morrison, was not present. There were only 17 Grand Representatives present at this Communication.

The Grand Master in his Annual Address mentioned the deaths of 14 members of the Grand Lodge during the year, the same number as in the preceding year. Of these, three were Past Grand Officers and two were Past District Grand Masters.

This year the Grand Master made 23 lodge visitations and attended Sunday church services with Lodges at four different points in the Jurisdiction. In response to his suggestion at the 1935 Annual Communication concerning the need for a demonstration of practical Masonry, he reported that the Board of General Purposes to whom the suggestion had been referred had appointed a committee to study a proposal for the establishment of an Aged Mason's Home. He recommended that the Constitution be amended so as to permit the board of General Purposes to accept an invitation from any Lodge that might wish to entertain Grand Lodge at its Annual Communications. Their law now provides that the place of holding the Annual Communication shall be fixed by Grand Lodge, failing which the annual session will be held in Saint John. As a means of education he suggested the issue, periodically, of a publication containing articles dealing with the Mission of Masonry.

(Continued on page 12)

Sick Committee

The following brethren have been appointed members of the Sick Committee during the month of June, 1938:

Vicente Orosa (53), Chairman
Walter L. Parman (41), Member
Daniel S. Albano (23), member

Fraternal Dead

Jose I. Abuel

Active member of Bagumbayan
Lodge No. 4

Initiated: September 11, 1929

Passed: October 9, 1929

Raised: November 30, 1929

Master in 1935

Died: May 7, 1938

Zacarias B. Sahagun

Active member of Malinaw Lodge
No. 25

Initiated: September 15, 1910

Passed: November 21, 1911

Raised: October 3, 1914

Master in 1914 & 1921

Died: February 19, 1938

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RAFAEL MORENO
Manager and Prop.

Rizal's Residences In Europe

(Continued from page 9)

THE GRAND LODGE OF SPAIN
TO THE MEMORY OF THE NEVER-
TO-BE-FORGOTTEN BROTHER

JOSE RIZAL

VICTIM OF HIS LOVE FOR
LIBERTY AND JUSTICE

SHOT IN MANILA ON
DECEMBER 30, 1896

In the history of Spain are indelibly recorded the names of men like Columbus, Cervantes and Rizal who were imprisoned during life, yet who earned monuments after death.

For The Liberty Of Conscience

(Continued from page 7)

rian. The very Christian belief in this country is not unified. The Protestant Christians and the Catholic Christians believe in the Trinity. We are Trinitarians. The Aglipayan Christians are Unitarians. Their principle is not "God the Father, the Son and the Holy Ghost," as you and I believe. The principle of the Aglipayans is the "unidad de Dios y de Jesus." unity of God in Jesus. It is Unitarian. So you are going to engage in a number of controversial questions with no one who can umpire us.

FRATERNAL RELATIONS RESUMED

The following edict by the Most Worshipful Grand Master of Massachusetts resuming fraternal relations with our Grand Lodge, is self explanatory:

THE MOST WORSHIPFUL GRAND
LODGE OF ANCIENT FREE AND
ACCEPTED MASONS OF THE COM-
MONWEALTH OF MASSACHU-
SETTS

Masonic Temple
Boston

TO ALL THE FRATERNITY
WHERESOEVER DISPERSED:

By virtue of authority vested in me, I hereby declare fraternal relations resumed between the Grand Lodge of Massachusetts and the Grand of the Philippine Islands, as of March 28, 1938.

Given at Boston this twenty-eighth day of March, A. L., 5938, A. D., 1938.

(Sgd.) JOSEPH EARL PERRY
Grand Master

Fraternal Reviews

(Continued from page 11)

R. W. Bro. J. Twining Hartt, Grand Secretary, was unable to attend the Annual Communication due to the results of a severe accident. We sincerely join in wishing him "a speedy recovery with as little suffering as may be and a happy return to the duties of his office."

In the new and revised list of Grand Representatives inserted in the Proceedings under review, we note that the Philippine Islands, together with the Grand Lodges of Cuba, Costa Rica, Porto Rico and the National of France have been omitted. We wonder, why?

M. W. Bro. E. E. Elser represents the Grand Lodge of New Brunswick near our Grand Lodge.

We ought to combat this bill because it is contrary to the separation of the Church and the State.

It is repulsive to the spirit of real religious freedom. It is clearly contrary to the Constitution.

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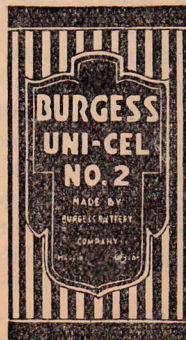
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MANILA

BAGUIO

THE CABLETOW



¿NO ESCARMIENTAN?

VIVIAMOS como pueblo una vida de suave ensoñación; pero el ruido que causara la lucha sobre el proyecto de ley en relación con la enseñanza de la religión en las escuelas públicas nos despertará y nos percibirá de nuevo contra aquellos que una vez, en un tiempo no lejano, atentaron aquí, como en otras partes, contra la felicidad individual y nacional. ¿No escarmientan?

Tiempos son estos de hondas preocupaciones para nuestro pueblo. ¿Y cómo no cuando ya se llega a afirmar en el mismo templo sagrado donde se preparan nuestras leyes que la religión y el Estado no pueden ir desligados en el terreno de las prácticas realizaciones? ¿Y cómo no cuando un puñado de sus titulados representantes se atreven a prohiar proyectos de ley preparados en conventos y obispos y por elementos que siempre han luchado contra nuestros ideales de emancipación política e individual? ¿Y cómo no cuando un grupo de los que pretenden ser pequeños caudillos en sus respectivas localidades se dejen guiar por insinuaciones, halagos, promesas y hasta por amenazas de aquellos que antes ahogaban nuestras ansias de libertad, y ahora se presentan como nuevos redentores haciendo protestas de velar por la moral del Estado, de esa moral con la que no pueden comulgar porque no se somete a su ideología y conveniencias? ¿Y cómo no cuando es de público conocimiento que la Iglesia pretende gobernar y controlar la conciencia de los hombres, y todavía se le da una oportunidad para insinuarse en el alma de nuestra juventud? ¿Y cómo no cuando los tiempos presentes demandan mas cohesión, y se permite que en beneficio de una secta religiosa el

pueblo se divida? ¿Y cómo no cuando ahora necesitamos menos fanatismos, menos intolerancia, menos servidumbre dogmática, menos prejuicios, y se dan facilidades a la Iglesia para insuflar en nuestros niños,—esos ciudadanos de mañana,—sus dogmas con su pesado lastre de prejuicios absurdos, fanatismos e intolerancias?

Afirma un autor, y con sobrada razón, que en cuanto la religión se mezcla con las cosas terrenas deja de ser *religión* y se convierte en *política*. Y este es el defecto capital de la Iglesia. Por meterse en cosas terrenas, convierte su religión en política y a este terreno lleva el bagaje de todos sus fanatismos, de todas sus intemperancias, de todos sus prejuicios. Y como la humanidad ha de vivir y de marchar evolucionando y nunca en retroceso, la Iglesia se convierte así en su enemiga.

Nuestro pueblo ya ha demostrado con hechos que hablan y arrastran con la elocuencia de su alto heroísmo y significado que repudia toda servidumbre dogmática que anula la razón. Queremos para nuestra juventud hombres preparados para enseñarle a mirar el sol de la verdad frente a frente como los águilas, según frase feliz de uno. Y la Iglesia no puede suministrarnos esos hombres porque nunca ha de despertar conciencias aletargadas por el opio del fanatismo.

El Estado está interesado en formar individualidades orientadas según su propia moral. Y la Iglesia una vez mas se interpone en su camino. También se ha interpuesto en tiempos pasados que aún no se han borrado de la memoria de nuestro pueblo. Y este ha sabido darle una lección. ¿No le ha aprovechado o es que no escarmienta?

RIZAL, EL

HABREMOS de conmemorar el nacimiento del Her. Jose Rizal el día 19 del presente mes recordando sus virtudes. El nos predicó con el ejemplo, así como con sus escritos, y al recordarle, como ahora lo hacemos, recordemos trozos de su propia vida para ejemplo de nuestros compatriotas.

Decía un masón que es nuestro deber crear, organizar, y no ser meros mandatarios afortunados

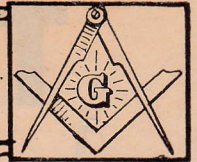
CAUDILLO

que nos elevemos por puro servilismo y contemporización. El caudillo, añadía, guía y arrastra y no se deja guiar ni arrastrar. Así fue la vida del Her. Jose Rizal. No se allanó a ser un mero mandatario afortunado que contemporizara con el servilismo. Se elevó porque supo guiar y arrastrar.

Miren nuestros hombres públicos en este espejo y no se contenten con ser meros mandatarios afortunados, sino verdaderos caudillos que guien y arrastren al pueblo.



De Charla con Nuestros Hombres



Para el Ven. Hermano FAUSTINO AGUILAR, justicia social no es mas que uno de los aspectos del principio de IGUALDAD que la masonería sostiene.

Pasábamos por los dinteles de la logia SOLIDARIDAD y de pronto escuchamos lo siguiente:

—“Desde el advenimiento del régimen actual se ha estado voceando por casi todos los que se hallan revestidos de alguna autoridad la implantación de lo que ahora se ha dado en llamar *justicia social*, cosa que ha sido bien acogida por todos los sectores del pueblo, y tengo para mí que todos cuantos estamos aquí reunidos entienden lo que estas palabras encierran en su real significado.”

JUSTICIA SOCIAL, he ahí dos palabras que encierran un mundo de ideas, y que mal comprendidas podrían ser origen de muchos trastornos sociales.

Fue para nosotros un placer advertir que en la logia SOLIDARIDAD se estaba pronunciando un discurso sobre este importante tema, y por uno de los mas llamados a conocerlo, porque sus labores profanas dicen íntima relación con los principios en que se desarrolla,—nos referimos al Ven. Hermano Faustino Aguilar.

—“Para la ilustración del público en general, se puede afirmar que mentes-cumbres del país han tratado de este asunto desde todos los puntos de vista, de tal modo que cuanto pudiéramos decir aquí resultaría un pálido reflejo de lo que otros ya han dicho sobre esta materia. Pero como quiera que el hecho de que lo hayan tratado otros, no puede significar que el tema esté ya completamente agotado, y que no se pueda ya decir algo mas sobre tan candente cuestión, permitidme, hermanos, que os hable sobre este mismo asunto de acuerdo con mis puntos de vistas.” —añadía el Ven. Her. Aguilar, a modo de *introito* a su discurso.

Nunca se enunció el principio de *justicia social* en términos tan claros y explícitos en esta jurisdicción como lo fue en nuestra Constitución filipina. El Estado cuidará de promover la *justicia social* a fin de asegurar el bienestar y la estabilidad económica de todo el pueblo, dice el artículo 5, título II de nuestra Constitución.

—¿Cree usted que el principio de justicia social es algo nuevo para nosotros?

—Nada tiene de nuevo la enunciación del principio de *justicia social* si se tiene en cuenta que desde mucho antes, aún cuando éramos niños, entre muchas cosas que aprendimos, figura un principio de moral, una regla de oro que debe prevalecer y gobernar nuestras relaciones y trato con los demás, y me refiero a aquella máxima que dice: “no hagas a otro lo que no quieras que hagan contigo.”

—Y

—Y esta regla de oro, o *golden rule*, como se dice en inglés, debe estar impresa en la mente de todos, pues, el olvido de la misma, el dejar de practicar esta máxima, ha hecho que las sociedades pasen por una serie interminable de experiencias concatenadas las unas con las otras y que en último término vienen a traducirse y a dar en otra serie de males y calamidades que no son para descritas.

—¿Que significado daría Vd. al principio de justicia social enunciado en la Constitución filipina?

—Ya lo he dicho en mi discurso. ¿Cuál es la base de la justicia social? ¿No es acaso el reconocimiento del derecho que a cada individuo le asiste de vivir aquí y en cualquier parte de Filipinas amparado y protegido por las leyes de la mancomunidad mientras ajuste su modo de vivir a los cánones establecidos por esas mismas leyes? ¿No es acaso el reconocimiento del derecho de cualquier individuo a ser tratado como quisiéramos serlo en el caso de ver que se conculcan nuestros derechos, se detentan nuestras propiedades, o se nos impide vivir honradamente defraudándonos de todo o de parte del jornal que nos corresponde por haberlo ganado a costa de nuestro sudor y de nuestro trabajo?

—¿Cree Vd. que en eso estriba la aplicación del principio de justicia social de que venimos hablando?

—Eso no es mas que pequeños ejemplos que en el terreno de las realizaciones prácticas nos conduce el principio de justicia social, que, como Vd. verá, nada tiene de nuevo mas que en la forma en que el mismo se ha enunciado; quiero decir, que es la misma imagen engalanada con una nueva vestidura y que, si al parecer, menos majestuosa y severa, es sin embargo mas llamativa y mas atractiva, hasta el

extremo de verse ahora con mas frecuencia *flirteada* y cortejada por aquellos mismos que antaño huían de ella mas bien por el temor de verse cogidos en sus redes que por ignorancia de sus propios derechos.

—¿.....?

—Todavía se notan sintomas de ciertos prejuicios en algunas capas sociales que obstruyen la debida aplicación de este principio; sin embargo, tengo la completa seguridad de que con el tiempo y la paciente labor de los llamados a ponerlo en práctica, se logrará disipar algunas asperezas que retardan su completo desenvolvimiento.

—¿.....?

—Y quién sabe si el principio de justicia social, una vez borradas estas asperezas, ha de ser el instrumento de aproximación para esas dos fuerzas que se consideran erróneamente antagónicas, cuando en realidad solo constituyen los polos positivo y negativo que al ponerse en contacto desarrollan la energía necesaria para inundar el mercado con todo genero de productos industriales, y poner en movimiento el comercio que como arteria lleva en circulación todo lo que actualmente constituye la vida y riqueza de nuestro pueblo!

—¿.....?

—Tengo para mí que *justicia social* no es mas que uno de los aspectos del principio de igualdad que sostenemos los masones. *Justicia social* solo quiere decir, a mi juicio, igual administración de justicia para todos los que forman las diferentes capas de la sociedad, sin que esto quiera decir que antes de la enunciación de este principio no se administrara justicia a todos por igual.

—¿.....?

—Justicia social es inyectar la sabia de la ciencia en todas las capas de la sociedad, ya que sin ciencia no puede haber justicia, y sin justicia no puede haber igualdad.

—.....

—En la hora presente debemos todos arrimar el hombro a la obra común para que el imperio de la justicia social arraigue de hecho en nuestro país, no solo porque simboliza un ideal, sino también porque encarna la realización de ese mismo ideal.

SOBRE LA PLANCHA DE TRAZAR

LAS ESCUELAS LAICAS

Por

haffalwa
Gran Maestro Pasado

El mas preciado don del individuo es la libertad de pensamiento. Sin la libertad de pensar, tornaríamos a los siglos de barbarie y esclavitud. Reconoceríamos a algunos cuantos privilegiados con el poder de refinar para nosotros las verdades divinas y humanas y renunciaríamos a pensar por nosotros mismos.

La religion fué un tiempo la señora y maestra de la vida; pero ha querido explotar la ignorancia y la esclavitud de las conciencias por eso ha perdido su poder. La ilustración de las masas, el progreso de las ciencias y las revelaciones de la industria procedieron a pasos rápidos cuando la conciencia de la humanidad arrinconó la influencia secular de la Iglesia.

Los que quieren introducir la enseñanza religiosa en las escuelas públicas quieren resucitar el pasado; un pasado lleno de ignominias y horrores. Grandes inteligencias fueron sacrificadas por causa de heregías; y los horrores de la Inquisición, las torturas, prisiones y muertes de hombres y mujeres que se rebelaban por falta de libertad han sacudido a la humanidad hasta el punto de derrocar el Altar y su cómplice, el Trono, para disfrutar los festines de la libertad.

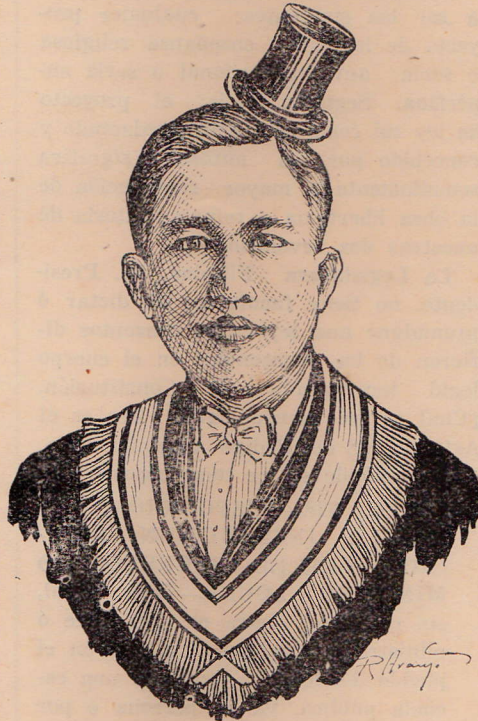
En nuestro país, la alianza entre el Trono y el Altar no produjo menos daños y persecuciones; de manera que hubo necesidad de que Rizal y otros víctimas fueron sacrificados. ¿Olvidará este pueblo con facilidad los agravios que ha recibido por causa de la alianza entre el Altar y el Trono?

Vino la era de las constituciones para restringir la irresponsabilidad de los poderes omnímodos de los reyes y

sacerdotes, y colocar en su lugar el derecho sagrado del pueblo y de las asambleas. Decretóse la separación de la Iglesia y del Estado para establecer la supremacía del poder civil y someter a las iglesias a un régimen de igualdad.

Las escuelas laicas nacieron desde ese momento para ser liberadas de las influencias religiosas. ¿A qué vie-

Ven. Her. Gregorio S. Castelo



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nen todos esos gritos de alarma de que las escuelas laicas son "escuelas sin Dios" y son centros de podredumbre y corrupción sociales?

No haya miedo de que las escuelas laicas no enseñen la religion. No es de su incumbencia enseñarla y no la debe enseñar. La religion es un factor de división en las relaciones humanas y las escuelas públicas no deben enfatizar las causas de división sino lo que puede unir a los hombres.

Las escuelas laicas son el producto de la libertad del pensamiento y de la separación de la Iglesia y del Estado. No renegemos de los dones de la libertad. La famosa contención de que las escuelas laicas son "escuelas sin Dios" es de la mas caprichosa. Las escuelas laicas no van contra ninguna religion y fomentan, por eso, la tolerancia y la unión.

Dios está en todas partes. Está en las escuelas laicas como en las escuelas religiosas; allí, donde se reúne un grupo de hombres de buena voluntad, dispuesto a obrar el bien y evitar el mal.

Las escuelas laicas enseñan la moralidad, y no se puede decir que la moralidad que enseñan es distinta de la que enseñan las religiones. Pero mientras las escuelas religiosas no pueden enseñar la tolerancia, las escuelas laicas la enseñan prácticamente, por el mismo hecho de que evitan enseñar la religion que es origen de la intolerancia y del fanatismo.



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La Separacion Entre la Iglesia y el Estado

(Discurso pronunciado por el Hon. Benigno S. Aquino el 26 de abril de 1938, en la Asamblea Nacional al discutirse en la mis-
mo el proyecto de ley No. 3307 sobre enseñanza religiosa.)

SR. AQUINO. Señor Presidente y distinguidos miembros de ésta Asamblea; dos días hace que un catarro pertinaz me retuvo en cama y me privó de la satisfacción de estar presente en la sesión de ayer. Para mis informaciones he tenido que guiarme de lo que dice la prensa y a juzgar por el tono encomiástico de los relatos, los discursos que se pronunciaron pusieron a gran altura a los oradores y a éste Cuerpo Augusto a que humildemente pertenezco. La descripción periodística dice que los discursos fueron elocuentes, de tonos muy elevados, geniales y muy ilustrativos. Lo que yo siento, Sr. Presidente, es no poder seguir a los oradores de ayer en el curso de su oratoria. Me propongo hablar escuetamente, claramente sobre éste asunto que yo considero de vital importancia. No es mi pretensión sacudir la atención de ésta Asamblea ni sacudir la atención de éste auditorio con una torrente de verbórea, igual al sonido estrepitoso de las aguas del Niágara al precipitarse en sus cascadas, para tan solo reposar y confundirse tranquilamente después con las plácidas aguas del lago Ontario. Me propongo hablar de una manera clara, llana, con expresión verídica, porque las circunstancias así lo demandan y porque el asunto que tenemos delante no puede ser tratado de otro modo.

Comienzo, Sr. Presidente, por confesar a ésta Asamblea una desilusión. Nunca en mi vida parlamentaria he estado confrontado con una situación como ésta en que, por la fuerza de las circunstancias, tengo que hablar sobre un bill cadáver, y lo es, porque apenas iniciadas las discusiones, el inteligente líder pro, no de partido, sino por lo que concierne a la cuestión que estamos discutiendo y porque en cuanto a ésta cuestión, acabo de convertirme en anti, pidió la inserción en los records de una enmienda por sustitución aprobada por los mismos autores del proyecto de ley número 3307. No solamente se leyó dicha enmienda, no solamente se pidió que se distribuyeran copias de la misma a los miembros de ésta Asamblea, sino que se preguntó al mismo ponente que se supone, en este caso, el mejor versado sobre la materia, si aceptaba la enmienda leída como una enmienda por sustitución al bill que estamos discutiendo, y el dignísimo ponente contestó de un modo afirmativo. Por tauto, Sr. Presidente,

muy a la vista, estamos viendo el curso de los futuros acontecimientos y que, a pesar de nuestro ardoroso deseo de llegar cuanto antes a la discusión del verdadero bill que se presentará más tarde, tenemos que constreñirnos ahora forzosamente a discutir el proyecto que nos ponen delante, proyecto ya repudiado por todos, por nosotros porque siempre lo hemos combatido; por los autores por haberlo ya sustituido, y por el comite por haber aceptado la sustitución por boca del ponente. Pero ya que nos llevan y nos empujan a éste extremo, continuaremos discutiendo el proyecto en la forma como está propuesto a la consideración de ésta Asamblea.

Nuestra tesis o nuestras tesis, van a ser las siguientes: cualquier proyecto de ley sobre enseñanza religiosa ó sería anticonstitucional ó sería supérflua. Segunda tesis: el proyecto de ley tal como está ahora redactado y concebido por sus autores, significa sencillamente la mayor repudiación de la obra libertaria y reinvidicadora de nuestras dos revoluciones.

La Legislatura Filipina, Sr. Presidente, no tiene facultades de dictar ó promulgar una ley cuyos conceptos difieren de los contenidos en el cuerpo legal incorporado a la Constitución. ¿Cual es ese cuerpo legal? Ese es el Artículo 928 del Código Administrativo. Dicho artículo se lee como sigue:

“ART. 928.—DISPOSICION SOBRE LA INSTRUCCION RELIGIOSA POR EL SACERDOTE O MINISTRO LOCAL.—Será legal, sin embargo, para el sacerdote ó ministro de cualquier iglesia en el pueblo donde haya situada una escuela pública, ya en persona ó por un profesor de religión, enseñar religión durante media hora, trésvces por semana, en el edificio de la escuela, a aquellos alumnos de la escuela pública cuyos padres ó tutores lo deseen y expresen su deseo para ello por escrito presentado al maestro jefe de la escuela, el que lo enviará al superintendente de la división, quien fijará horas y local para dicha enseñanza. Pero ningún maestro de escuela pública dirigirá ejercicios religiosos ó enseñará religión ó actuará como profesor de religión en el edificio escuela, en virtud de la anterior autorización, y ningún alumno será obligado por cualquier maestro de escuela pública

a asistir y recibir la instrucción religiosa permitida por la presente. Si la oportunidad así dada para enseñar religión fuese utilizada por el sacerdote, ministro ó profesor religioso, para el objeto de propagar deslealtad a los Estados Unidos, ó impedir la asistencia de alumnos a tal escuela pública, ó crear disturbios del orden público, ó intervenir en la disciplina de la escuela, el superintendente de división, sujeto a la aprobación del Director de Educación puede, después de la debida investigación y audiencia, prohibir al sacerdote, ministro ó profesor religioso culpable, la entrada en lo sucesivo en el edificio de la escuela pública.”

Decimos que la Legislatura Filipina no tiene facultades de dictar ó promulgar una ley cuyos conceptos difieran de los contenidos en éste cuerpo legal, porque ello equivaldría a enmendar la Constitución misma. Y el precepto constitucional que rige la materia está contenida en el Artículo 5, Título XIII de nuestra Constitución, cuya parte pertinente dice lo siguiente:

“x x x La instrucción religiosa opcional será mantenida en las escuelas públicas tal como ahora se autoriza por ley.”

Este precepto de la Constitución que constituye la única excepción a la prohibición general contenida en el párrafo 3, del Artículo XIII, del Título 6, no solamente es de carácter preceptivo sino que es absolutamente mandatorio. El precepto constitucional que últimamente aludimos dice taxativamente lo siguiente:

“Ningún caudal ó propiedad pública se destinará, aplicará ó usará, directa ó indirectamente, para uso, beneficio ó sostenimiento de alguna secta, iglesia, confesión religiosa, institución sectaria ó sistema de religión, ni para uso, beneficio ó sostenimiento de algun sacerdote, predicador, ministro ú otro maestro de religión ó dignatario eclesiastico, como tales excepto cuando dicho sacerdote, ministro, predicador ó dignatario estuvieren destinados a las fuerzas, armadas ó a alguna institución penal, orfelinato ó leprosnario.”

Este precepto tiene que ser así porque es consagratorio de otro precepto constitucional contenido en el inciso
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7 del Artículo I, del Titulo III de nuestra Constitución que dice lo siguiente:

“No se dictará ley alguna relativa al establecimiento de una religión, ó que prohíba su libre ejercicio. Se permitirán en todo tiempo la libre profesión y práctica de credos y cultos religiosos, sin distinciones ni preferencias. No se tendrá en cuenta la filiación religiosa para el ejercicio de los derechos civiles ó políticos.”

Y éste último precepto constitucional es la que consagra de un modo definitivo el principio indiscutible de absoluta separación entre la Iglesia y el Estado.

Pero ahora, venimos con un proyecto que, examinadas sus disposiciones y no obstante la habilidad que se empleó en su redacción, trasluce sus verdaderos propósitos que consisten en convertir la enseñanza religiosa opcional en obligatoria, denunciados por un cúmulo de disposiciones bien entrelazados y donosamente urdidos. Señor Presidente, si examináramos la genesis de todos los proyectos aquí presentados, veríamos—y sobre éste particular tienen que perdonarme los mismos autores—veríamos, repito, que con las sucesivas enmiendas presentadas al proyecto de ley original por sus propios progenitores, se demuestra palpablemente que ellos mismos no están completamente convencidos de la bondad de la medida que tratan de promulgar. Hay vacilación de propósitos; hay serias dudas, hay el temor de que los proyectos presentados no se ajusten a las disposiciones constitucionales. No voy a discutir la última enmienda presentada, no podría discutirla, porque parlamentariamente no está ante nosotros. Pero a juzgar por lo que he leído, yo digo, que la última proposición tiende unicamente a demarcar una pauta para el superintendente de escuelas sobre la forma como tiene que hacer cumplir el Artículo 928 del Código Administrativo. Si éste es el caso, Señor Presidente, yo diría que este es un proyecto superfluo, porque convierte nuestra legislación en meramente casuística. La legislación que debe ser definitiva de principios y propósitos invade hasta el campo ejecutivo, al prescribir la forma como tienen que llevarse a ejecución las leyes que se aprueban, y lo peor aún, porque significa, una acerba censura contra la eficiencia de la administración presente cuando menos en cuanto se

refiere a la instrucción pública, después de que ésta Asamblea, en sesiones pasadas, haya aprobado una resolución encomiástica a la labor de la presente administración. Invade también prerrogativas del ejecutivo, porque trata sobre problemas inapropiados, de carácter puramente administrativos, y rebaja el patron de nuestras leyes a meras circulares departamentales. Yo evitaría para mi país, Señor Presidente, el que nuestra legislación se convierta en legislación casuística, porque ello sería la peor labor a que esta Asamblea podría entregarse.

En el presente proyecto de ley hay que buscar más profundamente, leer lo que no está escrito claramente. Urgir en lo que hay incrustado en el fondo de sus aparentes inofensivas disposiciones. Señor Presidente, nuestra oposición al proyecto es rígida, porque su aprobación abriría una brecha por donde se filtrará una nociva influencia que demolerá más tarde principios consagrados en nuestra propia Constitución. Es el primer paso que se da para derribar después con hachazos el principio constitucional de separación absoluta entre la Iglesia y el Estado. Acabamos de salir, Señor Presidente, de una legislación sobre sufragio femenino, y estamos entrando ahora en otra de carácter religioso que dará por resultado la cimentación y fortificación de la influencia religiosa en el futuro.

Señor Presidente: tengo que tocar con gran sentimiento ésta cuestión sobre la separación entre la Iglesia y el Estado, porque tengo para mi que la estabilidad de la democracia filipina depende precisamente del absoluto divorcio de las iglesias de cualquiera clase del Estado Civil. Y la importancia para la democracia y la delicadeza de la cuestión que tenemos delante me obliga a retrotraer la vista hácia un lejano pasado cuando el gran Emperador Constantino al sustituir el sacerdocio pagano de Roma por la pretendida Iglesia Nacional Cristiana dió al traste con aquellas sacratísimas palabras de Jesús “Mi reinado no es de ésta tierra.” Aquel cambio debió ser humano y no divino porque a juzgar por los hechos que se desarrollaron más tarde la nueva medida no trajo más que consecuencias perniciosas para la humanidad. El derecho divino de los reyes que, como principio doctrinario, halló su origen en la medida implantada por Constantino produjo

aquella “Santa Alianza” de la época posterior a Napoleón que significaba una serie de naciones con la Iglesia y el Estado unidos a fin de afianzar en el mundo la soberanía de los reyes por derecho divino. Gracias a la tenacidad reformista de los Luteranos, a los esfuerzos de John Locke y a la doctrina basada en la absoluta separación entre la Iglesia y el Estado adoptada como la primera enmienda a la Constitución Norte Americana en 1791, aquella “Santa Alianza” encontró su más temible opositora en la alianza de todos los Gobiernos Democráticos en defensa propia.

La nueva doctrina basada en la separación entre la Iglesia y el Estado proporcionó al mundo un refugio seguro contra las persecuciones de las Iglesias-Estados y trajo la mayor quietud cuando todos los amantes de la paz sintieron en sus pechos las palpitaciones de la bendición divina basada en el principio de libertad de conciencia.

Nuestra historia patria está plagada de sucesos que demuestran cuan pernicioso es para un país la unión ó la influencia de la Iglesia sobre el Estado. En el año 1603 el Arzobispado de Filipinas y el Clero fueron los incitadores de la matanza de veintitrés mil chinos, alegando que habian descubierto un complot de rebelión. Exactamente lo mismo que en 1896 adujo el Padre Gil, de la Orden de Agustinos, para obligar al Gobierno a cometer las atrocidades que fueron causa de la sublevación del Katipunan. La intervención del Clero en la política fué la que dió lugar a la deportación ilegal y en cadenas del Gobernador Salcedo, así como también el asesinato del Gobernador Bustamente. También a consecuencia de la intervención del Clero en la política del país fué asesinado Diego Silang, y traidoramente deportado el Hijo de Calamba el año 1892.

La intervención del Clero en la política nacional ya ha sido condenada por aquel puñado de laborantes en la época hispana. En un discurso de Graciano Lopez Jaena, en el año 1888 recordando lo que Don Felipe, rey de Castilla, Aragon, Jerusalem, Portugal, Navarra y las Indias, dijera en carta al reverendo Padre General de la Orden de Sto. Domingo: “Y para la más mínima causa los frailes hacen azotar y mandan cortar los pelos a los jefes indios y a sus mujeres. Esto ha sido causa de que allí se crea un gran

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resentimiento entre los indios al cual podrá atribuirse la insurrección a que se han declarado, exclamará lo siguiente: Ah, señores! así pagan esos frailes; así pagan esas comunidades religiosas: Con atropellos, carceles y calumnias, en vez de mansedumbre y humildad; con fanatismo, supersticiones é ignorancia, en vez de instrucción, evangelio y civilización; con prostitución de costumbres, con prostitución de la más bella mitad de la humanidad; de ésta suerte pagan y solventan su deuda de gratitud a la magnífica y brillante hospitalidad que se les presta en aquellas hermosas islas del refugio y caridad. Desaparezca de ellas la preponderancia señorial y feudal del fraile; que la democracia, el derecho y la libertad los que formen la vida de aquellos pobres; desterrad de ellas el fraile, y aquellas pintorescas islas seran el cielo, el paraiso de la humanidad en la tierra."

Por una de las medidas sanitarias que se trataron de implantar en Filipinas en tiempo de la administración del Sr. Quiroga Ballesteros proscribiendo la costumbre de llevar al templo los cadáveres y prohibiendo que en el recinto de las iglesias se lleven a cabo los funerales de cuerpo presente, se levantó una ola de oposición por parte de la frailería. El Clero entonces no ha visto otra cosa en la medida más que la preterición probable de sus funciones y el consiguiente menoscabo de los emolumentos parroquiales. No podían ver los sanos motivos fundados en la salubridad pública; no querían considerar que la temperatura tropical acelera más que en otros países la descomposición del cadáver, y las mismas que deja en el recinto de los templos donde es frecuente la reunión de mucha gente suele ser origen oculto de enfermedades públicas. Sobreponerse al regimen civil existente por medio de predicaciones desde la cathedra del Espíritu Santo, convertida en tribuna demagógica; combatir la medida y provocar al pueblo a la inobservancia de las disposiciones sanitarias, fué la obra clerical. José Rizal, el heroe de la raza, habló entonces y del modo siguiente: "Urge emancipar de la tutela fraileocrática a los poderes públicos, que solo así podrían elaborar un porvenir grandioso para la integridad nacional."

"¿Que deben ser respetados los conventos y las iglesias? Somos los primeros en respetarlos. Pero que los frailes se concreten al ser y estado que les impone su instituto de paz y pe-

nitencia; que rezen y lloren al pie de los altares y no intervengan ni fomenten las luchas de la vida profana. Que sean fieles a sus votos, pues de otra manera llevan al mundo la perturbación; y no es bueno poner diques al desenvolvimiento de la ley providencial." Y al final de su artículo, Rizal terminó del modo siguiente: "Hay mucha desmoralización en Filipinas, los cacareados ministros de Dios y propagadores de la luz no han sembrado, ni siembran la moral cristiana; no han dado religión sino ritos y supersticiones. El pueblo que creen llamar niño ha tenido malos preceptores y ha aprendido malos ejemplos: Tal maestro tal discípulo. Tienen también la culpa el Gobierno que lo permite por debilidad, el pueblo que se presta por ignorancia, y los bueros que se cruzan de brazos por egoismo y se envuelven en desesperado silencio."

La separación entre la Iglesia y el Estado ha constituido siempre la mayor preocupación de nuestros laborantes. Quizas no hubieramos tenido rios de sangre en nuestros campos de batalla si en Filipinas se hubiese practicado un sistema diferente. Nuestros pensadores de la era pre-revolucionaria no eran Separatistas, eran Reformistas. Toda la idea capital de su labor consistia en manumitir al Estado de los tentaculos de la Iglesia. Y el pensamiento de aquellos hijos ilustres de Filipinas quedaba claramente expuesto en el elocuente discurso que Tomás G. del Rosario pronunciara durante la discusión de la Constitución de la Republica Filipina adoptada en Malolos. Tomás G. del Rosario, se expresó del modo siguiente: "La dignidad del Clero quedaria empequeñecida si se tratara de atarlo en la parte trasera del carro del Estado. También empañaria el lustre de la Iglesia Catolica Apostolica Romana, la cual desde su fundación por Jesucristo no debió haber solicitado la protección más infima."

"En los Estados Unidos, allí donde por espacio de más de un siglo ha prevalecido la libertad de cultos, es donde la religión catolica florece con más resplandor."

"No seré yo quien impugne las excelencias de la religión Catolica Apostolica Romana; pués que es la que yo practico; pero sí, sostendré siempre el principio de que el Estado no debe sostener credo alguno y que la religión no debe nunca depender del Estado. Debe existir una separación completa

entre el uno y la otra; pués de lo contrario, tendríamos un Estado dentro de otro, la cual repugna al sentir de la civilización moderna."

Yo quisiera parafrasear al gran Tomás G. del Rosario diciendo que yo no vengo a impugnar las excelencias de ninguna religión ó de ninguna Iglesia, porque yo no quisiera ni puedo confundir los conceptos entre ministerio y ministro, entre Iglesia y sacerdote; pero quisiera ser bien comprendido cuando digo que no podría permitir con la sanción de mi voto como representante de mi pueblo, que aquel "Balete" descuajado por el vendaval revolucionario tenga de nuevo la oportunidad de retoñar. Permitir que otra vez crezca, se desarrolle y se enrosque en el arbol de la democracia que acabamos de plantar, seria repudiar toda la obra libertaria y re-invidicatoria de de nuestras dos revoluciones, seria empujar a este país al más negro destino que para ningún otro país seria de desear.

¿Cual seria el efecto de la enseñanza de diversas religiones bajo los auspicios de una sola escuela?

La enseñanza conjunta de varias religiones, teniendo en cuenta que por naturaleza la religión es exclusivista solo produciria recelos, enemistades y disensiones. Porque la enseñanza de la religión no es la enseñanza de la moral. La religión es la adoración a Dios según los diferentes modos y doctrinas de cada secta. La moral es la práctica del bien y la regulación de la buena conducta. La moral puede suponer la necesidad de reconocer a un Dios, como supremo regulador, pero no la enseñanza de las diferentes doctrinas y dogmas de cada secta que ello ya es religión. La religión predica y fomenta la intolerancia y enseña a odiar a los que no comulguen con sus ideas. Divide a los hombres. La moral es todo lo contrario: por lo mismo que es de carácter universal, no reconoce distinciones é instituye la fraternidad.

Los principios de buena conducta, de patriotismo, de respeto a los padres, de amor a la familia, de honradez, deben inculcarse en nuestra juventud; pués son el fundamento de una sociedad civil. Pero esos principios no deben confundirse con los principios religiosos que son de orden teologico, y la teología no es una regla racional para la conducta, porque es imposición de la fé que es ciega y sectaria.

(Continuacion en la pagina 19)

La Separacion Entre La Iglesia y el Estado

(Continuacion de la pagina 18)

Si se lamentan de algún modo las costumbres disolutas de los jóvenes de hoy, sobre todo los que asisten a las Escuelas Públicas, no es ciertamente por su ignorancia de la religión por que las religiones no han dejado de existir y viven ahora más pujantes que antes. Es debido a la ignorancia de la historia sobre todo la historia nacional que debe ser el reflejo del carácter noble y elevado de nuestra nación. Enseñad a nuestros niños más historia, historia sana de nobles ejemplos y altas virtudes, de patriotismo, de urbanidad, de buenas costumbres; pero sobre todo ello sacar ejemplos propios de la raza y surgirá una juventud honrada, digna, patriótica. En cuanto en su creencia en Dios, dejad que cada cual lo adore como su religión particular le dicte. No nos inmiscuyamos en la convicción religiosa de cada cual. Separad a la religión de los deberes y atribuciones que se deben al Estado si queremos tener un Estado que viva pacíficamente sin las turbulencias que ocasiona el sectarismo. "Dad a Dios lo que es de Dios y al Cesar lo que es del Cesar."

Tomemos por ejemplo la enseñanza obligatoria de la religión Católica Apostólica Romana en nuestras escuelas y veremos el triste espectáculo de un Estado que permite la contravención de sus propios principios en los edificios que tiene destinados para el cultivo del saber. A menos que el Estado este dispuesto a reconocer la autoridad de otro Estado dentro de si mismo seria muy difícil para no decir imposible que permita la supremacia de la religión Católica Apostólica Romana en sus propias escuelas. El Católico Apostólico Romano reconoce como jefe infalible y supremo al Papa. Para su Iglesia lo que el Papa dicta es mucho más sagrado que cualquiera declaración de un jefe de Esta-

do. La subordinación a la Iglesia es más grande que la subordinación al Estado. Cuando un Católico quede enfrentado entre su lealtad a la Iglesia y su lealtad al Estado, su lealtad a la Iglesia y al Papa es siempre lo primero. Pero el Estado no puede aceptar de sus subditos una lealtad a medias; y el primer deber del ciudadano, como es el primer derecho del Estado, es exigir de sus subditos una completa lealtad.

No queremos por supuesto ser mal comprendidos en el sentido de que abogamos por las escuelas sin Dios. Pero nosotros comprendemos que una enseñanza de la moral implica el reconocimiento de un Dios. El reconocimiento de la existencia de un Dios no tiene que ser necesariamente mediante la enseñanza de la religión. Porque la enseñanza de la religión no solamente significa el reconocimiento de la existencia de un Dios, sino conformidad absoluta con las doctrinas, principios, reglas y ordenes de la iglesia correspondiente. Y todo nuestro pensamiento tiende a desvincular al ciudadano de ninguna otra obligación superior a la que tiene al Estado. Y como muy bien así lo ha expresado el Presidente de Filipinas en cierta ocasión "No nos metemos con la Iglesia y que la Iglesia tampoco se meta con nosotros."

Nos oponemos al proyecto de ley porque no queremos ceder en ésta cuestión ni siquiera un ápice a favor de las Iglesias fuera de lo ya reconocido. Es historia conocida el que las Iglesias siempre han empezado con pocas pretensiones. Pero como se componen de individuos ostigados por la ambición y por la rivalidad, producto de la intolerancia, acaban siempre por dominar y ejercer una tutela gradualmente absorbente. Empieza predicando humildad y pobreza para terminar con arrogancia y riqueza. Si queremos ver

una nación fuerte con una comunidad unida y con una ciudadanía libre no permitamos ni les debemos dar la más insignificante oportunidad a los titulados ministros de cualquiera religión por creerse representantes de Dios en la tierra, se consideren más soberanos que la misma autoridad civil, que los sufragios populares consagraran en los comicios por su liberrima voluntad. Y es precio a toda costa mantener en nuestros ciudadanos la libertad del pensamiento y la libertad de conciencia. Los odios religiosos degradan al hombre hasta convertirle en el ser más abyecto. Y las tragedias más repugnantes que la historia de la humanidad registra en sus páginas han tenido por causa ocasional las rivalidades religiosas. ¿Porque obligar en nuestras escuelas la enseñanza de doctrinas contradictorias que solo pueden producir ciudadanos distanciados y recelosos los unos de los otros en vez de considerarse hermanos? Parafraseando a Rizal preguntaria: Hay acaso algo más hermoso, más sublime que la *Libertad*, la *Igualdad* y la *Fraternidad* entre todos los hombres? ¿No observamos por ventura como todas las leyes de la creación é inclusive los seres inferiores que solo se guian por su propio instinto nos hablan constantemente de armonía, de gratitud y de fraternidad? Las aves en su vuelo raudal al hendir los espacios ilimitados, solo se limitan alla arriba a observarse pero nunca a destrozarse, y cansados vuelven a sus nidales para gozar de descanso. Las bestias más feroces de nuestras selvas después de dedicarse a sus cazas favoritas vuelven a sus madrigueras ó cavernas y siempre evitan aniquilarse. En el reino vegetal las plantas y todos los arboles elevan sus majestuosas copas al sol y susurran al céfiro su canto de gracias por la luz que les envia, que las da vida y les viste de colores. Pero el hombre, ese ser supremo titulado el rey de la creación, es el único que considera al semejante como su enemigo é inclusive goza y se solaza con la humillación del propio hermano. ¿Porque? Sr. Presidente, porque su alma racional está infectada con las miasmas del mercantilismo religioso y porque el candor de su corazón está manchado con tintes indelebiles de la intolerancia religiosa. Salvemos a nuestra juventud evitando que en sus corazones infantiles se inyecte el veneno del odio religioso. Muchas gracias.

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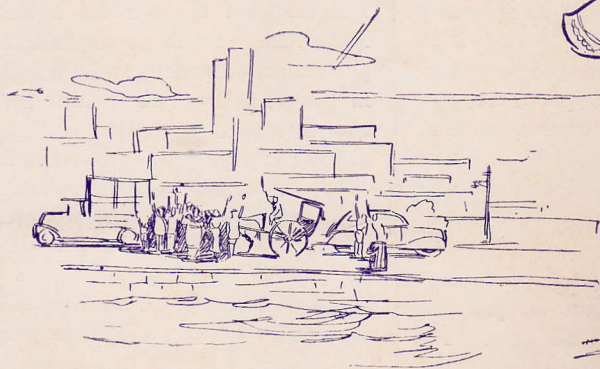
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