

# The Cable

Vol. XV

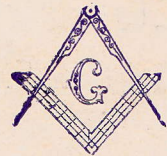
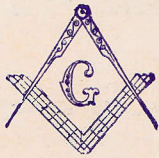
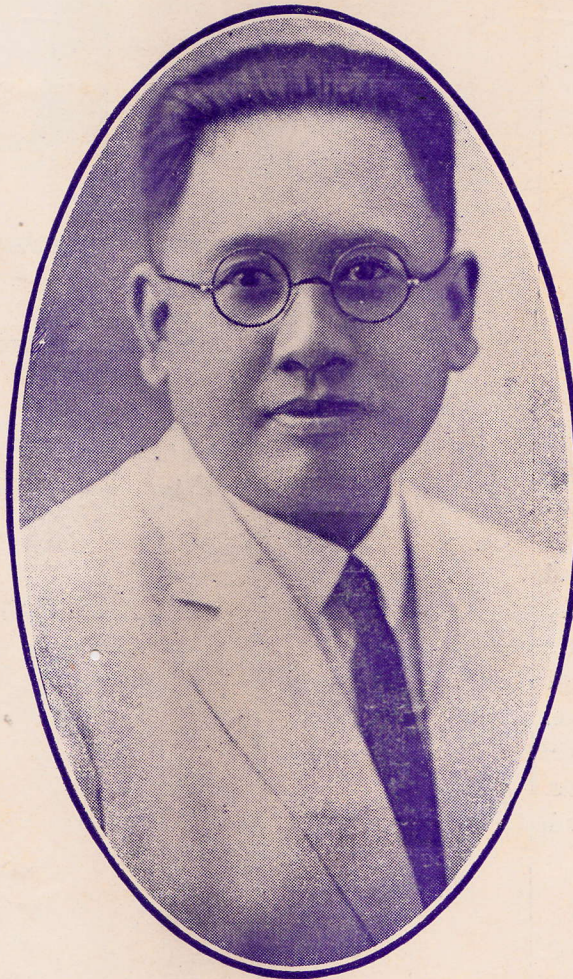
Manila, P. I., May, 1938

No. 12

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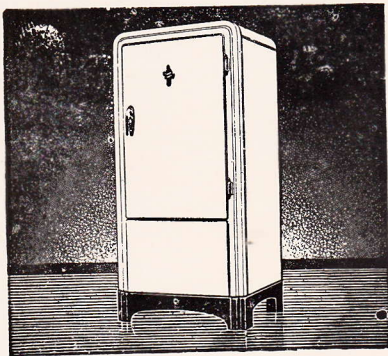
PUBLISHED FOR AND IN THE INTEREST OF THE MEMBERS OF THE LODGES OF THIS JURISDICTION

## A NOTED EDUCATOR



**Wor. Bro. Francisco Benitez**  
**Master of Bagumbayan Lodge No. 4**

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



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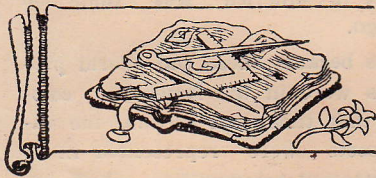
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Vol. XV

Manila, P. I., May, 1938

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## Editorial



### OUR CASE AGAINST SECTARIAN BIGOTRY

**W**E have Catholics in the Philippines with whom it is impossible to discuss such a question as the proposed compulsory teaching of religion in our public schools, dispassionately. One gets nowhere by exchanging views with them because to their mind there is but one beginning and one end to every subject—their church, final and infallible, than whose law no other is higher.

Proceeding from the conviction that all good can come only from the Catholic church, they become, in the first place; propagandists of their dogmas as against the dogmas of other sects, thus fanning the flames of this world's religious discords; in the second place, they remain in a sort of a blind alley refusing to accept a possible fourth dimension which, for all sectarian measurements, is the dimension of tolerance and love.

We find just such kind of Catholics doing their very worst to down the liberals among us who oppose an opening wedge for the Catholic church in our public school system. We find them using all means to make it appear that

the people want religion taught in our schools and in that way morally coerce our National Assembly into submission to the dictates of an intolerant hierarchy.

It is not at all difficult to distinguish these propagandists of Intolerance from among the rest of our citizenry. To begin with, they are good at kissing hands and at kneeling, punctual at confession, faultless at saying "amen." They would not enter any premises which in any manner are identified with a sect other than their own; neither would they associate with persons not belonging to the Catholic church. In short, they would not use their reason beyond what Catholic dogma prescribes.

Such is the kind of citizens our public schools must turn out if the Catholic church is to have its way and control our public schools. They will be citizens, not of this country, but of the church, taking orders from it, saying amen to all its wishes. Theoretically, they will be the main army of the State, but it is a strange flag that they will bear aloft, not the flag of Democracy as Bonifacio knew it, but the flag of Fascism as Catholic Bigotry knows it.

# CHURCH AND STATE

(Contributed)

The Commonwealth Government gives to its citizens *Religious Liberty*; the right to believe that which satisfies us. Our government honors and respects all established religious organizations. It leaves it up to its citizens the choice of the creed he wants to believe in, and will give protection to all religious bodies alike.

The doctrine of Religious Liberty is one of the most vital parts of the present day government of the United States of America. It was out of the great struggle for Religious Liberty that all of the other liberties of that great American Republic grew. Until men had reached a point where they could tolerate one another's religious opinions, they did not find the way to build a government "of the people, by the people and for the people." Until they had learned to give and take; until they could come to admit that another man's mind and reason could believe things that they did not believe and still be honest, it was impossible to build a Republic whose very life depends upon the faith one man had in another.

One need not turn back the pages of history only a little way to find a time when there was no such thing as Religious Liberty in the world. Five hundred years ago a strong religious organization dominated every civilized nation. Every child born was baptized into that church and was made a follower of that church, whether he believed its doctrines or not. Seldom did he have education enough to know what to believe. This religious organization was all powerful and it operated very much the same as our modern governments operate today. It had a system of law, with courts for its enforcement and prisons in which to confine offenders of that law. The dignitaries and officials of that religious organization were all powerful with no controlling civil power to regulate their actions.

It is very hard for us today to really understand how far reaching such an organization was. It was half religious and half political in its functions. Education was controlled by this organization. The civil courts could not set aside a decree of the officials of that organization. Wills had to be probated in the ecclesiastical court; usury cases had to be tried in that court; also cases of blasphemy and heresy, gave that organization complete control over the actions of

the peoples. How ludicrous all this looks to us today.

Because all education was under the control of the church those trained in its schools became scribes and copyists in the civil courts. Kings depended upon them. They conducted the civil government as well as their church government. Magistrates could not get along without them. Even those who became magistrates had to secure their knowledge from the church schools. It was a complete blending of church and state, the state depending for the execution of its laws upon the church officer, and the church using the power of the state to enforce its decrees.

Under such conditions a revolt must come and come it did. Eventually the domination of a single church was broken. Those who sought to defy the established church were called heretics and blasphemers. They were tried and convicted and punished. The civil courts did the same; the struggle lasted for years.

A student of history need only to recall the massacre of St. Bartholomew when the streets of Paris ran red with the blood of the Huguenots, and the Inquisition in Spain. Eventually new religious organizations became powerful and in countries where new churches had obtained control, the followers of the old church were, in turn, prosecuted in much the same manner as was formerly done by the old organization.

The world was, at that age, not ready for Religious Liberty, nor did the students of government realize that the only way the nations could prosper was by separating Church and State.

Colonization in the newly discovered America offered a method of escape from religious prosecution; and rulers and statesmen of the old countries were glad to give grants to groups who would cross the ocean and thereby remove the cause of dissension from their realms. So it came about that the American colonies became the battleground for the struggle between church and state. One religious organization settled in one province and another religious organization settled in another province. It soon developed that the same religious conditions became established in those colonies. Those who crossed the ocean to get away from the prosecutors of established

religious authority, found that they were being forced to take up the established religious belief of the colony in which they had settled or they could not live in that colony. Thus those poor people found themselves in much the same state as they were in the old countries from which they came. Punishments of varying kinds were imposed upon any who persisted in worshipping according to the dictates of their own consciences. All citizens were taxed for the support of the established church. The right to vote was restricted to those who conformed to the established religion. This was not in the dark ages of a thousand years ago, but in America less than 300 years ago.

It was because these Old World persecutions were in the American colonies at that time, and because the various sects were represented in so many different communities which lay close to one another, that these colonies became the "Battleground for the Struggle between Church and State." Those who believed one creed felt the sting of prosecution when they were compelled to bow to another creed. Men of no creed were hit harder. After a while men began to see that religious toleration was a vital necessity, if any of them were to be happy, and as a result of this the principle of separation of Church and State was incorporated into the foundation of the American Government. As the American colonies grew nearer together, and the people of one came in closer contact with those of another, it became evident to the majority that if a new government was to be erected which should stand the test of time, freedom to think for himself must be granted to every citizen.

The American colonists did not leave God out of their government. They demonstrated their conviction and their faith and laid the foundation of a government for mutual accomplishment. They wrote these accomplishments in the Declaration of Independence and they wrote Religious Liberty into the Constitution of the United States of America, making it impossible for any religious organization to have any part in the affairs of State.

Every citizen should know that a union of Church and State would crush any Republican form of government.

(Continued on page 449)

# RANDOM REMARKS

By J. F. BOOMER, P. M.

The open season for hunting individualism has come round again. The hounds of the demagogue are unleashed and yelping on the scent. The gun of the sectarian charlatan is heard in the field of mysticism and the nets of those who blind-fold in the name of education are spread in the forest of illiteracy. As everywhere and always the burden of the hunting-song is: the individual must not know, must not think, must not act, except by permission.

But in spite of the age-old hunt, individualism will continue to break, chart, and light the pathway of progress. The day of recorded history dawned upon a world in which a full two-thirds of the men and practically all of the women were slaves, owned by one third of the men and individualized with little more personality than that recognized in the beasts of the field. The nations of antiquity were built upon slavery as a social institution. Their economic structures, their military establishments, their leisure and their luxury were based upon the unrequited toil of slaves.

The progress of civilization has traveled far, if not fast, since those ancient days. Though vestiges of human bondage still persist, not a nation on the face of the earth, today, recognizes slavery as a social institution, or openly builds its economic and social fabric upon the brutification of human beings. The road over which the advance has been made is paved with the bones of individualists and lighted by the unquenchable ardor of their spirits.

Socrates, the great Athenian, endowed, as he was, by his creator, with a mind that individuated him from the subservient mass of mediocrity amidst which he moved, could do no other-wise than let his mind function. Because his thinking had led him to the conclusion that the spirit of man does not die with the body, he taught his listeners the immortality of the soul. The doctrine, theretofore unheard of in Attic philosophy, ran counter to the ideas of the "masters and rulers" of that day. In their opinion the new theory was corruptive of the youth. It tended to inspire them with self-respect and independence of judgment and action. It would make them less amenable to the arbitrary will of the ruling class, who professed to be vicegerents of the Grecian gods.

The Athenian stalkers of individualism lost little time in putting Socrates on trial for heresy or sabotage or whatever was the conventional charge used in the "purges" of that day. They lost less time in putting the cup of poison to his lips, and, thereby, unintentionally, lighting up a torch that has illuminated the march of mind for 2500 years.

Jesus of Nazareth, the greatest individuals of all time, brooding with Messianic soul on the ills of mankind, conceived and proclaimed the transforming premise of the brotherhood of man and the fatherhood of God. This so emphasized individualism as to exclude completely from the social order the ideas of slavery, caste, and government — without — the — consent — of — the — governed, and to establish the principle of universal freedom — freedom of thought, freedom of faith and freedom of action, in a free society, limited only by mutual and reciprocal rights. It took the hunters of the Sanhedrim three years by aid of their falsified charges of violating the Hebrew penal law, trumped-up accusations of promoting sedition, and base corrupting of Roman justice to bring about His crucifixion.

The mind of the despot is the same in every age. It learns nothing; it forgets nothing. Change would destroy it. Wherever despotism occurs

it is a throw-back to barbarism. The Sanhedrim and the Roman Empire have passed away. But the idea of individualism which they sought to extirpate on Calvary has spread to the ends of the earth and has taken mighty nations in its sweep.

In comparatively recent years, in a land far remote from Athens and Jerusalem, among a new people, another great individualist, Dr. Jose Rizal, was singled out by the "masters and rulers" of his time as the embodiment of ideas which they wished to exterminate. The inquisitional guns on the Luneta did, indeed, silence Rizal's voice, paralyze his arm and extinguish the flame of his intellect; but the ideas which, for his people, originated in his personality, lived on, and, today, find lodgment and lie in millions of other individuals.

"Cold in the dust the perished heart may lie,

But that which warmed it once, can never die."

In this principle democracy "lives and moves and has its being." So long then as the individual man is conscious of himself as an animate thinking unit of life, separate in body, mind and soul from his fellows, so long the idea of "government of the people, by the people and for the people, shall not perish from the earth."

## Assemblyman Warns the People Against Alien Meddlers

*(The following is a portion of the speech delivered by Hon. Gregorio Perfecto, Assemblyman from Manila, before the National Assembly.)*

If we are to analyze present international events, we necessarily have to conclude that the spiritual leaders who are attempting to orient our country are precisely the ones who need orientation; they are the religious authorities who are themselves facing a crisis in this epoch of the history of humanity; they are the ones who need light, they are the ones who need to find the truth that they cannot find, and for this reason they try to evade responsibility for their failure by trying to find protection from the State.

And are these the people who pretend to orient our country? Is there not enough room in our spacious fields, in our plazas and in so many buildings of private educational institutions where the doctrines of a religious sect can be preached? It is not because

there is no room, there is sufficient room, but the children of poor parents cannot enter, those who cannot pay can not enter, in spite of the fact that they have millions to open those buildings for poor children. They want the authority of the State.

We have big problems that in this youth of Filipino statehood should be solved, if this state is to live and occupy its seat in the international concert. We should not be imprudent to the extent of leaving this baby of two-and a half-years to play with the poison of religious dissension, exposed to being torn to pieces by the claws of beasts. We should ask God to enlighten us at these initial moments of our national life and not to permit to carry us to the abyss of destruction and misfortune.

# Religious Instruction Is Inimical To Democracy

By ENRIQUE C. SOBREPEÑA, D. D.

Bagumbayan Lodge No. 4

The great interest aroused by the movement on foot to make religious instruction, sometimes called "character education," a part of the public school curricula, is indicative of the great concern the people have, perhaps not so much with religion itself as with causing some government entities to serve as instruments of sectarian teaching and propaganda. The proposals on religious teaching in the public schools being presently considered by the National Assembly are in the last analysis intended to make it compulsory, statements to the contrary notwithstanding.

The provision of the Administrative Code which is now in force under the Philippine Constitution provides for optional religious instruction. The religious propagandists, however, allege that the law as it now stands is not workable, and, therefore, a new provision of law is desired to make the teaching of religion more effective. What is really wanted by the supporters of the movement is not the continuation of optional religious instruction which is constitutional but a certain kind of compulsory religious propaganda, using the public system as the means of compulsion. The ultimate objective desired by the proponents of the movement is to give the pupil religious training thru the instrumentality of the government.

Perhaps all of us generally agree that religion is of vital importance to the individual and the nation, and therefore, should be propagated and taught. But having said this, thought and experience would warn us against mixing the affairs of Church and State for the good of both religion and the government. Certainly we do not care to see repeated in our national life certain experiences of the former regime when the Church interfered with the state. They were dark and bitter days and no one would wish for their return.

1. *Conducting religious instruction in the public school is bound to provoke religious controversy.* Priests, ministers, or teachers of religion authorized to teach in the schools are agents of churches. The term religion is usually associated with its own particular view-point to emphasize and even fight for. While the Christian creeds are basically the same, many Christian ministers and people, not to mention the Mohammedans, are often not big

enough to see and emphasize the big things of faith. They make much of their differences and instead of agreeing on and emphasizing the essentials, they often fight over the non-essentials. What Swift observed still obtains—"We have many religions to make us hate and not enough religion to make us love." If an aggressive use is made of the proposed law, not only conflicts regarding the most strategic hour and the most convenient room for each of the sects but credal controversies among the ministers and teachers of religion would be provoked, and the teachers and pupils in the schools would most likely be dragged into the controversy.

Furthermore, in discussing this matter we usually think of only one, two or three creeds at most. We ignore that just recently there was dedicated in this city a house of worship representative of one of the largest groups of religion in the Orient. Among our population and closely knitted to us in business and social matters are thousands who by birth, tradition and training for centuries, adhere to a creed whose dogmas are not recognized as religious by many Filipinos. Before Christianity was introduced in this country a religion which had by conquest forced millions of Asiatics under its banner was rampant in some of our islands. Even today people in those islands are suspicious not only of the prevailing beliefs of the population of this country but insist that their schools be staffed by teachers of their own religious beliefs in order to perpetuate their own tenets. Why, give opportunities for kindling fires of religious hatred and strife? Shall we forget that most of the wars of modern Europe have been rooted either directly or indirectly in dissensions or ambitions pertaining to religion?

2. *Dogmatic Religion and Liberal Education in Conflict.* Not only will sectarian controversy be provoked by religious instruction in the public schools but the teachings of dogmatic religion will inevitably interfere with educational progress and conflict with the principles of democracy which the public schools are supposed to inculcate. When I speak of dogmatic religion I am not specifying any particular sect or church but religion as a whole, for religion is dogmatic in general. Religion is still largely dominated by the dogmatic approach to truth. Truth,

religion would say, has been revealed and we can know nothing new nor important that has not already been made known to the Church and its ministers. Its approach to truth is exclusively backwards, backwards in the sense, that it goes back, as it is bound, to what has been revealed. The method of liberal education is progressive. While it believes that the past can shed light on the search for truth, it moves on the principle that much of it is still undiscovered. It is not bound by what has been decreed in the past but adventures into the unknown as it were, unrestricted by dogma or tradition. Dogmatic religion, for instance, taught that the sun moved around the earth and anathematized those that insisted that the earth revolved on its axis, because so it was said in the book of Joshua that the sun stood still for a day (Joshua 10:12) implying that it had been moving and would again keep turning around.

Dogmatic religion is also inimical to the principle of democracy. Democracy maintains the principle that authority is derived from the people. The people elect their highest officials and dictate their laws through their representatives. Dogmatic religion, on the other hand, places authority in a hierarchy. The whole process of democracy is reversed. The least in the officialdom of the church and the laws to be observed by the devout is ordained from above. Dr. Coe of Columbia University has truthfully said: "Dogmatic religious education cannot be education for democracy; it cannot fail to educate against democracy."

It becomes clear, therefore, that the invasion of the public schools, which are the temples of liberalism and progress, by organized religions which are largely dogmatic, besides provoking sectarian controversies will conflict with the processes of scientific education and the principles of freedom and democracy. The intrusion of dogmatic religion in the schools is bound to prove baneful for education and democratic government as well as for religion itself.

3. *Leave Sectarian Teaching to Sectarian Agencies.* I can appreciate, of course, the inclination of men to congregate or aggregate themselves into certain types or molds of thought and belief. Most people only touch the surface of religion and do not lay hold on

(Continued on page 447)

## Religious Instruction 's Inimical To Democracy

(Continued from page 446)

its heart; they are often bound in loyalty to tradition and to the non-essentials in theological thought instead of to the essentials of the common faith in God. As someone has said: "Most people do not speak the language of religion: they only talk its diverse dialects," and as Dr. Albert Coe says: "religious life falls naturally and inevitably into sectarian molds." I also appreciate the fact that the people should have a deeper understanding and experience of religion than what can be provided them in secular institutions however friendly to the religious life such institutions may be. There are, therefore, these sectarian as well as deeply religious needs of the people which must be satisfied.

I am of the opinion, however, that these needs had better be met not in the public schools owned and supported by all the people of varying shades of religious beliefs, but in the religious institutions themselves. I see no need for the workers of established churches in the towns to go to the public school buildings when in such towns the church edifices almost always stand close to the school grounds. In my opinion the religious education classes can more efficiently be held in these church buildings which practically stand idle except on Sundays and *fiestas*. Religious education in its sectarian emphasis or in its mystical sense may then be taught and developed completely freely as well as effectively with the aid of the religious atmosphere that these churches can offer. Such needs will be met without unnecessarily provoking sectarian controversies in the public school premises where the Filipinos whatever their creed or class may be, can meet on a common ground, oblivious of their religious or social differences. This will also allow the public school to proceed freely in its scientific approach to truth completely unhindered and uninfluenced by any shadow of religious dogma and tradition.

4. *Inconsistent with the Theory of Complete Separation of Church and State.* Conducting in government-owned schools, religious instruction which must necessarily be sectarian is, to my mind, inconsistent with the principle of complete separation of Church and State. For instance, how can religious instruction with any semblance of compulsion be made in the public schools and regard it as compatible with the following provision in the Jones Law and made a part of the Constitution:

*"No public money or property shall ever be appropriated, applied or used directly or indirectly for the use, benefit or support of any sect, church, denomination, sectarian institution or system of religion, or for the use, benefit, or support, of any priest, preacher, minister or dignitary as such."* (Article VII, Section 15).

We cannot adopt a law that would in effect make religious instruction in the public schools compulsory and still be consistent with our declaration of the principle of separation of the Church and State. We certainly should and must oppose any provision that would allow any sect or church to use directly or indirectly public property such as the public schools, if we would truly separate Church and State, and thereby close up any possible opening which the Church may use as a wedge in making her way into larger complications with the State. With the serious situations which have arisen in Spain and Mexico through the conflict of Church and State staring us in the face, it would be a part of prudence to place nothing in our statutes however innocent and harmless it may seem, that may bring about undesirable complications, if not dreadful conflicts.

## WOR. BRO. FITCH FETED

On March, 9, 1938, the Most Worshipful Grand Master Jose Abad Santos entertained Wor. Bro. George A. Fitch Senior Grand Lecturer for the District Grand Lodge for China, at a luncheon held at Restaurant de Paris. The occasion was the first function duly organized by the Entertainment Committee composed of Most Wor. Bro. Conrado Benitez, Chairman, Most Wor. Bro. Seldon W. O'Brien, Most Wor. Bro. Vicente Carmona, Right Wor. Bro. John R. McFie, Jr., and Wor. Bro. Victoriano Yamzon, Grand Marshal, as Secretary.

Besides the guest and the members of the Entertainment Committee, the following were also present: Past Grand Masters George R. Harvey, Rafael Palma and Manuel Camus; Wor. Bros. Leo Fischer, Francisco Benitez; Bros. Albino Z. Sycip, Alfonso Z. Sycip, K. W. Mok, Consul General for China in the Philippines, and others.

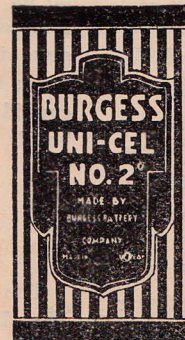
The guest of honor was called upon by the Most Worshipful Grand Master to say a few words about conditions in China. Wor. Bro. Fitch in response spoke of the appreciation of China brethren on the work being done by members of the craft in the Philippines in raising funds for masonic relief in China.

Wor. Bro. Fitch left by clipper the next morning for the United States.

# BURGESS

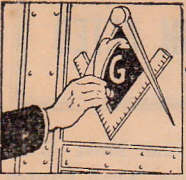
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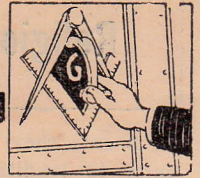
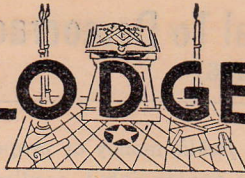


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# WHAT OUR LODGES ARE DOING



## Lincoln No. 34

(Olongapo, Zambales, P. I.)

The officers, elected and appointed of this Lodge, were duly installed on December 24, 1937. After installation, a Christmas program followed.

A delagation of 24 members of this Lodge went to San Fernando, Pampanga, on January 8, 1938, to attend the installation of the officers of Pampanga Lodge No. 48.

Very Wor. David W. K. Au, District Deputy Grand Master for China, was received officially by this Lodge on January 24, 1938.

On Monday, March 7, 1938, the wife of Bro. Francisco Gregorio, residing at Olongapo, Zambales, died after a lingering illness. The body was brought to the hall of Lincoln Lodge No. 34, under the auspices of the *Fraternidad de Mujeres*, a local organization exclusively for the wives of regular Masons sojourning in that Valley.

A simple funeral ceremony was held Tuesday evening by the members of Lincoln Lodge, lead by Wor. Bro. D. E. Scofield, the Master, in cooperation with Bagong Buhay Lodge No. 17, of which the bereaved husband is an active member.

## Magindanaw No. 40

(Cagayan, Or. Misamis)

Acting as Installing Officer, Wor. Bro. Manuel C. Fernandez, P.M., installed on January 5, 1938, in open lodge with families and friends of members present, the officers elect and appointed of Magindanaw Lodge No. 40. Bro Fernandez was assisted by Wor. Bro. Antonio A. Pabayo, P.M., who acted as Master of Ceremonies.

Immediately following the installation ceremonies pastmasters' jewels were awarded by Wor. Bro. Ubaldo D. Laya, P. M., to Wor. Bro. Manuel C. Fernandez, P. M., and by Wor. Bro. Antonio T. Cosin, P. M., to Wor. Bro. Vicente C. Hipona, P. M., and retiring Worshipful Master of the Lodge. Wor. Bro. Fernandez is one of the oldest Wor. Masters of the Lodge.

In spite of the bad weather and continuous rain the dance that followed

was among the best attended in this town. A well selected musical program composed of songs, piano and violin pieces, were rendered at intermissions. The Misses Shapit played a piano duet, Miss Fernandez exhibited a classical dance, Eden Velez sang a song, Mrs. E. Fernandez sang the "Maldaling Araw," Dr. O. Roque played the "Old Refrain" in his violin, and Nene the "Rhapsodie Hungroise" by F. Listz. Sumptuous refreshments were served.

The officers installed were: Wor. Bro. Laya, W. M., Bro. C. Cruz, S. W., Bro. P. Avanceña, J. W., Bro. Go Ana, Treas., Wor. Bro. Shapit, Sec., Bro. R. D. Santos, Chpln., Bro. V. Acosta, Mshl., Bro. E. Fernandez, S. D., Bro. S. L. Canoy, S. S., and Bro. N. M. Velez, Organist. Bro. D. Galarrita was also installed. J. D. Two officers were unable to attend.

## Kanlaon No. 64

(Bacolod, Negros Occidental)

Bro. Artemio Villanueva, a Fellowcraft of this Lodge, was raised to the sublime degree of Master Mason on February 12, 1938, right after the stated meeting. In the first section of the work, Wor. Bro. Angel Villasor occupied the East, Bro. Vicente Baylon the West, and Bro. Julian Vinco the South. The working tools were given the candidate by Wor. Bro. Arturo Villanueva, P. M., of Bud Daho Lodge No. 102, and an elder brother of the candidate. In the second section, Wor. Bro. Ernesto S. Salas acted as King Solomon, Bro. Alfonso Altimerao as King Hiram of Tyre. Wor. Bro. Manuel Bumaat, Master of the Lodge, gave the Lecture. After the degree work the brethren were invited by the candidate to supper at the "Savoy" hotel.

## Laoag No. 71

(Laoag, Ilocos Norte)

The Officers and Members of Laoag No. 71 publicly installed its new officers on Saturday, January 13, 1938, at 7:00 p.m., at the hall of the provincial capitol in Laoag, Ilocos Norte.

The officers installed: Worshipful Master Francisco Reyes, Senior War-

den Vicente Giron, Junior Warden Baldomero Lazi, Treasurer Baltazar Aguirre, Secretary Alberto Suguitan, Chaplain Agustin Quiaoit, Marshal Agustin Caigal, Orator J. H. Root, Senior Deacon Francisco Guerrero, Junior Deacon, Maximo Felix, Senior Steward, Lorenzo V. Cariaga, Junior Steward, Higinio Llaguno, and Tiler, Felipe Aguinaldo.

The Installing Officer was Wor. Bro. Baldomero Perez, P.M. of Mabini Lodge No. 39, and the Master of Ceremonies was Bro. M. V. Ramos, of Eugene Lodge No. 11, Eugene, Ore., U.S.A.

## Ma-Bu-Ti No. 92

(Masbate, Masbate)

Bro. Francisco D. Dimatera, acting treasurer of this province, has just been raised to the sublime degree of Master Mason.

Bro. Antonio Dagdag, a Fellowcraft of this Lodge, was raised on January 31, 1938, by the following team: First Section—W. M., Bro. T. Alfelor; S. W. Wor. Bro. R. Santos (110); J. W., Wor. Bro. Amado F. Cortes (11); S. D., Bro. R. Tesoro, S. S., Bro. Oh Ma Lim; and J. S., Bro. Regino Tomen. Second Section—K. S., Wor. R. Santos (110); H. T., Wor. Bro. Amado F. Cortes (11); S. D., Bro. Eugenio B. Cauilan; F. C. 1, Bro. Mariano Mendoza; F. C. 2, Bro. Regino Tomen MT 1, Bro. Emilio Salcedo; MT 2, Bro. Angel Holaso (38); MT 3, Bro. R. Tesoro; Sfg. Man & Wfg. Man, Bro. Eugenio Durante; Lecture, 1st Section, Bro. T. Alfelor; 2nd Section, Wor. Bro. Hilarion Cabrera; Charge, Wor. Bro. Pedro R. Santos, District Inspector.

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## RELIGION BILL IS UNCONSTITUTIONAL

(This opinion was written by Professor Vicente G. Cinco at the request of the Chairman of the Public Instruction Committee of the National Assembly.)

The United States supreme court defines religion as follows: "The term religion has reference to one's views of his relations to his Creator, and to the obligations they impose of reverence for his being and character, and of obedience to his will. It is often confounded with the cultus or form of worship of a peculiar sect, but is distinguishable from the latter."

The above definition of religion, given by the highest and final authority on the question under our present system of government, shows how far removed is instruction in religion from instruction in character building as contemplated in the Philippine Constitution. Applying this definition, instruction in religion means teaching about the relations of man to his Creator. It has reference to things divine, to supernatural relations, to spiritual matters. The constitutional provision on the development of moral character is certainly different. It has no divine applications. It involves conduct relative to his own work and to his fellows, such as honesty, courage, industry, loyalty.

The Constitution is concerned with relations between man and man, man and society, man and government. This is the moral sphere. It is not concerned with the pursuit of things divine, although it admits the existence of a Divinity. For this reason it guarantees religious freedom in order that those concerned with the religious profession may pursue their calling without molestation.

It is true that religious instruction, when properly carried out, may result in character building and good manners. But still it remains religious instruction; and it still is not merely character training. Character training and good manners may be taught without religious instruction. This is what the Constitution contemplates.

The Constitution does not contemplate the development of moral character by means of compulsory religious training. Had it so contemplated, it would not have used the term "optional religious instruction." Any interpretation which renders a term in the Constitution meaningless and even useless is unwarranted and dishonest.

By the simple and naive device of substituting religious education for

character training, as frankly intended by the bill in question, religious instruction will cease to be optional and will become compulsory. The fact that the pupil is not to be given any grade in religious instruction does not remove the compulsory nature of the course as long as faithful attendance in the class on religious instruction is required. Such legislative methods are not conducive to the development of constitutional morality. They tend to render abortive all attempts to strengthen constitutionalism in this country.

It is a fundamental rule of constitutional construction that "where the means for the exercise of a granted power are given in a Constitution, no other or different means can be implied as being more effectual or convenient, for where a power is expressly given by the Constitution and the mode of its exercise is prescribed, such mode is exclusive of all others." (11 American Jurisprudence, p. 667, section 57.)

In this connection Judge Coole, one of the outstanding authorities on Constitutional Law, quotes approvingly this rule: "That where the means for the exercise of a granted power are given no other, or different means can be implied, as being more effectual or convenient." Cooley, Constitutional Limitations, Vol. I, p. 139 (8th ed.)

This rule has been invariably followed in many decisions of American courts whenever applicable.

Here we have a power granted by our Constitution—the power to give optional religious instruction. The Constitution gives the means for the exercise of the power. That means, therefore, which in this case is found in section 938 of the Administrative Code, must be strictly followed. It is not permissible to adopt some other means even on the pretext that such would be more effectual and convenient.

The wisdom, the necessity and efficaciousness of the means of giving religious instruction embodied in the bill may be admitted. But these considerations do not make the bill valid, because it departs substantially from the procedure fixed by the fundamental law.

Without going further into other points involved in the question which this bill raises, the conclusion is therefore inescapable: That bill No. 3307 is unconstitutional

## Church and State

(Continued from page 444)

Control of our Commonwealth Government is now in the hands of the people themselves. Forbid the people to think for themselves and they are not fit to govern themselves. It is only by raising the thinking power of the country that the individual responsibility of the voter will come. To think he must be educated. To be educated as a citizen of a Republic there must be no fetters upon his thought, no chains upon his conscience. That is why we must keep the teaching of religion out of our public schools. We must not permit any religious organization to train the minds of our youth in their duties as citizens of a Republic, their loyalty to our government and their right to think for themselves. This does not mean that our youth should be without religious instructions, but it does mean that the teaching of religion should be left to the parents, and not made a part of the subjects taught in public schools. If some parents believe that their children should receive daily instructions in religion, then these parents should send their children to a private school controlled and operated by officials of the particular religious creed that suits them. There are many private schools, and there is absolutely no need of teaching religion in our public schools.

This is not a mere question of teaching our children religion or not teaching them religion. Parents are practically unanimous in the belief that their children should be instructed in religious matters. There is no argument on that point. The question is that of teaching religion in the public schools. The public schools are supported by the government and the government should not permit any of its institutions to unite with any church or religious organization, even to the extent of ordering that religion must be taught in its public schools.

This question may seem an innocent one to many people who only see the good that may come to their children by having them forced to attend daily lectures on religion. They may wonder why any Christian would object to having children taught religion. There is no objection on the part of anyone to that alone. The objection is that the teaching of religion should not be a part of our public school system. The danger of the union of Church and State is so great that every thinking man who is taking a part in the form-

(Continued on page 454)

# FRATERNAL REVIEWS

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

## KENTUCKY, 1936

The Grand Lodge of Kentucky, F. & A. M., founded in 1800, had 529 subordinate Lodges on August 31, 1936, four having been lost by consolidations and 1 charter surrendered. The total membership was 43,191, a loss of 998 members during the year. The figures as given for 1935 were increased by 172 members. Grand Masters: retiring, Hugh Moore; incoming, Innes B. Ross of Carlisle. Grand Secretary, Al. E. Orton, Room 200 Shubert Bldg., Louisville, Ky.

The Grand Lodge of Kentucky held its 136th Annual Communication in the City of Louisville on October 20, 21 and 22, 1936. Our Grand Representative, Wor. Bro. Joseph F. O'Neal was not present.

The Grand Master delivered a very good Annual Address. It showed a busy year with the affairs of the Grand Lodge handled in a business-like manner. He believes that small, numerically weak Lodges could render better service by consolidating with another Lodge. He attended the Grand Masters' Conference in Washington, D. C. He recommended the reprinting of the published proceedings of these Conferences as they contain such valuable information. He is not in favor of Life Membership based solely upon continuous membership for a definite number of years. His concluding sentence on the subject of gambling reads as follows:

"I am sure that many of our organizations, Masonic or composed entirely of Masons, are in need of funds for their activities, but I hope the time will never come when we shall violate either the Statute, law or Masonic Law to secure funds to carry on."

The Grand Master delivered a very good address, granted 27 dispensations, made 19 decisions, dedicated 1 Lodge Hall laid 3 corner stones. Among other things he recommended:

That Grand Secretary's office, within 15 days after close of Grand Lodge, send to each elective Grand Officer and to each member of Finance and Jurisprudence Committees, a copy of all amendments offered and resolutions adopted at the session of Grand Lodge just closed, together with any other matters which may require action before the printing of proceedings.

On the afternoon of the second day, Grand Lodge was addressed by the Rev. Bro. T. W. Fessenden of Ohio who delivered one of the best addresses on world conditions and the part Masonry should take that it has been our pleasure to read.

The report of the Committee on Proceedings of other Grand Lodges was made by Past Grand Master G. Allison-Holland who reviewed the Proceedings of 63 Grand Lodges. Our Proceedings for 1935 were given about one and one half pages. He noted the presence of their Grand Representative, referred to the distress and loss caused by typhoons as reported by Grand Master Camus, commented upon the irregularities in Grand Secretary's Office and the recommendation of our Committee on Grievances in connection therewith. He also referred to the China matter without comment thereon, but quoted the statement made by Grand Master Camus concerning our policy toward the Grand Lodges which has suspended relations with our Grand Lodge. In reading the work of this reviewer, which is well written and well worth reading, we wonder why the term "Companion" and "companions" are used so frequently in a review of Craft affairs.

The reports on the Masonic Widow's and Orphan's Home and Infirmary show one of the most successful fiscal years in the history of the organization. The Committee on Homes found satisfaction in the fact that the children are not compelled to wear uniforms. Their comment is as follows:

On the whole, the appearance of these youngsters, their manner and their happiness seems to represent more that of school children at a picnic than inmates of an institution.

During the year 35 boys, 28 girls and 10 widows were admitted. Kentucky Masons may well be proud of this splendid work.

The Old Masons Home at Shelbyville had on August 31, 1936, 69 residents whose average age was 73 years.

Wor. Bro. Ernest E. Voss, a Past Master of Manila Lodge No. 1, represents the Grand Lodge of Kentucky near ours.

## MARYLAND, 1936

The Grand Lodge of A. F. & A. M. of Maryland founded in 1787, had 121 subordinate Lodges on October 31,

1936, with a total membership of 29,856. There had been a loss in membership of 750 during the year. Grand Master: Harry B. Wright (reelected). Grand Secretary, Harry C. Mueller, Masonic Temple, Baltimore, Md.

The Grand Lodge of Maryland held its 150th Annual Communication in the City of Baltimore on November 17 and 18, 1936. Our Grand Representative, Wor. Bro. J. B. Marshall was present and answered to the roll-call.

A Semi-Annual Communication was held by the Grand Lodge of Maryland in the City of Baltimore on May 19, 1936, at which there was an address by the Grand Master and reports of Officers and Committees made covering the business of the proceeding six months. The business coming before the Annual Communication pertains only to the intervening six-month's period.

At the Annual Communication, the Grand Master reported the death of a Past Junior Grand Warden, William E. Daugherty. The Grand Master made numerous visitations both within and without his jurisdiction and laid five corner-stones of public buildings. The Grand Master does not enumerate the numerous dispensations granted nor decisions made. He states that no decisions of importance are made without first obtaining the approval of the Jurisprudence Committee.

The Grand Master reported that on April 3, 1936, he had the pleasure and privilege of raising his only son to the Sublime Degree of Master Mason. This, so far as he could learn, was the first time that a Grand Master, as Grand Master, had ever raised his son to the Sublime Degree.

The Masonic Home at "Bonnie Blink," Cokesville, Maryland, received a great deal of attention in the Grand Master's Address. The Report of the Trustees of Masonic Homes and Farms shows the number of residents on November 17, 1936, as 60—39 ladies and 21 men. The average age of the ladies was 70 years, and of the men, 76 years—for both, 72 years. Losses on the Farm, due chiefly to climatic conditions, have been reduced to slightly more than five hundred dollars, and it was hoped that this would be balanced in another year.

The Committee on Foreign Relations reported adversely on the recognition of the Grand Lodge of Uruguay, Rio de  
(Continued on page 451)

# FRATERNAL REVIEWS

(Continued from page 450)

Janeiro (Brazil), and Unida Mexicana. There are no fraternal reviews.

The Employment Bureau made a total of 112 placements during the year.

The Grand Lodge of Maryland is now represented near ours by M. W. Bro. Jose Abad Santos, our present Grand Master (1938).

## MEXICO (YORK GRAND LODGE), 1936

The York Grand Lodge of Mexico, F. & A. M. was founded in 1865; on December 31, 1935, it had 15 subordinate Lodges with a total membership of 727, which shows a net decrease of 39 for the year. Grand Masters: retiring, Walter S. Turnpaugh; incoming, Maurice H. Kayser of Pachuca, Hidalgo. Grand Secretary, Fred T. Berger, Apartado 1936, Mexico, D. F.

The York Grand Lodge of Mexico held its 76th Annual Communication in the City of Monterrey, N. L., on April 9, 1936. Twelve of the 15 Lodges were represented. Our Grand Representative, M. W. Bro. H. E. Nyberg was not present. The Grand Master of New Mexico, M. W. Bro. G. S. Hoover, and three Past Grand Masters of the Grand Lodge of Texas, R. W. Bros. W. Madden Fly, Jewel P. Lightfoot, and M. A. Childers were present as distinguished guests.

The Grand Master in his Annual Address, reported that he had appointed Past Grand Master J. E. Campbell as his representative to the Iowa Grand Lodge Flag ceremony. M. W. Bro. Campbell made the trip from his home in Palatka, Florida, and presented a Mexican Flag to the Grand Lodge of Iowa on June 11, 1935, being the only one to present a flag in person. He called a Special Communication of the Grand Lodge to present to Bro. J. F. Howard a Veteran's Medal on behalf of the Grand Lodge of Massachusetts. Bro. Howard had been a member of Merrimack Lodge in Massachusetts for more than fifty years. The Grand Master made changes in the Foreign Grand Representatives near the York

Grand Lodge. He gave as his reasons for so doing the following:

1. I am convinced that the interests of both Grand Jurisdictions can be served best by naming a Brother to such jurisdiction, who either hails from there, visits that jurisdiction frequently or has intimate connections, masonically or otherwise, with said jurisdiction.

2. Grand Lodge Constitution provides that a Grand Representative may be considered as removable should he fail to visit two consecutive communications, etc.

3. *Where I found Brethren representing two or more jurisdictions I changed them so that no Brother (with a few exceptions, for which I believe excellent reasons exist) would represent more than one jurisdiction.*

Reason No. 1 is, we believe, a very sensible idea. We have often wondered at some of the appointments made in the past in our own Grand Jurisdiction.

Some other Grand Lodges, also have provision in their Constitutions or regulations that permit the removal of a Grand Representative for failure to attend a certain number of consecutive Communications. We believe it should be provided for by all Grand Lodges.

The idea of one Brother representing only one Grand Lodge is a good one and is generally followed, we believe, by the majority of Grand Lodges. The Grand Master mentioned the death of M. W. Bro. John I. Newell, P. G. M. He was not called upon to make any rulings or decisions during the year. No charters were issued or suspended. In reporting his official visitations, he stated he had covered a total of 8,950 miles, both within and without that Grand Jurisdiction. He reported that recognition had been given to the the Grande Logia de Paraiba (Brazil), Grande Logia de Rio de Janeiro (Brazil) and Lessing Du Den Drei Ringen, (Czechoslovakia) and representatives exchanged. His remarks concerning Grand Representatives are worthy of serious consideration by all Grand Representatives.

He says:

*From reports of proceedings of other Grand Lodges we find those Brethren who represent the York Grand Lodges were alive to their obligations in attending the communications of their own Grand Lodges. Many sent our Grand Secretary reports of proceedings soon after the*

*Communication closed, thus showing their interest. Others invited correspondence with their Grand Representative near the York Grand Lodge of Mexico. This is a spirit I would like to see extended, as it would serve to strengthen the bonds of friendship between this and our Sister Jurisdictions.*

The Grand Master urges the adoption of an educational program. He believes that "Success in educational developments and achievements attained, or not attained, will be the gauge of your Masonic spirit."

M. W. Bro. Turnpaugh concludes his very able address with these words which we should all take to heart:

*In your daily lives, whether it is business, at work, at home or wherever your foot steps may lead you, Be a Mason!—just be a Mason.*

It seems to be the duty of each Grand Representative near the York Grand Lodge to writ a review of the Proceedings of the Grand Lodge which he represents. Of the 49 reviews which we find in the Proceedings before us, 13 have been thus written, but the balance of 26 were written by that already busy man, the Grand Secretary Fred T. Berger, as we take (F.T.B.) to mean.

Wor. Bro. Eduardo L. Claudio has been recommended to succeed Jose P. Paterno as the Grand Representative of York Grand Lodge near ours. Wor. Bro. Claudio is a regular attendant at our Annual Communications and is a Brother who takes his Masonic duties seriously.

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*not to "The Cabletow"*

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# OFFICIAL SECTION

The Most Worshipful Grand Master Jose Abad Santos made the following appointments:

## PERMANENT COMMITTEES

### *Jurisprudence:*

- George R. Harvey (3)  
Manuel Camus (8)  
Seldon W. O'Brien (9)

### *Finances:*

- Miguel Bonifacio (29)  
Apolinario S. de Leon (48)  
Domingo T. Dikit (4)

### *Accounts:*

- Fidel T. Manalo (82)  
August Schipull (1)  
Francisco Santiago (4)

### *Credentials:*

- Delfin C. Medel (77)  
Ramon Ramos (88)  
Fred M. Holmes (8)

### *Correspondence:*

- Joseph F. Boomer (9)  
D. W. K. Au (109)  
Julian C. Balmaseda (51)

## SPECIAL COMMITTEES

### *Masonic Temple Building Plans:*

- A. J. N. Gabler-Gumbert (8)  
Daniel Limbo (4)  
Vicente Orosa (53)

### *Scholarships:*

- Rafael Palma (16)  
Teodoro M. Kalaw (12)  
Conrado Benitez (4)

### *Service:*

- Pastor R. Sapinoso (15)  
Jose M. E. Leon, Jr. (12)  
Joaquin Garcia (12)

### *Entertainment:*

- Conrado Benitez (4)  
Seldon W. O'Brien (9)  
Vicente Carmona (22)  
John R. McFie, Jr. (3)  
Victoriano Yamzon (27)

### *China Relief:*

- Joseph H. Alley (62)  
Henry Gilhouser (45)  
Victoriano Yamzon (27)  
Baldomero Perez (39)  
Antonio Ramos (12)  
Glenn E. Hanaford  
Mariano M. Ilano (69)  
C. M. Hoskins (1)  
Marciano Evangelista (35)  
Lot D. Lockwood (61)  
Francisco Benitez (4)  
Teodorico A. Jimenez (31)

### *Sick Committee*

for the month of May, 1938:

- Henry Gilhouser (45)  
Glenn C. Miller (9)  
Victoriano Yamzon (27)

## GRAND LODGE INSPECTORS

### *First District—City of Manila*

- |   |   |
|---|---|
| 1. Manila No. 1 -----                           | Lot D. Lockwood (61) P. O. Box 1169, Manila                     |
| 2. Corregidor-Southern Cross No. 3 -----        | Joseph F. Boomer (9) P. O. Box 439, Manila                      |
| 3. Bagumbayan No. 4 -----                       | A. J. N. Gabler-Gumbert (8) Insular Life Bldg., Manila          |
| 4. Biak-Na-Bato No. 7 -----                     | Ricardo San Agustin (23) 2036 Rizal Ave., Manila                |
| 5. Cosmos No. 8 -----                           | Charles S. Banks (1) 1411 Leveriza, Manila                      |
| 6. St. John's No. 9 -----                       | George E. Clegg (1) P. O. Box 2639, Manila                      |
| 7. Nilad No. 12 -----                           | Daniel Limbo (4) 1017 Anacleto, Manila                          |
| 8. Walana No. 13 -----                          | Bernardo Palma (84) Bureau of Labor, Manila                     |
| 9. Dalisay No. 14 -----                         | Patricio del Rosario (12) 266 Trabajo, Manila                   |
| 10. Sinukuan No. 16 -----                       | Michael Goldenberg (80) P. O. Box 1421, Manila                  |
| 11. Araw No. 18 -----                           | Lino Gutierrez (7) 442 Evangelista, Manila                      |
| 12. Dapitan No. 21 -----                        | Dominador B. Ambrosio (82) 904 Indiana, Manila                  |
| 13. Rizal No. 22 -----                          | Mariano Gonzalez (12) Bureau of Civil Service, Manila           |
| 14. Solidaridad No. 23 -----                    | Honorio Musni (19) 26 P. Burgos, Caloocan, Rizal                |
| 15. Batong-Buhay No. 27 -----                   | Esteban Munarriz (14) P. O. Box 1665, Manila                    |
| 16. Minerva No. 41 -----                        | Aurelio L. Corcuera (12) 310 G. Tuazon, Manila                  |
| 17. Commonwealth No. 57 -----                   | Eulogio Manlapit (13) 1008 J. Luna, Manila                      |
| 18. Kasilawan No. 77 -----                      | Macario V. Linsao (21) 602 Alonzo-Velasquez, Manila             |
| 19. Taga-Ilog No. 79 -----                      | Arturo Cayetano (27) 1028 O'Donnell, Manila                     |
| 20. Mount Lebanon No. 80 -----                  | Eduardo L. Claudio (35) 226 Regina Bldg., Manila                |
| 21. Modestia-Liwayway—Hagdang-Bato No. 81 ----- | Braulio M. Epino (77) 98 Del Pan, Sta. Ana, Manila              |
| 22. High Twelve No. 82 -----                    | Bertrand H. Silen (1) P. O. Box 2645, Manila                    |
| 23. Luz Oceanica No. 85 -----                   | Jose P. Guido (12) 1155 Singalong, Manila                       |
| 24. Hiram No. 88 -----                          | Abundio C. del Rosario (16) Manila Machinery Supply Co., Manila |
| 25. Mencius No. 93 -----                        | Yu Kiatmen (18) 340 Nueva, Manila                               |
| 26. Service No. 95 -----                        | Charles D. Boone (8) 414 M. H. Del Pilar, Manila                |

### *Second District—Cavite—Rizal*

- |                               |   |
|-------------------------------|---|
| 27. Cavite No. 2 -----        | Louis M. Hausman (1) P. O. Box 1729, Manila       |
| 28. Island No. 5 -----        | George R. Wingate (5), Corregidor, Cavite         |
| 29. Pilar No. 15 -----        | Pedro Lombos (89) Parañaque, Rizal                |
| 30. Bagong Buhay No. 17 ----- | Joseph Ramos (97) Supply Dep., Cavite Navy Yard   |
| 31. Silanganan No. 19 -----   | Benito Pangilinan (70) Pasig, Rizal               |
| 32. Zapote No. 29 -----       | Matias S. Manalo (49) Bu. of Constabulary, Manila |
| 33. Ibarra No. 31 -----       | Jose A. Alvarez (97) Noveleta, Cavite             |
| 34. Mount Mainam No. 49 ----- | Luis Litonjua (29) General Trias, Cavite          |
| 35. Pintong Bato No. 51 ----- | Zosimo Topacio (15) Imus, Cavite                  |

(Continued on page 453)

# OFFICIAL SECTION

(Continued from page 452)

36. Labong No. 59 ----- Rufo San Juan (22) Malabon, Rizal  
 37. Primera Luz Filipina No. 69 ----- Julian C. Balmaceda (51) Bacoor, Cavite  
 38. Muog No. 89 ----- Albert E. Tatton (41) P. O. Box 2244, Manila  
 39. Bagong Ilaw No. 97 ----- Andres de Leon (17) San Roque, Cavite  
 40. Keystone No. 100 ----- Enrique R. Martinez (5) U. S. Eng. Dept., Ft. Mills

### Third District—Laguna

41. Malinaw No. 25 ----- Raymundo V. Samala (29) San Pablo, Laguna  
 42. Pinagsabitan No. 26 ----- Saturnino David (48) Santa, Cruz, Laguna  
 43. Makiling No. 72 ----- Andres Filoteo (85) 614 Legarda, Sampaloc, Manila

### Fourth District—Tayabas

44. Rizal No. 20 ----- Marciano Principe (28) Gumaca, Tayabas  
 45. Banahaw No. 24 ----- Julian Garcia (37) Lucena, Tayabas  
 46. Balintawak No. 28 ----- Julian P. Capiral (20) Calauag, Tayabas  
 47. Kalilayan No. 37 ----- Meliton Manza (20) Lucena, Tayabas  
 48. Tayabas No. 43 ----- Severino B. de Gala (37) Candelaria, Tayabas

### Fifth District—Batangas—Mindoro

49. Batangas No. 35 ----- Vicente O. Garcia (72) Batangas, Batangas  
 50. Tamaraw No. 65 ----- Laureano Escalada (104) Calapan, Mindoro

### Sixth District—Bulacan—Pampanga—Bataan

51. Malolos No. 46 ----- Leodegario Victorino (35) Malolos, Bulacan  
 52. Pampanga No. 48 ----- Gervasio Ramirez (55) San Fernando, Pampanga  
 53. Bataan No. 104 ----- Quirino Abad Santos (48) San Fernando, Pampanga  
 54. Leonard Wood No. 105 ----- Harry R. Andreas (3) San Fernando, Pampanga

### Seventh District—Nueva Ecija

55. Cabanatuan No. 53 ----- Felino Villasan (73) Cabanatuan, Nueva Ecija  
 56. Nueva Ecija No. 73 ----- Marceliano Hidalgo (90) Muñoz, Nueva Ecija  
 56. Memorial No. 90 ----- C. C. Bennett (95) Cabanatuan, Nueva Ecija

### Eighth District—Zambales

58. Lincoln No. 34 ----- Frank DeHaven Jones (2) Masonic Temple, Cavite  
 59. Pinatubo No. 52 ----- Wenceslao de Aro (34) 104 Harris Ave., Olongapo, Zambales  
 60. Zambales No. 103 ----- Eugenio Yuvienco (49) Iba, Zambales

### Ninth District—Tarlac—Pangasinan

61. Pangasinan No. 56 ----- Gregorio S. Castelo (53) Cabanatuan, Nueva Ecija  
 62. Agno No. 75 ----- Vicente de Leon (56) Dagupan, Pangasinan  
 63. Isagani No. 96 ----- Mariano M. Ilano (69) Tarlac, Tarlac

### Tenth District—La Union—Mt. Province

64. Baguio No. 67 ----- Albert K. Spielberger (1) P. O. Box 2795, Manila  
 65. Union No. 70 ----- Tirso Coronel (103) San Fernando, La Union

### Eleventh District—Ilocos—Abra

66. Angalo No. 63 ----- Mariano L. de la Rosa (33) Vigan, I. Sur  
 67. Laoag No. 71 ----- Baldomero Perez (39) Laoag, I. Norte  
 68. Abra No. 86 ----- Miguel I. Aguinaldo (63) Vigan, Ilocos Sur

### Twelfth District—Cagayan—Nueva Vizcaya—Isabela

69. Mabini No. 39 ----- Vicente S. Narciso (50) Aparri, Cagayan  
 70. Isabela No. 60 ----- Pedro R. Almonte (38) Ilagan, Isabela  
 71. Gonzaga No. 66 ----- Eusebio G. Dimaano (37) Laoag, Ilocos  
 72. Magat No. 68 ----- Eustaquio de Guzman (70) Bayombong, N. Vizcaya

### Thirteenth District—Camarines, Albay, Sorsogon

73. Isarog No. 33 ----- Patricio Guerrero (38) Naga, Camarines Sur  
 74. Bulusan No. 38 ----- Adolfo Cascolan (110) Sorsogon, Sorsogon  
 75. Mayon No. 61 ----- W. A. Weidman (3) Legaspi, Albay  
 76. Ma-Bu-Ti No. 92 ----- Jose Virtucio (68) Sorsogon, Sorsogon  
 77. Camarines Norte No. 107 ----- Leon B. Tiansay (61) Legaspi, Albay

(Continued on page 454)

# OFFICIAL SECTION

(Continued from page 453)

## *Fourteenth District—Leyte—Samar*

78. Makabugwas No. 47 ----- Federico Piedad (63) Div. Supt. of Schools, Tacloban, Leyte  
79. Mount Huraw No. 98 ----- Fidel Fernandez (47) Tacloban, Leyte

## *Fifteenth District—Iloilo—Capiz—Negros Occidental*

80. Iloilo No. 11 ----- Ernesto S. Salas (64) Pulupandan, Occ. Negros  
81. Makawiwili No. 55 ----- Evelio Zaldivar (11) Iloilo, Iloilo  
82. Kanlaon No. 64 ----- Lorenzo P. Porras (78) Iloilo, Iloilo  
83. Acacia No. 78 ----- Angel S. Tadeo (86) Iloilo, Iloilo

## *Sixteenth District—Cebu—Bohol—Oriental Negros*

84. Mactan No. 30 ----- Johann L. Schmitt (62) Cebu, Cebu  
85. Tupas No. 62 ----- Mariano Rodriguez (30), Phil. Railway Co., Cebu, Cebu  
86. Dagohoy No. 84 ----- Valeriano Segura (30) Cebu, Cebu  
87. Mount Kaladias No. 91 ----- Severino D. Gonzales (98) Dumaguete, Or. Negros

## *Seventeenth District—Guam—Marianas Is.*

88. Charleston No. 44 ----- John Taitano (44) Agaña, Guam

## *Eighteenth District—Zamboanga, Davao, Cotabato, Sulu*

89. Mount Apo No. 45 ----- Juan S. Alano (45) Zamboanga, Zamboanga  
90. Sarangani No. 50 ----- Amado F. Cortes (11) Phil. Nat. Bank, Davao, Davao.  
91. Bud Daho No. 102 ----- Melecio Fabros (102) Jolo, Sulu  
92. Kutang Bato No. 110 ----- Vicente B. Oledan (68) Cotabato, Cotabato

## *Nineteenth District—Oriental Misamis—Lanao*

93. Magindanaw No. 40 ----- Juan G. Paraiso (91) Cagayan, Or. Misamis  
94. Maranaw No. 111 ----- Aurelio D. Rosario (88) 1310 O'Donnell, Manila

## *Twentieth District—Palawan*

95. Palawan No. 99 ----- Francisco B. Santos (99) Iwahig Penal Colony, Palawan

## *Twenty-first District—China*

96. Amity No. 106 ----- Darwin H. Utter (106) Room 31, 142 Museum Rd., Shanghai  
97. Nanking No. 108 ----- George A. Fitch (108) 21 Pao Tai Chich, Nanking  
98. Pearl River No. 109 ----- Ti Kài Liang (109) The Bank of Canton, Canton  
99. Szeschwan No. 112 ----- T. H. Williams (112) Chengtu, Szeschwan  
100. West Lake No. 113 ----- Elbert Y. Chung (113) 255 Peking Rd. Shanghai  
101. Sun U. D. ----- H. C. Mei (106) P. O. Box 800 Shanghai

# CHURCH AND STATE

(Continued from page 449)

ing of the foundation of this Commonwealth Government, should not permit the slightest step forward to be taken towards even the possibility of a union of Church and State. Why take a step backwards, when it is so unnecessary? Read the daily newspapers and see what is taking place today in many parts of the world. Religious problems are being revived in many places and today, in spite of the wonderful progress the world has made in civilization, peoples are again being persecuted in different parts of the world for no other reason than their religious beliefs.

We have no religious troubles here in the Philippines. Why bring up such a question as teaching religion in the public schools when any man who can think clearly should know that it would be bitterly opposed by citizens who

do not want to see the union of Church and State revived in this country?

It is quite true that the parents of a great majority of the students who attend the public schools are of the Roman Catholic faith. It is also true that the Roman Catholic Church is one of the largest and most powerful religious organizations in the world. Would these parents who are of the faith of that church want to see that church unite in power with the Government? It is quite safe to say that the majority of the followers of that church in the Philippines would not want to see their government ruled by their own church, because people of today are all fundamentally against the union of Church and State: it matters little what church it is.

It seems strange that when organiz-

ed religion is being attacked in so many parts of the world, that any local religious organization would be so short sighted as to advocate a measure that would attract so much opposition. What is there to gain? It is not possible that anyone could believe that the teaching of religion in public schools would be permitted without vigorous opposition; not as a clash between any two or more religious organizations for control of a position, but between the thinkers and patriots, and those who are thoughtless and indifferent.

Do not permit our government to take a backward step like this. Study this question and view it from all angles. Look at it as the first step towards the eventual union of Church and State, and you will see a picture that will not be so easy to look at.

# THE CABLETOW



## RELIGION Y MORAL

**Y**ERRAN los que sostienen la necesidad de la enseñanza de la religión en las escuelas a fin de promover el conocimiento de la moral en nuestra juventud, pues, la moral no es patrimonio exclusivo de la religión. Bien es verdad que toda religión tiene su base de moral; pero esto no quiere decir que fuera de los dominios de la religión, la moral no pueda existir.

La religión y la moral tienen diferentes esferas de actuación propiamente hablando. La religión se desenvuelve bajo un sistema propio de ley moral; pero la moral se desenvuelve y se desarrolla sin coexistir con ninguna religión. La moral es independiente en sus leyes de todo sistema de religión. Pueden desaparecer todas las religiones, y sin embargo, la moral como norma de conducta humana, ha de existir siempre con el hombre.

Esto explica el porqué los problemas morales no son necesariamente problemas religiosos; son mas bien problemas de sociología, ya mirado el hombre en su carácter individual o ya mirado como parte del conglomerado social, como uno ha advertido.

Deslindados así los campos de la religión y la moral, aparece absurdo el que se pretenda la enseñanza de la religión en nuestras escuelas públicas bajo el pretexto de que se inculque en la juventud las leyes de la moral.

Las leyes de la mancomunidad filipina se basan necesariamente en un sistema de moral. Los principios que enuncian la constitución filipina, las leyes que se han redactado bajo los principios de nuestra Constitución, y las jurisprudencias que se derivan así de nuestra legislación tienen todos una base de moral. Y a la juventud, a nuestra juventud, tanto a la que acude a las escuelas públicas como a la que atiende las escuelas privadas, se le debe educar en este sistema de moral en que están enraizadas nuestras leyes. El Estado está interesado en que el carácter de nuestra juventud se forme educándose en este sistema de moral que es entronque de su propia vida como Estado. La mejor moral es la moral de sus propias leyes. Y la religión no puede ser la agencia para la educación de la juventud en este sistema de moral. La religión está  
(Continuacion en la pagina 457)

## EL DIA DEL TRABAJO

**E**NALTECEMOS los masones la virtud del trabajo, cuyo hermoso símbolo es el blanco mandil que ostentamos en todas nuestras labores. Y las autoridades civiles han dedicado el día primero de este mes de mayo a su debida glorificación.

Son tiempos estos de hondas transformaciones sociales. La humanidad se está trazando nuevas orientaciones, y es el obrero, el humilde trabajador, el indice que va marcando el rumbo de este movimiento emancipador.

La sociedad ha de mirar en el obrero a un colaborador abnegado y entusiasta para el orden social. No ha de ver en él la entronización de un dictador, ni sus conquistas habrán de tener sabor de dictadura.

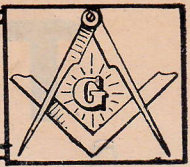
Es bien notorio que el régimen comunista en Rusia tiene por base y raíz la dictadura del proletariado, así como el régimen facista en Italia tiene por base y raíz la dictadura de una miserable burguesía. Y así como nosotros los masones luchamos por la redención de las miserias humanas, y por esto mismo, luchamos por la emancipación del proletariado, así también luchamos por que nadie, ningún individuo, ninguna clase, ningún sector en el variado elemento que forma nuestra comunidad, se erija en dictador y proclame el régimen de una dictadura con sus funestas consecuencias para la libertad del pueblo y de los individuos.

Rebullen en nuestros pechos anhelos de ver a nuestros obreros en camino seguro para la plena y firme consecución de todos los derechos inherentes a su felicidad y bienestar. Por lo mismo que éstas son nuestras ansias, deber nuestro es advertirles que tienen ante sí un peligro que pudiera abortar su final emancipación, si no se previenen. El movimiento emancipador del proletariado en Rusia terminó en una dictadura porque no conoció la moderación ni la prudencia, y se arrojó a la voragine de todas las intemperancias. Y esto significa una lucha mas cruenta de lo que significo la lucha en sus comienzos, cuando tan sólo se luchó contra un ambiente de indiferencia.

El movimiento emancipador del proletario filipino no ha de tener otro significado que el de levantar el nivel humano de nuestros obreros.



# De Charla con Nuestros Hombres



El Ven. Hermano FRANCISCO BENITEZ afirma que es un deber ineludible del profesorado filipino, y también de los funcionarios filipinos de educación, hacer que se asiente aquí una firme base espiritual de una nacionalidad fuerte y unida.

Sosteníamos en uno de nuestros editoriales la necesidad de nacionalizar el profesorado en Filipinas. Decíamos que se hacía necesario que los que se encargan de la educación de nuestra juventud sintieran como filipinos y se consideraran obligados a la comunidad como filipinos. Y nos place saber que existe en estos momentos un proyecto de ley en la Asamblea Nacional que tiende a esta nacionalización de que hablábamos meses atrás.

A pulsar la opinión de uno de ese núcleo de hombres que tiene dedicado tiempo y energías y entusiasmos a la causa de la educación en Filipinas, nos acercamos al Ven. Hermano Francisco Benitez, cuya solvencia en estas disciplinas es bien conocida.

De ideas liberales, amigo de decir sus pensamientos sin velos que estorben su comprensión, desnudo su lenguaje de todo artificio retórico que nuble el brillo de sus ideas, nos contesta con franqueza de agua cristalina. Y principia por afirmarnos lo que decimos al comienzo de esta charla, que el profesorado filipino, y con él los funcionarios filipinos de educación, tienen todos el ineludible deber de ir cimentando el fundamento, la base espiritual, de una nacionalidad firme y unida.

¿Y cómo?—le preguntamos.

—Observando estrictamente el espíritu de nuestras disposiciones constitucionales que es eminentemente nacionalista. Debo y quiero llamar la atención de las autoridades correspondientes hacia las disposiciones inequívocas del artículo XIII, sección 5, de nuestra Constitución que dispone taxativamente lo siguiente: "Todas las instituciones de enseñanza estarán bajo la supervisión del Estado y sujetas a su reglamentación." Si algo ha de significar esta disposición constitucional es que ella indica en términos inequívocos que que nuestro sistema de educación en Filipinas ha de estar imbuido de un espíritu nacionalista.

—Luego, ¿encontrarás buena la idea de nacionalizar el profesorado en Filipinas?

—En casi todos los países progresistas es una política ya bien establecida el permitir el ejercicio de las profesiones de saber a los ciudadanos, o mejor, a los nacionales, tan sólo.

—Parece que esto ya se practica en parte en Filipinas.....

—Sí, señor, el gobierno filipino, siguiendo esta general tendencia, ha nacionalizado, digámoslo así, algunas profesiones, como la de abogado, la de médico, la de farmacéutico. Por ejemplo, solamente a filipinos y a americanos se permite aquí el ejercicio de la abogacía, una vez cualificados. En medicina, solamente se permite que se sujete a examen previo al ejercicio de la profesión de médico a aquél que fuese un ciudadano filipino o americano, y a los ciudadanos de otros países, se les permite el ejercicio de la profesión médica después de un examen solamente en el caso de que las leyes de su propio país concedan este mismo privilegio al ciudadano filipino.

—¿Y porque no ha de prevalecer esto mismo en el ejercicio del profesorado en las escuelas?

—Soy de opinión que se debe aplicar este mismo principio de nacionalización en el campo del profesorado en Filipinas. Esto mismo se ha estado haciendo en China, en el Japón y en otros países.

En China, para que toda agencia de educación pueda ser reconocida y registrada por las autoridades gubernamentales es requisito indispensable que sus jefes sean nacionales. Y en cierta proporción, algunos miembros del profesorado, incluyendo el profesorado en las escuelas privadas, deben ser ciudadanos chinos.

—Pero de todos modos, como cosa de política nacional, el gobierno debe exigir la previa obtención de un certificado para y por todo aquél que aquí se dedique a la enseñanza, ya sea en las escuelas públicas o en las privadas. Para las clases elementales y secundarias, solamente se debería permitir que se expida el correspondiente certificado a los americanos y filipinos.

—¿Y qué dices sobre la política que debiera regir en los colegios y universidades?

—Todavía aquí podríamos ser menos exigentes y estrictos en razón a que en este campo se presumen que los profesores son mas bien especialistas.

Y, además, ha de tener en cuenta que en los colegios y universidades se

tiende mas bien a la adquisición de conocimientos científicos, que no a la formación del carácter del alumno, que es todo lo contrario de lo que ocurre en las escuelas.

.....

—En las escuelas es donde se forma el carácter de la juventud de acuerdo con las normas prescritas por la política nacional, y es, por consiguiente, necesario que estos educadores de la juventud sean nuestros propios nacionales.

—¿Y no se ha hecho nada hasta ahora por nuestras autoridades de educación para poner esto en práctica?

—Verás, el Concejo Nacional de Educación hizo la siguiente recomendación al Secretario de Instrucción Pública:

"Que por ley o por reglamento se requiera el empleo de *solamente* ciudadanos americanos o filipinos para la enseñanza de las asignaturas de historia de Filipinas, gobierno, *civics*, economía y geografía."

—¿Y porque no se adopta una política general de nacionalización del profesorado, siquiera en las clases elementales?

—Aunque esto es ya un hecho en algunos países, sin embargo, una política así tan comprehensiva sólo se podría implantar aquí gradualmente, si se tiene en cuenta las condiciones históricas y las fuerzas que concurren en el desarrollo y en la formación de nuestro presente sistema de educación. Sin embargo, debemos ser muy estrictos en procurar que las ciencias sociales que arriba enumeramos sólo sean explicadas por americanos o filipinos, porque esas ciencias afectan a la vida social, a nuestra organización social, y para su debida interpretación necesitamos de filipinos o americanos que comprendan nuestros objetivos y fines sociales. Y en relación con esto, opino que se debiera exigir que todos los libros de texto en las escuelas privadas, que tratan de estas ciencias sociales y que no sean los mismos o idénticos a los que se usan en las escuelas públicas, fueran antes aprobados por la junta que tiene a su cargo la revisión de libros. Esto está en un todo conforme con el espíritu nacionalista de nuestra Constitución de que te he hablado antes.

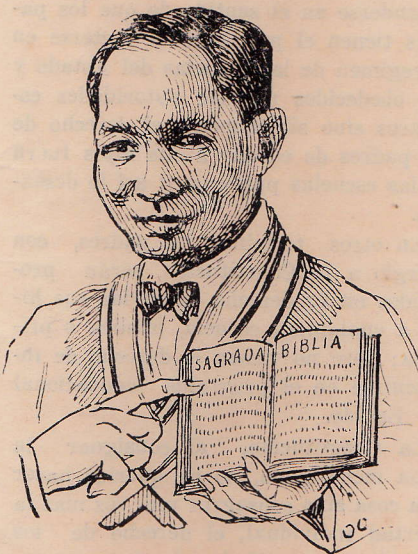
# SOBRE LA PLANCHA DE TRAZAR SEÑALAD EL MAL

Por Elias

Hemos seguido con suma atención los festejos con que se ha querido honrar la sagrada memoria de uno de los mártires de la raza y de la causa humana: el Dr. Burgos. Hemos oído algunos discursos y leído todos los que se pronunciaron con motivo de dichos festejos, y hemos observado lo que siempre observamos en la conmemoración del 30 de diciembre. Nadie hasta ahora, en tales circunstancias y actos, ha señalado sin equívocos la raíz madre de donde procedían los males, o, usando las palabras de Rizal, el cáncer maligno, causa directa de tanta generosa sangre derramada. Unos, si no los más, deliberadamente, como queriendo correr un tupido velo sobre el pasado, maestro del porvenir, ponen un freno al pensamiento y una cadena a la lengua, para no descubrir a la generación presente y a las futuras aquel cáncer, como si ignoraran aquel aforismo, pleno de hondas enseñanzas: el precio de la libertad es la eterna vigilancia. Es de buen sentido y propio de discretos que, si se desea evitar una enfermedad, preciso es conocerla y mostrarla con todos sus caracteres típicos, sin vaguedades ni eufemismos. Desde luego que el hacerlo es labor enojosa. Pero, si es verdad, como lo es, que la salud del pueblo es la suprema ley, quien no se conduce de ese modo no cumple con su deber, hace de su vida, al decir de Rizal, una piedra perdida en el camino, sin formar parte de un gran edificio. Comprendamos de una vez para siempre que las altas idealidades del

'96 quedan aún irrealizadas, e inconclusa, por tanto, su obra. Nuestro deber es, si no queremos ser indignos del sacrificio cruento de nuestros antepasados, si no queremos que tantas lágrimas y tan sangre vertida

Ven. Her. Gervasio Pangilinan



Bucea en la Biblia Sagrada,

en la Historia y en la Moral,

y dice que en ellas es sagrada

nuestra idea de UNION FRATERNAL.

caigan sobre nosotros, nuestro deber, digo, el deber de todos, es continuar la misma fé, con el mismo entusiasmo, con el mismo coraje con que aquéllos empezaron la gran obra humana y cristiana y lucharon por ella: el hacer de nosotros dignos hijos de nuestro pueblo, y, por tanto dignos hijos de Dios, porque, como con mucha sabiduría dijo un gran escritor cristiano, y ultramontano, por añadidura, la patria pequeña, el pueblo en donde vimos la luz por primera vez, y en que vivimos, trabajamos y sufrimos, es el trasunto fiel de la patria grande: el cielo. Y que, quien no ama a aquella tampoco ama a esta.

Prevalezca, pues, y sea suprema para todos la salud de nuestro país, advirtiéndole de los males que pudieran destruirle, y señalándolos sin contemplaciones de ningún género, para que, conociéndolos el pueblo, pueda evitarlos, único medio por el cual podemos estar siempre vigilantes, porque nadie se precave de un mal que no conoce, nadie se prepara contra un enemigo cuya existencia ignora. Es, por consecuencia, imperativo para aquellos que saben y conocen el mal, y que se han constituido caudillos de la nación, el deber de señalarlo y descubrirlo en toda su desnudez, esté donde esté, radique donde radique, sin ambigüedades ni subterfugios. Nuestra lealtad a nuestros antepasados, nuestro deber como hombres e hijos de este pueblo y la salud del mismo así lo demandan y exigen.

## RELIGION Y MORAL

(Continuación de la página 455)

interesada en su propio sistema de moral y muchas veces, o casi siempre, su sistema de moral está en abierta pugna con los principios sustentados por el Estado como su norma de vida. Esto explica el porqué el Estado debe estar siempre separado de la religión y la religión del Estado.

Advertimos que casi todas las religiones supeditan la libertad de conciencia a su sistema de moral. Y es más, de nadie es desconocido que muchas de las religiones esclavizan a la *ciencia* haciéndola servir a las conveniencias de su sistema de moral. La historia habla por nosotros.

La filosofía de nuestras leyes en Filipinas está basada en la más absoluta libertad de *conciencia* y

en la más completa independencia y libertad para la *ciencia*. No se concibe dentro de nuestra mancomunidad la esclavitud de la *ciencia* o de la conciencia a ninguna disciplina religiosa. Y desde el momento en que en nuestras escuelas públicas se obligue la enseñanza a nuestra juventud de la religión, cualquiera que fuera su denominación, desde ese momento hemos dado un paso firme y seguro hacia la sujeción de la *ciencia* y de la *conciencia* a la religión. Y no hay peor tiranía que la tiranía de la religión.

Como gladiadores del pensamiento libre, como defensores de la libertad de conciencia, nos oponemos los masones a la enseñanza de la religión en nuestras escuelas públicas.

# SOBRE LA ENSEÑANZA RELIGIOSA

Por RAFAEL PALMA, G. M. P.

Lo que hizo la escuela americana popular entre todas las clases del país no es solamente el hecho de que era libre y gratuita sino universal; o sea, abierta a todo el mundo, sin consideración al sexo, a la posición social y la credo religioso o político. Todos estos distintivos no concurrían en las escuelas del tipo español las cuales, si bien estaban abiertas a pobres y ricos estaban bajo la dirección o inspección de las ordenes religiosas. En una situación en que no existían la libertad de conciencia ni la tolerancia religiosa, semejante situación podía pasar. Habiendo una unión estrecha entre la Iglesia y el Estado, la escuela, sostenida por el Estado podía con derecho enseñar la religión oficial del Estado.

Pero en un país donde la libertad de conciencia y la separación de la Iglesia y del Estado son principios fundamentales, no es posible hacer de la escuela pública medio para enseñar las doctrinas de cualquiera Iglesia, porque entonces resultaría que el Estado sería instrumento de la Iglesia en la educación de los ciudadanos del Estado.

Esto no es, sin embargo, el peor mal; el peor es, que la escuela dejaría de ser el patrimonio común de todos los ciudadanos para ser el patrimonio de los ciudadanos de una religión o secta determinada. Padres de niños afiliados a una Iglesia no se sentirían inclinados a enviar sus hijos a una escuela pública donde se autoriza las enseñanzas de otra Iglesia. La escuela pública dejaría de ser una escuela libre y universal destinada por igual para el beneficio de católicos y protestantes, paganos y mahometanos para ser una escuela para una clase determinada.

La enseñanza de Iglesia no está de acuerdo con la naturaleza de una escuela pública, es decir de una escuela sostenida por el gobierno de un país que cree en la libertad de conciencia y en la separación de la Iglesia y del Estado.

Mientras sería injusto para un Estado así prohibir o restringir la enseñanza religiosa en una escuela sostenida por una Iglesia determinada, asimismo sería una ingerencia de la Iglesia en los asuntos del Estado pretender que sus sacerdotes enseñen las doctrinas de su Iglesia en las escuelas del Estado, aun cuando esa Iglesia fuese de la mayoría de los ciudadanos.

Creo que ha sido un error de principio el haber autorizado por ley la enseñanza opcional religiosa en las escuelas públicas; por que podía promover

en las Iglesias el deseo de pedir algo más, y esto es realmente lo que está ocurriendo porque en vista de aquella concesión se urgen mayores concesiones con aparente transgresión de los principios de la Constitución.

La disposición de nuestra Constitución que se invoca para el caso, a saber, que "el derecho y el deber de los padres de educar a sus hijos reciban la ayuda y protección del Estado" no debe entenderse en el sentido de que los padres tienen el privilegio de meterse en el régimen de las escuelas del Estado y ser obedecidos por las autoridades escolares sino simplemente el derecho de los padres de educar a sus hijos fuera de las escuelas públicas, si así lo desearan.

En otros términos, los padres, con arreglo a la Constitución, serán protegidos en su derecho de enviar sus hijos a cualquiera escuela, pública o privada; pero no tienen el derecho de inmiscuirse en el programa educacional del Estado.

La Constitución, al consignar la regla mencionada, no ha querido hacer otra cosa sino consagrar una vez más la libertad individual, el derecho de los individuos y entidades de tener escuelas distintas del Estado; pero no ha querido dar a los padres voz y decisión en la manera como el Estado debe educar a sus ciudadanos.

A donde vamos a parar si cada padre o cada grupo de padres quisiera imponer su opinión sobre las autoridades de educación bajo el pretexto de querer educar sus hijos en una forma mejor que en otra? Sería, de todos modos, curioso saber si no sufriría el programa educacional del Estado en el caso de que cada grupo de padres solicitara que se enseñe a sus respectivos hijos las diversas religiones que existen en un país.

La escuela no es el sitio apropiado para la enseñanza de la religión sino el templo. De hecho, la mayor parte del descontento que existe de parte de los instructores de religión en muchas escuelas del país origina no tanto de la falta de cooperación de las autoridades escolares sino de la falta de interés de los alumnos en la instrucción de cualquiera Iglesia, y es que la mente de los niños ocupada, como esta, en las lecciones del día no se halla en disposición de recibir ni de aprovecharse de la enseñanza de la religión.

La enseñanza religiosa requiere la atmósfera que respira el templo para poder ser útil y provechosa. Donde en vez

de cuadros religiosos e imágenes sagradas, se ven pizarras, mapas y otras pinturas profanas, el mensaje de la eternidad deja de producir una impresión duradera en el corazón de los niños. La imaginación de los niños necesita todo el misterioso silencio del templo, la suntuosidad de los altares, los nichos de las imágenes para poder comprender las verdades de la otra vida.

Es, ciertamente, desconsolador que después de cuatro decenios de régimen americano, se vuelva a insistir en la enseñanza de la religión en las escuelas, demostrando con ello que no hemos absorbido aun el verdadero concepto de la libertad religiosa y sus consecuencias.

En realidad, lo que pretenden algunos es que se enseñe las doctrinas de su Iglesia y no las de otras. El día en que los padres de los niños protestantes o aglipayanos reclamen el mismo derecho de enseñar que los católicos, las doctrinas que ellos profesan, con seguridad surgirán luchas y controversias religiosas dentro de las escuelas. Es que las doctrinas de una Iglesia son opuestas a las de otra y no faltarán incidentes o motivos que harán de nuestras escuelas un campo de Agramante.

Con todo el respeto debido a la buena fe y al buen deseo de los promovedores de las enseñanzas de las iglesias en las escuelas, quisiera decir que sus nobles esfuerzos más que a prestigiar, tenderán a rebajar y perjudicar a la larga la causa de su propia religión, al pretender que las escuelas públicas sean el lugar donde se da la instrucción. En las mismas escuelas regidos por religiosos muy poca instrucción doctrinal se da en las clases; se tienen asignados templos y capillas para la enseñanza religiosa y no utilizan la escuela sino para enseñar los conocimientos prácticos de la vida.

No veo ventajas, antes bien daños y peligros, en el persistente empeño de una parte de nuestra población de que las enseñanzas de la Iglesia se introduzcan en las escuelas públicas. El buen espíritu de tolerancia que hasta ahora ha reinado entre católicos, protestantes y aglipayanos puede ser perturbado por el eco de los disturbios que se provoquen en las escuelas. Los autores de la Constitución, con gran sabiduría y previsión, han establecido la libertad de conciencia y la tolerancia religiosa; y no debieran establecerse reglas para desobedecer, ni en espíritu, estos principios de mucho precio y valor en las sociedades modernas.

# LO QUE PRETENDE LA IGLESIA CATOLICA

(Notas del Editor: Con motivo de la discusión del proyecto de ley No. 3307 sobre la enseñanza religiosa obligatoria en las escuelas públicas, acotamos los siguientes párrafos de una colección hispano-americana de sermones, conferencias y discursos del clero católico apostólico romano, titulada "Luz de la Fe" por Fray Francisco Pierini, Primado de Bolivia, para hacer patente los fines que persiguen sus jefes jerárquicos: la influencia sobre el individuo y la familia, y su omnímodo control sobre la sociedad.)

"La pedagogía, con todos sus bellos ditirambos, sobre reconstitución a fundamentis de la escuela, no ha podido aún convencer a las madres que una educación sin Dios, sin dogmas en que se base el orden moral, sin el concepto de un Supremo Legislador, que dicta leyes y vela por su cumplimiento; en fin, una educación sin sanciones divinas, que alcancen a los actos externos y a los que se cumplen en lo más recóndito del pensamiento, en los pliegues más impenetrables del corazón, si puede darnos eruditos a la violeta, sabios de una sabiduría mil veces peor que la ignorancia misma, nunca podrá producir hombres honestos y mucho menos virtuosos.

"El siglo XX es, al par del de Augusto, un pútrido cadáver envuelto en regia púrpura, no por otra causa, sino porque, a pesar de sus innegables

progresos, tiene corrompido el corazón, tiene helada el alma.

"La ciencia, la política, la educación, no alcanzan a obrar este prodigio: ¿quien lo realizará? Quién resolvió el problema del paganismo antiguo, responde la lógica: El Evangelio. Quién sacó a flote la sociedad de ahora veinte siglos, agrega la historia: el Apostolado cristiano, el Sacerdocio católico, su único y legítimo representante. Rebautizado con aguas cristianas el siglo presente: dejad que el mundo se recline nuevamente en el amplio regazo del Nazareno. Entregad la generación que se levanta al Sacerdote católico; no acabéis de arrebatarle las masas que él educa pacíficas, morigeradas y trabajadoras, y el problema social, en gran parte, quedará resuelto.

Restituid a la Iglesia y al Sacerdocio las legítimas influencias que la Revo-

lución le ha arrebatado: dadle la libertad de palabra, libertad de acción. Libertad de palabra en el púlpito, en la cátedra, en la prensa: libertad de acción en el individuo, en la familia, en la sociedad. No pongáis trabas a su misión divina; fomentad, secundad la realización del programa católico, restaurar todas las cosas en Cristo, y el espectro de la liquidación social tardará aún en presentarse.

No permanezcáis indiferentes en las luchas eleccionarias. Fomentad, favoreced el triunfo del candidato que defenderá en el Parlamento la fé del pueblo, y responded a las impías imposiciones del sectarismo con la resistencia, hasta donde sea lícito; con la pasividad, cuando el obrar ya sería una imprudencia."

## Lo Que Debe Ser Un Caballero Masón

Por Jose L. de Ontiverros

(Revista Masónica de Chile).

El verbo fácil, la palabra escueta presto a dar a su hermano el corazón; si mitad pensador, mitad poeta que busca el Ideal por la Razón; propicio al sentimiento, a la emoción; sereno en su conciencia soberana, (para el credo radiante del Masón tiara y corona es vanidad humana); oír la voz masónica y profana, que pida ayuda, y restañar su herida: la humanidad entera es nuestra hermana, y ante el dolor, hasta el error se olvida; buscar en la ignorancia la escondida razón, que no dejó vibrar su acento; despertar la conciencia que, dormida, no vió brillar la luz del pensamiento; combatir firme, pero no violento; si hubiera de morir por su ideal,

no temerle a la muerte ni un momento: la carne muere, el alma es inmortal buscar siempre el "por qué" de lo anormal; ni gran credulidad, ni excecpticismo; no hacer, por defender lo racional, del culto a la razón un fanatismo; comprender que la muerte espejismo; el loto brota puro de lo abyecto; el hombre nace y muere por si mismo; grano de trigo, es causa y es efecto; combatir, sin dejar de ser correcto, al que se erige en nuestro detractor; lograr por la dulzura y el afecto inspirar el respeto, no el temor; humilde, sin dejar de ser señor; tener prudencia, nunca cobardía; generoso, sin ser derrochador; usar circunspección, no hipocresía;

pecar siempre por sobra de hidalguía; proceder con arreglo a la conciencia; no usar con el felón la felonía; vencer con la cordura a la demencia; cultivarse en el campo de la ciencia; callar, lo que merezca ser llamado; buscar, en la discordia la aveniencia; ser valeroso, pero nunca osado; acudir al Deber sin ser llamado; respetar al extraño y al amigo; consolar, si se siente desgraciado, lo mismo al poderoso que al mendigo, Caballero Masón: ya que has ganado tan honroso dictado, lévalo siempre, erguida la cabeza úsalo en la verdad de su pureza, y cuando la Virtud te haya elevado de la humana pobreza. sé Hombre y Dios, Espíritu y Belleza.

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