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UNDER THE JURISDICTION OF THE M. W. GRAND LODGE, F. & A. M.
OF THE PHILIPPINES
LOPEZ, QUEZON

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OF THE PHILIPPINES

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of this Jurisdiction

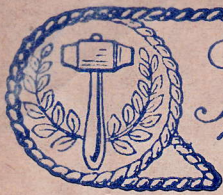
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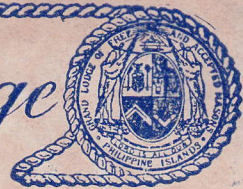
Most Wor. Bro. Werner P. Schetelig
GRAND MASTER
1954-1955

Plaridel Masonic Temple, 520 San Marcelino
Werner P. Schetelig, Editor

Annual subscription P1.80
Manila, Philippines



The Grand Master's Message



For The Brotherhood of Man

ANOTHER VOLUME OF MASONIC HISTORY has come to an end and we are writing tonight the first page of a new volume. We are assembled in the temple of Masonry. The room may appear to you rather bare but it is held in a blue tone symbolic of the over one hundred blue lodges of this jurisdiction and blue is the color of fidelity, a requisite of every mason. If you think of the word of Christ: "Where two or three are assembled in my name then I am amongst them," the shape and appearance of the room does not matter so much but you matter and the spirit in which you are assembled here matters. Besides there are two things: the letter "G" in the east standing for "God" and in the center of this hall the open Bible, the real rule and guide of every mason's faith upon which he is obligated to be a good man and true. The letter "G" and the open Bible make this hall a temple. A temple is a center of culture, a center of devotion, a center from which constructive ideas for human progress can originate for the benefit of mankind. Has Masonry any message for mankind or are we just Charlatans who pretend to be what we are not? Perhaps we have such a message and just this fact makes us a target of attacks from certain quarters. Rizal says in his letter to the women of Malolos:

"God has endowed each person with reason and a will of his or her own and that reason enables its possessor to distinguish what is just from what is unjust. All of us were born free, unshackled and nobody has the right to substitute the will and spirit of another. God, the primal source of all wisdom does not demand that man, created in his own image allow himself to be deceived or hoodwinked. He wants us to use and let shine the light of reason with which He has so mercifully endowed us."

The message of Masonry to mankind is this light of reason and the proper use of it and with it the proclamation of our Divine Right of freedom of thought, freedom of speech and freedom of worship. Hand in hand with this freedom go respect of every human being as endowed with equal Divine Rights. The high and the low, the rich and the poor, the colored and the white: they are all created equal and are all God's children. And Masonry respects them as such and accepts them in its fold provided they believe in God and a hereafter. God is too great to care for dogmatic differences; God wants mankind to use the torch of reason to seek for the truth to become free as Christ has said "Ye seek the truth and the truth shall make you free." Masonry, the friend of all religions disregarding dogmatic differences seeks for these Divine truths to help to build a brotherhood of man in the fatherhood of God.

Mankind is longing for this brotherhood of man. What do you think is in the hearts of those friends, mothers and fathers whose sons are presently airlifted to Indonesia but a longing for brotherhood and peace? Similar feelings certainly prevail in the hearts of the mothers and fathers of the men fighting on the other side under the banner and pressure of Communism. Communism probably forbids them to reveal that they have even the shadow of similar feelings in their hearts. Political power and political ideology are clashing hard presently in the lust for might of Communism. Time may come that for the realization of a future brotherhood of men all of us have to take up arms to fight for and defend as one man and one people our democratic civic rights which are a Divine inheritance of all freedom loving people.

Against the base and cheap calumnies spread by a certain powerful group in this country by press and radio it must be said on this occasion that Masonry stands four square against Communism as arch enemy of our cherished, human freedoms and human rights. Any member of this Fraternity with Communist leanings will be expelled from this Fraternity and thus suffer the highest penalty Masonry can impose: expulsion.

Assembled here in this hall are Masons of all countries of Japan, Guam, Okinawa, Korea, and Free China: Man working in harmony and with fraternal attachment to one another for the ideals of our Fraternity. Behind me you see the flags of states and nations with whom we have fraternal Masonic relations. There should stand 114 flags representing over 7 million masons of this world all working and striving out of love of humanity for the tenets of Masonry.

You have just witnessed the change of administration of this Grand Lodge, consisting of 10,000 Masons. Most Worshipful Brother Mauro Baradi has laid down the gavel. Most Worshipful Brother Frederic Stevens, the Sovereign Grand Commander of the 33rd and last degree of Ancient and Accepted Scottish Rite of Free Masonry of the Republic of the Philippines assisted by Most Worshipful Brother Antonio Gonzalez, the Most Excellent High Priest of the Order of Royal Arch of our Republic, representing the two concordant bodies of advanced Masonry

(Continued on inside back cover page)

THE CABLETOW

Editorials

Our Most Wor. Grand Master Werner P. Schetelig

INSTALLED AS THE GRAND MASTER of the Grand Lodge of the Philippines for the year 1954-1955 now stands before the eyes of the Fraternity Most Wor. Bro. WERNER P. SCHEDELIG, whose Masonic Biography is as follows:

The 1954-1955 Masonic year of the Most Worshipful Grand Lodge of the Philippine Islands will find at its helm directing its affairs a very industrious brother. This brother is rather slow and quiet in his speech but dynamic in action. He is Most Worshipful Brother Werner P. Schetelig.

Bro. Schetelig was born on August 6, 1895, in Luebeck, Germany. After finishing his high school course, like other young boys, the teenagers, he began serving his Fatherland at the age of 19 years. He was a Second Lieutenant in the German Imperial Army, serving as such on the German side during World War I from August 1914 to June 1919. He was wounded five times in battle. The end of the war gave him a new outlook of life.

He started as a businessman in Maracaibo, Venezuela, in the latter part of 1919 and from November 1923 to September 1930, he was pursuing his calling in The Hague and Rotterdam, Holland.

The love for adventure has continued to lure him and on May 1, 1931, he found a new home in the Philippines. He came with a distinguished lady, his childhood friend who became his loving wife on April 26, 1924. She is Mrs. Hedwig L. Christern. They are living contentedly in San Pablo City, Laguna, with a very flourishing business. He is now a citizen of the Philippines by naturalization.

In Masonry, Bro. Schetelig got his inspiration from his father, Paul Schetelig, of Lodge Zu den drei Weltkugeln in Luebeck. He was initiated, passed and raised in 1936 by Pinagsabitan Lodge No. 26, Sta. Cruz, Laguna, Philippines, and has served as Master of this lodge from 1937 to 1940. He also acquired dual membership with Malinaw Lodge No. 25 and has likewise served as Master of the same from 1946 to 1948. If the unusual long tenure of office as Master in two separate lodges mean anything, it shows the love

and affection of the brethren of those lodges for the kind spirit and wise counsels Bro. Schetelig possesses which endear him to the brethren and the citizens of those communities.

Bro. Schetelig joined the Manila Bodies, A. & A. S. R., in January, 1949. For his activities he was invested with the honor of Knight Commander of the Court of Honor in January 12, 1952. When the Supreme Council of the Ancient and Accepted Scottish Rite of Freemasonry of the Republic of the Philippines organized a chapter known as the Southern Luzon Bodies, Bro. Schetelig was a charter member and became the first Venerable Master of Mt. Makiling Lodge of Perfection. He was also chosen the first Master of Kadosh of King Alfred Consistory of the Bodies.

In 1951, he was elected Junior Grand Warden; in 1952, Senior Grand Warden, and in 1953, Deputy Grand Master.

He is also a member of Manila Chapter No. 2, R. A. M., and the Rosario Villaruel Chapter No. 2 of the Order of the Eastern Star.

The above is a short appraisal of the man who, because of his qualities, insure still a continuing progress of the Most Worshipful Grand Lodge of the Philippine Islands.

We read in the proceedings of the Grand Lodge of Quebec these concluding words of the Grand Master in his interesting message:

Finally, brethren, in the language of that great Jew from Tarsus, that flaming evangel who sat at the feet of Gamaliel, "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things.

In the Masonic record of our present Grand Master, you will find things that are honest; things that are pure; things that are true; things that are lovely; things that are glorious. Such is the character of the Man and Mason in whose hands is now the destiny of our Grand Jurisdiction. To him go our best wishes and our deep feeling of sincere admiration.

(Antonio Gonzalez, P. G. M.)

EDITORIALS ★ ★ ★

NAME OF OUR GRAND LODGE CHANGED

THE NAME OF OUR GRAND LODGE has been changed from "The Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippine Islands" to "The Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines." This was decided by the delegates during the 38th Annual Communication of our Grand Lodge recently held in Manila (April 27-29, 1954).

Let it be remembered that on September 13, 1915, the Grand Lodge Articles of Incorporation were signed by ten brethren, namely: William Taylor, Milton E. Springer, Newton C. Comfort, E. W. Wilbur, R. E. Clarke, L. C. O'Donnell, H. Eugene Stafford, E. E. Elser, J. F. Bromfield, and Amos G. Bellis; said Articles were presented for filing with the Government of the Philippine Islands—Executive Bureau, Division of Archives, Patents, Copyrights, and Trade-Marks on September 15, 1915 and together with the By-Laws have been and are public documents and certainly, not secret records.

The Constitution of the Philippines provides that the national territory shall be known as "The Philippines" which comprises "all territory ceded to the United States by the Treaty of Paris concluded between the United States and Spain on the tenth day of December, eighteen hundred and ninety-eight, the limits of which are set forth in Article III of said treaty, together with all the islands embraced in the treaty concluded at Washington, between the United States and Spain on the seventh day of November, nineteen hundred, and in the treaty concluded between the United States and Great Britain on the second day of January, nineteen hundred and thirty, and all territory over which the present Government of the Philippine Islands exercises jurisdiction." The same Constitution further provides that "The Philippines"—not the Philippine Islands—"is a republican state. Sovereignty resides in the people and all government authority emanates from them." Likewise, it is clearly stated therein that "Upon the final and complete withdrawal of the sovereignty of the United States and the proclamation of Philippine independence,"—this was on July 4, 1946—"the Commonwealth of the Philippines shall thenceforth be known as the Republic of the Philippines."

Thus the term "The Philippines" implies one compact nation and not simply a group of islands "the Philippine Islands"; instead of referring to "the Philippine Islands" as republican states, we say with the Constitution: "The Philippines is a republican state." And then too, we say "Republic of the Philippines," not "Republic of the Philippine Islands."

In the United Nations we are identified as the "Philippines" and as a people, we are the Filipino people" not the people of the Philippine Islands or Philippine Archipelago. As in the case of the "Philippines," "the Filipino people" signifies unity, oneness, cohesiveness.

In view of the foregoing, it is proper that the name of our Grand Lodge has been changed. Henceforth, we shall be known as "THE MOST WORSHIPFUL GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINES."

MAURO BARADI, P.G.M.

WHY DOES THE ROMAN CATHOLIC CHURCH SPEAK AND ACT AGAINST FREEMASONRY?

Wor. Brother Alphonso Cerza has the following to say on this question;—

One of the earliest opponents of Freemasonry was the Roman Catholic Church. The first official pronouncement issued by this Church is the one by Pope Clement XII, on April 28, 1738. The Bull may be summarized as follows:

"We condemn the Society called Freemasonry under the pain of excommunication in order that orthodox religion may be preserved and the dangers of disturbances may be repelled. These Freemasons are increasing in strength daily; these men of every religion and sect are associating themselves in close bonds in accordance with rules framed by themselves; and they are binding themselves by tringent oath upon the Sacred Volume to keep secret what occur in their meetings. These secret meetings arouse our suspicion and being taught by the divine word that it is our duty to protect the hearts of the simple we therefore condemn these societies. The faithful are directed to oppose Freemasonry and the penalty of excommunication is imposed upon the violators. The inquisition is directed to enforce the decree and if need be, to enlist the aid of the civil authorities in its enforcement."

ANTONIO GONZALEZ (P.G.M.)

THE GRAND MASTER HONORED

AT THE REGULAR MEETING of Far East Chapter No. 15, National Sojourners, Inc.—an organization composed of Masons, officers or former officers of the Armed Forces of the United States—Most Wor. Bro. Werner P. Schetelig, Grand Master of the Grand Lodge of the Philippines was made an honorary member of the Chapter. In his short but challenging speech accepting the membership, the Grand Master mentioned two significant events: the War in Indo-China which poses as a threat to our democracy in the Philippines and therefore we should not consider it merely as just another incident; and the Asian games recently held in Manila. The speaker said that the former is a threat to our way of life, and the latter a definite step towards mutual understanding among nations and fellowship among neighbors. He further stated that the more men of various races and nationalities get together in friendly rivalry, the better is our chance of avoiding war and promoting peace.

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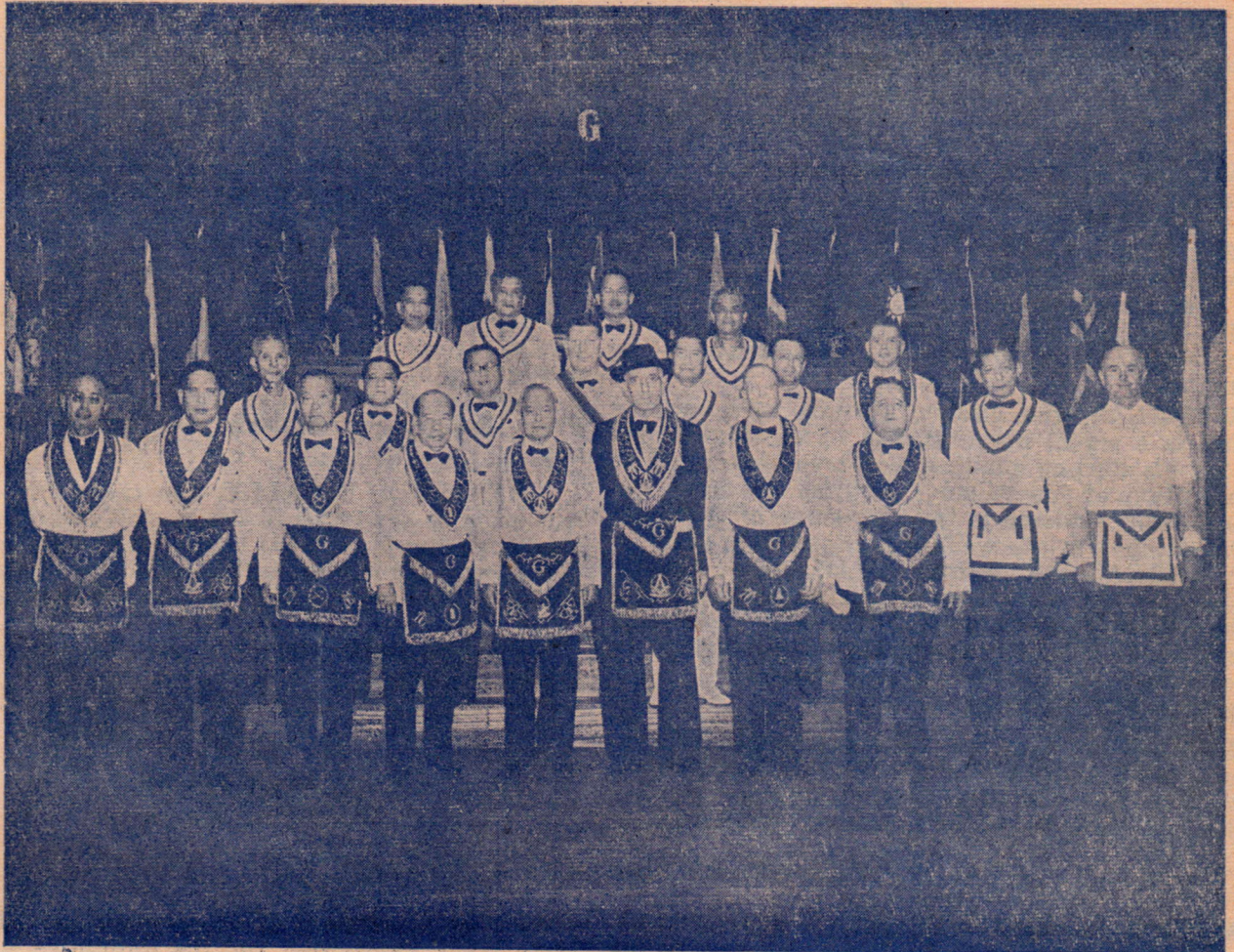
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The Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines



GRAND LODGE OFFICERS (1954-1955)

Front row: *Enrique C. Sobrepena, Antonio M. Donado, Eduardo R. Tan Kiang, Vicente Y. Orosa, Camilo Osias, Werner P. Schetelig (Grand Master), Clinton F. Carlson, Antonio Gonzalez, Francisco Aquino, William J. Eichorn.*
 Second row: *Federico Concepcion, Hermogenes P. Oliveros, Primo I. Guzman, Howard R. Hick, Victoriano Yanson, Joseph H. Smith, Francis B. Freeman.*
 Third row: *Victoriano Alabado, Pantaleon Pelayo, Domingo C. Bascara, Florencio Ilagan.*

CIRCULAR No. 1
 Series of 1954 — **SCHETELIG**
 TO ALL MEMBERS OF
 OUR SUBORDINATE LODGES
 GREETINGS:

Circular No. 1. — Series of 1953 — dated May 1st, 1953, reads as follows:

SUBJECT: MASONIC HEROES DAY

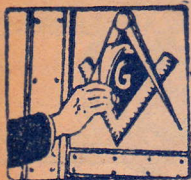
“On May 3, 1952, my immediate predecessor, Most Wor. Bro. Sidney M. Austin issued Grand Lodge Circular No. 3 amending Circular No. 1, Series of 1952 ‘so as to fix the date as of May 7th, the same to be called MASONIC HEROES DAY’; this latter date is in accordance with the resolution adopted by the Grand Lodge at its Thirty-Fifth Annual Communication (Proceedings, 1951, pages 44 and 45).

“However, at the Thirty-Sixth Annual Communication, the Grand Lodge approved the recom-

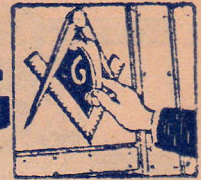
mendation of Most Wor. Bro. Cenon S. Cervantes, then Grand Master, changing the Annual Communication from the fourth Tuesday of January to the fourth Tuesday of April. This change brings the Annual Communication too close to May 7th thus making it difficult to fully prepare for the celebration of Masonic Heroes Day, to say nothing of the fact that members of the Grand Lodge — including Masters and Wardens of Subordinate Lodges — in attendance at the Annual Communication specially those coming from afar may not arrive in their respective places of abode in time for the celebration.

“Two dates were submitted to the Grand Lodge from which to select Masonic Heroes Day, namely: 1. August 30 — the birthday of Bro. Marcelo H. del Pilar, and 2. May 7 — the day of martyrdom of Most Wor. Bro. Jose Abad Santos (Proceedings, 1951, page 45.) Under the circumstan-

(Turn to next page)



WHAT OUR LODGES ARE DOING



PINAGSABITAN LODGE No. 26, F. & A.M.

Sta. Cruz, Laguna

—ooOoo—

Excerpt from the minutes of the meeting held by this Lodge on May 1, 1954, at its Temple, Sta. Cruz, Laguna

CONGRATULATORY RESOLUTION

WHEREAS, at the annual communication of the Grand Lodge of Free and Accepted Masons, which took place in Manila from April 27, 1954 to April 29, 1954, inclusive, a most worthy Past Master of Pinagsabitan Lodge No. 26, F. & A. M., who is no other than Most Worshipful Brother, WERNER P. SCHEDELIG, was elected to the most exalted position of Grand Master of Masons in the jurisdiction of the Philippines;

WHEREAS, the election of this most worthy Brother is a signal manifestation of the highest regard for his sterling qualities as a true mason and as a recognition of his valuable services rendered and still are being rendered to the lofty cause of the Craft which redounds to the welfare of humanity; and

WHEREAS, the brethren of this Lodge, sincerely rejoice in the distinction which Most Worshipful Brother Werner P. Schetelig has most deservedly earned, which constitutes a pride of this Lodge in particular and of Free Masonry in general;

NOW, THEREFORE, be it

RESOLVED, as it is hereby unanimously resolved, to approve this *CONGRATULATORY RESOLUTION* for the successful election through popular mandate of Most Worshipful Brother WERNER P.

SCHEDELIG to the most exalted position in the Grand Oriental Chair of our Masonic Order;

RESOLVED FURTHER, that may the Supreme Architect of the Universe with His Infinite Wisdom and Power, protect and guide our Most Worshipful Brother, so that during his incumbency, he may enjoy the best of health, peace of mind and financial prosperity, factors which are essentially necessary for the prosecution of all his Masonic duties conducive to the propagation of the benevolent principles and tenets of Free Masonry... brotherly love, relief, and truth; and

RESOLVED FINALLY, that the original of this resolution be presented to the Most Worshipful Grand Master during his official visitation of this Lodge and that a copy of the same be furnished the Grand Lodge of the Philippines for publication in the *Cabletow*.

I hereby certify to the correctness of the above-quoted resolution.

(Sgd.) JUAN GALCETAS, PM
Secretary

ATTEST:

(Sgd.) DEMOCRITO SANTOS
Worshipful Master

THE GRAND MASTER'S VISITATION

MOST WOR. BRO. WERNER P. SCHEDELIG, Grand Master, made his first official visitation to his Lodge (Pinagsabitan No. 26) on Saturday, May 8, 1954. He was accompanied by Officers and members of the Grand Lodge including Rt. Wor. Bro. Clinton Carlson, Most Wor. Bro. Antonio Gonzalez, Wor. Bros. Hermogenes Oliveros, Pantaleon Pelayo, Gregorio Cariaga, and others.

Among the speakers during the program prepared for the occasion were Most Wor. Bro. Gonzalez, Rt. Wor. Bro. Carlson, and the Master of the Lodge.

The Grand Master in his address called the attention of the brethren to be more enthusiastic in their Lodge activities. He dwelt likewise on such worth-

while civic movements as those sponsored by the Liberty Wells Association and the Philippine Rural Reconstruction Movement emphasizing the fact that these are effective ways of assisting our people and at the same time powerful weapons against Communism

During the open forum which was another feature of the visitation, the Grand Master appealed to the brethren to be more vigilant in upholding the tenets of the Fraternity. He said that every Mason should take it upon himself to convince the people that Masonry aims to help and serve the community because every Mason takes an obligation to be loyal to his country, obedient to its laws, and interested in the welfare of the people as a whole.

CIRCULAR No. 1

ces, it is more practical to celebrate Masonic Heroes Day on August 30.

"In view of the foregoing, all our Subordinate Lodges are hereby enjoined to observe August 30th as Masonic Heroes Day with appropriate ceremonies in memory of our Masonic Heroes."

Concurring with Most Wor. Bro. Baradi's decision, I do now enjoin the brethren and Subordinate Lodges of this Grand Jurisdiction to observe August 30th, 1954 as the Masonic Heroes Day

with due and appropriate ceremonies.

Done and executed in the City of MANILA, Republic of the Philippines, this 20th day of May, 1954.

(Sgd.) WERNER P. SCHEDELIG
Grand Master

ATTEST:

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

PLEDGE OF SERVICE • • •

FREEDOM OF THE MIND

By JORGE BOCOBO

(Address before the Thirty-Eighth Annual Communication of the Grand Lodge of Free and Accepted Masons of the Philippine Islands, Plaridel Masonic Temple, Manila, April 27, 1954.)

Members of the Grand Lodge of Free and Accepted Masons of the Philippine Islands:

I am grateful for the words of praise so generously bestowed upon me by the Grand Master. And I thank you all for this high honor of addressing you this afternoon. Though I am not formally affiliated to the great brotherhood of Freemasons, I have throughout my life been a sincere admirer of this noble fraternity, the more so when I reflect on the decisive part taken by Freemasonry in the germination and spread of the ideas that ultimately grew into the Revolution against Spain, and when I realize that Freemasonry is one of the most powerful forces at present fighting the new and subtle forms of obscurantism in this country and elsewhere.

Allow me to speak on "Freedom of the Mind." It is an immemorial problem, in fact as ancient as mankind itself, for man has had to smite monster in the form of taboos from primitive ages to this very instant. The conflict has been unceasing, and human progress has been able to move forward in proportion as these horrible foes of civilization have been defeated. But they are as deadly and dangerous as ever, and even more so today because by a sort of sophistry they are invoking freedom under democracy. But theirs is the freedom to slay the human mind, to stifle the spirit of man. However, Freemasons, and others who have not been blindfolded, clearly see that this peculiar brand of freedom is tyranny itself, hiding under the cloak of democracy.

It is therefore incumbent upon all lovers of true liberty to strengthen their determination to break the fetters on the conscience of man. When we speak of freedom of the mind, we include freedom of worship, freedom of conscience, freedom of speech, freedom of the press, freedom of science, freedom of philosophy, and freedom of the State from church domination. We are thus defending the most basic freedom, the undermining of which would cause the whole temple of democracy to topple down.

The human mind is a luminous exhalation of the Divine Spirit, and is the loftiest creation of the Grand Architect of the Universe. The great philosopher and poet of India, Rabindranath Tagore, has said: "God loves man's lamp-lights more than his great stars." This is not a mere poetical phantasy because the splendor of the stars, however much we may be spell-bound by it on a dark night, is only physical, whereas the splendor of man is spiritual. Though every one of those stars will live and glow for billions of years, yet astronomy tells us of the death and extinguishment of stars, whereas the soul of man is immortal. Hence, to try to put out the light in any man's mind is an unspeakable wrong.

The restless spirit of inquiry is more likely to lead us to the truth than the blind and complacent belief in dogmas. God sends His light to man through

reason and conscience. Those who seek to darken or extinguish that divine fire, through dogmatic pronouncements, bans, excommunications, censorship, cast-iron systems of education, curbing of scientific research, and suppression of academic freedom are conspiring against the over-all plan of God for mankind, which is to make man perfect. For how can any enslaved mind grow into perfection? It is like a plant whose roots can not strike deep into the lush soil and is deprived of the life-giving sunlight and air. Only the unshackled and untrammelled mind can take wing and explore the infinitude of questions affecting human destiny and the redemption of the soul.

In this connection, let me quote Dr. Rizal's comment upon the restrictive system of education during the Spanish regime in the Philippines, which prevented the free growth of the faculties of the youth. In chapter 13 of "El Filibusterismo," our greatest national hero, the eminent Mason, said: "God who from eternity sees the consequences of an act unfold themselves like a thread in the course of the centuries; He who weighs the value of a second and has imposed progress and perfection as the first law on His creatures; He, if he is just, will demand strict responsibility from those who are liable for the millions of minds that have been darkened and blinded, for human dignity humiliated in millions of creatures, and for the untold amount of wasted time and useless endeavor! And if the doctrines of the Gospel are based on truth, the millions and millions who did not keep the light of their intelligence and the dignity of their spirit shall also be liable, as the master demands an accounting from his servant for the talents which the latter allowed to be stolen."

How these words ring and resound with solemn and meaningful actuality today when both the Kremlin and the Vatican issue orders for thought control which are relentlessly carried out in their respective spheres of activity! So the champions of freedom in these critical times must be equally vigilant against the atheism of the Communists who contend that religion is an opiate of the people, and against the pretension of the Roman Catholic Church that it alone can lead the way to human perfection and spiritual salvation. Using our reason and conscience, let us be forewarned against any such alleged monopoly of the truth, for as Shakespeare has so wisely asked, what error is there in religion

"but some sober brow

Will bless it and approve it with a text?"

In questions of science, philosophy, the nature of man and the attributes of God, man has been for ages merely wandering on the shores of the infinitely vast ocean of truth. The amazing discoveries of science render it grossly presumptuous on the part of institutions and individuals to boast that they hold in the hollow of their hands the boundless and immeasurable ocean of physical, moral and spiritual truths. For

PLEDGE OF SERVICE ★ ★ ★

example, the testimony of Geology and the evidences of the upward movement of life as taught by the science of Biology have disproved some dogmas, so that knowledge and criterion can never be final and definitive.

Moreover, why should any ecclesiastical or political system hide anything through the use of thought control? Is not this suppression an admission that something is being concealed which human reason and conscience may discover? The affirmative is implied in the statement of the profound thinker, Emerson, who said: "The revelation of thought takes man out of servitude into freedom." In other words, that the only way toward the truth is freedom of investigation, and untrammelled searching for the truth. Reason and conscience are like the sun in all its midday clarity, while the various systems of theology are but a flickering candle. What a pity that most people should prefer the candle to the sun!

On this point, let me quote Rizal again, from one of his letters, dated April 4, 1893, from his exile in Dapitan, to the Jesuit priest, Padre Pablo Pastells, in their debate by correspondence on philosophical and religious issues. Dr. Rizal wrote in part:

"I do not deny that there are precepts of absolute necessity and usefulness which are not clearly enunciated in Nature, but they have been lodged by God in the human heart, in the conscience of man, which is God's best temple. Therefore, I adore more this good and provident God who has endowed each one of us with all that is necessary to save ourselves, who has continuously opened to us the book of His revelation, because his priest is ceaselessly speaking through the voice of our conscience. x x x

"I do not prejudge when I say that the voice of my conscience can come only from God; I judge by deduction. God could not have created me for my misfortune, for what evil did I ever do to Him before I was created, that he should want my perdition? Nor

did he create me for no purpose, or for an indifferent purpose, because what are my sufferings for, what for is the slow torture of my continuous longing? He must have created me for a good purpose, and to this end I have no better guide than my conscience, my conscience alone, which judges and appraises my acts. God would be inconsistent if after creating me for some purpose. He did not give me the means to attain it, like a blacksmith who wants to make a knife, but will not fashion its edge.

"All the brilliant and subtle arguments of Your Reverence x x x can never convince me that the Catholic Church is endowed with infallibility."

But when we speak of freedom of the mind, we do not mean that everyone should blaze the trail in the search for the truth, and should never consider what has been said or written before. Precisely, one of the essential prerequisites of this freedom is such an intense yearning for the light that, as far as we can, we must, without any prejudice or preconceived idea, survey the whole field of science, philosophy, history, and all the claims of all the religious creeds, and decide for ourselves in an absolutely free manner, following the choices of our own reason and conscience, instead of blindly obeying any ecclesiastical dogma or dictation.

And this is only fair and just, for the salvation of the soul is a matter of individual and exclusive responsibility. When the shadows of life have lengthened to the grave, and we stand before the Judgment seat of God, all the priests and preachers, living and dead, in the world can not help us. We shall either be rewarded or condemned exactly as each one of us has thought and acted.

Therefore, let us all rededicate ourselves to the sacred cause of shattering the shackles on the human mind. This is the cause of democracy and, consequently, of civilization itself, for only when the spirit of man is free to unfold itself can mankind march toward its highest destiny.

THE SPIRITUAL BILL OF RIGHTS

By Wor. Bro. JOSE M. TRINIDAD

(Address delivered on the occasion of his installation as Master of Dapitan Lodge No. 21, F. & A. M., Manila)

ABOUT ONE BILLION PEOPLE of the world are living in the Orient and of these, twenty millions are Filipinos, constituting a homogeneous race — the only Christian race in this part of the world. The arrival of the Spaniards in March 16, 1521 and their subsequent stay in these Islands for almost 300 years was, in my humble opinion, the will of Divine Providence and, in effect, was responsible for our becoming Christians, and so, we have to thank God that we Filipinos are Christians, that is, we believe in Christ and in Almighty Providence, in His Omnipotence and in being Omniscient. During the Spanish regime of three centuries in the Philippines, the State and the Church, that is, the government and religion were two in one, and existed as co-equal, co-extensive and co-authoritative, in running the affairs of the people on behalf of the Crown of

Spain. For that matter, we were Christianized for good and have remained so to this day. We are glad of this happening and we are grateful to Spain for it.

After the American-Spanish war in 1898, the United States implanted in our country a radically new form of Government, which is republican in form and democratic in system and, which among others, provided for a Bill of Rights. And as you all know, the Bill of Rights which constitutes the life and spirit of the American Constitution was made applicable to all the inhabitants of the Philippines. But least known to many of us is the fact that even prior to the implementation of the Civil Government in the Philippines by the Schurman Commission in 1900, and latter by a Civil Government with the inauguration of the first Civil Governor, William Howard

Taft on July 4, 1901, the Malolos Constitution which was drafted entirely by Filipino brains under the leadership of Mabini, Calderon and Paterno and adopted during the short-lived Philippine Republic in 1898, had provided also the human Bill of Rights or the political Bill of Rights guaranteeing many individual rights, such as freedom of life, protection of honor, of property and also the freedom of religion or the freedom of anyone to worship God as one pleases.

The Bill of Rights in the United States Constitution was copied from the Bill of Rights of England. Likewise, the Bill of Rights of the Republic of France was also patterned after the English Bill of Rights. Originally, the English Bill of Rights was an act of Parliament in 1689 immediately after the accession of King William and Queen Mary, and it embodied the fundamental principle of political liberty as understood then in England. It provided the English people, among many other things, the freedom of worship or the freedom of religion. In France, a political Bill of Rights was provided in nearly all constitutions adopted by the Frenchmen after the French Revolution of 1789.

Nowadays, almost every democratic country provides in their constitutions the freedom of worship. In the case of the United States, the illustrious President of the United States, the late Franklin Delano Roosevelt, went one step further when in his classic message to Congress on January 6, 1941, he proclaimed to the whole world the Four Essential Human Freedoms, the second of which, is the freedom of every person to worship God in his own way, everywhere in the world.

Freedom of worship is, in my humble opinion, not only a political or individual right of every living man but is also a natural right given to him by God to worship the Great Architect of the universe in the manner he pleases. Article III, Section 1, of the Philippine Constitution enumerates 21 cardinal Bill of Rights, the 7th of which concerns the freedom of religion and which provides: "No law shall be made respecting an establishment of religion, or prohibiting the free exercise thereof, and the free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed. No religious test shall be required for the exercise of civil or political rights." To my mind, this provision of our Constitution providing for the free exercise and free enjoyment of religion is as important as freedom of speech, freedom to own property, of abode, freedom of contract, freedom from double jeopardy and many other personal or individual freedoms. All the different freedoms provided for in the Bill of Rights of our Constitution are implemented by laws passed by Congress in order to give them substance and effect.

But what is strange, however, is that this fundamental freedom of religion is not protected by our laws or by our municipal laws in order to give effect,

life and substance to this fundamental freedom provided in our constitution. It is true each one of us can choose the religion he likes, or worship as he pleases. But, is this enough? Has it been enough in the light of our present experience?

We are aware that laws were passed to protect our lives and are contained in our penal and civil laws. We have even laws to protect our properties, our homes, our animals and even our plants. Laws have been passed to protect our freedom of speech, freedom of the press, freedom of petition for redress, freedom to travel from one place to another. Penal laws have been passed to protect our honors, our reputation. Even the honor and reputation of the dead, are being protected by our laws. Even respect for our property rights are protected not only by our civil laws but even by our penal laws. The boundary of our lands, the lives of our animals are all protected by our municipal laws and our penal laws. However, it is sad to say that our rights to worship God in our own way, important and fundamental as it is to our way of life, have not merited, as yet, protection by our municipal laws, nor by our adjective laws or by our penal laws.

It is this absence of such complementary laws to implement and protect one's religion from being assailed by a rival religion, that I should like to invite the attention of our countrymen, of the whole world for that matter. It is time, I believe, to enunciate and proclaim an additional bill of rights, the *Spiritual Bill of Rights*.

In the days of yore, European statesmen and philosophers of some nations conceived and proclaimed the political *Bill of Rights*. Few years ago, the illustrious President of the U.S., the late Franklin Delano Roosevelt, enunciated his famous "Economic Bill of Rights" in his memorable message to the U.S. Congress on January 11, 1944, and which was emphasized again in his address in Chicago, Illinois, on October 23, 1944, embodying 8 cardinal human rights calculated to insure economic security.

In similar vein, in order to insure security of religion, I now venture to advocate the paramount necessity of enunciating an additional *Bill of Rights*,

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the *Spiritual Bill of Rights of Men* to the civilized world, in order to give life, substance, and effect to that provision of our Constitution regarding the freedom of worship and the freedom to pursue one's own religion. For, without this *Spiritual Bill of Rights* and its concomitant laws and accompanying penal laws, ministers of the church of any denomination are enjoying license to lambast, to assail and to cast aspersions against other sects or religions, other than that they profess. This is happening every day and everywhere today, publicly, and in the pulpits, chapels or churches. This is rather unfair and unjust, not to say anomalous. For if the honor and property of an individual are protected from oral or physical assault, there is no sense why the faith or religion of one which transcends physical or property rights should not also be safeguarded from oral assault, from written defamation, from insults of representatives or ministers of rival sects. If inanimate things, such as automobiles and other inanimate properties are protected by penal laws from being damaged or dispoiled there is no sense why the faith of every individual, the religion of anyone is not protected from verbal or written assault of calumnies by other individuals. I do not here advocate that the freedom

of speech or the freedom to criticize, to speak against or to denounce a sect or religion be abridged. No, that would nullify freedom of speech. What I do advocate is for penalty or protective laws to keep the freedom of speech against religion within moral and ethical bounds.

I maintain that it is a natural right of the individual to worship his own God in his own way, as anyone has the natural right to breath the air around him. Everyone should have the natural right to be with its corresponding and concomitant protecting penal laws. The present civilization of men, and the present state of culture of the people today demand that the constitutional right of an individual to profess his own religion should be implemented so that each religion would be protected by penal laws from being assailed or attacked by people professing different religion. This is very essential in order that the provision in the Philippine Bill of Rights concern left alone in his own faith, and said faith be protected from attacks and insults by others who pursue a different faith. This, for me constitutes the life and essence of the *Spiritual Bill of Rights*.

(To be Continued)

RELIGIOUS FREEDOM

By CLAUD F. YOUNG, P. G. M.

(Address delivered before the High Twelve Club of Topeka, Kansas, February 10, 1954)

(Continued)

Only the Vatican and its political representatives in the United States cling to the medieval notion that God has ordained them to rule the Universe; that the state has a duty to support the "one true

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Church," and repress the "heretics."

Dr. McCracken, Minister of Riverside Church in New York, said on Reformation Sunday, 1953, "The Pope is today the last absolute monarch in the world. What makes the Roman Catholic Church's hatred to Communism such a tragic irony is that at point after point it is no less autocratic and totalitarian. It dislikes a free press, free churches, free schools. It operates the censorship principle. It has never officially repudiated belief in persecution. To this day the charge given to the Pope at his Coronation reads thus: "Know that thou art the father of princes and kings, the lord of the earth, the representative in the World of our Saviour Jesus Christ."

Is it any wonder that Martin Luther asked, "Can this be the Church as Christ designed it"? Frankly, that is precisely what Roman Catholics themselves in Europe are asking today.

Protestants have no right or business using schools owned by all of the people for sectarian purposes. If Protestantism is worth its salt, the church, the private school or Sunday School will suffice to implant the faith. A good home will do more for a child's religion than all the tax money in the world."

Although we Americans often point with pride to the heroism of our Pilgrim ancestors who left their homeland rather than submit to religious persecution, we too often forget that after setting up their own community in the new land they themselves sinned by persecuting religious dissenters. After a long time, however, strong memories of Old World evils and democratic experiences in the new, gave American leaders the insight to formulate their unique concept of religious liberty.

I believe that the government of the United States is based upon the finest principles of statecraft ever conceived by man, and that our country does indeed have a glorious tradition of freedom. If there is anything that is central in the concept of freedom, it is the unalterable insistence that the mind shall be free, that even the most "Heretical" taxpayer shall not be taxed in order to propagate religious doctrines that are abhorrent to him. True religion is never a product of compulsion or government sponsorship. Spiritual life is never the by-product of church affiliation for political reasons.

The cost of preserving religious liberty is nothing compared with what our children must pay if, by our apathy, we lost it.

I think it ought to be said that some of the lustre of that self-styled and great suppressor of Communism, Senator McCarthy, dims as the public learns more about his Roman Catholic brain trusters.

The Christian Science Monitor, November 10, 1953, told the general public what insiders in Washington have known for some time, and Bishop Oxnham surmised five years ago — that the Senator flies under false colors. It would be interesting to know what plans Georgetown has for the Senator. The big prize of the presidency is farther away since Protestantism was challenged. Even Senator Byrd,

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(SGD) MAURO BARADI

(Signature)

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(Title of designation)

Subscribed and sworn to before me this 17th day of May, 1954, at Manila the affiant exhibiting his residence Certificate No. A-4469437 issued at Marikina, Rizal, on January 5th, 1954.

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of Virginia, could not remain silent on that issue.

Somehow the American public must be made to understand that the Roman Catholic Hierarchy has a master blue print for America. They must be made to see what that blue print holds for them.

If this church is not to fasten itself upon the Ship of State like barnacles — barnacles that may sink that ship with all its unique American glories — we must act before it is too late. Frankly, I see no freedom for non-Catholics in the Hierarchy plan. That plan calls for tax moneys through riders on all social welfare bills. It demands special consideration from newspapers, radio, and television for Roman Catholic propaganda. Not even the CIO has a better handbook of organization than some Roman Catholic textbooks. The promotion of vast shrines; the acquisition and control of a network of hospitals at our expense; vast corporate entities; huge holding companies, controlling large blocks of stock in major industries; purchasing Yankee stadium, large tracts of land and real estate, newspapers, radio stations and television stations—all are part and parcel of the blue print. Have you heard a major athletic event recently free of Roman Catholic propaganda? Have you noticed how obituaries feature

Roman Catholic membership, and bury non-Catholic members near close of the story? These are all carefully planned devices to promote an institution which we call a church. Watch the plan unfold in the training program of foreign service. The State Department in the name of economy shifted its training programme to Georgetown University. Watch the master plan in trade unions, government agencies, foreign aid bills, immigration laws, and secretarial services. They say it is God's plan for the Universe. They believe it. If they gain state support for this belief, the outcome for non-Catholics should be quite obvious.

The clock of history is at six in the United States; nine in Italy; dark midnight in most of the Balkan area. My mind and heart cries aloud again and again — "When will Americans learn that democracy and freedom rest not on the patronage of Mary, but on the patronage of God"?

If there must be vows of loyalty, let us choose Lincoln's: "Many free countries have lost their liberties, and ours may lose hers; but if she shall, be it my proudest plume, not that I was the last to desert, but that I never deserted her."

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NOTAS EDITORIALES

**Trigesima Octava Convencion de la
Gran Logia de Filipinas**

Con una concurrencia de unos mil Masones, pocas o mas, se llevó a cabo la trigésima octava reunión de la Gran Logia de Filipinas en los días 27 al 29 de abril último. Fue la nota culminante el discurso del Dr. Jorge Bocobo que copiamos íntegro en el inserto de este mismo número.

Delegaciones de todas partes de Filipinas, de Guam, del Japón y de Okinawa dieron realce a la Gran Reunión, que fue una de las mas intensas en su labor. Se aprobó sin voz desidente la organización de una Gran Logia de Distrito para el Japón bajo idénticas disposiciones que las adoptadas años antes de la guerra para China. El nombre de la Gran Logia se cambió por la de Gran Logia de Filipinas, y no mas de las Islas Filipinas, siguiendo disposiciones idénticas en la constitución política del país. Se suprimió tambien el requisito de la espera de treinta (30) días para la acción sobre una solicitud de grados, continuando las antiguas prescripciones de nombrarse un comité investigador con obligación de informar en la tenida siguiente para los efectos de la votación por la Logia. Se dieron cartas constitutivas a dos nuevas Logias para el Japón, las llamadas AMORI y NIPPON, ahora con los Nos. 138 y 139. El comité de agravios estuvo muy feliz confirmandose casi todas sus recomendaciones. El informe del comité de Correspondencia fue bastante largo pero detallado, como también los informes de los Grandes Dignatarios.

La visita al monumento de Rizal fue en la tarde del 28 de Abril, en donde, al depositarse una corona, se pronunciaron discursos por los Ilustres Hermanos, El Gran Maestro, el Gran Delegado, el Ven. Hermano Evangelista que actuó de Capellán, y el M. I. Hermano Antonio Gonzalez que actuó de Maestro de Ceremonias. Fueron elegidos los siguientes oficiales:

- Gran Maestro WERNER P. SCHETELIG
- Gran Delegado..... CAMILO OSIAS
- Gran primer vigilante C. F. CARLSON
- Gran segundo vigilante V. OROSA
- Gran Tesorero E. R. TAN KIANG, y
- Gran Secretario ANTONIO GONZALEZ.

Van con nuestras felicitaciones nuestros fervientes votos para que su actuación para el periodo de 1954-1955 sea sumamente exitosa.

(Antonio González, P. G. M.)

**Nuestro Muy Ilustre Hermano
Werner P. Schetelig**

Van estas líneas dedicadas al Muy Ilustre Hermano Werner P. Schetelig, como el electo Gran Maestro de la Gran Logia de Filipinas para el siguiente año de 1954-1955. Elegido casi unánimamente por el sufragio de sus Hermanos en la Gran Logia, fue instalado en la noche del 29 de abril pasado, en unas ceremonias públicas en donde asistió una concurrencia selectísima y ávida de conocer nuestros públicos procedimientos.

Son bien notorias las cualidades morales y espirituales que adornan al hombre y al masón en cuyas manos están ahora las riendas de una nueva administración de la Gran Logia de Filipinas. Comerciante emprendedor y de mucho empuje, toma las riendas de esta administración poniendo su empeño en llevarlo al éxito por los métodos por él bien conocidos en el mundo de las grandes finanzas. Pone en el acervo común su valiosa experiencia de muchísimos años de convivencia con nosotros, y tiene la ventaja de que conoce al país, conoce sus tradiciones, idiosincrasias, tendencias, modo de vivir y hasta sus prejuicios y debilidades. Por lo mismo que tiene este tesoro de conocimientos, se le considera altamente cualificado para ponerse a la cabeza de esta fraternidad en Filipinas.

En la sección inglesa traemos una breve biografía suya. La damos aquí por reproducida.

Masonicamente tiene la convicción de un apóstol, el fervor de un neófito, y el celo de un disciplinado. No le arredran los obstáculos porque ha nacido para vencerlos. Eso explica sus altos triunfos en el mundo de la finanza como también en las organizaciones cívicas de que es miembro.

La gran Logia en Filipinas se felicita por tenerle a su cabeza, y a él enviamos nuestros saludos y mejores deseos.

(Antonio González, P. G. M.)

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GRAND MASTER SCHETELIG ACCEPTS PAST GRAND MASTER BARADI'S DONATION TO THE GRAND LODGE

MOST WOR. BRO. Werner P. Schetelig, Grand Master of the Grand Lodge of the Philippines accepted on behalf of the Grand Lodge the donation of 101 volumes dealing with Masons and Freemasonry. Most Wor. Bro. Baradi in donating the books expressed the hope that our brethren in this Grand Jurisdiction will avail themselves of the opportunity of reading some of these books not only for informative but for enlightening purposes.

The Grand Master's letter of acceptance follows:

"May 11, 1954

"Most W. Bro. Dr. Mauro Baradi, P. G. M.
M a n i l a

"Dear Sir and Most Wor. Brother:—

"During your incumbency as Grand Master you have laid up a well deserved crown of laurel for yourself. Your wise leadership, your untiring efforts and successful activities as head of our Fraternity have greatly enhanced the national and international standing and reputation of our Grand Lodge as well as further elevated the high pedestal on which our noble Institution is resting in this world.

"To leave another lasting imprint of your great

leadership with us, you kindly donated to our Grand Lodge 101 volumes of the finest and most valuable books relating to Masonic laws and tenets and other pertinent subjects, all very valuable editions properly catalogued.

"Thus, when handing over the gavel of governorship of our Grand Lodge to me as your successor-elect, you added to this symbol of authority a treasured token of knowledge. Authority cannot be successfully exercised without knowledge. Your magnanimous donation will enable all your successors in the Grand Oriental Chair to consult with and draw counsel from the most competent Masonic Writers in all fundamental questions concerning the welfare of our Grand Lodge.

"I hereby gratefully accept your donation on behalf of the Grand Lodge. The books shall be kept together in a separate shelf or bookcase and a plaque added to it, marking them clearly for generations to come as: 'DONATION OF DR. MAURO BARADI, GRAND MASTER, 1953-1954.'

"Very sincerely and fraternally yours,
(SGD.) W. P. SCHETELIG
GRAND MASTER

FOR THE BROTHERHOOD

shipful Brother Baradi and encouraged by the visit of the Most Worthy Grand Matron of the Eastern Star in establishing new chapters in different cities of our islands. These activities will find my greatest support as far as the Grand Lodge can lend a helping hand. I deem it of great importance that more and more of the wives and daughters of our brother Masons join this movement and link them with Masonry.

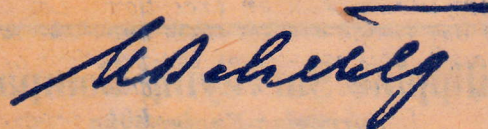
The Order of DeMolay and of the Rainbow Girls deserve our full support. Here is a wide field of activity for the past Masters of our lodges to develop and guide both Youth movements in every locality possible.

To foster these movements means strenghtening the foundations of Masonry in our jurisdiction. It may mean additional expenses for the individual mason and there will be no return in cash but certainly in moral value. Weigh well my brethren where the real values of life are lying. This world has not progressed by money, but by great and lofty ideals and ideologies. Masonry is such an ideology very worthwhile living for.

The recommendations of the outgoing Grand Master to be followed by his successor will form part of the first leaf of the new volume of Masonic history of this jurisdiction we are starting to write today. In capital letters will be remembered on this first page the fact that a District Grand Lodge of Japan has come into being in the course of the 38th Annual Communication and that Right Worshipful Brother Eichorn will be (as he his hereby appointed the first District Grand Master). The installation of officers will be undertaken in May or June so that the district G. L. may function at the earliest possible date. The creation of a district Grand Lodge will consolidate what Philippine Masonry decided to do a few years ago upon the suggestion of Brother MacArthur: Japan conquered the Philippines by might and force of war, now the Philippines will try to conquer Japan by the precepts of Free Masonry of brotherly love and affection. This is a very historical event for all times to come. Great responsibilities will rest on the shoulders of every officer and member of this District Grand Lodge to be the harbinger of the message Masonry has to bring to the free world.

A first lodge under our jurisdiction is under dispensation in Seoul, Korea. Another freedom loving nation has knocked at the door of Masonry in recognition that Masonry can be helpful to strenghten the minds of the Korean people in their glorious fight for human rights and human liberty.

Great tasks and great problems lie ahead of this Grand Lodge but we welcome great tasks and great problems and think it is a great privilege and honor to be called by Divine Providence to solve and attend them. To do so properly we have to be efficient and active. But all efficiency and activity will not help us unless it is undertaken unselfishly and for the glory of our real Grand Master "God". May He give us His aid and support next to the support you brethren pledged so kindly to my administration. Your confidence and the blessings from above will help us to be successful in our undertakings.



WERNER P. SCHETELIG
Grand Master

FOR THE BROTHERHOOD OF MAN

(Continued from inside front cover page)

working within this jurisdiction and under this Grand Lodge has entrusted the gavel, symbol of authority to me in consequence of your election. Seeing your confidence in me, my brethren as expressed by your votes cast in yesterday's election I have accepted the gavel in all humility and as your first Masonic Servant. A Grand Master is not a ruler but must be in the very first place a selfless servant to his brethren and to the cause of free masonry. The person of the Grand Master, his convenience or inconvenience is less important than the August principles of our fraternity he represents and serves.

Let me pay first a glowing tribute to my predecessor Dr. Mauro Baradi; For the outstanding services you have rendered to this Fraternity with untiring efforts and over-exerting your-self beyond your physical strength, you have set an example of outstanding service to your brethren and our Fraternity. The annals of the 38th Annual Communication will establish for all times the great acts and deeds of your administration which is imprinted for future generations. Beyond that you have added great lustre to the name of our Grand Lodge in the United States and other countries and a monument of admiration and fraternal love has been erected and will live in every Mason's heart here and abroad who had the privilege of having Masonic and fraternal contact with you.

To become your successor and take up the reins of your administration is not an easy task. In weeks past in many a quiet morning and evening hour I have gone with myself into close and intimate counsel of questioning and scrutinizing myself whether or not I ever could do justice to the great responsibility of becoming the Grand Master of this Grand Lodge. I have prayed for wisdom and support to our Lord knowing fully well that without the aid of Divine Providence I cannot succeed in fulfilling the great task and the important undertaking to which your confidence has called me. I place my reliance for support in the Almighty Being and I hope that you my brethren and friends will all pray with me that I may receive that Divine assistance.

Before all of you I hereby make a solemn pledge to work with the very best of my ability for the glory and benefit of our Grand Lodge and Masonry in general. And I pledge to serve you impartially, unbiased, judiciously and expediently. To be your Grand Master gives a man rank and title but certain ranks and titles can be bestowed by others, but the honor you have conferred on me by electing me to this highest position in Masonry includes the great responsibility of being worthy of it.

The duties and rights of a Grand Master are defined and laid down by our Constitution which I promise strictly to observe. This strict outward observance however will not do justice to the great tradition of this Grand Lodge and the imprint left by 36 Grand Masters of this jurisdiction of the past. This imprint is an inheritance so great and glorious that true leadership has to impart new ideas and new impulses in accordance with the change and changing conditions of life to this institution.

I am not submitting to you tonight a kind of a fixed program but I promise you within the framework of our ancient landmarks action and efficiency in all the branches of our Grand Lodge activities. There is still very much to be done in the interest of true harmony, in the interest of charity and especially in the interest of enlightenment. This program of my predecessor needs continuation and incorporation into my activities. To insure progressive work meetings of all Grand Lodge Officers elected and appointed will be held at regular intervals for joint deliberation and I will avail myself of the assistance and experience of our past Grand Master on all vital questions concerning this fraternity. The attacks against our benevolent institution have to be met by proper counter measures, and wise and fearless decisions will have to be made. Let all of us realize fully that posterity will demand an accounting of our actions. We cannot waver or make concessions whenever the great inheritance of our forefathers is trampled upon. May every Mason here assembled fully realize that wherever you go, whatever you do, whatever you say, you represent Masonry. Whether you are alone or in a group: the outside world will form its picture about Masonry from what you do and what you say and if we say something wrong or act falsely our enemies are likely to take advantage of it and generalize it as an act of Masonry.

Times have changed my brethren; before the attack against our brethren Putong, Pangilinan and Trinidad, Masonry could perhaps live behind tiled doors though these tiled doors have given reason to many misconceptions about our activities. Time has come now to open our temples whenever our work permits. Public installations of officers, public Rizal Day and Masonic Heroes Day celebrations, public Grand Lodge visitations after a tiled meeting should become rather a rule than an exception. Let the people see our Altar with the open Bible in the center of our Lodge and let them know the meaning of the letter G and let them see that we kneel and pray. This is part of the program of enlightenment. Hand in hand with it has to go and possibly expanded our weekly Radio broadcast and regular press news.

Great and very laudible progress has been made under the stewardship of Most Wor-
(Turn to opposite page)

FLASH!

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