

# The Cable Tied

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MANILA, PHILIPPINES, FEBRUARY, 1950

No. 8

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

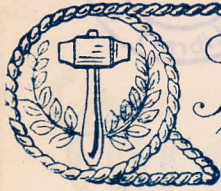
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Grand Lodge of the Philippine Islands  
Grand Lodge Officers (1950-1951)

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# The Grand Master's Message



## The Mission of Freemasonry \*

ON being installed in the exalted and most honorable positions to which your suffrage has placed us, we are mindful of the great responsibilities attendant to the honors conferred upon us. We, therefore, invoke Divine assistance and solicit the wholehearted support of each and every one of you that we may be enabled to perform our task.

The government of our institution is the most democratic in form and in effect. We, therefore, pledge ourselves to carry out the sovereign will and desire of all those composing our Grand Lodge in the performance of our duties within the four corners of our constitution and our ancient landmarks, that we may carry out your wishes and mandates.

Problems, both within and without, will be solved as we believe you wish us to solve them.

We will concentrate our efforts for the successful termination of projects already started, and we will embark on new ones only as conditions may require.

Masonry seeks no quarrel with any one. It shall be our desire, in our relations with the outsiders, to settle differences by the application of the same principles of brotherly love, truth and justice as we would apply to internal questions, whenever consistent with the fundamental principles, tenets and dignity of the Craft, in general, and, of our sovereign grand jurisdiction in particular. We shall, however, always stand firm and uncompromising, both in internal as well as in external affairs, in the defense and preservation of those principles, ancient landmarks and tenets of our venerable institution.

In the words of the Great Albert Pike, the motto of Free Masonry is:

"Devotion to the interests of the People: detestation of Tyranny; sacred regard for the rights of Free Thought, Free Speech, and Free Conscience; implacable hostility to Intolerance, Bigotry, Arrogance and Usurpation; respect and regard for labor, which makes human nature noble; and scorn and contempt for all monopolies that minister to insolent and pampered luxury."

Our Ancient Craft therefore has always endeavored to propagate the truth and inspiration contained in such a motto in taking in men of the various walks of life and of various creeds and, it prepares them morally and intellectually, thus making of rough ashlar perfect stones fit to form and adorn the structure of human society.

It requires its members "the strict and faithful performance of all those duties towards their fellow men as individuals, which the loftiest and purest morality enjoin" and in accordance with the truth revealed in the Sacred Book. In short, it makes of its members valuable assets for progress, right-living and good citizenship of whatever community or country they may be or belong. As an institution, it never interferes with the different organisms of society.

Such is the mission of our Ancient Craft everywhere, and particularly here: to prepare men individually, so that they in turn may shed the beneficent rays of the light it diffuses in their individual and everyday contact with the rest of mankind; to make of its members men who will always subdue their passions to the dictates of their reason; fearless men of conviction, who will wherever it may be found; men who, with faith in God and a firm belief in those self-evident truths taught within our lodges, will go forth and preach them outside, in words as well as in deeds. These fundamental concepts and tenets of Free Masonry shall be our constant guide in the continuation of the magnificent work already started here by those who have preceded us and for which we have sworn to do.

Grand Master

\* Inaugural Address delivered at the Installation of the officers of the Grand Lodge of F. & A. M. of the Philippine Islands, Plaridel Masonic Temple, Manila, January 26, 1950.

# THE CABLETOW

## Editorials

### Freemasonry In Japan

**T**HE Grand Lodge of the Philippine Islands at its Thirty-fourth Annual Communication recently held in the City of Manila granted a charter to Tokyo Masonic Lodge No. 125 in Tokyo. It was a great privilege for our Grand Lodge to do so not only because no Grand Lodge exists in Japan but also because our Brethren there by words and deeds have steadily advanced the cause of Freemasonry.

Now the Brethren in the new Lodge have full power and authority to admit applicants to membership in our Ancient Craft—Americans, Japanese, and men of other nationalities alike. As a matter of fact last month, the first group of Japanese including Naotake Sato, President of the House of Councillors and Etsujiro Uehara, former Minister of State have already passed through the ceremonies of their initiation as Entered Apprentices. In this connection, the Nippon Times (Tokyo, January 8, 1950) which has a world coverage, published on the front page thereof, its comments under the heading: "PORTAL OF FREEMASONRY IS OPENED TO JAPANESE" and with the sub-heading: "MACARTHUR GIVES BLESSING—5 TOP DIETMEN AMONG FIRST TO BE INITIATED". "The ceremony" says this Daily, "was an historic event in that it marked the admission for the first time of Japanese in their homeland into the international fraternal organization." Masons throughout the world should welcome this singular news if only for the fact that Japanese leaders have at long last voluntarily joined a Craft that espouses peace, harmony, good will, liberty, equality, and fraternity. For our part, M. W. Bro. Esteban Munarriz—then Grand Master—sent congratulations through Wor. Bro. Michael A. Rivisto, to the officers and members of Tokyo Masonic Lodge.

But we pause here to state some of the questions being asked by Brethren in the Philippines:

1. Can our Venerable Institution progress in a country which for centuries has consistently denied its nationals from becoming Masons?
2. Is Shinto, the native religion of Japan compatible with Freemasonry?
3. If and when the Allied Occupation Government in Japan under the leadership of Bro. MacArthur withdraws, and with it our American Brethren, who will carry on the powers and duties of the chartered Lodges in Japan?
4. What policy should be adopted in admitting Japanese nationals to membership in the Fraternity?

(Continued on next page)

### Manuel Camus, Man and Mason

**D**EATH has taken away from our midst, M. W. Bro. Manuel Camus. In the morning of December 22, 1949 at the age of 74, he breathed his last knowing that he has lived fruitfully and served well.

As a public servant, his conduct was above board and his record, without blemish. His former colleagues readily attest his devotion to duty; and all who knew him were influenced by his unquestioned integrity.

As a private citizen, his life was exemplary and his service, outstanding. He was the recipient of the highest awards from several institutions both here and abroad including a Gold Medal of Merit from President Elpidio Quirino for distinguished service voluntarily rendered to the Philippines.

He was a Mason of mark. He accepted his responsibilities cheerfully and performed the tasks assigned to him conscientiously. Few men have occupied the many offices he has held in the Fraternity. He knew his Masonry thoroughly and practiced its gospel with constancy. In charity, he was opulent; in spirit, he was humble. His deeds are lasting because they have been rendered selflessly; his messages carried weight for behind them was a man of vision, a Brother possessed with a conviction.

Fifteen years ago, M. W. Bro. Camus in his capacity as Grand Master addressed the Brethren then gathered at the Twenty-third Annual Communication of the Grand Lodge of the Philippine Islands. In referring to the precepts of our ancient Fraternity, he said:

"... The teachings of our Order are salutary and ennobling. No man can be identified with it without having higher inspiration and a better conception of his duties to his fellowman. It awakens noble impulses and encourages an ambition to be helpful and do good. Every one of us can bear testimony to the benefits we have derived from it, and we have frequently witnessed the blessings it has poured out upon others. Its charities are unbounded, and yet, without ostentation. It inculcates morality, improves citizenship, and uplifts humanity. As a character builder, it has no superior; it makes men more considerate of the rights of others, more affectionate towards their families, and more fraternal in their intercourse with their fellowmen. By the profane, Masonry is usually judged by the acts of its individual members. This being so, let us strive to so live that we shall not bring disgrace upon it; let us bear in mind the lessons taught in the Lodge Room which will elevate us to a higher standard of manhood..."

Indeed, our beloved dead strove to so live that he brought honor to himself and credit to his people. And we who are left behind should not only revere his memory but follow the Masonic Way—for home, country, and humanity.

—MAURO BARADI, M.P.S.



GRAND LODGE OF  
FREE AND ACCEPTED MASONS  
OF THE  
PHILIPPINE ISLANDS  
February 4, 1950

CIRCULAR No. 1  
Series of 1950

RE CELEBRATION OF BIRTHDAY OF MOST WOR. BRO.  
JOSE ABAD SANTOS

The Worshipful Master, Wardens and Brethren  
of all Subordinate Lodges.

Greetings:

In conformity with the latest resolution approved by this Grand Lodge in Annual Communication assembled on January 24-26, 1950, it is fraternally requested that appropriate ceremonies should be conducted to commemorate the birthday of our deceased Past Grand Master, Most Worshipful Brother Jose Abad Santos y Basco. His natal day falls on February 19. He was born in San Fernando, Pampanga in 1886.

Kindly act accordingly.

Sincerely and fraternally yours,

(Sgd.) CLIFFORD C. BENNETT  
Grand Master

Attest:

(Sgd.) ANTONIO GONZALEZ, P.G.M.  
Grand Secretary

## FREEMASONRY . . . .

(Continued from previous page)

It is pertinent to make these inquiries in order to clarify the situation and satisfy the minds of the curious and the anxious.

The chartered Lodges in Japan have a weighty responsibility especially during these critical times fraught with forebodings and characterized by uncertainties. Their task is neither easy nor simple; their problems range from the elementary to the complex. An error committed or injustice done might prove costly to our Brotherhood. Our hope lies in the officers of the Lodges whose mettle have repeatedly been tested, and the members thereof, whose willingness to cooperate have already been demonstrated.

To our neighbors, the Japanese, a new era has come. The Masonic Light is in their midst that they may be enabled to seek all truths which Masonry endeavors to teach. The brethren in the Philippines heartily join them in this worthy search, fervently praying that that day will come when we can truly call all men as Brothers and the Great Architect of the Universe, as Our Father.

—MAURO BARADI, M.P.S.

**MAURO BARADI**  
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GRAND LODGE TO CELEBRATE

MOST WOR. BRO. JOSE ABAD SANTOS' BIRTHDAY

PREPARATIONS are under way to celebrate the sixty-fourth birthday anniversary of Most Wor. Bro. Jose Abad Santos, Past Grand Master of the Grand Lodge. The officers and members of the Grand Lodge will present a literary-musical program for the occasion which will take place on February 19, 1950 at the Abad Santos Hall, Plaridel Masonic Temple, at 5 P.M. The brethren of Lodges in and near Manila and their families are cordially invited. The music will consist of vocal solos, instrumental selections, and special numbers by an orchestra. Speeches will be delivered by representatives from Bagumbayan Lodge No. 4, the Grand Lodge, Past Grand Masters, and the Philippine Bodies. Most Wor. Bro. Clifford C. Bennett, Grand Master will give the closing address.

## Portal Of Freemasonry Is Opened To Japanese

MacARTHUR GIVES BLESSING—5 TOP DIETMEN AMONG FIRST  
TO BE INITIATED

FREEMASONRY opened its doors to the Japanese people with Gen. Douglas MacArthur's blessings on Friday (January 6).

Among the first group to be initiated into the Blue Lodge of the Tokyo Masonic Lodge were five members of the Diet, including Naotake Sato, President of the House of Councillors, and Etsujiro Uehara, former State Minister.

Messages of congratulations were received from Gen. MacArthur; Maj. Gen. E. M. Almond, Chief of Staff; Lt. Gen. Walton Walker, Commanding Officer of the 8th Army; the Grand Master of the Grand Lodge of the Philippines, Esteban Munarriz, and many lodges within Japan and abroad. Gen. MacArthur's message was delivered by Col. S. L. Huff, Aide de Camp.

Maj. Michael A. Rivisto, Worshipful Master of the Tokyo Masonic Lodge, officiated at the ceremony and was assisted by Pastmasters and Masters and officers of several other lodge in Japan. Abraham Jacobson, Pastmaster of the Far East Lodge at Yokohama, Elmer Hinman, 33rd degree, Master of the Far East Lodge and Richard B. Willis, Master of the Tachikawa Lodge were also present.

The ceremony was an historic event in that it marked the admission for the first time of Japanese in their homeland into the international fraternal organization.

Gen. Walker, in the course of his message, declared:

"This step taken by the Japanese people indicates the will of a free people and their desires to practice those precepts of the Golden Rule in which the light of Masonry and democracy glitters brightly in the hearts of freemen. The ancient fraternity of freemasonry is a pillar of national and community life and illustrates a way of life where the brotherhood of man becomes a reality rather than an agreement. I welcome the first Japanese Nationals, who are entering into the great Masonic Order, and I extend them my felicitations"

—NIPPON TIMES, Tokyo, Sunday, January 8, 1950

**Teofilo A. Abejo**  
LAWYER

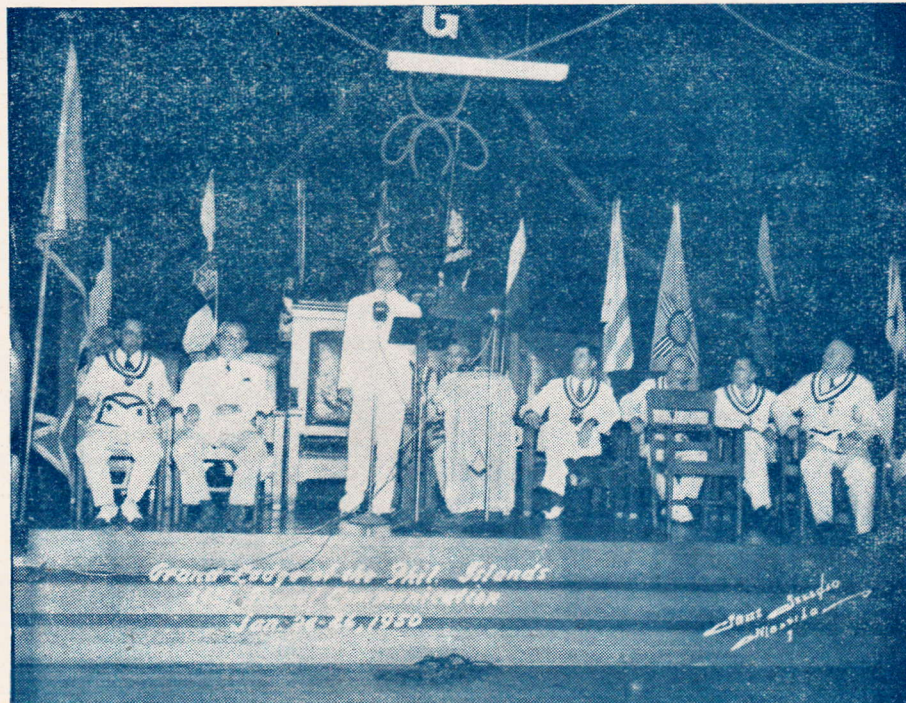
208 Peoples Bank Building  
Corner Dasmariñas & David, Manila  
Tel. 2-99-12

## OFFICIAL SECTION

*Speech Before the Grand Lodge of the Philippine Islands Delivered at the  
Thirty-fourth Annual Communication of the Grand Lodge,  
Plaridel Masonic Temple, Manila, January 24, 1950*

**By Fernando Lopez**

VICE-PRESIDENT OF THE PHILIPPINES



MEMBERS OF THE GRAND LODGE OF THE  
PHILIPPINE ISLANDS:

I consider it an honor and a privilege to address this convention of Freemasons representing the different Masonic Lodges all over the Philippines. This universal fraternal order which dates back to the foundation of the Grand Lodge of England in 1717 is dedicated to the promotion of brotherhood, sociability, morality, peace and order among men and confederations among nations. At this time when our infant Republic is at the crossroad of its destiny, when a single act may redound to its greatness or iniquity, all civic and fraternal organizations of the country are called upon to share in the national effort of working toward a good, sound and respectable government. Although this organization is non-political in nature, yet through your principles and ways of cultural and educational advancement and diffusion, you are contributing to good citizenry which is essential in the promotion and preservation of a sturdy and decent government. Your endeavors to cultivate civic virtues and propagate mutual benevolence have helped in providing remedies for the solution of many social ills in our communities.

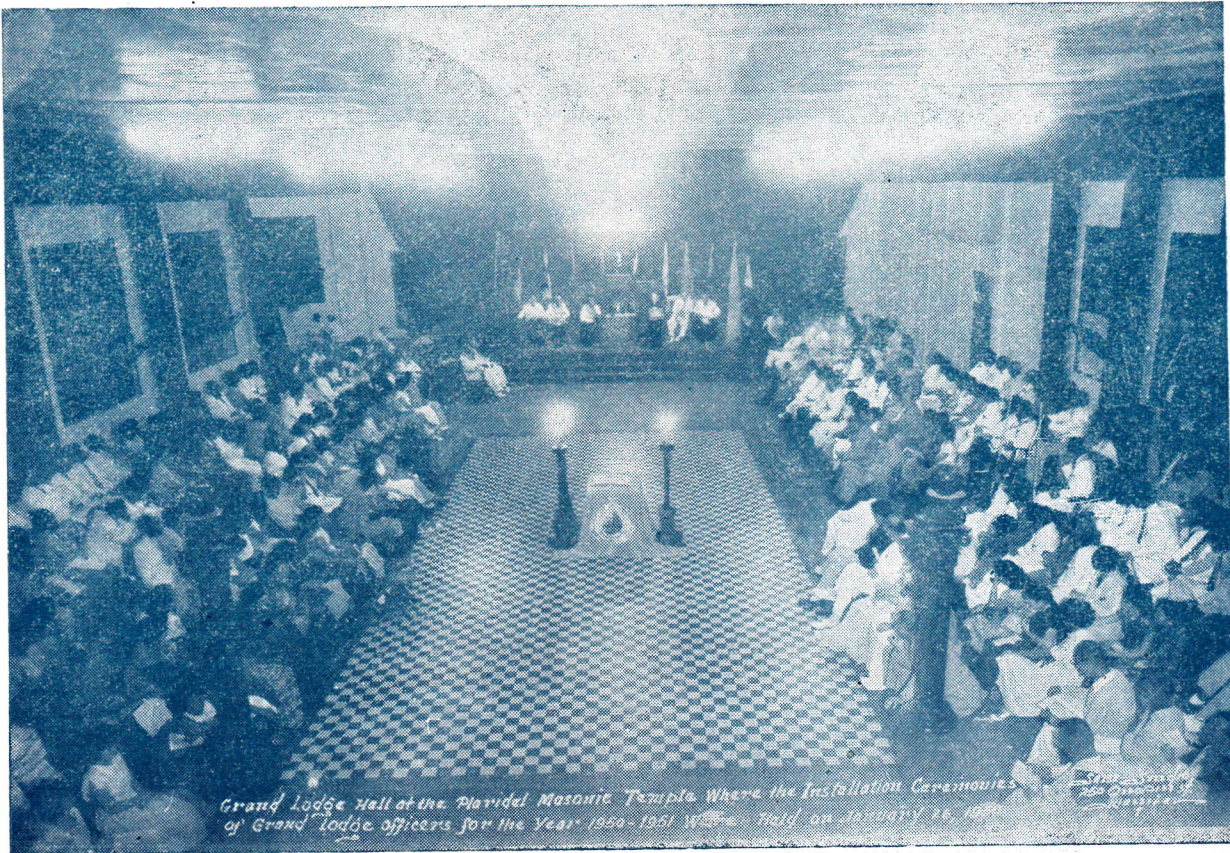
My friends and members of the Grand Lodge of the Philippine Islands, frankly, I have no vivid picture of the ceremonials and structures of your organization, but I am conscious that your deliberations and efforts are not intended for your self-interest. They are motivated rather by your desire for the general welfare of the community and society. Historically, this Masonic Order has risen from a small union of pre-existing Lodges in London and developed into a universal fraternity amidst a profused world complexity. The evolution of Freemasonry which started in the early part of the seventeenth century, spreading all over England, France, Scotland, Ireland, Germany, Egypt, Italy, the United States during the first three decades of the eighteenth century and almost to all the countries of the world, culminated in the formation of a strong world institution. This is the Freemasonry of today.

Here in the Philippines, the Grand Lodge has greatly contributed to our social and governmental order by spreading brotherhood among men and by translating the fundamental precepts of Freemasonry into real service to humanity and society. You have stood firm in the prosecution of your principles—*liberty, equality, justice, truth and fraternity*, which are the indispensable factors of true democracies. These principles are part of the four freedoms enunciated by the late President Roosevelt. It cannot be denied that on the basis of cosmopolitan and international measurement, you are doing your share together with the millions of Freemasons the world over.

During these times of confusion when peoples seem in their choice to be divided between two conflicting ideologies, the country needs the cooperation and coordination of all organizations, fraternities and instructions to preserve the democratic processes of government. As one American writer and scientist said: "*The world is now split into two camps . . . There are, on the one hand, those who believe in freedom and the dignity of man, and on the other, those who believe in a supreme conquering state to which all men would be slaves.*" Doubtless, you all belong to the camp of liberty and democracy. To maintain this belief, the supreme need of the hour is to face the common enemy and perpetuate the faiths and ideals for which our forefathers had fought and died. Let us be a united people on this part of the globe, because in unity we can keep ablaze the flames of liberty, justice and democracy for the generations that are to come.

Your organization which makes patent the teachings of obedience to, and respect for, the constituted authorities, should be an example for other organizations and institutions to emulate. It cannot be denied that you have contributed and are contributing to the economic progress and to the political prestige and prosperity of the Filipino people. I appeal to your high patriotism to place your country's welfare and the well-being of your people, over and above social, political or religious considerations, so that you and I can bequeath to the succeeding generations a *heritage of peace, unity, justice and brotherhood* along the principles of the four freedoms of democracy.

# OFFICIAL SECTION



*Grand Lodge Hall at the Plaridel Masonic Temple Where the Installation Ceremonies of Grand Lodge officers for the Year 1950-1951 were held on January 15, 1951.*

## JUDGE MANUEL CAMUS

President, Y.M.C.A. of the Philippines

By DOMINGO C. BASCARA

Gen'l Secretary, Y.M.C.A. of the Philippines

**L**AST November 26th, in connection with the Thirty-eighth Anniversary of the founding of the Young Men's Christian Association of the Philippines, this movement announced that one of its main buildings now nearing completion has been named "Manuel Camus Building". At the anniversary dinner gathered on the same day, Judge Manuel Camus was presented the Y.M.C.A. Gold World Triangle, the highest award within the gift of the association to bestow upon any man. The award carried the following citation:—

*"To Judge Manuel Camus, President of the Y.M.C.A. of the Philippines, for quarter of a century (1924-1949), outstanding lay leader of the movement since its founding in 1911, foremost benefactor and friend of Filipinos, worthy example of the ideal citizen, beloved by his people and honored by his government, a truly Christian statesman and gentleman."*

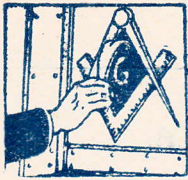
Amidst the deafening applause of five hundred of his YMCA co-workers, and with tears of joy in his eyes, he bowed his head to receive this award, the symbolic expression of deep gratitude for his life-long labors for the youth of our land. Twenty-six days later, this exemplary man of God, pride of contemporary Philippines, passed away to enter the palace of eternity. This man who has lived a life of constancy in his convictions for righteousness, in his service to his fellowmen, in his loyalty to Truth, in his patriotism for his country and in his love and reverence to his God, is no more. He no longer belongs to the world a wilderness of flowers. No, Judge Manuel Camus is not dead. He never more. But he died without fear of death, because he so lived

that he may not have cause to be afraid of himself. And neither do we have any fear for him, because no evil can befall such a good man, either in life or in after death.

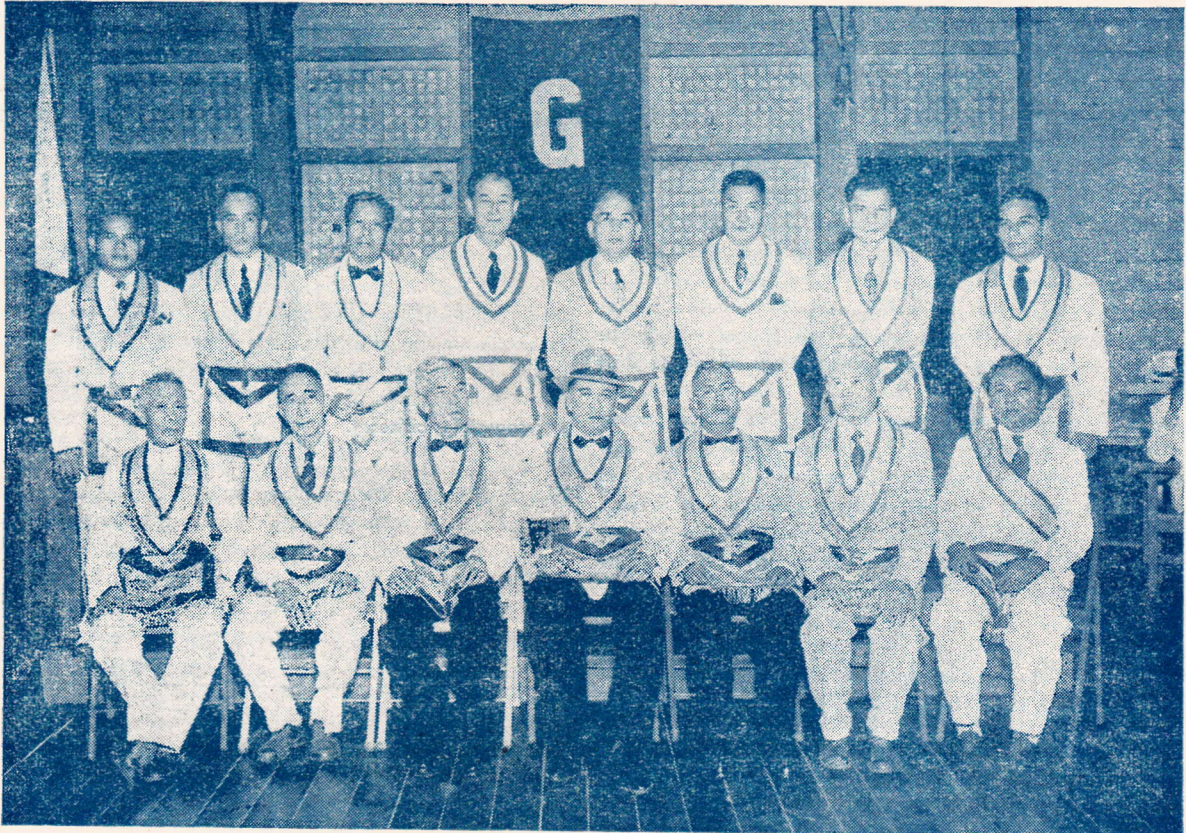
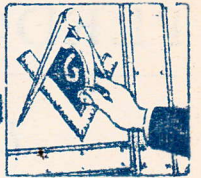
But can death be the end of such a man? Who is every storm of life was an oak, but in sunshine was a flower; who sided with the weak, the poor and the wronged? Who with the cleanest of hands discharged faithfully all public trust? Who spoke no evil, thought no evil and did no evil? Who lovingly gave help, both in words of wisdom and in deeds, to all of those in need? Who was a friend of all heroic souls and who to his wedded wife must have said as the poet would say:

*"I wed thee forever, not for now,  
Not for the sham of earth's brief years;  
I wed thee for the life beyond the tears,  
Beyond the heart pain and the clouded brow;  
Love knows no grave and it will guide us, dear,  
When life's spent candles flicker and burn low."*

No, death cannot be the end of such a man whose loving thought was warp and woof of which his life was wrought. No, Judge Manuel Camus is not dead. Such souls forever live in the boundless measure of the love they give. And were every boy or man, to whom he did some loving service, to bring a blossom to his grave, he would forever sleep beneath a wilderness of flowers. No, Judge Manuel Camus is not dead. He will live forever in the memories and hearts of men.



# WHAT OUR LODGES ARE DOING



KALILAYAN NO. 37  
Lucena, Quezon

**W**OR. Bro. Delfin C. Medel and Wor. Bro. Mariano M. Ilano, Installing Officer and Master of Ceremonies, respectively, installed the officers of Kalilayan Lodge No. 37, F. & A. M. for the ensuing year 1950, at 6 in the evening of December 26, 1949, at the spacious hall of the Y.M.C.A. Building. For the first time after the Liberation, the installation was made a public affair in which families and friends of masons were invited.

The following officers were installed:

- Worshipful Master* ..... Wor. Bro. Primo Carmona
- Senior Warden* ..... Bro. Filemon N. Caperina
- Junior Warden* ..... Bro. Gregorio B. Defeo
- Treasurer* ..... Wor. Bro. Ariston Solis, P.M.
- Secretary* ..... Wor. Bro. Julian Garcia, P.M.

- Chaplain* ..... Wor. Bro. Severino de Gala, P.M.
- Marshal* ..... Bro. Leon Lafrados
- Senior Deacon* ..... Bro. Florentino Racelis
- Junior Deacon* ..... Bro. Vitaliano Queano, Jr.
- Senior Steward* ..... Bro. Vicente Alhambra
- Junior Steward* ..... Bro. Francisco Arguinoso
- Tyler* ..... Wor. Bro. Pio Vera Cruz, P.M.

After the installation, speeches were delivered by the Worshipful Master, Wor. Bro. Primo Carmona, Wor. Bro. Teodoro M. Lising, Inspector of the Lodge, Wor. Bro. Eusebio G. Dimaano, Wor. Bro. Delfin C. Medel, Wor. Bro. Mariano M Ilano and Bro. Hermenegildo Estrella. Wor. Bro. Amado E. Palillo, P.M., acted as Toastmaster, who received his Past Master's Diploma from Wor. Bro. Delfin C. Medel.

After the speeches, dancing and refreshments followed.

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## PLEDGE OF SERVICE



### *Dual Personality of a University Graduate*

By Wor. Bro. REGINO G. PADUA, P.M.

(Continued from last issue)

**I**N a democracy, the people are given active participation in the affairs of government; they often have the final decision as to how the State should be run. In fact, democracy demands that "sovereignty resides in the people and all government authority emanates from them." In other words, in a democracy, the will of the people is the supreme law of government. Thus, it is actually our people that shape the destiny of this young nation; it is our people that decides the fate of our Republic. And whenever our masses, our common *taos* who constitute the backbone of our nation, are called upon on the day of national reckoning, to whom do they look up for guidance, for advice? To you, of course, graduates, leaders of your respective communities. You cannot merely be disinterested in national affairs, you cannot merely be too indifferent, you cannot merely let the normal things of events drift along, staying at home and waiting for the news of what has happened. No, my friends, you have to go out of your way, nay, out of your homes, to take an active part and see that your people, your followers and constituents in your respective communities, do not go wrong. You, as leaders, are called to develop an alert, militant citizenry. It is your concern to find out for yourself what is actually going on around you. What this country will be is your own responsibility and making. Certainly, when you are called upon by our Philippines to contribute your share, it is highly unbecoming, nay, unworthy of you to be guided by the typical, condemnable "bahala na" philosophy. In times of acute emergency, there is no place for the so-called "bahala na" system. It is discouraging, not to say destructive. It should be totally abrogated by us forever.

The last global war has left an imprint on our social, economic, and educational life. The destruction of our homes and institutions and industries, and the economic chaos, have greatly disturbed the medium and environment in which we live. Of course, the government has done its best to rehabilitate the country. It has reconstructed roads, bridges, and buildings, it has improved the living conditions of families and the management of institutions, all within its means and resources. Yet, many more are to be done along these lines of material reconstruction and economic and social rehabilitation. But, aside from the material damages and destructions caused by the war, there arose post-war conditions, perhaps not hitherto dreamed of. Crimes and vices sprung up like mushrooms and are becoming widespread. Opposing ideologies developed and are producing a cleavage in the homogeneity of human society. The sanguinary reactions within and the unsettled conditions without are becoming more apparent. Political bickerings and squabbles, intrigues, and other disturbing factors, are making our social environment insecure and unpleasant.

These are the conditions of today. Now the question is: To put it in another way, are they sufficiently prepared to handle the intricate situation left by the most devastating of all wars that history so far has recorded? I choose to answer these queries in the affirmative. I chose to believe that our youth today are not only responsive to the challenge but feel responsible to the task of helping make this Republic of ours grow. They know that their university education has made them capable of exercising their dual personality to an advantage. They are conscious that their university training and preparedness has made them self-confident in their duty to serve their country and people. They know that this nation will be what they intend and make it to be, and that while the State will give every opportunity and encouragement to the youth to develop and pursue their calling to their personal advantage, it is nevertheless their duty to prepare themselves more to be able to

assume the responsibility of leadership in the community in which they settle.

Yes, my friends, what we need at these times is responsible leadership and political maturity. Just to cite to you an example, during the last elections, when our people were given the choice as to who should run this government for us, there were protests and counter-protests that filled the air. After that, in some sectors of the Archipelago, there was bloodshed. Before that, there were popular clamors for a clean, honest and efficient government. Yes, we were then and still are facing a crucial test of democracy. My friends, if our university graduates, leaders of their respective communities, had only played their role actively as outstanding citizens of this Republic, perhaps we could have prevented all the protests and counterprotests, all the discontentments and even the bloodshed. The need of the hour is for an alert, militant, and a responsible citizenry.

I think that we have been too lax. I think that other material things interest us more. We are known to be a sentimental people. Why then can we not be sensitive enough to demand the protection of our right as citizens thru peaceful processes? Sometimes, we have only ourselves to blame, not the masses who only look up to us for guide and direction. Especially now that the elections are all over, let us look to the gigantic challenge of the future as one man imbued with the will to overcome all



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## PLEDGE OF SERVICE • •

obstacles. Let us bury the bitter past in oblivion and put our shoulders to the wheel that our Ship of State may smoothly sail along. Let us pour our learning, our might, our genius, to the solution of our enormous national problems and the formulations of State policies to the end that this Republic may survive the furious trials of the times. Let us sacrifice all party strifes and personal ambitions for the sake of our country's unity. Is there any practical value for us to quarrel or fight among ourselves while the problems of the State are set aside in the meantime and the country left to go to the dogs? Who suffers most from a willful and malicious disturbance of smooth State functioning caused by some of our so-called leaders? The people, of course, the people for whom and by whom all governments exist and act. It is high time that we settle our political differences among ourselves by an open, broad-minded, professional-like approach. It is high time that we show to the watching world that, here in this country, we have reached the stage of political maturity and statesmanship.

Yes, we still have some essential trappings of democracy here in our country. But how long will they last? How long will the Philippines remain safe for democracy? How long will free men bask in freedom? We cannot deny that our Philippine democracy is in the crucible, threatened now more than ever in its history. We cannot deny that a foreign ideology is trying to pierce the heart of Filipino life with its pernicious, poisonous fangs. It is an ideology which places under State control all moral, social, economic, and political forces. In other words, all human thoughts, words, and deeds are destined for the State; yes, the person is to exist only for the omnipotent State. This, ladies and gentlemen, is Communism in its true color, now a dangerous threat to Philippine democracy.

Communism is just around the corner. Whether we like it or not, we will have to face the threat of the Red menace sooner or later. It is not simply a matter of raising a huge army to meet the Red onslaught. For, the initial stage of a Red invasion, ladies and gentlemen, does not consist of troops; it consists of ideas, super-ideas—poisoned arrows of thought that find their target in the minds of the discontented, the ignorant, and the misguided. This is a much more dangerous and deadly procedure of invasion because the man who starts the war of conquest are our own very brother Filipinos. We may be able to stop bullets, but certainly, it is difficult to stop convictions. Already, there are aliens

of the North reported to be lurking around our shores, preparing for a timely sneak on this American-sponsored tested democracy of this Far East. If we really mean to keep our free and democratic way of life, then we should keep a living and lasting reality of a democracy, the best known defense to Communism. And a living and a lasting reality of a democracy prevails where the people, the masses, led wisely and conscientiously by their leaders, generally professionals and university graduates, are given the free and untrammelled exercise of their rights as guaranteed to free men by the Constitution.

And so, my friends, I would like to impart to you with sincerity and seriousness that, when you go out of the portals of your Alma Mater, you keep in mind that you have a dual personality to account for to your people and country—that of professional and that of citizen. The country needs men possessed with responsible leadership, with understanding and tolerance, with political maturity and sportsmanship. Men of such type should come from your ranks. They come from universities where they are properly trained and indoctrinated. Happily there are indications that university graduates are now taking active part and interest in State affairs. Their university education has not been in vain. You will then go out to the world to engage in productive pursuits and to help the government in curbing lawlessness and making the people prosperous and happy. Our country is waiting for you as she needs you at this time. She needs more dentists, more pharmacists, more businessmen, more men of science and culture, such as you, graduates of 1949. She needs the men and women that this University is producing, trained in science and industry, in culture and art, to develop her potentialities for growth and progressiveness. Your graduation now is, therefore, timely aside from being significant. It is significant because it may be the last one for this year. It is significant because seven days from today the whole Christendom will be celebrating the advent of the Prince of Peace who brings joy, happiness, and goodwill to men and who will be your guiding light and inspiration in the practice of your chosen calling and in the service of your country. You then go out with the conviction to assert your dual personality in a rightful manner and degree that will reflect credit to yourselves and glory of your Alma Mater. That will be my fervent wish and prayer.

*\* Commencement address delivered in the graduation exercises of the Manila Central University, Dec. 18, 1949.*

## The Logic of Rizal's Faith

By C. F. ARKONCEL, 32<sup>o</sup>, P. M.

MAN believes in the sacredness of Religion. Be he, a Christian, Buddhist Brahman, Shintoist, Taoist, Mohammedan, or a follower of Confucius, Mencius, or Lao Tse, he regards Religion as something to be revered, an object to be profoundly loved, never to be perfenated or cheapened by way of indiscreety mixing it with another thing vulgar, cheap, or controversial.

The Filipino Christian (Catholic, Protestant, or Independent) is no exception to the general rule. He believes in the existence, power, wisdom, righteousness, and loving-kindness of God; in the immortality of the soul, the life hereafter; in Christ's Sermon on the Mount, in the Ten Commandments, in the Golden Rule; in the need, power, and goodness of prayer; in the complete and mutually advantageous separation of the State and Church as a means of putting things in the right and correct

order. But as a Filipino imbued with the cultures of the East and West, he owes exclusive allegiance to his own government, and retains even until his grave, the supreme and profound love of country for which he is ready all the time to sacrifice the be-all and end-all of his existence, even against the prohibitions of religious dogma.

The reason for the Filipino's dogged consistency in his patriotism is geographical and ethnological. Being an Oriental living under sunny skies, the heat of the Oriental sun stirs his libertarian heart to action in the fullest vigor, sending the blood of heroism to all his free veins and arteries, thereby enhancing his love of country to the subordination of the mind itself. As a race, the Filipino had always been a lover of freedom,—a hater of domination and tyranny of any kind, so much so that his own country had produced such great heroes as Lapulapu, Dagohoy,

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Diego Silang, Burgos, Rizal, Bonifacio, Gregorio del Pilar, Antonio Luna, and Jose Abad Santos—all fatalists and worthy of emulation preferring death to any trade-in or diminishment of the love of country and of honor.

Among the Filipino heroes whose religious and personal convictions had become the most controversial is Dr. Jose Rizal. The fact is incontrovertible that he was executed at Bagumbayan by the Spanish government which was then united with the Catholic Church, because he bravely fought their abuses though by peaceful means. The night before his execution he wrote his *Last Farewell* which had become a second Bible to the Filipinos; and the next morning he so serenely faced execution that even his pulsation before the moment of death remained normal. As a Freemason baptized in his infancy in the Catholic Church, and as student of the Ateneo of Manila, a Catholic school, he could have spared his life, as any political prisoner, if he wanted to, by selling down the river his Masonic connections and political belief, thereby becoming a pensionary and even a saint of the Church, but Rizal was not that type of man. As an Oriental he was stoical, giving preference for honorable death, love of country, and Freemasonry, rather than dishonorable life, defeat and sainthood. The fact that he preferred honorable death to dishonorable life proves that he remained true and faithful to Freemasonry and to his country to the end—a thing which is consistently inconsistent with his alleged Masonic retraction and eventual return to the Catholic Church, because in the history of human butchery and carnage, is it not true that rascals generally spared the lives of their own kind?

The traditional inclination of the Filipino toward honorable life is not only shown in the life of Rizal, but also in those Filipino leaders and heroes that preceded and followed him. Lapulapu of Cebu, Dagohoy of Bohol, Diego Silang and Antonio Luna of Ilocos, and Gregorio del Pilar of Bulacan, all died in the bloody fields of battle defending their own country from the dishonor of foreign domination. The late President Quezon, in the Second World War, crossed the high seas amidst great dangers and risks to his own life and preferred to die in a foreign country, just to save himself and his country from the dishonor of being a tool of the invader; whereas, he could, if he wanted to, stay comfortably at home and collaborate with the enemy with great material profits to himself. The late Rafael Palma and Teodoro Kalaw, both Filipino Freemasons and leaders who saved many friars from execution during the Philippine Revolution, were, in their deathbed, approached and offered religious salvation as special prize for Masonic retraction, but true to the principles of honor, decency, and loyalty chose to remain good Filipinos instead of good religious followers. And the latest but not the least, it the late Justice Jose Abad Santos, who, true to the duties of loyalty, honor and political conviction, selected the alternative of execution instead of the glory of becoming a multimillionaire thru bribery of the invader.

After Rizal's execution at Bagumbayan he was buried as a pagan without the benefit of the church ceremonies for the dead, in an unidentified spot at Paco Cemetery, Manila, forever disowned by the Church as a Catholic. Yet thirty years after his death, reminiscent of the thirty pieces of silver for which Judas betrayed Jesus Christ, here comes a supposed written retraction of Rizal from Freemasonry, who was, to be killed on the morning of December 30, 1896, is it logical to suppose that he was willing to sign the alleged retraction knowing as he did know that such retraction was downright dishonorable? Why was such retraction

not published immediately after Rizal's death, it being an important document for the Church? Was there not something suspicious, shady, dishonorable, anomalous or fearful about the supposed retraction? What is the valid reason for withholding such retraction from public knowledge and scrutiny for thirty years? Were there many living witnesses yet who could testify to the falsity of such retraction? Or was it necessary to withhold it from public knowledge and scrutiny for thirty years so that after that time the author or maker other than Rizal could not be criminally prosecuted under the Old Penal Code on the ground of prescription? Was the signature of Rizal in the alleged retraction pronounced genuine by competent, unbiased, unsold experts? Was it natural for Rizal, hard-boiled as he was in his personal and political conviction, to make such retraction, when on the night before his execution he wrote his last farewell the authenticity of which until now has never been questioned? Granting, without admitting for the sake of argument, that Rizal's signature on such retraction were genuine, although he signed it under duress just to save his loved ones from ulterior molestation and punishment, can it be legally and righteously considered binding upon him?

If the answers to the foregoing questions were impartially examined and seriously analyzed, there would seem to be reasonable ground to believe that the supposed Masonic retraction of Rizal was apocryphal, bogus, fake, quack, baloney—a ballyhoo to belittle the veneration, love, and respect that the Filipino people have for him—for is it not a fact of Nature that truth has always the means to leak out and pass thru the iron walls of precaution, suppression, and cunning?

In the evaluation of Rizal's supposed Masonic retraction, let it be said that his sympathizers do not want to be unjustly misunderstood. Religion should always be held in veneration at the altar of virtue, never to be outraged or slightly taken by making it a common object of controversial disputations between religious leaders and their followers. Religious leaders should decorously invoke, supplicate, exhort softly and kindly in the spirit of magnanimous and dignified fatherhood, leading their followers to the righteous path of truth, virtue and salvation, and taking them generously away from the cesspools of corruption, error, evil, and destruction. Religious leaders arguing with their followers in the press or in public on matters foreign to religion show signs of decadence, and should serve as a judicious hint to make changes and reforms. All kinds of religion should limit their activities to pure religious matters, abstaining themselves from trespass against other fields such as government politics, diplomacy, journalism, education and commerce, for is it not said in the Holy Writ: "Give unto Cesar that is Cesar's and unto God that is God's."?

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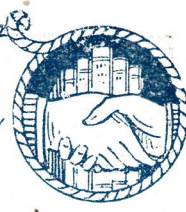
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# Fraternal Reviews



By MAURO BARADI, P.M.

NEW MEXICO—1949

Lodges 57

Members 10,057

Gain 588

**ALBUQUERQUE**, New Mexico, was the scene of the seventy-second Annual Communication (March 21 and 22, 1949) of the Grand Lodge of Ancient, Free and Accepted Masons of New Mexico.

The Oration which preceded the Grand Master's Address was delivered by Bro. Merritt W. Oldaker. Among other things the orator said:

*"With 'isms' of every kind threatening us on every side, with free institutions attacked even by those who were born under them, there is no limit to the work there is for Masons to do, and you and I are not living up to the traditions of the past, we are not worthy successors of Masons who have preceded us, we are not performing the service we well may be expected to perform, if we are not giving something in time and effort to civic, social and political affairs. Masons of today should not be less assiduous than the Masons of yesterday in that service to which our obligations bind us whenever and wherever opportunity offers."*

In his Address, M. W. Grand Master Walter F. Edwards gave an account of his stewardship for the past year. He stated that "the most pleasant part of a Grand Master's year lies in the visits to the subordinate Lodges". He mentioned the fact that "there has been much building completed, being constructed or protected by the various Lodges."

He refused permission for a Lodge to hold a raffle to raise money for the Lodge being contrary to the laws of the States. "The holding of Districts Masonic Institutes seems to be so well established that a recommendation for their continuance is hardly necessary, but if such recommendation is needed, I do so make it", said the Grand Master. In conclusion, he emphasized that:

*The Masonic Lodge should be a positive influence for good in every community. Almost without exceptions, Masons are active in all civic organizations. We are proud of this fact. Let us be more than proud. Let us endeavor to instill into those organizations the ideals we recognize as paramount in Masonry. Brothers, let's make Masonry work. There is no doubt in your mind, that, believing in the Great Architect of the Universe, you believe in the Brotherhood of Man. We cannot, in one lifetime, bring to full fruition the hope of that Brotherhood, but the longest journey begins with one step, and we can take that step. The square, the level and the plumb—let's remember their uses and do our part, small though it may be. May the influence of Masonry in the coming years be a more and more potent factor for good in our civic life, may it light the way to a clearer conception of our duties to ourselves, our country and our God."*

The Grand Representative of the Grand Lodge of New Mexico to the Grand Lodge of the Philippine Islands is listed as "W.: Cenon Cervantes, Naila". The correct address is Manila, not "Naila".

## Scottish Rite Section

### PHILIPPINE BODIES, A & A S R

520 San Marcelino, Manila

Plaridel Masonic Temple

February 1, 1950

Dear Brother:

As you were previously informed, the SUPREME COUNCIL OF THE THIRTY-THIRD AND LAST DEGREE, ANCIENT AND ACCEPTED SCOTTISH RITE OF FREEMASONRY OF THE REPUBLIC OF THE PHILIPPINES was organized on December 30, 1949. The following is a Tableau of its members:

FREDERIC H. STEVENS	Sovereign Grand Commander
* FRANCISCO A. DELGADO	Ven. Lt. Grand Commander
LOUIS M. HAUSMAN	Ven. Grand Prior
* JOSE C. VELO	Grand Secretary General
CONRADO BENITEZ	Grand Treasurer
MANUEL BLANCO	Grand Chaplain
DOUGLAS MacARTHUR	Grand Orator
MICHAEL GOLDENBERG	Grand Master of Ceremonies
JOHN W. FERRIER, Sr.	Grand Herald

\* Ill. Bro. Delgado succeeded the late Ill. Bro. Manuel Camus who was the first Venerable Lieutenant Grand Commander.

\* Ill. Bro. Velo succeeded Ill. Bro. Delgado as Grand Secretary General.

It is lamentable indeed that Ill. Bro. Camus laid down his working tools shortly after the organization of our Supreme Council. Memorial Services in his honor were held on January 29th, 1950 at 4:00 o'clock in the afternoon in the Plaridel Masonic Temple. The ceremonies were presided over by our Sovereign Grand Commander, Ill. Bro. Stevens.

The members of the Supreme Council were there—active and honorary. So were the KCCH. The family of the deceased was in attendance and had witnessed the impressive ceremony. Our Jose Abad Santos Hall, the biggest in the Plaridel Masonic Temple was small for the occasion.

Brother, we wish to remind you that we are still busy reconstructing our records. We need them the more now that we have an independent Supreme Council. We are reproducing again at the bottom of our letter, the form which we would ask you to fill (this is for pre-war members of the Rite only as we have complete records of those invested since Liberation). You may suggest to us that we request for the records from the Mother Supreme Council. That we could do, yet it will be cumbersome to have those records copied for us. We are sure that the Mother Supreme Council will not relinquish such records for obvious reasons. So please help us by returning the form duly accomplished at your earliest convenience.

We are enclosing herewith a schedule of our activities for 1950. The first important business facing us will be the elections in the Lakandola Lodge of Perfection and in the Board of Trustees which will take place on February 16th. On that date we will have the stated meetings of all Bodies which we hope you will attend.

We close with our best wishes to you and family.

Sincerely and fraternally yours,

(Sgd.) JOSE E. RACELA, 32°, KCCH  
Secretary

## ORDER OF THE EASTERN STAR

THE installation of officers of this chapter took place at the Plaridel Masonic Temple, Manila on December 10, 1949 at 8 o'clock, P.M. A short program was rendered as follows: prelude, entrance of officers, music, installation of elective officers, music, installation of appointive officers, music, postlude and the refreshments.

The installation officer was Sister Maria A. Vicente, Worthy Matron. Those who assisted her were: Installing Patron, Michael Goldenberg, W.P., Installing Marshal, Irene Goldenberg, Installing Chaplain, Mariano Gonzalez,

The officers installed were:

Julia D. Suarez .....	Worthy Matron
Jose M. E. Leon Jr. ....	Worthy Patron
Pilar R. Gonzalez .....	Associate Matron
Primo I. Guzman .....	Associate Patron
Paciencia G. Bonifacio ..	Secretary
Ada S. Guzman .....	Treasurer
Rosita M. Iñigo .....	Conductress
Aurora Garcia .....	Associate Conductress
Sesenio Rivera .....	Chaplain
Irene Goldenberg .....	Marshal
Reymunda C. Ofilada .....	Organist
Natividad B. Magpayo .....	Adah
Leticia B. Javier .....	Ruth
Mary G. Bennett .....	Esther
Rose Thall Soriano .....	Martha
Susana F. Fetalvero .....	Electa
Fidela S. Santos .....	Warder
Francisco Bonifacio .....	Sentinel

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## SAMPAGUITA CHAPTER, U. D.

THE Worthy Matron of this Chapter, Sister Avelina L. Osias, sent a letter of thanks to contributors (Masons and their families, and sister Lodges in this Grand Jurisdiction) who made the Crippled Children's Program at the Emergency Hospital, successful.

The Worthy Matron states in her letter, thus:

*"In the name of the Sampaguita Chapter, Order of the Eastern Star I want to thank your Lodge through you for your contribution to the children's program which made them happy this Christmas season.*

*"We had a wonderful program last Saturday, December 17, from 3:00 to 7:00 p.m. Out of the contributions of different members of Eastern Star Chapters, and Masons, we were able to distribute clothes, toys, apples, oranges, ice-cream, cookies and other things. We had a well-prepared program of Christmas songs rendered by the students of Sacred Music headed by Mrs. Stephen Smith. We had different folk dances performed by the children of members of the Eastern Star. Members of the main Chapter in Manila, came with their gifts and distributed them to the children. Members of the Villaruel Chapter came with their milk and toys; those in Sampaloc with Christmas song records, refreshment, toys, etc.*

*"I wish you were there and watched the children's faces beam with happiness as the gifts were distributed. In the evening they had a movie, using the projector we donated and films we borrowed from the USIS and cartoons from the MGM. The projector is not yet fully paid. I only deposited P300.00 with Bro. Goldenberg, the rest to be paid by more contributions I expect to receive from the different Lodges.*

*"At the end of the program, Dr. Santos, Director of the Hospital, presented an appeal I am bringing to the attention of the Lodges all over the Philippines. I understand from Brother Delgado that before the war there was an association of masons interested in helping crippled children. How about resuming it now and dovetailing the purposes of the original association and the suggestion contained in the enclosed communication from Dr. Santos? I earnestly request that you please present the matter officially in the stated meetings and the Eastern Stars will be very happy to hear suggestions from your Lodges.*

*"I shall appreciate your ready response. I hope that the love and care of crippled children will be a concrete fruition of one of the purposes of the charitable work of our Lodges and Chapters.*

*"Again thanking you for the help you have given in bringing Christmas cheer to the crippled children of the Emergency Hospital, I am*

*"Sincerely yours,*

*"Mrs. Avelina L. Osias*

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SECCION CASTELLANA  
NOTAS EDITORIALES

## La Trigésima Cuarta Comunicación de la Gran Logia de las Islas Filipinas

CON cerca de setecientos delegados venidos de deficientes puntos de la República de Filipinas, de Guam, Okinawa y Japón, se celebró la trigésima cuarta Gran Comunicación de la Gran Logia de las Islas Filipinas durante los días 24, 25 y 26 de enero de 1950. Nunca se ha notado tanto entusiasmo como en la ocasión referida. Imbuidos de un fuerte espíritu de sano masonismo, de solidaridad masónica, de mútuo respeto y consideración por las opiniones sustentadas por todos, la Gran Comunicación fue un éxito en su pasada labor.

Se abrieron las ceremonias con los preliminares de ritual. Después se declaró en receso para recibir a la mas alta representación civil entonces presente en la República de Filipinas, el Hon. Fernando Lopez, Vice Presidente de la Nación. Escoltado por los Grandes Maestros pasados, y conducido ante el ara por el Ilustre Her. Cenón S. Cervantes, entonces Gran Primer Vigilante, y actual Gran Delegado, fue recibido por la Gran Logia con calurosos aplausos de los Hermanos presentes, que entonces llegaron a sumar hasta mil, o menos.

Ante el huésped de honor se hicieron las ceremonias de la BANDERA, habiendo tenido esto a su cargo un selecto team compuesto del Gran Maestro de Ceremonias, Ven. Her. Pedro Lombos, el Gran Porta Estandarte Ven. Her. E. Zaldivar, asistido ambos por los Grandes Diáconos Ven. Hermanos Macario Ofilada y Bonifacio Araullo con los Grandes Expertos Ven. Hermanos Carlos Iñigo y Primo I. Guzman. Precedía la procesión el Porta Espada Ven. Her. José M. E. Leon, Jr. Pronunció una sentida oración actuando de capellán el Her. Moosebroke. Después de estas ceremonias, el M. I. Gran Maestro presentó al Huésped de Honor quien pronunció un hermoso y gallardo mensaje, cuyos altos quilates lo podrán admirar mejor leyendolo en su texto, que aparece en la sección inglesa de este mismo número. El orador fue calurosamente felicitado por la concurrencia.

Grandes Representantes de Grandes Logias Hermanas fueron después reunidos en Oriente para recibir el mensaje del M. I. Gran Mastre, y tuvo a su cargo la contestación el Ven. Hermano Jose E. Racela. La contestación al mensaje de bienvenida a los Delegados de la Convención estuvo a cargo del Ven. Her. Purísimo Ramos.

Buenas resoluciones se han aprobado, las cuales aparecerán detalladamente en las actuaciones impresas que se está preparando a este efecto.

Se han recibido cariñosos mensajes de los Grandes Maestros pasados, M. I. Hermanos E. EISER y GEO R. HARVEY, como también del Gran Maestro de la Gran Logia de China el M. I. Her. David K. Au.

Se han aprobado y concedido DIPLOMAS DE MERITO a los siguientes Ven. Hermanos: C. W. Rosentock, Mariano Gonzalez, Nicanor E. Santos, Michael

Arthur Rivisto, Doroteo Joson, Mateo Dumahil Cipriano, Zósimo Topacio, Elpidio Cruz, Amado Aldaba, Basilio J. Castro, Frank Lombardo, G. Espinosa y Eriberto González.

Fueron elegidos como Grandes Oficiales para el año de 1950-1951 los siguientes:

M. I. Gran Maestro	Clifford C. Bennett
I. Gran Delegado	Cenon S. Cervantes
I. Primer Gran Vigilante	Sydney S. Austin
I. Segundo Vigilante	Mauro Baradi
Gran Tesorero	Vicente Carmona (P.G.M.)
Gran Secretario	Antonio Gonzalez (P.G.M.)

Todos estos Grandes oficiales como también los nombrados por el M. I. Gran Maestro fueron instalados en la noche del 26 de enero en ceremonias públicas, y ante una imponente concurrencia de amigos y Hermanos, con sus familias.

Como hermano broche, se presentó al M. I. Hermano Esteban Munarriz, simbólica y hermosa medalla de Past Grand Master, cometido que tuvo a su cargo el M. I. Her. Albert J. Brazee Jr. (P.G.M.). El M. I. Her. Esteban Munarriz, genial como siempre, en un desborde de elocuencia y de sentimientos fraternos, presentó al Gran Secretario un bonito y costoso regalo, que fue recibido por él con profunda emoción, e indecible gratitud.

Antes de terminar se presentó al Ven. Her. Michael Rivisto dos banderas,—una Filipina y otra Americana,—para uso de la Logia TOKYO MASONIC LODGE No. 125, cuya carta permanente fue concedida unánimemente por la Gran Convención. Fue un acto simbólico y de alto significado el ósculo respetuosamente dado a ambas banderas por el Ven. Her. Rivisto. También se concedió carta permanente a la Logia SQUARE & COMPASS en Tachikawa, Japón. A ambas Logias enviamos nuestras felicitaciones, y auguramos un porvenir existoso y prometedor para las dos.

Hablar detalladamente de todas las actuaciones de la Gran Comunicación sería taréa muy larga y no apropiada para esta página editorial. Quisiéramos añadir tan solo que se reconoció y se estableció relaciones fraternales con la Gran Logia de Italia (Gran Oriente de Italia) reconocida por mas de treinta y cinco Grandes Jurisdicciones Hermanas.

Antes de terminar, se enviaron saludos fraternales al Her. MacArthur en sus cumpleaños, como también al Presidente de la República por el éxito de su operación, ofreciendo a ambos toda la cooperación de la Gran Logia y de sus miembros.

Reciba nuestras felicitaciones la Gran Logia de las Islas Filipinas y todos sus miembros por el éxito de su labor.

—ANTONIO GONZALEZ, P.G.M., F.P.S.

# SECCION CASTELLANA

## EDITORIALES

### *Va Aqui Nuestra Mas Energica Protesta*

**C**iertos prelados y elementos de la Iglesia Católica Apostólica Romana en Filipinas están tratando de sembrar la semilla de la discordia entre diferentes elementos de la comunidad. En su afán de querer que sus rancias ideas predominen en una comunidad culta y que no se deja llevar de prejuicios religiosos, quieren otra vez que surja en nuestro país un estado de cosas que, gracias a la determinación de nuestro pueblo, ha pasado ya a la historia.

Rizal, Bonifacio, Mabini, y otros espíritus de la pasada Revolución todavía son un símbolo para nuestro país y su actuación social y política todavía es de influencia decisiva en la determinación de nuestra política nacional.

Vamos a repetir una vez mas, que la educación de nuestra juventud es una función estatal, y esto no se puede dejar al cuidado de ninguna Iglesia. Claras son las disposiciones constitucionales de nuestra República a este efecto. Nuestro Gobierno ha hablado por boca de sus altas autoridades, y es deber de todos los elementos que viven y medran en este suelo obedecer sus altas determinaciones. El ir tratando de imbuir en la mente de la juventud ideas contrarias a la política ya adoptada por las autoridades constitucionales es sembrar el veneno de la discordia en corazones jóvenes que son la esperanza de la patria, como dijo Rizal.

No debe olvidarse la Iglesia Católica Apostólica Romana y sus jerarcas en esta República de Filipinas que ella es una institución cuyos poderes le recibe de Roma, y no del Gobierno de este país, y que, por tanto, ella tiene que obedecer los dictados de sus jefes en Roma, aunque dichos dictados vayan en contra de nuestra Constitución o de nuestras Leyes o de nuestra política nacional.

Por esto mismo ella es un poder extraño en el territorio de la República de Filipinas. Recibiendo como ella recibe sus órdenes de Roma y no de las autoridades civiles de Filipinas, es absurdo el querer ella moldear

el carácter, el corazón, la educación y todo lo concerniente al porvenir de nuestra juventud según sus propios cánones y no según los cánones nacionales de nuestras propias autoridades civiles y constitucionales.

Es necesario abrir de nuevo los ojos a dichas autoridades de la Iglesia Católica en Filipinas para que sepan una vez mas que en Filipinas tenemos una conciencia nacional solidaria y despierta, y que esa conciencia no permitirá que ocurra lo pasado, cuando dichas altas autoridades de la mencionada Iglesia trataron y consiguieron hacerse dueñas de los corazones de algunos de nuestros jóvenes, sembrando la semilla de la discordia entre ellos.

Así como nunca los jerarcas de la Iglesia en Roma permitirán que las autoridades civiles en Filipinas tengan control en la política religiosa de su organización, así tampoco deben esperar los jerarcas de esa Iglesia en Filipinas que las autoridades civiles de esta República, y mucho menos el pueblo filipino, permitan que ella se inmiscuya en su política nacional so pretexto de que la educación de nuestra juventud es función de la Iglesia y no del Estado.

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