

# The Cable Tow

VOL. XXXI

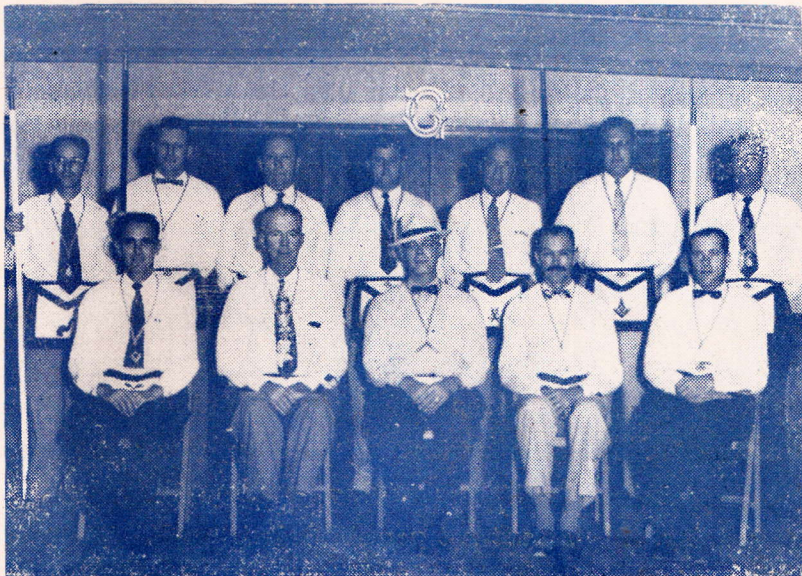
MANILA, PHILIPPINES, JULY, 1955

No. 1

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*

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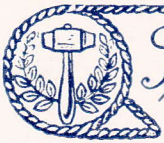


OFFICERS OF CORAL LODGE No. 142, F. & A. M., Ginowan, Okinawa  
(Seated): Secretary, R. E. Enrhardt; Senior Warden, Roy C. Cunningham; Master, W. P. Schwager; Junior Warden, James R. Sage; Treas., Alden Gay. (Standing): Shook (JS); Hoff (JD); Ozap (Tyler); Brockmeyer (Chap); Bukley (Mar); Lindgren (SD); Hesser (SS). (James Shook, Ernest P. Hoff, Stefan Czup, Matthew L. Brockmeyer, Andrew H. Bukley, George H. Lindgren, Lowell W. Hesser.)

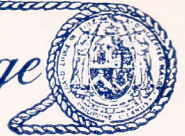
Plaridel Masonic Temple  
520 San Marcelino

Annual subscription ₱1.80  
Manila, Philippines

CAMILO OSIAS, Editor



# *The Grand Master's Message*



## *America's Praiseworthy Offer*

*THE LEADING NATION of the free and democratic world makes an offer that is generous and praiseworthy. Through President Eisenhower, America makes the practical proffer to defray half of the expenses of any nation for the setting up of atomic research and power reactors that can effectively use "for the acquisition of skills and understanding essential to peaceful atomic progress." This tender of assistance was publicly made in his centennial commencement address of the Pennsylvania State university. The President stated America's noble aim in these words: "Our purpose is to spark the creative and inventive skills latent in the free world, to pool them and put them to work for the betterment of conditions under which men must live."*

*THE HEAD of the government and people of the United States presented to the representatives of the member nations at the General Assembly of the UNO a laudable plan for controlling atomic energy and harnessing it for peaceful and constructive ends. The force which led to the use of atomic weapons for destruction should be utilized to benefit humanity. No sane nation can possibly oppose such a step. People and peoples must control what they have invented for their good, for better living. They must not permit their invention to weaken or to annihilate civilization.*

*MUCH HAS ALREADY been done to apply atomic power to improve life. Excellent beginnings have been made to utilize atomic energy for the betterment of agriculture, industry, and medicine. If the energy and money and talent devoted to war and war preparations were channeled to peace and waging the peace, all nations would gain immeasurably. It would be but a matter of time before atomic energy for peaceful*

*(Continued on inside back cover page)*



Editorials:

## ***“The Philippines” Not “The Philippine Islands”***

*BY ACTION taken at the Annual Communication the former official name “Grand Lodge of Free and Accepted Masons of the Philippine Islands” was changed to “Grand Lodge of Free and Accepted Masons of the Philippines.” In speeches and correspondence “The Philippines” should be used and not “The Philippine Islands.”*

*IN THE FIRST PLACE “The Philippines” is shorter than “The Philippine Islands.” In the second place, this is in accord with the Constitution of the Philippines.*

*IN THE DEFINITION of the National Territory, Article I of the Constitution, Section I, “The Philippines” is used at the beginning of the paragraph and at the end we find the phrase “Government of the Philippine Islands.” As a humble member of the Constitutional Convention and one of the signers of the supreme law of the land, I wish to state that the framers of the Constitution made a clear-cut distinction for a purpose. The Government of the Philippine Islands refers to the government that existed BEFORE the Constitution went into effect. From the time the Constitution went into operation the government is the government of the Philippines.*

*THE OFFICIAL NAME for the country therefore is “The Philippines” not “The Philippine Islands.” Agreeable to the letter and spirit of the Constitution, ours is the Grand Lodge of Free and Accepted Masons of the Philippines.*

*IT MAY BE WELL to invite attention to one other point. The phrase, “The Philippine Islands” is plural. It connotes division, dispersion. The term “The Philippines” is singular. It denotes oneness, compactness, solidarity.*

*LET US USE “The Philippines” when we refer to this country from the time it operated under the present Constitution.*

—CAMILO OSIAS, Grand Master.

## ***The Principle of Separation of Church and State***

THE CHURCH-STATE QUESTION has been and is being brought to the fore not only in other countries but also in the Philippines. Indeed, the matter is very much on the limelight; it is the subject of sermons in the pulpit, speeches on the platform, articles in the press, and commentaries over the radio. All over the land — in schools, colleges, and universities and other institutions and organizations — the principle of separation of Church and State is the topic of discussion and debate, even the source of distrust and hatred. We are not alarmists, but if not properly dealt with, this principle, even religious freedom itself, would revive bitter memories and recall tragic experiences of the past; and the result is division among our people and with it, — may it never come, — another fratricidal conflict.

THE CONTROVERSY can not be settled with satisfaction by private individuals, groups, factions, or parties. In disputes of this nature, be it religious freedom or separation of Church and State, our Supreme Court has the final say. It is, therefore, of the utmost importance that we be guided accordingly.

IN THE CASE OF AGLIPAY VS. RUIZ (1937), 64 Phil., 201, the petitioner, Mons. Gregorio Aglipay, Supreme Head of the Philippine Independent Church sought "the issuance from this (Supreme Court) court of a writ of prohibition to prevent the respondent (Juan Ruiz), Director of Posts — represented by Solicitor-General Tuason, now Secretary of Justice—from issuing and selling postage stamps commemorative of the Thirty-third International Eucharistic Congress." The Supreme Court denied the petition for a writ of prohibition because the Director of Posts, with the approval of the Secretary of Public Works and Communications, was allowed discretion to issue postage stamps with new designs "as often as may be deemed advantageous to the Government." However, it is timely to remind ourselves that in this case, the Supreme Court — through Justice Laurel, now Senator Laurel, with the Chief Justice and all the other Justices concurring, — opined that

"THE PROHIBITION HEREIN expressed ("No public money or property shall ever be appropriated, applied, or used,

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directly or indirectly, for the use, benefit, or support of any sect, church, denomination, sectarian institution, or system of religion, or for the use, benefit, or support of any priest, preacher, minister, or other religious teacher or dignitary as such, except when such priest, preacher, minister, or dignitary is assigned to the armed forces or to any penal institution, orphanage, or leprosarium.”) is a direct corollary of the principle of separation of church and state. Without the necessity of adverting to the historical background of this principle in our country, *it is sufficient to say that our history, not to speak of the history of mankind, has taught us that the union of church and state is prejudicial to both, for occasions might arise when the state will use the church, and the church the state, as a weapon in the furtherance of their respective ends and aims. The Malolos Constitution recognized this principle of separation of church and state in the early stages of our constitutional development; it was inserted in the Treaty of Paris between the United States and Spain on December 10, 1898, reiterated in President McKinley's Instructions to the Philippine Commission, reaffirmed in the Philippine Bill of 1902 and in the Autonomy Act of August 29, 1916, and finally embodied in the Constitution of the Philippines as the supreme expression of the Filipino people. It is almost trite to say now that in this country we enjoy both religious and civil freedom. All the officers of the Government, from the highest to the lowest, in taking their oath to support and defend the Constitution, bind themselves to recognize and respect the constitutional guarantee of religious freedom, with its inherent limitations and recognized implications. It should be stated that what is guaranteed by our Constitution is religious liberty, not mere religious toleration.”* (Italics ours.)

\* \* \*

“WE ARE MUCH IMPRESSED with the vehement appeal of counsel for the petitioner to maintain inviolate the complete separation of church and state and curb any attempt to infringe by indirection a constitutional inhibition. *Indeed, in the Philippines, once the scene of religious intolerance and persecution, care should be taken that at this stage of our political development nothing is done by the Government or its officials that may*

*lead to the belief that the Government is taking sides or favoring a particular religious sect or institution . . .*” (Italics ours.)

\* \* \*

IT IS OUR FERVENT HOPE that no stone will be left unturned to settle the raging issues involving the Church and the State. In the very words and conviction of President Manuel L. Quezon,

*“ . . . it will be a sad and tragic day when the Filipino people begin to make religion a political issue. The entire history of the human race shows in letters of blood how terrible was the fight for religion. If we are Catholics, and only Catholics, I will say, all right, let us keep the unity of the Filipino people in their religion. But we are not all Catholics in the Philippines. The few, even if only a few, who do not profess the Catholic religion, are as much entitled to respect as we are.*

*“WE MUST, therefore, maintain in all its integrity, the doctrine of the separation of Church and State. In the old days, in the early years of Christianity when the sovereigns were Catholics who recognized the supreme authority of the Pope over them, the unity of the Church and State simply means the control or attempted control of the Church by the Government. So it is better to keep the Church and State separate.”* (Italics ours.)

WE HAVE FAITH in our leaders who are, and should be loyal to their people and country under God first. May He enlighten and give them strength and courage to do the right in this day which others have characterized as one of doubt and dissension, trouble and tension!

—Mauro Baradi, P.G.M.

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Grand Lodge of Free and Accepted Masons of the Philippines

GRAND LODGE CIRCULAR No. 5

Series of 1955 — OSIAS

To all Masters, Wardens, and Members  
of all Subordinate Lodges  
in this Grand Jurisdiction

GREETING :

Re: *MASONIC HEROES' DAY*

Following precedents set by my worthy predecessors and in the conviction that we derive inspiration and enlightenment by reflecting upon the memory of Freemasons of heroic mold, all our Subordinate Lodges are hereby enjoined to observe Masonic Heroes' Day on Aug. 30.

It happens that August 30, 1850, is the birthday of Brother Marcelo H. del Pilar honored and respected in the Philippines. He was Worshipful Master of *Logia Solidaridad*, Madrid. He as Master and Brother Mariano Ponce as Secretary, another Masonic hero, signed the permit of Brother Jose Rizal to transfer to another Lodge. The facsimile of the *Permiso de Transferencia a otra logia expedido por la Logia Solidaridad* is published in *Documentos Rizalinos*, page 193. The Plaridel Masonic Temple is named in honor of del Pilar. He was a patriot who fought for religious liberty and against intolerance and bigotry. Among his works are *Fuera los Frailes*, and *La Soberania Monacal en Filipinas*.

The history of the United States has been enriched by the contribution of ever so many Masonic heroes in various fields of activity. George Washington, the first President of the Republic of America, and some fourteen other distinguished Presidents were Freemasons. The Philippines is blessed by having numerous Masonic heroes. Jose Rizal, Apolinario Mabini, Marcelo H. del Pilar, Mariano Ponce, Antonio Luna, T. H. Pardo de Tavera, Graciano Lopez Jaena, Andres Bonifacio, Rafael Palma, and Jose Abad Santos are but a few of the great Masons who, by their courage, by their talent, and by their sacrifice, are entitled to our love and veneration.

Appropriate ceremonies with instructive programs should be held on August 30 next in grateful remembrance of Masonic heroes.

Given under my hand and the seal of the Grand Lodge of the Philippines in the City of Manila, Republic of the Philippines, this 25th day of July, A. D. 1955, A. L. 5955.

(Sgd.) CAMILO OSIA  
*Grand Master*

ATTEST:

(Sgd.) MAURO BARADI, P.G.M.  
*Grand Secretary*

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### THE PLACEMENT COMMITTEE OF THE GRAND LODGE

In accordance with one of our principal tenets, it is the responsibility of the Brethren to relieve the distressed and unfortunate, and the assistance to find employment for a worthy Brother and his relatives is in line with such a duty.

In the past, it has been left to the Placement Committee to do the best that they can, and notwithstanding their exerted efforts, their success was necessarily limited because of the tremendous task. This responsibility should be borne by the whole Fraternity. Therefore, in the future, applicants for assistance in finding employment will submit their applications to Bro. T. B. Loft, at the Plaridel Temple, 520 San Marcelino St., Manila, and he in turn will ascertain from the Blue Lodge to which the applicant refers if the applicant's qualifications are correct, if assistance is really needed, and what the Blue Lodge itself has done to find employment. Based upon the reply, an interview will be arranged and the application will be submitted to the Placement Committee.

Through the office of the Grand Secretary, Most Wor. Bro. Mauro Baradi, P.G.M., the applications, referred to by number only, will be circulated to the Blue Lodges and be published in the CABLETOW, giving the pertinent particularity of the applicant so that the Brethren may contact Bro. T. B. Loft if they know of any position that would be suitable, so an interview can be arranged. However, the Brethren are asked to also contact Bro. Loft if they know of any position open, so that he may verify if there are applications on file that may qualify. In adopting this procedure, your Committee hopes to be able to extend assistance to more of our worthy Brethren and their relatives, but it must be born in mind that qualifications must be accurate and recommendations sincere if we are to benefit the Fraternity and the needy.

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 OFFICIAL SECTION \* \* \*
 

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Past experience has proven too often that this has not been the case, and it has prejudiced the success of the Committee's action.

We have an opportunity to serve our worthy distressed Brethren. Every Brother is asked to carefully scrutinize the Grand Secretary's circulars, and do his part in assisting whenever possible.

(Sgd.) NORRIS N. EVERETT  
*Chairman*

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## BAMBOO OASIS A.A.O.N.M.S.

Dear Brothers, Companions, and Knights.

We are pleased to inform you that the Imperial Council of the Shrine has granted dispensation for Nile Temple of Seattle to put on a ceremonial in Manila in October of this year. Their tentative plans call for arrival in Manila on October 23rd or 24th and departure on Sunday, the 30th. The ceremonial, therefore, will be held on Saturday, October 29th, starting in the morning.

In order that plans can be made for a successful visit, it would be appreciated if candidates would notify the Bamboo Oasis as soon as possible and application forms will be sent to them as soon as received.

The cost for becoming a member of the Shrine is \$115.50, which includes the initiation fee of \$100.00, Crippled Children's Hospital annual fee for 1956 of \$10.00, and dues of \$5.50 for 1956. This amount may be paid in pesos in the amount of ₱280.00. However, payment need not accompany the application, but must be paid by the 28th of October.

In order to be eligible for membership in the Shrine, the candidate must have attained the 32° in the Scottish Rite or Knight Templar in the Commandery prior to the ceremonial, and also be in good standing in his Blue Lodge.

So that members of the Shrine in the Philippines may further Shrinedom and enjoy its activities, the Bamboo Oasis Shrine Club is available and throughout the year has special functions for its members.

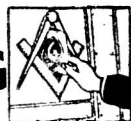
If you are interested in becoming a member of the Ancient Arabic Order of Nobles of the Mystic Shrine, please write to the Secretary of the Bamboo Oasis, Noble Teofilo Abejo, Digna Bldg., Manila.

Fraternally yours,

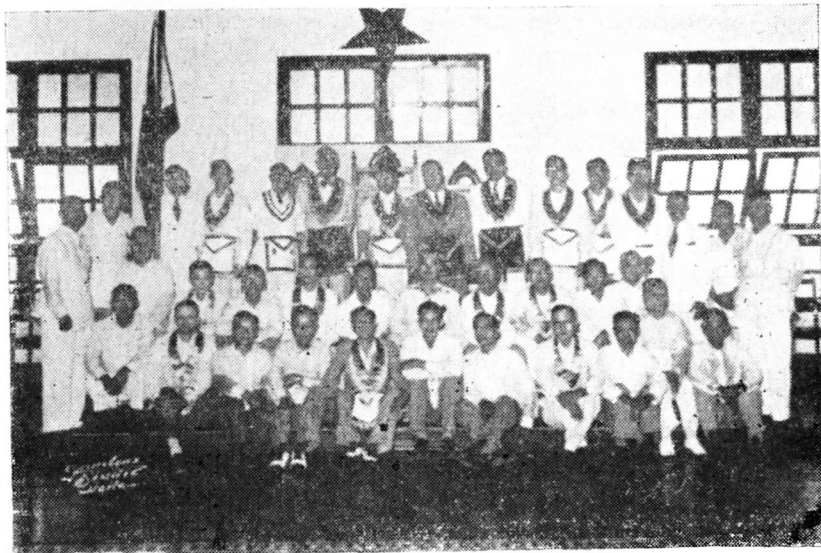
(Sgd.) NORRIS N. EVERETT  
*High Shereff*



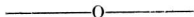
# WHAT OUR LODGES ARE DOING



## ILOILO ACACIA LODGE No. 11, F. & A. M.



Group Picture Of  
 GRAND VISITATION TO ILOILO ACACIA LODGE No. 11,  
 F. & A. M., ILOILO CITY



## PINAGSABITAN LODGE No. 26, F. & A. M. Santa Cruz, Laguna

*Resolution of Pinagsabitan Lodge No. 26, F. & A. M., of Santa Cruz, Laguna, constituting Rt. Wor. Bro. Howard R. Hick, Junior Grand Warden of the Most Worshipful Grand Lodge of the Republic of the Philippines, Honorary Member of this Lodge.*

WHEREAS, it has been made known that Rt. Wor. Bro. HOWARD R. HICK is well skilled in our Ancient Craft and his past

and present Masonic activities have gained for him the high regard and confidence of the brethren of the Fraternity;

WHEREAS, Rt. Wor. Bro. HOWARD R. HICK has proven himself a real builder in terms of values which dignify human personality and make life itself worth living;

WHEREAS, Rt. Wor. Bro. HOWARD R. HICK is zealous in his

## WHAT OUR LODGES ARE DOING \* \* \*

regard for the interests of our Masonic Order and as lover of the Fraternity, he is doing his utmost in putting more masonry into men and more men into Masonry;

WHEREAS, Rt. Wor. Bro. HOWARD R. HICK, prior to his election as Junior Grand Warden of the Most Worshipful Grand Lodge of the Republic of the Philippines, was and still is a member of Malinaw Lodge No. 25, F. & A. M., of the City of San Pablo;

WHEREAS, Pinagsabitan Lodge No. 26 considers Malinaw Lodge No. 25 its twin sister Lodge, so much so that said two Lodges visit each other at the conferral of degrees and are visited jointly annually by the Grand Lodge Officers;

WHEREAS, members of said two lodges treat each other as if they really belong to only one Lodge and many members thereof are also members of the Southern Luzon Bodies under the Supreme Council of the Republic of the Philippines; and

WHEREAS, Rt. Wor. Bro. HOWARD R. HICK has shown and is showing similar affection and love

for the members of Pinagsabitan Lodge No. 26, as he has for his co-members in Malinaw Lodge No. 25, most especially to Most Wor. Bro. Werner P. Schetelig, Past Grand Master, also a regular member of Pinagsabitan Lodge No. 26, who is very dear to both Lodges;

NOW, THEREFORE, BE IT RESOLVED, as it is hereby resolved, by PINAGSABITAN LODGE No. 26, F. & A. M., to constitute, as it hereby constitutes Rt. Wor. Bro. HOWARD R. HICK, Junior Grand Warden of the Most Worshipful Grand Lodge of the Republic of the Philippines, an HONORARY MEMBER thereof.

BE IT FURTHER RESOLVED, as it is hereby resolved, that copies of this Resolution be furnished the Grand Secretary of the Most Worshipful Grand Lodge, Most Wor. Bro. Mauro Baradi, P.G.M., and Rt. Wor. Bro. HOWARD R. HICK for their information, and CABLETOW for publication in its next issue.

APPROVED, the 7th day of May, 1955, at Santa Cruz, Laguna.

(Sgd.) ISIDORO CORPUS  
*Worshipful Master*

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## KANLAON LODGE No. 64, F. & A. M.

*Funeral Services Over Remains of  
Wor. Brother Ernesto S. Salas*

Wor. Bro. Ernesto S. Salas, Past Master of Kanlaon Lodge No. 64, died at the Doctor's Hospital of Bacolod, Negros Occidental,

\* \* \*WHAT OUR LODGES ARE DOING

July 18, 1955. He was buried at the cemetery of Barrio Maa, Bago, Negros Occidental on July 20, 1955.

At 1:00 o'clock P.M. of July 20, 1955, a long motorcade of relatives, friends of the deceased and his Brother Masons left his house at Lizares Avenue, Bacolod City to the Maa Central, and the body was placed at the Maa Planters' Association building. Masonic funeral services were held at the said building and at the cemetery. Illustrious Brother Frederic Stevens, Sovereign Grand Commander of the Supreme Council for the 33rd and last degree of the Republic of the Philippines, delivered

a very impressive address during the funeral services at the Planters' Association building. He went with the funeral train to the cemetery, where the latter part of the Masonic funeral services were held.

Wor. Bro. Jose M. Estacion, Secretary of Kanlaon Lodge and representing the Grand Lodge of the Philippines as well as the Grand Chapter of Royal Arch Masons of the Philippines conducted the funeral services, with Brother Taylor D. Neely, Baptist Missionary for the province of Negros Occidental, and Chaplain of Kanlaon Lodge.

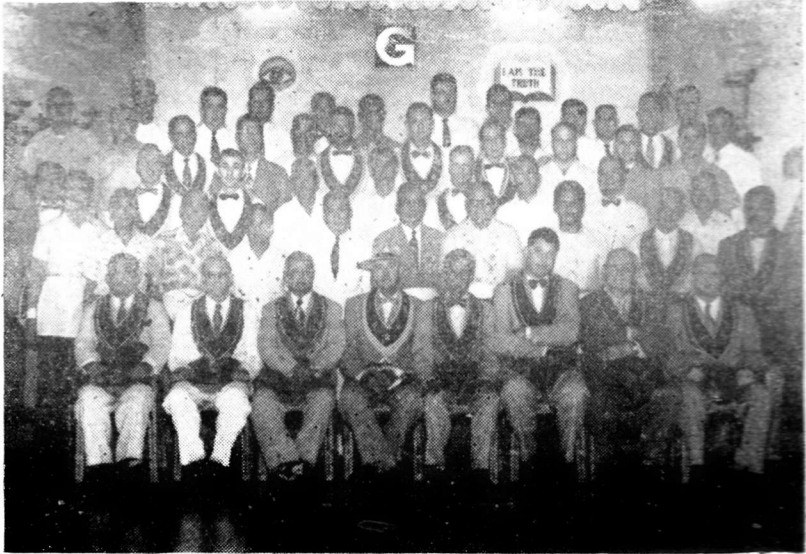
— 0 —  
BATAAN LODGE No. 104, F. & A. M.



Group Picture Of The  
OFFICERS and MEMBERS OF BATAAN LODGE No. 104,  
TAKEN DURING THEIR STATED MEETING — JULY 2, 1955  
BALANGA, BATAAN

WHAT OUR LODGES ARE DOING \* \* \*

## LEONARD WOOD LODGE No. 105, F. &amp; A. M.



GRAND VISITATION TO LEONARD WOOD LODGE  
 No. 105, F. & A. M.,  
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## *Masonic Hospital*

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### MASONIC HOSPITAL FOR CRIPPLED CHILDREN, INC.

*By Rt. Wor. Bro. Clinton, D.G.M.*

In the latter part of 1923 the thought of establishing some worthy charity came to the minds of some of the brethren of Cosmos Lodge No. 8, with the result that in July, 1924 there was formed and incorporated, The Masonic Hospital For Crippled Children, Inc. The guiding spirits behind this movement were Wor. Bro. Joseph H. Schmidt, Wor. Bro. Manuel Camus and Wor. Bro. Fred A. Holmes. The following brethren had the honor and distinction of being the incorporators: Bros. Frederic H. Stevens, W. W. Larkin, Teodoro M. Kalaw, Wenceslao Trinidad, H. McRae, F. E. Hedrick, Joseph H. Schmidt, E. A. Perkins, Fred A. Holmes, Miguel Bonifacio, Vicente Carmona, Rafael Alunan, Gonzalo C. Go Quiolay and Manuel Camus.

Membership in the Masonic Hospital For Crippled Children was solicited from all Master Masons in the Philippine Jurisdiction. There were three classes of membership set up, namely: Regular Membership at P10.00 entrance fee with P2.00 annual dues, a Sustaining Membership of P100.00 annually for five years after which the member would become a life member, and a Life Membership granted on payment of P500.00 at one time. From the inception of the hospital in 1924,

these rates have not been changed. By July, 1925, the corporation had increased its memberships so that there were then three who held honorary membership, 16 who held life membership, 39 who held sustaining membership and 817 who held regular membership. Considering the number of masons in the Philippine Islands in 1925, the proportion who held memberships in the hospital compared to the total number as members of the Craft in this Grand Jurisdiction indicated the enthusiastic support that the hospital received. Amid appropriate ceremonies, the first child was admitted into the Masonic Ward at the Mary Johnston Hospital on Sunday afternoon, September 27, 1925.

The Board of Directors were most active in securing members, donations, and in the supervision of the care of children being taken in. In a matter of just a few years and during the time that Most Wor. Bro. Alley and Most Wor. Bro. Larkin were actively interested, sufficient funds were raised to buy P50,000.00 worth of Philippine Islands Government Bonds. These bonds are still in possession of the present Board of Directors and are earning interest at the rate of P2,500.00 annually.

Upon the outbreak of the war,

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 MASONIC HOSPITAL \* \* \*
 

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the hospital of necessity was closed. In 1951 the first meeting for the purpose of rehabilitating the hospital, was held. After the necessary paper work was accomplished and a ward at the Mary Johnston Hospital had been set aside for use of the children, the hospital ward again came into being, and children were admitted. Again the activities of the hospital were brought to the attention of the masonic fraternity and after a great deal of work on the part of the Board of Directors, they were able to start from scratch and bring the membership up to 314 Regular Members. This did not include the few who purchased life memberships or sustaining memberships.

Since 1951, and sad to relate, the pre-war enthusiasm for such a noble charity has been lacking and many brethren who were members have dropped away through non-payment of dues or lack of interest in this worthy project. It got to be such a state of affairs that in 1952 at the Annual Grand Communication, this matter was discussed on the floor of the Grand Lodge and there was at that time a motion made on the floor which was seconded and carried by the Grand Lodge in communication, that each Master Mason in this Grand Jurisdiction be assessed the sum of ₱2.00 annually for the maintenance and support of the hospital. In accordance with

this motion, having been approved and passed by the Grand Lodge in assembly, the Grand Master issued an edict putting into effect this motion, and all subordinate Lodges were requested to collect ₱2.00 annually from their members and submit same to the Grand Lodge at the close of the masonic year.

In connection with this assessment or contribution, there occurred, to a small extent, some resentment from brethren of provincial Lodges who felt that they were being imposed upon to pay this small sum of money. This was understandable because neither the Grand Lodge nor the Board of Directors of the Masonic Hospital for Crippled Children did very much to explain what the hospital was doing or for that matter even inform provincial brethren that there was a hospital and that same was active. Steps to correct this impression have been taken by the Officers of the Grand Lodge, and many of the brethren, who at first protested, have, upon finding out what is being done, are now our most enthusiastic supporters.

It costs approximately ₱2,800.00 per month to maintain the children that are now under care. These children come from destitute families and so far the majority have come from the provinces. At the 38th Annual Communication held in April, 1954, there was made known to the Board of Di-

rectors of the hospital that the sum of ₱18,760.00 had been collected from the brethren and would be turned over to the hospital. This sum was received in May of 1954. However, with the expenses averaging ₱2,800.00 per month and a collection of ₱18,760.00 annually to be looked forward to, it is obvious that two things must happen — the number of children to be taken care of must be cut down to where only a few can be taken care of annually, or try to keep up as we are presently doing and ultimately run out of money and be forced to close. The present ₱2.00 annually being collected from each member of the masonic fraternity is the same amount which was established in 1925, and we believe that the brethren of this Grand Jurisdiction will understand that, like everything else, costs of medicine and hospital care has gone up, and that if the brethren can be induced to increase the annual fee to ₱3.00, then the hospital can, with donations and proper supervision, make both ends meet.

The Masonic Hospital for Crippled Children is the only organized charity within this Grand Jurisdiction, and as the cardinal principle of our order is charity, certainly then the brethren should wholeheartedly support this most worthy cause. Not to do so, would not be living up to practising what we preach. The Board of Directors composed of the Most Wor. Grand Master as President, assisted by the Deputy Grand Master, the Senior and Junior Grand Wardens, and with other brethren as members are exerting every effort to maintain this hospital and it can only be done by the cooperation and whole-hearted support of all the brethren who will, at least once a year, let charity be their guiding light and enthusiastically remit their annual dues. It should afford every brother doing so a great deal of satisfaction to see children who were once hopelessly crippled, now enjoying life along with children not so handicapped. Won't you please unselfishly give your support to the Masonic Hospital for Crippled Children?

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## **Pledge of Service** \* \* \*

### ON RELIGIOUS INSTRUCTION IN THE PUBLIC SCHOOLS IN MY OPINION

*By Judge GUILLERMO B. GUEVARA*

I have a request from the president of the Catholic Action of the Philippines, my good friend Jose Ma. Hernandez, that I publish the point of view of the most outstanding proponent of the said administrative order, Mr. Justice Emilio Hilado.

The constitutional provision relied upon by the department of education as grounds for its administrative order concerning religious instruction in public schools reads as follows: "Optional religious instruction shall be maintained in the public schools as now authorized by law."

The proponents of the administrative order in question admit that the only legal provision on the subject of the teaching of religion in the public schools at the time of the adoption of the Constitution on February 8, 1934, was Sec. 928 of the administrative code.

Mr. Justice Hilado's contention is as follows:

"It would be erroneous to construe the quoted provisions of the Constitution when it says 'as now authorized by law' to refer to the entire provisions of Sec. 928 of the revised administrative code... for to do so would virtually render the Constitution subservient to the administrative code and, indeed, make the constitutional precept useless except as a mere repetition

of the statutory enactment. And not only this, but such a construction must be discarded because it will render the constitutional provisions self-contradictory by, on the one hand, clearly making religious instruction in the public schools *mandatory* once the option to ask it is exercised by the parents or guardians, and on the other hand by continuing the merely *permissive* provision of the revised administrative code allowing the priest or minister therein mentioned to teach religion in the school building to those public school pupils whose parents or guardians should so **desire and express that desire in writing**; and by providing for the *maintenance*, in such cases, of religious instruction in the public schools—to *maintain* denotes constancy and *continuity*, and 'in the public school' implies during regular school hours or sessions—and at the same time keep the administrative code limitation of one-half hour three times a week."

I believe that the Philippine Constitution, in authorizing the optional religious instruction in our public schools, could not have gone beyond the limits set forth by Sec. 928 of Revised Administrative Code without making our public schools an extension of the parochial or sectarian schools, and without violating, for that matter,

the sacred principles of religious freedom, the separation of the church and the state, and most important of all, the constitutional injunction that no public fund or property shall be used for the benefit or interest of any religion or sect. [Art. III, Sec. 1, par. (7).]

It should be remembered that the provision of Sec. 928 of the administrative code, originally Sec. 16 of Act 74 of the Philippine Commission, enacted on February 21, 1901, better known as the Magna Carta of the Philippine educational system, was the result of a compromise between two opposing groups: those who believed that the public schools should be entirely laical, absolutely non-sectarian, and those who believed that Catholic religion should be taught to public school pupils whether they liked it or not.

The first group was headed by the late Tomas G. del Rosario, and the latter by a churchman named Manuel Ravago. Then the late Governor Taft proposed a happy compromise. It is the optional in-

struction, in the permissive way now provided for in Sec. 928. The system worked admirably from 1901 until the latter part of the Commonwealth regime, when pressure for a more or less compulsory religious teaching was brought to bear.

The recent department order requests religious teachers to give marks to be considered in judging a pupil's conduct. This makes religious instruction virtually compulsory because parents will see the disadvantage to pupils who do not attend religious classes, so the parents will reluctantly have to give their consent to such attendance.

The clause in Art. 359 of the new civil code making optional religious instruction a "part of the curriculum" was inserted by Senator Tañada as chairman of the senate committee on codes. It is clearly unconstitutional because Sec. 928 of the administrative code did not say that religious instruction was a "part of the curriculum." — *Manila Bulletin*, July 22, 1955.

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ILL. BRO. ERNESTO SEGUNDO SALAS, 33<sup>o</sup>  
*Grand Standard Bearer*

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A N E U L O G Y

By FREDERIC H. STEVENS, 33<sup>o</sup>

*Sovereign Grand Commander*

*Supreme Council of the Philippines*

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Delivered at the funeral services conducted by Kanlaon Lodge No. 64, F. & A. M. at Bago, Occidental Negros, 20 July 1955

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ILL. ERNESTO SEGUNDO SALAS,  
 33<sup>o</sup>, S.G.I.G.

FOR MANY YEARS, Ill. Bro. Ernesto Segundo Salas, 33<sup>o</sup>, lived and worked in this province as your neighbor, friend and brother, and it seems rather forward for me, a stranger to many of you, to deliver an eulogy about your neighbor whom you knew so well.

YOUR NEIGHBOR was a man I was proud to be a brother and a friend. He was a man who walked with God.

YEARS AGO I heard the late Bro. Walter Foley, pastor of the Union Church, use a text from Genesis.

“And Enoch walked with God; and he was not, for God took him.”—Genesis 5:24

FRIENDS, a man lived among you, among us, and we were fortunate enough to behold his glory

for he was full of grace and truth. Ill. Bro. Ernesto Segundo Salas was one who, like Enoch of old, “walked with God; and he is not; for God took him.”

I HAVE KNOWN Bro. Salas for many years, years of spiritual growth for me, for surely the Spirit of God abided with our brother. If ever a man walked through the portals of our Lodge with love for his fellow-man it was our Bro. Salas; if ever a man walked in faith with his neighbors it was this brother of ours; if ever a man saw that enlarging Masonic service among the community would redound to the benefit of all, it was this beloved Christian brother of ours.

FOR MANY YEARS he lived and walked with humility that was

his outstanding characteristic, with a sincerity that gripped the best in every life he touched. You brethren have a delightful memory of kindly deeds and days spent in spiritual assistance to hundreds of people of different races, and with a consecration to the brotherhood of man that made him conspicuously "a man among men."

HE GAVE with a heart filled with devotion to high ideals. He was truly religious, for he lived as he believed, in the midst of a world ruled by an all-wise God. He looked on far horizons, but did not neglect the near at hand. He was a tranquil man in the midst of our high-powered living.

NO BROTHER could stand before him without being blessed by his deep and sympathetic understanding of the sure foundations of Masonic principles. No friend, or brother, could talk with him without encouragement, and an increase of brotherly love.

DISPLAY was not a part of his nature. Yet he held high offices in his beloved Masonic fraternity. His quiet grandeur carried him with dignity until he became Sovereign Grand Inspector General of the Supreme Council of the Philippines — the highest honor any one may receive in the Scottish Rite of Freemasonry.

Ill. Bro. Salas was true to the highest among men and Masons, believing in a fellowship and dwelling in a "house not made

with hands, eternal in the heavens."

Here I use the words of Bro. Foley, who could always express himself so well, for his phrases paint a word-picture of our brother that I would like to convey to you.

"Literally he was *in* the world but not *of* it. He was a constant illustration of how to bring the kingdom of heaven upon earth. He believed in his Masonic ideals as an agency 'erected to God' in the interest of the common good. He never forgot it was a means and not an end in itself. He knew that men must have methods whereby they could serve together."

All this Bro. Salas did, so that he could walk more closely with God.

To his beloved wife and children, this large out-pouring of his neighbors, his friends, and his brothers show that all the family have the deepest and sincerest sympathy on the loss of a loved husband and father.

Soon we, too, will join him and in the fullness of time we shall meet him in that "place not made with hands" and we shall see our brother as one who walks on and on with our God.

Bro. Salas walked with God; and he was not; for God took him. He was good enough to walk with God; he was good enough to go with God; he is good enough to

(Continued on page 1090)

## OUR MASONIC DUTY AND RESPONSIBILITY

*By PANFILO DE LEON, P.M.**Sinukuan Lodge No. 16. F. & A. M.*

I HAVE OBSERVED that the average Mason, after taking his three degrees in Masonry, immediately asks himself what it all means. Few Masons have, or will take, the time to make an exhaustive study of Masonry.

IF WE HAVE GONE into Masonry in the belief that there is really something to it, and we have a desire to be well informed, it is our duty, specially to the new members, to make extensive reading and study of the writings of eminent Masonic scholars.

IT IS TRUE no Mason can acquire in a few days or months, or even years, all there is in Masonry. Two of the most famous Masons America has ever produced—General Albert Pike, 33° and Dr. Albert Gallatin Mackey, 33°—spent their entire lives in Masonic study. Their writings have been preserved, and every one of us who is desirous to read and study about the real facts of Masonry is within our easy reach.

OF COURSE, many of us can repeat the ritual, and we also know that there is nothing said in the ritual that our souls seem mysterious. Everything in Masonry has a beautiful meaning if rightly understood, and everything done in the ritual work is meant to

teach a distinct moral lesson.

I THINK you will agree with me if I tell you that Masonry would die if it had to depend upon, say about 85% of the membership. It is only the small minority — the really FAITHFUL FEW masons—who have kept and are still keeping the order alive today. These few members give unselfishly their time and intelligence as officers of their respective lodges. How long would any lodge last if all the members merely paid their dues, rarely if ever attended lodge, and considered their duty done? I ask you brethren, does Masonry mean anything to you, or are you just a “mere member”? Some Masons seem to take a pride in saying — “Oh, yes, I belong to the Order, but have not been in a lodge room in years.” Now, of what benefit then is Masonry to this man, and what earthly benefit is he to Masonry? Then, again you will hear another Mason say — “I have lost my interest in Masonry.” This brother, I remind you, has never had any real interest to lose. All he had lost is his curiosity. If he had been interested, he would have learned and attended every stated and special meeting instead of “dying” out. Remember that the Mason who pays his dues because he is ashamed not to do so, is sim-

ply throwing his money away. Of course he gets no benefit whatever, and his attitude of indifference sets a bad example to the younger Masons, who look to him for inspiration and guidance.

**KNOWING ONLY** the secret and pass words and learning the ritual does not make a Mason any more than learning its A B C's makes a child a scholar. It is merely the cornerstone, the building is yet to be erected.

It is incumbent upon every one of us to understand the beautiful lessons taught in our ritual. If these lessons were learned, understood and practiced, there would be more real Masons for, if Masonry is worth going into, it is worth knowing something about.

**ACCORDING TO THE RECORDS** of the Most Worshipful Grand Lodge of the Philippines about seven hundred were made Masons last year. We have made them Masons according to our ritual, but we must now pause and ponder and ask ourselves if this ends our duty toward them. Have we made them Masons at heart? Have we caused them, by the sublime philosophy that is a part and parcel of Masonry, to set a higher estimate upon themselves? Have we led them to aim at the nobler ends which the teachings of Masonry demand? Have we prepared them to go forth into the world and let the light of Truth, Morality and Brotherly Love shine from

their lives?

**THESE ARE SOME** of the few questions which we must ask ourselves and these are some of the things that we must impart to the new brethren if we are to make them better and wiser men through their association with Freemasonry. We must seek to fill them with the light of truth which Masonry sheds over the world. Into these hands must fall some day the torch of Truth which Masonry holds aloft for mankind. Let us, therefore, ask ourselves how well we have prepared them to perform the solemn duty of transmitting Masonry and its teachings to posterity.

**IF THE PREPARATION** of these new brethren is a part of our duty as Masons, let us seek a means of performing that obligation. Let us agree that we shall not have performed our duty until we have created a thirst for knowledge in the minds of those who come to us seeking the Light.

**LET US TEACH** Masonry and its sublime philosophy of life by both precept and example. This is the responsibility of every Mason. The officers of our Lodges are responsible for imparting the instruction, together with such rational explanations as may prove beneficial. Each individual Mason, however, is charged with the responsibility of so living and acting that his daily life will be an example to those whom we seek to serve.

## PLEDGE OF SERVICE \* \* \*

Therefore it is our duty to teach every postulant who stands at our doors and also our responsibility which we must seek to fulfill.

## OUR APPOINTED TASK

By WILLIAM P. SCHWAGER

*Worshipful Master, Coral Lodge No. 142, F. & A. M.*

*On The Occasion Of Its Constitution May 9th, 1955*

Right Worshipful Brother Rastorfer, Worshipful Brothers Flores and Homan, brethren, ladies and gentlemen:

In behalf of the Masonic Fraternity and especially in the name of Coral Lodge No. 142, Free and Accepted Masons, I bid you welcome on this memorable occasion. It is with a heart full of joy and happiness that I

stand before you this evening. After having witnessed the consecration of this Lodge, and after having been installed as its first Master, I am awed and feel humbled by this great honor that has been bestowed upon me, a distinction that falls to but few men. I pray to our Father in Heaven that I shall prove equal to the great task that looms before me, yet I feel

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confident that with a continuance of the wholehearted support that has thus far been accorded me by my brethren in this Lodge and from Okinawa Lodge No. 118, we cannot fail to succeed in our appointed task.

It may be appropriate at this time to give you a short history of the beginnings of this Lodge which has this evening been duly constituted under the jurisdiction of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines. On November 30th, 1954, approximately thirty Master Masons assembled in a meeting to discuss the opening of a new Lodge in Okinawa. As a result of this gathering, a petition to form such a Lodge was drawn up and signed by fifteen Masons who had faith in the future of a new Lodge on this island. The Master, Officers and Brethren of Okinawa Lodge No. 118, located in Awase, were then advised of our intentions, and they gave their wholehearted support and blessing to this undertaking. Accordingly, the petition was sent to the Grand Lodge of the Philippines for the issuance of a Dispensation, it being necessary that we prove ourselves proficient, capable, and financially solvent before we could be regularly chartered. On December 23rd, 1954, the Dispensation was signed by the Grand Master, Most Worshipful Brother Werner P. Schetelig. On the 4th of January

of this year, Coral Lodge, under dispensation, and as yet without a number, held its first meeting in the Masonic Hall in Awase, and has since that time continued to grow and prosper. On April 27th, 1955, on the occasion of the 39th Annual Communication of the Grand Lodge of Free and Accepted Masons of the Philippines, assembled in Manila according to Masonic Law, granted the Charter constituting Coral Lodge No. 142, the Charter which played such an important part in tonight's proceedings.

For the benefit of those of you present here tonight who may at one time or another have entertained the question, I shall endeavor to enlighten you on the aims and purposes of our Fraternity and try to answer that question:

#### WHAT IS FREEMASONRY?

One often hears from the uninitiated the statement that the Masonic Fraternity is a "secret society." I wish to state categorically the Freemasons belong to no "secret society." In order for an organization to qualify as such, there are at least four prerequisites:

1. A secret society does not publicly acknowledge its existence.
2. The members of a secret society keep their membership a secret from all who are not also members.

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 PLEDGE OF SERVICE \* \* \*
 

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3. They hold their meetings in places and at times not known to the general public, or to the lawfully constituted authorities.
4. Their aims and purposes are generally not to the best interests of society and the established government.

Let us examine each one of these in turn.

*FIRST:* that the society does not acknowledge its existence. The Masonic Fraternity has operated openly and above board ever since its establishment which is older than the memory of man can recall. It issues publications openly addressed to members of the Fraternity. Makes announcements in the local press and enjoys a better than good reputation wherever freedom of speech and freedom to assemble peaceably exists, and proudly acknowledges its existence to all who care to know.

*SECOND:* that the members keep their membership a secret. The members of the Fraternity, when living in democratic countries, are proud to acknowledge their affiliation with the society—many of them even show outward signs of such membership by wearing rings, lapel pins, tie clasps and other items of Masonic jewelry to proclaim their membership. Each Mason worthy of the name carries an up-to-date dues card with him

at all times to prove that he is a member in good standing, entitled to visit other Masonic Lodges at his pleasure and convenience.

*THIRD:* That the society meets secretly. Masonic meetings are always held in a hall that is known to be used for such purposes, be it owned by the Fraternity or rented such as this one is. Its business meetings are, according to the Masonic Law of the jurisdiction involved, always held on certain stated days and times. Special meetings can be held at any other time at the call of the Master of the Lodge, but are usually given publicity in the local press and other news media available to all, Masons and non-Masons alike.

*FOURTH:* That the aims and purposes are not to the best interests of society and government. Freemasonry inculcates love of God, allegiance to country of citizenship, obedience to its laws under whose protection we live, devotion to friends and family, and lastly, truth to one's own ideals and moral code. There is certainly nothing in this philosophy that can be attacked by even our severest critics. It is true that we meet behind closed doors and have certain "mysteries and secrets" which we communicate only to our initiates, but this is true also of many other fraternal societies such as the Elks, Odd Fellows and the Knights of Columbus. There are several very good reasons for hav-

ing these so-called secrets or mysteries, among them the fact that to have knowledge not possessed by all makes the organization attractive to the uninitiated, and once these secrets have been imparted, makes its members more loyal to the order. I believe that you will all agree that every one of us loves the mysterious.

The aims and purposes of our ancient and honorable Fraternity may be summed up in these words: "Brotherly Love, Relief, and Truth." These qualities which are guiding lights to Freemasons may require a bit of explanation, and I shall begin with the first: Brotherly Love. We deem it a fundamental truth that God, in whom every Mason professes a belief, is the Great Creator of the Universe, and in being the Creator, necessarily created us, His creatures. If this is so, we must necessarily all be His sons and daughters, and following this line of reasoning to its logical conclusion, we necessarily arrive at the fact that all inhabitants of the world who are of the human species are brothers and sisters. A most inspiring thought: "The Fatherhood of God" and as a necessary corollary, "The Brotherhood of Man." This is the reason why, at the beginning of this discourse, I addressed my fellow-Masons as brethren, and why all Masons, even though they may know each other only slightly or not at all, greet each other as

"Brother." Since all children of any one family should be taught to love and respect each other, aid each other in adversity and affliction, and to rejoice in each other's prosperity, so should we, as Masons, love and respect each other, help each other, our widows and orphans, and express joy and thanksgiving if our brother should prosper. This does not mean, and emphatically so, that in our business dealings and social intercourse, we should restrict ourselves to Masons alone, for we are urged to mingle freely with non-masons, and are proud and happy to number among our dearest friends many men who are not now, nor who may never be members of our ancient and honorable profession.

We believe that every human being, however high or low his station in life may be, and whatever his background, his education and early environment may be, that he has that vital spark bestowed upon him by our Almighty Father, and as such has something of value to contribute to the future welfare of the human race. It is true that some men are richly endowed with the natural talents which God has given each of us in a greater or lesser degree, but Masonry teaches us that these talents have been given us, not as tools solely for our own selfish purposes, but that we might use them freely and fully for the be-

## PLEDGE OF SERVICE \* \* \*

nefit of those who may have been less richly endowed. Thus, the greater a man's natural gifts, the greater is his obligation to use them in the service of his country, his community, his friends and family, and toward the advancement and enlightenment of mankind.

The next tenet of Freemasonry is Relief. This word, in our usage, is synonymous with Charity. Referring to Webster's Dictionary, one of the definitions given is "almsgiving." The act of bestowing Charity is usually, at least, a mere mechanical gesture — that of donating a certain sum of money to some worthy cause. Masons believe in this kind of charity, since they are always active in promoting such drives as the Community Chest Campaign, the March of Dimes, the establishment and maintenance of hospitals for crippled children, the establishment and maintenance of blood banks and in most every other conceivable act of benevolence, whether in help to the poor, to the sick and distressed, or in direct aid to areas stricken by disaster. These acts of charity are not generally publicized for the reason that the Holy Writings command us: "Charity suffereth long, and is kind; charity envieth not; *charity vaunteth not itself, is not puffed up*; doth not behave itself unseemly; seeketh not her own, is not easily provoked, thinketh no evil;

rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

Looking again under Charity in the dictionary, we find these definitions also: "Act of loving all men as brothers because they are sons of God." "Leniency in judging men and their actions." The first, the act of loving all men as brothers I have already discussed. Let us examine "leniency in judging men and their actions." Another verse of the Holy Bible admonishes us thus: "And though I bestow all my goods to feed the poor, and though I give my body to be burned, *and have not charity*, it profiteth me nothing." This would indicate that our charity should be more than mere almsgiving. Charity is the act of thinking well of our fellow-men, judging them leniently lest we ourselves be judged, and in respecting the beliefs and opinions of others who may think differently than we. This applies to political opinions as well as to any other belief, especially as to the manner in which a man pays his respects to the Ever Living God, be he Moslem, Bhuddist, Christian, Jew, Hindu, or any other profession of faith. We ourselves may not share his beliefs, but defend his right to form his own opinions in all things, provided that he affords us the same courtesy. A man's beliefs and opinions, however, must never

infringe upon the rights of others, nor should the practice of these beliefs and opinions be contrary to the established principles of morality, law, and order.

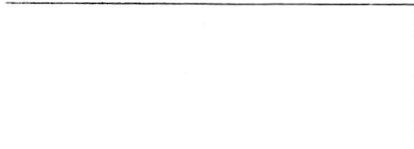
The third tenet of Freemasonry is "Truth." The first lesson taught a Mason upon his initiation is to be good and true. True to God and His Commandments, true to his country and the principles for which it stands, true to his neighbors and friends, true to his own family, and finally, true to his own principles and beliefs. Hypocrisy and deceit are unknown among us — we believe in dealing fairly and squarely with all men, giving them their just due, forgiving them their transgressions against us, and in spreading the light of Truth wherever men seek it and are willing to receive it.

These three shining lights of Freemasonry are, we earnestly believe, the mightiest weapons which

man can wield in opposition to Ignorance, Tyranny, and Oppression. It necessarily follows that we are unalterably opposed to Communism, Fascism, or any other ideology which seeks to enslave men, whether physically, mentally, morally, politically, or in matters where religion are concerned. Masons are taught to speak the truth in all things and to lead moral and exemplary lives. The practice of Brotherly Love, Relief in all its senses, and Truth, has by this example, attracted to Masonry such eminent men as George Washington, first president of the United States and who is called the "Father of his Country." Fifteen other presidents have worn the Lambskin Apron as Masons, including such men as Thomas Jefferson, James Madison, James Monroe, and more recently, Franklin Delano Roosevelt, and Harry S. Truman.

(To be continued)

COMPLIMENTS OF



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# Fraternal Reviews



JOSE E. RACELA, P.M., (12)

P. O. Box 1921, Manila

TENNESSEE, 1955

The 141st Annual Communication of the Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of the State of Tennessee was held in Nashville on March 25, 1955. It was attended by all the Grand Officers minus the Junior Grand Deacon. It was graced with the presence of 17 of its Past Grand Masters and distinguished visitors from other Grand Jurisdictions. The M. W. Grand Lodge of Wisconsin sent its greetings with beautiful flowers which were displayed in the Grand East.

The presiding Grand Master, Most Worshipful Brother Raymond L. Allen, who was compelled to finish only 3/4 part of his administration due to illness was complimented with a fitting tribute by his associates, part of the inscription thereon reads:

"He has lived his creed; he has the strength of perfect kindness; he has that happy mingling of gentleness and firmness and humility found only in the highest type of God's noblemen. He is governed by principle and makes no exception in his own favor. He is intellectually honest; he is blessed with that cloudless mental vision that appearances cannot deceive; that

interest cannot darken; and that even ingratitude cannot blur. Friends cannot induce, and enemies cannot drive him to do an act that his heart and brain would not applaud."

In recounting the achievements of his administration, Brother Allen showed that his was a good year. The net gain in membership which was almost three thousand and the many new and remodelled Temples are indices of a successful term. He attended all the 26 District Meetings although he deplores four Lodges that failed to be represented at any of the district meetings. He regretted not being able to attend the Washington Conferences because of illness but he was ably represented by his Deputy who took along with him also the full contribution of the Grand Lodge to the George Washington Masonic National Memorial Association. Brother Allen has made 161 visitations to Masonic meetings before he suffered a severe heart attack. And because of the state of his health, he could not accept the invitation of the Grand Chapter OES to attend their annual meeting. He did not forget to mention nevertheless that "our relations with the Grand Chapter OES have been most pleasant."

The Order of Rainbow for Girls was equally active and has shown an exemplification of one of their Orders to the delegates to the Annual Communication.

Brother Allen, a Past Potentate of Al Chymia Shrine Temple subscribes to the program and appeal of Imperial Potentate, Bro. Frank Land to the individual Shriner to remember that he is a Mason first and a Shriner second. We agree with the observation that some are hasty in getting their Masonic degrees in order to be able to join the Shrine, "that a great mass of Shriners are neither Blue Lodge conscious nor are they thoroughly familiar with the great tenets of Symbolic Masonry and its teachings with respect to proper Masonic conduct." And to this we also fully agree — "while it is true that only a small percentage of its members forget themselves far enough to bring disrepute upon the name of Masonry, even this must be overcome if the Shrine is to enjoy the full respect and good will of Craft Masonry."

As a former member of the Board of Custodians, Grand Master Allen gave emphasis to proficiency in the Ritual and for this no less than 970 Certificates of Proficiency were issued. Aside from other routine, the Grand Master issued 37 special dispensations; caused the issue of 8 commissions for Grand Representatives and submitted 7 nominations

to similar positions.

We were disheartened to read in the Proceedings something about one of our own Blue Lodges—BATAAN LODGE No. 104. Many of the Lodges believe that direct fraternal correspondence can be had with foreign Lodges without first consulting with their own home Grand Lodge. This, we consider, shows lack of knowledge of proper protocol. We trust our brethren in Tennessee consider it that way. We are, nevertheless, grateful for the prompt answer of relief from them altho how misplaced was the request.

From the Review of Bro. Douglas, we learn of the doings of the Grand Masters' and Grand Secretaries' Conferences in Washington, D.C. We were intimated that our Most Worshipful Brother Mauro Baradi, our much learned Grand Secretary spoke on that occasion on conditions of Philippine Freemasonry. Other guest speakers were Most Wor. Bro. Col. Sellers of Missouri, Grand Master Sotomayer of Peru, Grand Master Lamb of Indiana, Grand Master Piniero of Cuba, Grand Master Hayes of Iowa, Grand Master Belisario of Venezuela, Past Grand Master Onsari of Argentina, Bro. Ferdinand von Cles of the United Grand Lodge of Germany, Grand Master Arbury of New York, Grand Master Dabezies of Louisiana and Past Grand Master Roy of Massachusetts. And true to his

## FRATERNAL REVIEWS \* \* \*

avowed mastery of contemporary events especially of matters affecting the welfare of the Masonic order, he has impressed the conferees with the fight Filipino Masons

have against the only "true religion" that the American (democratic) way of life must prevail in this young Philippine Republic.

A L B E R T A  
1954

We have come to Calgary, Alberta and saw familiar faces in the 49th Annual Communication of the Grand Lodge. We could recognize a familiar face which we met personally at Little Rock, Arkansas, four years ago. This Venerable Old Guard is Most Worshipful Brother Sam Harris. He was busy introducing distinguished visitors besides extending the greetings of Grand Representatives to Most Worshipful William H. Jackson, presiding.

Most Worshipful Jackson presided over four special communications to constitute and consecrate new Lodges. He attended the Washington Conference of Grand Masters. He made emphasis on the effect of district meetings which he always attended, exhorting a full attendance of the regular officers of the Lodges thus maintaining the necessary contact between the Grand Lodge and constituent Lodges. To him and to all of us, for that matter, "the business of Freemasonry is making MASONS." He also caused to be

issued commissions of Grand Representatives; approved amendments to Lodge By-Laws.

In closing his report, Most Worshipful Jackson answered the following questions: "Why, if Freemasonry is such a splendid thing do we not throw it open to everybody?" "Why don't we go out into the by-ways and highways and bring them in?" "Why do we close and Tyle our doors?" "Why do we compel the applicant to pass the investigation of a committee?" "Why don't we, with open hands, give this splendid thing to everybody?" His answer is: "Freemasonry is not simply a delightful and splendid possession. It is a matter of giving, not getting. It is a mission, a duty, and opportunity to be opened only to those who are capable of rising to the level of that opportunity. It is something which men are not only to enjoy, but to use for the benefit of their fellow men. x x x It has been handed on that it may give light to men, and that light must be given, not by kindling a conflagra-

tion, a big bonfire, but by carrying the torch into the dark places. It is the individual torch, my Brother, of your life and mine — making a great light which shines

from our fraternity as a whole. x x x Its great mission: the establishment upon earth of — The Universal Brotherhood of Man.”

S C O T L A N D  
1955-1956

The Grand Lodge of Scotland met at a Quarterly Communication on the 3rd day of February 1955. The Right Honourable Lord Macdonald, M.B.E., T.D., L.L., J.P., M.A., Most Worshipful Grand Master Mason occupied the throne. The Grand Lodge was opened in full form with the attendance of all the Grand Office-bearers. The Very Worshipful Junior Grand

Chaplain, Brother Rev. E. Temple Lang, M.A., B.D. recited a solemn prayer. Immediately thereafter the Grand Lodge passed a vote of thanks for the Sister Grand Lodges from whom Reports of the Proceedings were received, among which is the Grand Lodge of the Philippines. We wish to acknowledge with thanks the brethren

***B u y***

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## FRATERNAL REVIEWS \* \* \*

from Scotland for this generous manifestation and do assure them that we will continue furnishing copies of our Proceedings and other materials bearing on Freemasonry here in the Philippines.

Among the several matters covered by the Minutes of Grand Committee which were approved included the granting of Charters to the following new Lodges:—Chartered Accountant, Bombay; Light of Iran, Udwada, Bombay; Buchanan, Newton, Cambuslang. Also, a Brother was appointed District Grand Master of Pakistan. Likewise, new appointments as well as re-appointments were made for Provincial and District Grand Masters. One highlight of the occasion was the exchange of fraternal greetings between the Grand Lodge of Texas and the Grand Lodge of Scotland. It included an expression of the gratefulness for the "glowing accounts of the hospitality shown him (Dr. R. Bruce Brannon, Past Grand Master of Texas) by the brethren of the Grand Lodge of Scotland." Incidentally, Dr. Brannon was present and did read the letter of his Grand Master before the assembly at the request of The Honourable Lord Macdonald.

The Most Worshipful Grand Master Mason gave an account of his enjoyable fraternal visit to Holland and Belgium. Briefly, he accounts his visit thus, "I feel that this visit has done to cement still further the excellent relations which exist between the Grand Lodge of the East of The Netherlands and ourselves, and I know that our presence in Belgium would be a great encouragement to our own Brethren."

A very remarkable work of this Grand Lodge is the allotment of benevolent funds which include funds of Scottish Masonic benevolence, general annuity, orphan annuity, emergency relief and Masonic Homes. We are elated to note that Perla del Oriente Lodge No. 1034, the only Lodge in the Philippines working under the jurisdiction of the Grand Lodge of Scotland does not fail to chip in its contribution to the annuity funds and benevolent fund.

The Grand Lodge of Scotland meets in Quarterly Communication on February 3, May 5, August 4 and November 3, 1955. It installs the Grand Office-bearers on November 30, 1955 and celebrates jointly on such occasion the festival of Saint Andrew.

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### ILL. BRO. ERNESTO SEGUNDO . . .

(Continued from page 1077)

live with God; "now and forever,  
world without end, Amen."  
"As, one by one, the autumn leaves  
fade in the forest deep,  
So, one by one, to each of us

*must come the touch of sleep;  
As, one by one, the roses burst  
into the morning light,  
So, one by one, our souls shall  
wake again beyond the night."*

# Freemasonry Is Not A Sect

*Not infrequently Freemasonry is referred to as a sect. We hasten to correct this inaccuracy, misinformation, or carelessness. Freemasonry is not a sect.*

*A sect is a religious order. Freemasonry is not a religious order.*

*A sect has been defined as "one of the organized bodies of Christians." Freemasonry in this sense is not a sect although many Masons are Christians.*

*A sect is also synonymous with a religious denomination. Freemasonry is not a sect in this sense, either.*

*Freemasonry is not a religion although it is highly spiritual, every Mason being a believer in the Fatherhood of God. Avowing faith and reverence in God Almighty, the Great Architect of the Universe, Masons are friendly and fraternal toward all persons who believe in God regardless of race, nationality, or creed.*

*Not being a religion itself, or a religious order, or a denomination, or a sect Freemasonry is friendly and cooperative with all who subscribe to the Fatherhood of God and the brotherhood of man.—CAMILO OSIAS.*

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## AMERICA'S PRAISEWORTHY OFFER

*(Continued from inside front cover page)*

*uses will be as common as the electricity and steam power which are taken as a matter of course today.*

*THE LODGES AND THE BRETHERN of our Grand Jurisdiction owe it to the cause of freedom and democracy to aid in constructive measures to advance science, cultivate peace mindedness, and secure neighborliness among nations and the brotherhood of man.*



CAMILO OSIAS  
Grand Master

# GRAND LODGE of the PHILIPPINES

## LIST of COMMITTEES (1955-1956)

### COMMITTEE ON JURISPRUDENCE

Michael Goldenberg	(80)	Chairman
Mateo D. Cipriano	(14)	Member
Luis Meneses	(4)	"

### COMMITTEE ON FINANCE

Francisco Santiago	(4)	Chairman
Amadeo Quintos	(96)	Member
Prisco N. Evangelista	(82)	"

### COMMITTEE ON ACCOUNTS

Brigido Capili	(88)	Chairman
Gregorio Velasco	(16)	Member
Donald O. Thurnau	(8)	"

### COMMITTEE ON GRIEVANCES

Castor P. Cruz	(19)	Chairman
Enrique Rimando	(88)	Member
Teofilo Ragodon	(80)	"

### COMMITTEE ON CORRESPONDENCE

Jose E. Racela	(12)	Chairman
Jose T. Enriquez	(4)	Member
Mateo D. Cipriano	(14)	"

### COMMITTEE ON RETURNS

Macario C. Navia	(88)	Chairman
James V. Limpe	(93)	Member
Hermogenes Dimagiba	(12)	"

### COMMITTEE ON CREDENTIALS

Gregorio R. Cariaga	(82)	Chairman
Delfin C. Simbra	(12)	Member
Rufino Macalinao	(4)	"

### COMMITTEE ON NECROLOGY

Marciano C. Evangelista	(35)	Chairman
William H. Fonger	(9)	Member
Richard Khoo	(93)	"

### COMMITTEE ON CUSTODIAN OF THE WORK

Werner P. Schetelig	(25-26)	Chairman
Mariano Gonzalez	(12)	Member
Aurelio L. Corcuera	(4)	"

### COMMITTEE ON ACACIA ISLAND

Teofilo P. Guadiz	(56)	Chairman
Jose C. Soria	(75)	Member
Teofilo P. Goyena	(56)	"

### COMMITTEE ON CEMETERY

Primo I. Guzman	(77)	Chairman
Cirilo Honorio	(13)	Member
Agapito J. de Guzman	(77)	"

### COMMITTEE ON PUBLIC FUNCTIONS

Dominador B. Ambrosio	(82)	Chairman
Sesenio Rivera	(79)	Member
William H. Quasha	(80)	"
Leon A. Vidallon	(18)	"
Godofredo Ricafort	(88)	"

### COMMITTEE ON MASONIC TEMPLE

Vicente Y. Orosa	(53)	Chairman
Werner P. Schetelig	(25-26)	Member
Elias Ruiz	(7)	"

### COMMITTEE ON MASONIC RULES AND ORDER

Michael Goldenberg	(80)	Chairman
Mateo D. Cipriano	(14)	Member
Luis Meneses	(4)	"