

The Cable Tied

VOL. XXX | MANILA, PHILIPPINES, OCT., 1954

No. 4

OFFICIAL ORGAN
OF THE MOST WORSHIPFUL GRAND LODGE
OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINES

*Published monthly for and in the interest of the Members
of the Lodges of this Jurisdiction*

*(Entered as second class mail matter at the
Manila Post Office on March 20, 1945)*



**Group of Japanese Brethren conferring the First Degree (in Japanese),
Tokyo, Japan with Bro. Prince Lee in the East**

Plaridel Masonic Temple
520 San Marcelino

Annual subscription ₱1.80
Manila, Philippines

WERNER P. SCHELIG, *Editor*



The Grand Master's Message



Tokyo, October 5, 1954 — A Historic Event

THE FIRST COMMUNICATION of our District Grand Lodge for Japan on October 5th, 1954 in the Hall of Tokyo Masonic Building was graced by the presence of Brother General John E. Hull, Commander of the United Nations Forces in the Far East. He emphasized: "What impresses me as most distinctive about Freemasonry is the ease with which it surmounts the national barriers which plague so many other endeavors. The Lodges in Tokyo and vicinity with brethren from varying racial backgrounds are a splendid example of the way in which our Order can develop and exemplify its magnificent principles in an atmosphere of freedom and mutual understanding."

A HISTORIC EVENT of ease which surmounts national barriers and of freedom and mutual understanding, we witnessed when in the evening, Bro. Prince Lee sounded the gavel in the East to open a Lodge of E.A.M. in the Japanese language with all stations occupied by and places filled with Japanese brethren. A great number of American brethren was present to witness this historical event, all critically and observantly following every movement, but deeply imbued by fraternal kindly feelings. And from the opening of the Lodge we proceeded to the conferral of the degree with a Japanese Brother Master Mason as "mock" candidate and we heard the invocation of God's blessing, the perambulation, and the obligation in Japanese; all by memory, no books.

SOMETHING SPIRITUALLY great was unfolding itself in the Temple and all of us were carried by a feeling of awe and reverence and filled with great solemnity. All the beauties of the first degree of Masonry became manifested and touched our hearts perhaps deeper than hearing it conferred in English, because — unable to understand the spoken Japanese word — the symbolism of initiation into our great tenets became more apparent and deeply evidenced its meaningful teachings. It was true Masonry at its highest.

(Continued on inside back cover)



THE CABLETOW

Editorials:

LOVE YOUR NEIGHBOR

A HEALTHY SOCIETY is based upon the love of man toward his fellow man. Time and again humanity has been reminded of this fact. The Holy Writ gives the following injunction: "Thou shalt love thy neighbor as thyself."

OUR VENERABLE FRATERNITY expects the Master Mason to zealously inculcate universal benevolence; in fact, the most important tenet of the Institution is Brotherly Love.

HOW MANY OCCASIONS has this appeal—loving one's neighbor—been emphasized! No less than the Charter of the United Nations contains a provision to this effect. Yes, the 60-member nations subscribing to the Charter representing races, peoples, nations, and creeds throughout the world committed themselves "to practice tolerance and live together in peace with one another as GOOD NEIGHBORS."

ONLY RECENTLY on the occasion of the celebration of United Nations Day (October 25, 1954), in Manila, our esteemed and dynamic President Ramon Magsaysay in his speech broadcast throughout the Philippines said: "United Nations Day is the closest the world has ever come to a truly international holiday. Embracing the many and different races, nationalities, and creeds of the earth, its celebration is dominated by the highest ideals of each of them. Christians and Moslems, Buddhists and the followers of the great faiths — all, we know contribute their common hopes and aspirations — peace, justice, freedom, a life of plenty, and the BROTHERHOOD OF MAN."

THUS, THE POLICY of the good neighbor has become local, national, and international in scope. We have too much repetition of the "love your neighbor" motto and too little implementation of the same. It is apparent that this love must begin from within the heart of the individual and its wholesome effect felt by the family, the community, the nation, and humanity as a whole. Less than this, our plea for world brotherhood would remain but a plea and even if loudly spoken and proclaimed would only fall upon deaf ears.

LET US SEARCH OURSELVES in order to find wherein we have blundered; and once finding where the fault lies, let us endeavor to find a better way via love, tolerance, sympathy, understanding, to the end that the brotherhood of man would no longer remain a mere aspiration but be translated into reality. — M.B., P.G.M.

PLURAL MEMBERSHIP

WE HAVE BEEN ALWAYS in favor of PLURAL MEMBERSHIP. During the year 1932, when the undersigned was then the Grand Master, a movement was started for the adoption of the provision of PLURAL MEMBERSHIP in our Constitution. It was our considered opinion that if our members were allowed to join as many Lodges as they were able to apply to, the better for our fraternity. The individual member should be the sole judge on his own case, and the Grand Lodge should interpose no obstacle to the expansion of his Masonic activities to other Lodges should he so desire. But of course, certain regulations should be adopted for the welfare of the fraternity, and this was recently done by the Grand Lodge of California.

On page 293 of the PROCEEDINGS of the Grand Lodge of California for the year 1953 we read the following:

“Your Committee on Jurisprudence has considered the proposed legislation for the amendment to Section 163 of the Ordinances providing for plural membership and also necessary amendments to other Sections of Ross Digest to make them comply with the proposed amendment. They hereby recommend the approval of the following proposed amendments to Sections 163, 250, 251, 101 and 175 or Ordinances.

“Section 163 is amended to read as follows:

“This Grand Lodge recognizes and authorizes membership in more than one Lodge under the following conditions:

“1. A member of a Lodge of this jurisdiction residing in the jurisdiction of another Grand Lodge which allows dual membership may affiliate with one or more Lodges in that jurisdiction while retaining his membership in this jurisdiction. He becomes a dual member.

“2. A member of a Lodge of any other Grand Jurisdiction which allows dual membership may, if residing in this jurisdiction, affiliate with one or more Lodges under this Grand Lodge

while retaining his membership in such other jurisdiction. He becomes a dual member.

"3. A member, in good standing, of a Lodge in this jurisdiction may retain such membership and affiliate with any one or more Lodges under this Grand Lodge or join in the petition for a Dispensation for a new Lodge and may present a paid up dues receipt in lieu of a dimit or demand for dimit. Such a member becomes a plural member.

"4. Upon the election of a plural member or the formation of a new Lodge containing one or more plural members, the Secretary shall immediately notify the Grand Secretary and also every other Lodge in which the plural member holds membership.

"5. A plural member shall pay all dues required by each Lodge wherein membership is held and shall have all the rights and privileges of membership in each of the Lodges except that he shall not be Master, Warden or Secretary of more than one of such Lodges at the same time and except that the burden of the relief of a plural member, his wife, widow and orphans shall rest on the Lodges in which he holds membership in proportion to the length of membership in each.

"6. Suspension for non-payment of dues or otherwise, or expulsion of a plural member shall immediately, and of itself, terminate his membership in all Lodges in this jurisdiction and the Secretary of the Lodge suspending or expelling such a member shall immediately notify the Grand Secretary and also every other Lodge in which the plural member holds membership. Like notice shall be given in case of reinstatement and shall immediately and automatically restore him to membership in each other Lodge.

"7. Nothing in this Section shall be construed to prevent a plural member from receiving a dimit if otherwise entitled to the same.

"8. Dual membership as used herein, is defined to be membership in Lodges of different Grand Jurisdictions. Plural membership as used herein, is defined to be membership in two or more Lodges in the same Grand Jurisdiction.

"9. The Grand Secretary shall keep a record of all brothers holding plural membership and shall provide forms to cover this Section.

Add to Section 250:

4th. If the applicant be a member in good standing in this jurisdiction and desires to hold plural membership, a receipt from the Lodge of which he is a member showing that his dues are paid for at least three months in advance. Membership in the Lodge shall commence as of the date of the election and dues shall commence as of the first of the month next succeeding as provided in Section 251.

Amend Section 251 (new words in italics):

The minimum annual dues from members shall be twelve dollars. Dues shall commence with the first day of the month next following the conferring of the third degree, or the election to membership in the case of affiliation where no dimit is required, or where the dimit, when required, is filed with the application, or in the event that the dimit is filed following election to membership by affiliation, then with the first day of the month next following the date such dimit is issued.

Add to Section 101:

(5) In the case of a member of a Lodge in this jurisdiction who desires to become a plural member, a receipt for dues and a statement of the petitioner's desire to affiliate as a plural member.

Add to Section 175:

This Section shall not apply to those signers who have signified a desire to affiliate as a plural member.

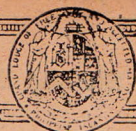
Adopted by 5/6 vote.

The foregoing provisions of the Masonic Law of the Grand Lodge of California were transcribed with the end in view of having them studied by our Grand Lodge. A proper study thereof is in order.

(—ANTONIO GONZALEZ, P.G.M.)



Official Section



The Most Worshipful Grand Lodge Of Free And Accepted Masons Of The Philippines

Message - November Concert

I CONGRATULATE all those who have initiated and promoted this first choral concert under the joint auspices of the Grand Lodge of the Philippines and Rosario Villaruel Chapter No. 2, O.E.S. Its cause and purpose — Charity — is very laudable.

MUSIC IS HARMONY, a pleasing arrangement of musical sounds. Music has magical powers and its language has been wholly created by art. Our feelings of adoration, joy and love are more finely and deeply expressed if the spoken word is carried by the sounds of music and we define music as a God-inspired art.

Of the three virtues: Faith, Hope, and Charity the greatest is Charity. To the Mason, Charity teaches him that although he speaks with the tongues of men and angels, yet his voice would be like discordant notes if he practices not Charity.

THROUGH THE INFLUENCE OF MUSIC and a performance of part of the great choral works of Brahms, we are raising funds for Charity for a happy Christmas of the widows and orphans of our Masonic brethren and other indigent families.

WE COUNT on the wholehearted support of all Masons.

W. P. SCHETELIG
Grand Master

Dear Sir and Brother:

October 15, 1954

Under date of November 27th there will be held at the auditorium of the Far Eastern University, a Choral Concert sponsored jointly by the Rosario Villaruel Chapter, Order of Eastern Star and the Grand Lodge of the Philippines.

The proceeds of this concert are to be used during the Christmas Season to alleviate the distress of widows and orphans of members of the Masonic and Eastern Star Fraternities.

This Choral Concert will be one of the finest performances that will be presented in Manila in a long time. Approximately 60 persons take part in this program and the finest singers of choral music that can be assembled in the Islands will be presented at this time. Attached hereto is a descriptive note on what we offer. The concert, as you will note, is made up entirely of music by Brahms — whose music needs no introduction. The program has been so arranged that it will be interesting from beginning to end.

The Grand Lodge of the Philippines, as sponsor of half of the program, is calling upon 52 of the brethren to be Grand Lodge representatives or sponsors, and they are offered lodge seats which are priced at P10.00 per ticket. In this connection we hope and trust that you will take the one seat that is reserved for the sponsors. If you are married, may we count on you to bring your wife and thus reserve two seats? For your information the seats for the balance of the auditorium will be sold to the members of the fraternity and the general public at rates of P3.00 per seat for the orchestra and P5.00 per seat for the balcony.

In order to make the concert a success, it is necessary that we have the wholehearted cooperation of the members of our Fraternity, and certainly at a time like this, it must be felt that our cause is a laudable one and the performance that is offered you is well worth the money. As you will notice, we have not attached any tickets to this letter as we feel that we will have your wholehearted support without the necessity of trying to enclose tickets in quantities greater than is wanted or acceptable. In lieu of sending you tickets, would you please communicate your request for tickets to Bro. C. F. Carlson, a/c Grand Lodge of the Philippines, 520 San Marcelino Street, advising the number of tickets wanted, and they will immediately be sent to you.

Fraternally,

(Sgd.) CLINTON F. CARLSON
Senior Grand Warden

Chairman-Executive Committee

ANNUAL VISITATION OF THE GRAND MASTER

MOST WOR. Bro. Werner P. Schetelig, Grand Master, made his official annual visitation on September 13, 1954, of the following Lodges: Manila Lodge No. 1, Corregidor-Southern Cross Lodge No. 3, Cosmos Lodge No. 8, St. John's Lodge No. 9 and Mt. Lebanon Lodge No. 80. The occasion which was well-attended was held at the Scottish Rite Temple, Taft Avenue, Manila.

Among the features of the visitation were: a masonic play entitled "The Secret of the Square" where the participants — all Masons — were several times applauded; the symbolism of the third degree in pictures sponsored by St. John's Lodge No. 9 and the address by the Grand Master who pleaded eloquently for action on the part of Masons within the Lodge and in the community. "We must utilize our precious time in doing good to our fellow men," he said. "Every hour wasted is gone forever. Therefore whenever opportunity presents itself, let us seize it and use it to good advantage for the welfare of our families, neighbors, and countrymen," he continued.

The refreshment after the visitation was followed by choral music by a select group of youth singers under the able leadership of Bro. Albert Winkel, Corregidor-Southern Cross Lodge No. 3. Every

one present enjoyed the lively and inspiring music rendered.

The presiding officers at the visitation were as follows:

Worshipful Master — W. B. James L. Hendryx, P.M.
Master, St. John's Lodge No. 9

Senior Warden — W. B. Earl M. Erving
Master, Mt. Lebanon Lodge No. 80

Junior Warden — W. B. Howard H. Curran
Master, Manila Lodge No. 1

Senior Deacon — W. B. Harold Manning
Master, Corregidor-Southern Cross Lodge No. 3

Junior Deacon — W. B. Robert P. Binkley
Master, Cosmos Lodge No. 8

Secretary — W. B. Herbert E. Warfel, No. 9

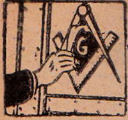
Treasurer — W. B. Albert B. Goldenberg, No. 80

Senior Steward — Bro. Philip Greenfield, No. 1

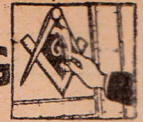
Junior Steward — Bro. Herman E. Birr, No. 3

Chaplain — Bro. Wayne R. Bush, No. 8

Marshall — W. B. Mark Nestle, No. 9



WHAT OUR LODGES ARE DOING



Manila Lodge No. 1

ON September 28, 1954, the Sublime Degree of Master Mason was conferred on Bros. Herschel Swiryn, Clement A. Harary and Henry A. Schacht, Jr. The First Section was conferred by the Lodge early in the evening, after which Irish Stew Dinner was enjoyed by all those present. The Second Section

was conferred on each of the candidates by special teams from Cosmos Lodge No. 8, Nilad Lodge No. 12 and High-Twelve Lodge No. 82, headed by Wor. Bros. Binkley, Simbra and Escosa, respectively. There were no less than 60 brethren present.

"Rizal Lodge" No. 20

LOPEZ, QUEZON

This Lodge with the people of Lopez, Quezon, celebrated Masonic Heroes Day on August 29, 1954 as follows:

At 9:00 a.m.—Laying of flowers at the foot of Rizal Monument in the Town Plaza.

The parade started from the Lodge grounds at 8:30 a.m., headed by the town band followed by six girls with a basket of flowers each, then the members of the Lodge and the public came next.

After solemnly laying the flowers Wor. Bro. A. Tabien, the Chaplain, offered a prayer and Wor. Bro. Patricio E. del Rosario, the

guest speaker, from Nilad Lodge No. 12, was introduced by Wor. Victor Oblefias to deliver an eulogy.

After the ceremonies, the band played selected pieces on the "Glorieta" until about noon.

From the town plaza all were invited to enjoy light refreshments at the house of Wor. Bro. Hipolito E. Valeña served by his wife Mrs. Tecla V. Valeña.

At exactly 8:00 p.m., in the Eastern Tayabas College' Little Theater, a Program honoring the heroes was performed.

(Continued on page 769)

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Pledge Of Service ★ ★ ★

Free Masons Believe In Immortality

By CAMILO OSIAS

MAN BUSY with his daily tasks and occupied with meeting common problems seldom or never really appreciates the debt he owes to the curiosity and industry of the archeologist. Yet his achievements are many and lasting. His excavations have turned up proofs of old civilizations. It is now known that civilized life grew up in the years between 3500 B.C. and 2500 B.C. Egypt has generally been looked upon as the scene of early civilization. But the archaeologist ever in quest of additional knowledge has discovered evidences of civilization as old as or older than that of Egypt in Sumeria and Babylon and if we wait long enough he may discover yet other places.

ENDOWED with insatiable curiosity, thinking man very early in history speculated on the eternal problem of life and death. He has thought of his genesis and of his destiny. He conjectured, he reflected, he crystallized his thinking into a belief of spiritual continuity. Many minds occupied themselves with the question of the immortality of pre-existence and of post-existence.

THE BELIEF in the immortality of the soul has become a part of religions and philosophies. Freemasonry teaches that death does

not end all. Free Masons believe in the immortality of the spirit as scientists lead us to accept as a fact the indestructibility of matter. If matter is indeed indestructible then spirit which is more than matter must be indestructible.

THERE is a story that Socrates was visited by an Indian philosopher. Socrates is said to have informed the stranger that his task was to make inquiries about the life of man. The visitor smiled and made the observation that we cannot understand things human if we do not understand things divine.

WE DO NOT affirm that the story is a fact. But its essence commends itself to credibility. That man is both human and divine is no longer a subject of serious dispute.

IF GOD created man in His image, if Jesus was resurrected, then religionists have reason to teach that there is life in Heaven; then Freemasonry is right in teaching that there is a resurrection, that man has a place in the Celestial Lodge.

THERE is consolation in this doctrine of the immortality of the spirit, the divine part of man. It

 PLEDGE OF SERVICE * * *

is a solace to those left behind by a dear departed. And it gives motivation to living. It gives meaning and elevation to life on earth.

MY EXPERIENCE and years of life have mellowed my faith in God and in the divine nature of the soul. I believe in the immortality of the Spirit. I have communed with the Great Spirit. It is not superstition but truth or real

experience that prompts me to testify that I have actually talked with spirits, yes actually conversed with them. May this testimony be heard by the incredulous and the doubting.

FREEMASONRY does well in teaching that the soul is immortal and urging men to make themselves worthy of immortality.

 HULL CREDITS MASON'S ROLE

FAR EAST COMMANDER Gen. John E. Hull declared that the Japanese and American Masons have a great mission to accomplish for the promotion of Japanese-American relations in a challenging message on Tuesday at the semiannual communication of the District Grand Lodge for Japan at the Masonic Building before the representatives of 11 lodges in Japan.

"The lodges in Tokyo and vicinity, with brethren from varying racial backgrounds and nationalities, are a splendid example of the way in which our order can develop and exemplify its magnificent principles in an atmosphere of freedom and mutual understanding," Gen. Hull said.

"What impresses me as most distinctive about Freemasonry in Tokyo," the general remarked, "is the ease with which it surmounts

the national barriers which plague so many other endeavors. Japanese and Americans here come together fraternally in lodges chartered out of the Philippines, a country to which the members owe no allegiance and with which Japan does not yet have even full diplomatic relations. No one seems to be perturbed by this non-nationalistic arrangement. Nor does it lead to problems or difficulties." The Filipino Masons are determined to open their doors for Japanese in spite of their bitter feeling at the time, he pointed out.

On Japanese-American relations, Gen. Hull commented:

"My personal interest is very great in what happens between the United States and Japan, between the American people and the Japanese people. One of the most important of my official missions, the protection of Japan from aggress-

sion, developed out of and is based on mutual acknowledgement that we must stand together. It is not a light or easy mission, as I know you realize, but it would become even more difficult were Japanese-American relations, both personal and national, to fall into misunderstanding, suspicion and emotionalism."

He went on to say further:

"That there are explanations for the situations and events which trouble us in Japanese-American relations, however, is hardly an argument for submitting to them as naturally inescapable and beyond adjustment. Even without manipulation by those who seek to keep the United States and Japan apart—as we all know there is on a large scale—they hold grave dangers. They can wreck Japanese-

American relations. What is more important, they can lead to obliteration of Japan as a free nation and all that we respect and admire today as Japanese. We cannot afford to be indifferent or passive toward them.

What then, is to be done when an issue arises which irritates and inflames? There can be immediate investigation to establish the facts. There can be discussion, with hope that it will be dispassionate and reasonable. Corrective measures, when required or possible, can be taken promptly on both sides. But the best preventative and solvent of such troubles, I am convinced, is an all-pervading will to understand and to get along together."

From: *The Nippon Times*
October 7, 1954

Rt. Worshipful Brother Tankiang - In Memoriam

By CAMILO OSIAS

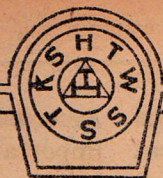
(Oration of the Deputy Grand Master for the Grand Lodge of the Philippines at the Memorial Services in honor of Right Worshipful Brother Eduardo R. Tankiang, held at the Plaridel Temple, Manila, September 19, 1954.)

(Continued from last issue)

FOR WHAT he was and for what he has done, Right Worshipful Brother Eduardo R. Tankiang's memory shall be evergreen. The good which he accomplished was not interred with his mortal remains. In truth, like other good

souls, he will not be forgotten. He will live. As Rizal well and truly said, "To die is to rest."

May our dear Brother ever rest in peace!



THE ROYAL ARCH PAGE

Remove Not The Ancient Landmarks Which Thy Fathers Have Set

*(Delivered by Ex. Com. Jose M. Estacion, High Priest of Bacolod Chapter No. 4,
R.A.M. at the convocation of the M. E. Grand Chapter of Royal Arch Masonry
of the Republic of the Philippines)*



*Most Wor. Bro. M. Goldenberg, Rt. Wor. Bro. Vicente Orosa and
H. Bro. Albino Sy Cip on the occasion of their initiation as
Royal Arch Masons in Manila Chapter No. 2 R.A.M.*

MOST EXCELLENT GRAND HIGH PRIEST AND COMPANIONS:

IT IS INDEED fortunate that 38th annual communication of the
we meet soon after the close of the Most Worshipful Grand Lodge of

the Philippines. I say fortunate, because from what we have heard during the communication, we became aware of the dangers that confront our beloved Fraternity. Many of those who spoke at the communication made us more conscious of our obligations and duties as free men and Masons, and awoke us from complacency, if not indifference, to the evils which tend to decimate our ranks and destroy the pillars of our venerable institution.

Beloved Companions, the theme of my oration tonight is found in one of the verses of the Holy Book, which constitute the infallible rule and guide of our faith. It is the 28th verse of the 22nd chapter of the Book of Proverbs, which says:

“Remove not the ancient landmarks which thy fathers have set.”

Bible commentators there are who hold the view that the Book of Proverbs was written by Solomon, King of Israel, who was our first Most Excellent Grand Master. Others believe that this particular verse was written by an unknown Jew. Whoever may be the author of this verse, to us does not matter. The Jews, as we are told by the Holy Scriptures, before the anointment of Saul as their first king, were a nomadic people. They were living in a semi-desert country; they had no fences to their habitations; they had no roads connecting the land of one tribe to that of another. What guided them were the stones placed along their

routes, which probably had been piled by Abraham or Jacob or by other caravaners, who traversed the wind-swept sands, and which stones formed their landmarks. The Jewish people were admonished not to remove the ancient landmarks. By them they plotted their trails. We too, my beloved Companions, should never remove the ancient landmarks which our father have set, otherwise, we are apt to miss our way in our travels along this storm-swept “level of time to that undiscovered country from whose bourne no traveler ever returns.”

There are many landmarks which we should never remove or consent to be removed. But tonight, I shall mention only three of them. They are those which to me constitute the burden of the eloquent speeches of some of our Brethren at the hall of our Grand Lodge.

Section 1, paragraph 7 of the Bill of Rights of our Philippine Constitution, which is almost similar to the first amendment of the Constitution of the United States of America, 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 and preference, shall forever be allowed. No religious test shall be required for the exercise of civil or political rights.”

Beloved Companions, that provision of our Philippine Constitution is not a Masonic landmark; but I take it as a civil and political landmark, established by our fathers which we never should attempt to remove. The need for this civil and political landmark had been felt by the greatest nation on earth, the United States of America, such that not many years after the adoption of her constitution, her lawmakers saw it fit to insert the same in the basic law of her land. In England where their fathers, and perhaps many of them had come from, there was an established church. We learned from their history that in the American colonies, all had to go to church, and during the service there was one who went around with a whip to awaken those to whom the sermon of the preacher was an effective sleeping pill.

Before the coming of the Americans to our shores, there was the established church of Spain in the Philippines. I need not tell you that during those times every one living in the "pueblos" and "arrabales," where there was a church, was compelled to go to church to hear the mass, regardless of the fact that many, if not all, did not understand the ritual, which was, and is, in Latin, and despite the further fact that many of them would have preferred to spend the Sabbath day to commune with their Creator in a manner more conducive to their spiritual uplift. We were informed that all

the "cabezas de barangay" headed by the "gobernadorcillo" had to go to the convent direct from the church, so that the local priest could check those who were absent. Woe to the cabeza de barangay who did not have a satisfactory explanation for his absence; he would be branded as a filibuster and a heretic, and he would fall from the good graces of the local priest, who was looked upon as the "substitute of God on earth."

Thanks to the Almighty God. After the change of sovereignty in these islands, we began to enjoy the freedom of worship. The Americans brought to us the truth. Many of us came to realize that the veil which separated the holy of holies from the masses had been rent in twain at the death of the martyred Nazarene, and all have free access to the throne of grace only thru Him, and not thru any creature of His, nor thru any supposedly miraculous man-made paraphernalia.

More. The best church that there is is the voluntary church. If it be otherwise, or if it be supported out of the coffers of the State, it will be in the position of an unemancipated minor child, who is often told by his father, "You obey me because I foot your bills." A church as an institution to shape man's relation with his God, and consequently, prepares him for a better fellowship with his fellowmen and God, cannot denounce any evil, which is its mission should it be an established church. The established

church of Germany, it is said, could not oppose the Nazis, and the first move of the Confessional Church when it opposed Hitler was to cut itself from state support. When a church loses its independence it becomes, sooner or later, a political pawn, a rubber stamp. Remove not this landmark set forth in our Constitution.

The second landmark to which I will invite your attention is Freedom of Religion. Article 32, paragraph (1) of our New Civil Code provides:

“Art. 32. Any public officer or employee, or any private individual, who directly or indirectly defeats, violates, or in any manner impedes or impairs any of the following rights and liberties of another shall be liable in damages to the latter:

(1) Freedom of religion.

Justice Jorge Bocobo had as his theme when he spoke at our Grand Lodge communication “Freedom of the Mind.” His very interesting and illuminating speech has been heard by many of us, and I do not need to elaborate much on this subject. All I say is the following:

Religion has been defined in many ways. The definition of religion to which I will invite your attention tonight, as Masons, is found in the Rule and Guide of our faith.

“Pure religion and undefiled before God and the Father is

this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.”

This is an all-embracing definition of religion. One who visits the fatherless and widows in their affliction does so because of his love for them; if he loves these afflicted souls, perforce he loves God. Thus, we read in the Holy writ that in the end we shall all be gathered before the Great White Throne. The Great I Am that I Am will say to those to be sent to eternal damnation: “I was an hungered, and yet gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and yet took me not in; naked, and yet clothed me not; sick or in prison and ye visited me not.” And He will be answered: “Lord, when saw we Thee an hungered, or athirst or a stranger, or naked, or sick, or in prison and did not minister unto Thee?” Then, His answer will be: “Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me.”

True religion, therefore, is not the vain repetition of memorized and not understood prayers; it is not the frequent attendance at a service or mass. It is rather charity,—the first words we hear when we become Fellowcrafts, — exemplified in deeds and prompted by love.

Professor Owen defines religious freedom as the “prerequisite for

selfhood and personality, and the basis of democracy and education. It is something that is grounded in the very universe and purpose of God," and freedom of religion means "equal liberty for all religious bodies — not to teach the same, but to each his own."

Companions, as has been truly said by Bro. Bishop Sobrepeña, there is a real danger before us as Masons. That danger is the move on the part of that perennial enemy of our venerable Fraternity to destroy the freedom of religion which had been ours since the advent of the American regime, that freedom given us by the Bill of Rights of the Act of Congress of the United States of America of 1902, by the Jones Law of 1916, and guaranteed us by our Constitution. I need not tell you, Companions, what our enemies are doing to bring back our people to the life they led half a century ago, and to destroy, only if they can, all that our Fraternity has contributed towards freedom of religion in our beloved land. You know their doings more than I do.

If we be not vigilant over this previous freedom we had won, if we become indifferent and complacent to the monstrous evil that is aimed at us, I dare say, we become co-principals to the crime committed against individual dignity, self-respect and humanity. Listen to the admonition: Remove not the ancient landmarks which thy

fathers have set.

The third landmark to which I will invite your attention is the separation of Church and State. This is a very ancient landmark. It grew out of the words of the Lord Jesus: "Render unto Cesar the things that are Cesar's, and unto God the things that are God's." Though ancient and well known, it had not been kept precisely by that group of leaders who claim to be God's substitute here on earth. We groaned for three centuries under a system of rule where the church and the state were joined. Our ancestors, forefathers, and heroes fought and died for the preservation of this landmark. The evil of the union of church and state was seen by the framers of the constitution of our shortlived republic, such that in the Malolos Constitution the separation of church and state was provided for. The healthy effects of that landmark on the people has been seen by our American liberators, and it was caused by them to be observed soon after Admiral Dewey had put to silence the Spanish men-of-war in Manila Bay.

Companions, not long ago, we read in the papers of a priest who advocated for the union of church and state. As men and Masons, what should be our attitude? Shall history, Philippine history repeat itself? Shall all the sacrifices of our forebears be in vain? Remove not the ancient landmarks which thy fathers have set.

Our great national hero, Bro. Jose Rizal, thru Padre Florentino, looked for the youth, the men, who "will consecrate their golden hours, their illusions, and their enthusiasm to the welfare of their native land. Shall we not answer as did Elijah, "Here am I, send me"? In our travels to help rebuild the temple without fee or reward, we passed by a burning bush which had not been consumed, and which represented the bush seen by Mo-

ses when he was in Midian. May the fire in that bush give us ardor and strength to labor constantly towards the preservation of the landmarks which are essential to our country's welfare. And, surely, as the great I Am that I Am enabled Moses to lead his people to the Promised Land, we, too, shall be equipped by Him with strength sufficient for the task ahead of us, if we but knock at the door of His grace and mercy.

THEY LIGHTED A CANDLE

THOSE MAJESTIC EVENTS in the story of mankind which have had the greatest influence on the spiritual development of man had their origins in lowly surroundings.

It is true of Masonry. We do not refer to the very birth of Masonry; we are content to refer to the establishment of duly constituted Masonry in 1717.

It is obvious that Masonry, speculative in design, had existed prior to 1717. But in that year in London there was lighted a candle by a few determined Masons which has blazed forth into a magnificent hope for Universal Brotherhood.

Even as today there were then the skeptic and the ignorant who hurled their invectives at the noble effort of man to center on a mighty creed: THE FATHERHOOD OF GOD — THE BROTHERHOOD OF MAN, leaving to each his right

to the religion of his choice.

But no power on earth could halt its progress or rob it of its destiny.

A few Masons, our Brothers, gathered at a tavern on June 24, 1717, and elected, installed and invested Anthony Sayer, Gentleman, as Grand Master.

Let us remember, too, that this candle of individual thought and freedom became the foundation of American Government. There are changes; government grows large and intricate, but the dignity and value of the individual citizen does not change.

To retreat from such a position is to violate our trust.

Let us look back with pride upon that event in 1717 so that we may renew our determination to proceed under God in the preservation of American Liberty.

—Masonic Messenger



THE EASTERN STAR PAGE

The Worthy Matron's Message

WE CONSIDER the charity work of the Order of the Eastern Star as its most important function. If our Chapter has not expanded along this line in the past, it is only because our material resources confine us to a program of limited activities.

IT IS, THEREFORE, a source of much gratification to receive the kind offer of service and cooperation of Sister Lois Florendo and Sister Francisca Asuncion, two of our most talented members, in the presentation of this benefit Choral Concert jointly for the Grand Lodge of Free and Accepted Masons and Rosario Villaruel Chapter No. 2, Order of the Eastern Star.

IT IS OUR EARNEST HOPE that public patronage of this concert will be hearty because of the worthy cause to which it is dedicated. The fact that the participants in this concert are a select group of richly gifted persons in choral music will add to the delight of those who find pleasure in giving something out of their bounty to charity.

I WISH TO EXTEND on behalf of the Chapter our most heartfelt thanks to Sisters Florendo and Asuncion for suggesting and working for this program; to the Grand Master for the privilege of his cooperation and that of our Brother Masons; the public for their kind patronage; and all those who have helped to make possible this labor of love for those whose lot entitle them to our benevolence.

ROSA C. NAVIA
Worthy Matron

PROGRAM NOTES

THIS PROGRAM:—celebrates the 85th anniversary (1869-1954) of the LIEBESLIEDER WALTZES and GERMAN REQUIEM, major choral numbers from the inspired pen of music's famous "B":—*Johannes Brahms*.

Exploiting nearly *every* possibility of the basic waltz rhythm, Brahms encompasses an enormous variety of moods in the LIEBESLIEDER WALTZES. A great favorite in European circles, these famous 18 waltzes will be heard, locally, only for the *second* time in 15 years! Certainly, it will be the *first* time they will be presented in the Philippines in the *original* arrangement for a 4-voice choir and 2 pianos. (The first local performance was with an orchestra.) This will be presenting the work just the way Brahms had intended it to be heard!

Of the GERMAN REQUIEM, Robert Shaw has said: "For the GERMAN REQUIEM is . . . a most sensitive gleaning of the Christian scriptures, of a profound, loving and most personal order, its own argument and its own organ-ism . . ." Brahms' text represents a tremendous leap of faith. He begins the Requiem *not* with: "Grant them eternal rest," but with: "Blessed are they that mourn." And arrives only finally at: "Bless-

ed are the dead which die in the Lord."

In its complete form, the GERMAN REQUIEM was written by Brahms between 1857-68. Its inspiration has been credited to a number of sources, including Brahms' grief over the death of Schumann, and to the memory of the war dead of 1870. The text employed stems from Brahms' thorough knowledge of the German Bible. The entire work will be sung in English.

THIS CHOIR: — already well-known for the professional quality of its past performances, MANILA CONCERT CHOIR for its 3rd anniversary presentation will be heard again this year in an ALL-BRAHMS CONCERT. This cosmopolitan group composed of lawyers, doctors, engineers, businessmen, students as well as professional musicians has drawn its members from the Protestant churches of varied denominations in the city. The Protestant church choirs, long well-known for the high standards of oratorio performance they have consistently set, have contributed their best representatives to the making of MANILA CONCERT CHOIR. Many of these members also sing in as many as 4 or 5 other well-known choral organizations like: Festival Choir, Bach Society, Manila Symphony Chorus and the ra-

dio choruses. Also singing with the group are prominent choir conductors and organists of leading Protestant churches.

THE CONDUCTOR: — conducting Manila Concert Choir on its 3rd anniversary concert will be the organizer-founder of the group, **LOIS N. FLORENDO**. An alumna of Westminster Choir College, leading choir school in the United States. Miss Florendo since her return to the Philippines in 1950 has been very active in the promotion of music in the Protestant churches. She has conducted, since then, performances of Handel's "Messiah," "Requiem" by Mozart, "Elijah" by Mendelsson, "Seven Last Words" by Dubois, Bach's "Christmas Oratorio" and "Passion according to St. Matthew" and will conduct at this coming concert the "LIEBESLIEDER WALTZES" and the "GERMAN REQUIEM" by Johannes Brahms. She is current head of the Dept. of

Sacred Music, Union Theological Seminary and conductor of the Ellinwood Choir.

SOLOISTS OF MANILA CONCERT CHOIR

KATHY RAUCH STERNBERG, *soprano soloist*

Kathy Rauch Sternberg is well-known among Manila Music lovers. She has been soloist in performances of Rossini's "Stabat Mater," "Gounod's" "Gallia," Bach's "Passions" and Mozart's Masses both here in the Philippines and in the United States. Her latest performance was with the Manila symphony Orchestra under Herbert Zipper on Verdi's Requiem.

WILLIAM PFEIFFER, *baritone soloist*

William Pfeiffer, Concert-soloist arrived in the Philippines a year ago to become Director of the School of Music of Silliman University. While in the States he pursued a rich and full music career as soloist with worldfamed orchestras such as the New York Philharmonic and the Philadelphia Orchestra under the baton of different famous conductors, like Leopold Stokowski, Bruno Walter, Eugene Ormandy. He has been soloist of the internationally famed Westminster Choir in its concert tours around the States and Canada.

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From Other SISTER GRAND JURISDICTIONS

*A LETTER FROM GRAND MASTER SHAONI (ISRAEL)
TO GRAND MASTER SCHETELIG (PHILIPPINES)*

THE BRETHREN in this Grand Jurisdiction will be glad to note the following self-explanatory letter from Dr. Abraham Shaoni, Grand Master of the Grand Lodge of the State of Israel, A. F. & A. M. to Most Wor. Bro. Werner P. Schetelig, our Grand Master.

“The Grand Lodge of the State
of Israel of Ancient Free and
Accepted Masons

“August 22, 1954.

“M. W. Werner P. Schetelig
Grand Master
Grand Lodge of the Philippines,
Plaridel Masons Temple,
520 San Marcelino
Manila

“Dear Sir and Most Worshipful Brother,

“The reading of your dear letter of July 26, 1954, gave me great pleasure and I am reciprocating the sincere fraternal greetings you send me and our Grand Lodge.

“Yes, the unification of all Masons in our country was indeed a great historical event for Masonry and also an object lesson to others showing that with goodwill everything can be accomplished. I hope that this will be of much benefit to Masonry everywhere and will also have a beneficial effect on the nations comprising our part of the world and teach them to reach agreements amicably and form one great family of the Middle East.

“Again I want to express my pleasure in the establishment of fraternal relations between both our Grand Lodges and may it augur well for the entire troubled East and spread the ideals of Brotherhood of Man among all nations.

“With kindest regards and best wishes, I am

“Sincerely and fraternally yours,

(Sgd.) DR. ABRAHAM SHAONI
Grand Master.”

Spanish Concordat

THE FASCIST GOVERNMENT of Spain is directly supported by two agreements of international importance, each of which has a large measure of influence on the other. These are the Concordat between Spain and the Vatican signed on August 27, 1953, and the military pact between the United States and Spain signed on September 26 of the same year. Both are described as having been negotiated in great secrecy. The nature of the Concordat of Spain's military agreement with the United States were the provisions of the Concordat disclosed. Particular care was apparently taken to prevent members of the Falange from knowing its contents earlier by reason of the struggle which has long existed between the Falange and the Carlists, the latter being the traditional supporters of the monarchy and of church-state union. Had the terms of the Concordat become fully known, the military pact of a month later would, according to Lawrence Farnsworth in "The Christian Century" of May 26, have faced considerable trouble, for by means of it the Vatican-supported government of Dictator Franco was scheduled to be strengthened, directly or indirectly, to the extent of over a quarter billion dollars.

According to "The Christian Century," the Concordat appears to

have augmented immeasurably the legal rights and privileges of the Vatican in Spain. That country again becomes a quasi-theocratic state, as it originally was under the monarchy. Franco is created a church dignitary entitled to be addressed as "Most Reverend," and officials of the church, up to and including the Cardinal Primate, are made political creatures of the Dictator who now controls their appointment to office.

By means of the Concordat, the Falange is reported to have lost its monopolistic grip on the Spanish Labor unions which have now been taken over by the hierarchy's Spanish Catholic Action; the church has obtained complete control of all schools; the number of church dioceses has been greatly expanded; the heavy public tax burden necessary to their support and to provide for the clergy attached to them has been increased; the political character of the church is recognized; and all deviation from strict Roman Catholic doctrine and dogma is rigorously suppressed.

The outgrowth of these agreements and the consequent financial and political aggrandizement of the church are reported to have been a spreading attitude of cynicism on the part of the laity, particularly, of the workers, who can now be deprived of their means of

making a living unless they conform strictly to the demands of the hierarchy. As Mr. Fernsworth puts it, the laborer, although he has every desire to lead a Christian life, has become "suspicious of such words in the mouths of churchmen as love, peace, justice and mercy" because "he feels that when the church speaks with the tongues of angels it is at the same time lacking in charity." He reports that Spaniards in exile have received news of the Concordat with much bitterness.

Many persons refuse to see or understand the political character and ambitions of the power-hungry papal hierarchy and that it plots unceasingly against human liberty.

What has happened in Spain should be ample warning to them of what can and inevitably must happen in every other country where a corrupt and greedy priesthood is able to obtain control of the instrumentalities of government and of the minds of those in which hands rest the nation's destiny. As was once pointed out by Elbert Hubbard, some few persons seem able to profit from the advice of others; some can learn from observing the mistakes of those around them; but there are many who cannot learn even from their own errors. For these last, destiny waits just around the corner with a club. — N. S. M.

(*The New Age*, August, 1954)

WHAT OUR LODGES ARE DOING * * * (Continued from page 754)

Tokyo Masonic Lodge No. 125

IN MEMORIAM



Bro. Charles Otto Applegate
Died Alexandria, Virginia, U.S.A.
on August 27, 1954
Born August 25, 1911
Eatontown, New Jersey, U.S.A.
Master of Tokyo Masonic Lodge
No. 125 in 1951

Major CHARLES O. Applegate passed away Friday, August 27, 1954, at Fort Belvoir Hospital. Maj. CHARLES O. APPLGATE was husband of Mrs. Virginia and son of Mrs. Iva Thomas Applegate, Miami, Florida. Funeral service was held at Fort Myer Chapel Wednesday, September 1 at 10 a.m. Full military honours and Masonic rites. Interment Arlington National Cemetery.



Fraternal Reviews



Nebraska, 1953

96th Annual Report

Grand Master: M. W. Edward Mc-
Kean Knight

THERE was a net gain in membership of 1,008, in spite of the loss of 1,529 caused by deaths, demissions, and expulsions. 44,287 Master Masons were on the Rolls of 323 Lodges on 31 December 1952.

THE GRAND LODGE of the Most Ancient and Honorable Fraternity of F. & A.M. of Nebraska, which can trace its parenthood to Illinois, Missouri and Iowa, opened in ample form its 96th Annual Communication at the Masonic Temple, Omaha, at 9:00 a.m., 9 June 1953 and closed its sessions on 11 June 1953 when the new Grand Master, M. W. Fay Smith was installed.

M.W. BRO. EDWARD MC-KEAN KNIGHT, an electrical engineer by profession, was the youngest Grand Master in the United States, being then 42 years of age. A unique feature at the opening which perhaps should be practiced here, was the introduction by the Senior Grand Deacon of Past Grand Masters according to seniority. This was a welcome feature, for in the words of one

of the 18 Past Grand Masters presented, "There is one other affliction that comes with age, that is that we do love to have attention paid to us. The fact is that we enjoy a little flattery now and then, but regardless of this welcome, M.W. Grand Master, we would have been here. We feel that we are an integral part of this organization. The longer we serve Masonry, the more we appreciate it."

THE REPRESENTATIVES of other Grand Lodges near the Grand Lodge of Nebraska, and ours was absent, were directed to form a semicircle around the Altar, and not to line up between the Grand East and the Altar. While it is our usual practice to do it the latter way, it does not by any means become automatically right. Indeed, it does not seem proper that there be interference between the Grand East and the Altar from whose Lights emanate the wisdom and strength of the presiding officer.

THE PROCEEDINGS under review carry a very detailed report of the work of the Grand Officers and members of the various Committees and show that everyone did his assigned jobs creditably well.

THE GRAND MASTER made 47 official visitations, accepted invitations to functions of affiliated Masonic Bodies, terminated the existence of a Lodge which voluntarily surrendered its Charter, restored the Charter of another Lodge with the injunction that it resolve its difficulties and the causes of dissension within it, ruled that a man who can not hear at all and has to depend entirely on lip reading can not meet the requirements of initiation, and ruled further that election by acclamation was illegal and void, refused to issue a special dispensation to a Lodge to have the Master Mason degree conferred in full Shrine regalia, recommended the increase of the salaries of the Grand Secretary and the Grand Custodian, and expressed in his Annual Message that proficiency in ritualistic work was on an all time high, Lodge records were satisfactory, high standards in membership were maintained, and generally, adherence to Masonic fundamentals was evident. The belief was expressed that the ideals of the Fraternity would show the way toward the building of a better world and toward the establishment of peace so earnestly desired by all.

BUSES WERE PROVIDED during refreshment, for the delegates to visit the Nebraska Masonic Home, the Omaha Home for Boys, and the Masonic Eastern Star Home for Children (a joint effort of the Grand Lodge and the

Order of the Eastern Star,) all of which our Brethren in Nebraska are justly proud. Our own Masonic Hospital for Crippled Children may as well be similarly visited by our delegates to the Annual Communication so that they may better appreciate the great work being done and without fanfare, by this one and only organized Masonic charity in the Philippines.

THE GOLD JORDAN MEDAL, named after the first Nebraska Grand Master, Robert C. Jordan (1857-1859) who was present at the conferring of the Masonic degrees upon Bro. Louis Kossuth, the great Hungarian patriot and national hero, in Ohio Lodge No. 33, Cincinnati, in February 1852, was awarded to Bro. Edward Cronau for his continuous Masonic membership of over 70 years. The Fifty-Year Buttons were awarded to 81, and the Bronze Jordan Medal for the oldest members of Lodges, to 27. By the way, our Brethren there count with 10 veteran Secretaries who have served their respective Lodges for 25 years or more.

THE STATUTES in Nebraska penalize Lodges that are not represented in two consecutive Communications with loss of Charter. Preparations were in full swing for the Centennial which will be celebrated in regional areas following the 99th Communication in 1956, culminating in the Annual Communication in June 1957.

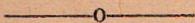
GRAND ORATOR W. BRO. JOHN R. MAGYAR delivered an inspiring and challenging address on "Duty and Democracy."

M.W. WILLIAM B. WANNER, P.G.M., prepared for the sixth time an excellent and exhaustive report of the Committee on Foreign Correspondence bearing on 67 volumes of Proceedings, — a tedious job, doubtless, but one which has great rewards. Brethren who have the

time will do well to read his "circumambulation about the Masonic Altars of the World." Nebraska's Grand Representative near our Grand Lodge is W.Bro. Aurelio B. Aquino who makes it a point to attend Communications.

COMMITTEE ON FOREIGN CORRESPONDENCE

- Jose C. Velo, P.M.*
- Jose T. Enriquez, P.M.*
- Fidel P. Encarnacion, P.M.*



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SECCION CASTELLANA
NOTAS EDITORIALES

El Delito De Masoneria En España

SIN COMENTARIOS, reproducimos lo que aquí copiamos de una *Revista Masónica*:

“Hace dieciocho meses, aproximadamente, que se hallan presos en una de las cárceles de Franco un número importante de masones, a los que según parece, en breve se les trata de “Juzgar.”

“De ningún delito puede acusarseles como no sea el creado y que se conoce por el Delito de Masonería.

“Se les imputa, eso mismo, lo que ellos no han negado: que son masones.

“Se pretendía hacerles declarar, mediante tormentos, lo que unos por ignorancia y otros por sobrada malicia, creen que es nuestra institución.

“Piensan algunos y otros fingen pensar, que obedecen no se sabe qué monstruosas maquinaciones y siniestros planes. ¡Cuanta estupidez y cuanta maldad!

“Sabemos que a uno de los presos se le colgó de los pies, sabemos también que le azotaron varias veces, que perdió el conocimiento y que se halla moribundo por efecto de los martirios sufridos.

“Todos fueron apaleados, en los centros policíacos.

“El moderno inquisidor que llama

man fiscal y solicita penas para todos los encartados que oscilan desde 12 años de presidio a 30. Se les “juzgará” — de alguna manera hay que llamar al hecho—y se les aplicará la llamada Ley de 1 de marzo de 1940, que se promulgó con el exclusivo fin de destruir la Masonería.

“Conocerá de este “proceso” el Tribunal Especial que para tales fines fue creado. Es decir, será la misma Ley y los mismos juzgadores que han decretado cerca de 32,000 sentencias condenatorias contra francmasones, sin que los acusados se hayan podido defender ni siquiera presenciar su “juicio.” Como se colige, el panorama que se presenta a los hermanos a quienes se les tiene presos no es halagüeño.

“La conducta seguida por estos HH. es admirable. Es lo que ha exasperado a los sicarios de Franco. Ese digno proceder provoca su ira. No lo explicamos. ¿Qué saben ellos de la abnegación y convicciones que sienten los masones que aman su ideal? Prudentes, sencillos, desdeñan la demagogía y se mantienen firmes sin alardes de ninguna clase. Así han obrado y así se conducen los presos que pronto serán sometidos a ese odioso Tribunal Especial que se cita.

“Esta conducta de hombres que

se sacrifican por una idea no la conciben y menos la comprenden los franquistas. Cómo han de comprenderla si han establecido el terror como régimen de gobierno que ahoga las doctrinas liberales y además lo utilizan para obtener beneficios de carácter material y personal mediante la corrupción administrativa?

“Como la Masonería es la mejor expresión de la Justicia, del Derecho y de la Libertad — todo con mayúscula — resulta muy duro el choque que se produce entre estos postulados limpios, tersos, impolutos y la cienaga de sangre y lodo en que chapotean y se desenvuelven a diario los clericales-falangistas.

“Se persigue en España cualquier idea liberal. No hay ninguna seguridad para las personas; se pueden perpetrar, impunemente, por las que se llaman autoridades, toda clase de atropellos. El llamado FUERO DE LOS ESPAÑOLES que es pobrisimo en garantías, no se cumple nunca. Especialmente cuando se trata de masones.

“En España los hombres de espíritu liberal han de ocultar su pensamiento para no ser atropellados y los que no pueden ocultarlo como les sucede a nuestro HH . . . sufren persecuciones, martirios y se ven amenazados, constantemente, de ir a presidio.

“Con la promulgación por Franco del DELITO DE MASONERIA se creó en España a nuestros hermanos una situación difícilísima:

o tienen que negar que son masones y esto, ya se ve que no quieren hacerlo, o incurren, según los sicarios franquistas, en delito. En esta situación se hallan ahora los que los falangistas tienen entre sus garras.

“En otros casos anteriores de esta misma naturaleza se ha llegado hasta el crimen. Los presidios han visto aumentar su población.

“En la “arbitrariedad” que llaman Ley de 1 de marzo que definió y condena la Masonería, no se dice que se circunscribe en sus ataques a los masones españoles ni a la Masonería. Generaliza. Sus diatribas comprenden también a TODA LA MASONERIA. Los efectos de la represión, naturalmente, no pueden alcanzar más que a quienes viven en su jurisdicción, pero las ofensas que suponen estos ataques y sus injurias y calumnias, tan frecuentemente lanzadas contra la Masonería Universal, si, repetimos, hieren a todos y todos debemos darnos por ofendidos. No hay en el mundo más que una Masonería aunque se difiera en la táctica. Una sola Masonería: la que Franco insulta.

“Se trata de HH .: de mandar a presidio un número importante de otros HH .: que son inocentes. Se les persigue únicamente por ser masones. Masones además, que ingresaron en la ORDEN, muchos años antes de 1 de marzo de 1940, fecha en que se publicó la disposición que estableció el DELITO DE MASONERIA.

Tokyo, October 5, 1954 - A Historic Event

(Continued from inside front cover)

THE FLOORWORK was letter perfect and by retaining the words, like *Worshipful Master, Senior Warden, St. John, etc.*, it was easy to follow the progress of the work.

A WELL DESERVED loud applause and rejoicing was the spontaneously given reward of the conferral team.

A LETTER OF DISPENSATION to confer henceforth the first degree in Japanese language is the return of W. Bro. Kamatsu, Bros. Sato, Kasai, Horiuchi, Princee Lee, Togasaki, and others, who for more than nine months have scholarly worked week by week on the translation of the first degree and will have prepared the second degree before our next annual communication. The names of these brethren will be inscribed forever in golden letters in the history of Masonry in Japan for their creative spirit. Henceforth, Masonry will be brought to our Japanese brethren in words of their own proper sphere of expression and open the deep fountain of Masonic wisdom, philosophy, and morality. By the use of the Japanese language, our Japanese brethren will exhaust the beauties of our Masonic rituals, and ritualistically inching as they are as a Nation, bring them to their countrymen, our future brethren, with all the devotion, our rituals merit.

WITH A WORD OF ADMIRATION we greet our Japanese Brethren. By their hard work as the translation and the fine performance of conferral, they manifest to the world that Masonry and the importance of its tenets and teachings for harmony between men of different creeds and races "surmounts with ease the national barriers" and have set "a splendid example of the way in which our Order can develop and exemplify its magnificent principles in an atmosphere of freedom and mutual understanding."



W. P. SCHETELIG
Grand Master

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