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OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINES

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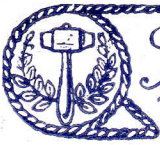


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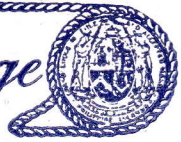
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CAMILO OSIAS, *Editor*



The Grand Master's Message



Freemasons, Be Alert

DURING THE PHILIPPINE REVOLUTION of 1896 the watchword was: "Alerta Katipunan!" It was a war cry and a command to the patriots of that epoch to be alert and active in the fight for freedom and independence.

IN THIS EPOCH of ours it is deemed essential and imperative to alert Freemasons and other live forces of freedom and democracy.

COMMUNISM AND TOTALITARIANISM are warring upon Freemasonry which has always espoused the holy cause of freedom and democracy.

FREEMASONS SINGLY OR IN COOPERATION must battle with organizations that basically stand for obscurantism and slavery. We have achieved political emancipation. But we must be intellectually and spiritually free.

*THERE IS NO SLAVERY worse than intellectual or spiritual slavery. * There are cogent reasons why I sound the clarion call to the Lodges and the Brethren of our Grand Jurisdiction to be alert and active. The enemies are never passive or asleep. They are always busy and active. Freemasons have to be vigilant, industrious, militant.*

THE TREE OF LIBERTY AND DEMOCRACY has to be guarded. It must receive nurture and culture from those who have long loved it and benefited from its benign fruits.

FREEMASONS AND OTHER LOVERS of freedom and democracy, be alert lest that tree be cut down or destroyed!

CAMILO OSIAS
Grand Master



THE CABLETOW

Editorials:

SEPARATION OF THE CHURCH AND STATE

THE ELITE OF OUR RACE, the intelligentsia of the Filipino people who in 1899 met at Barasoain Church, Bulacan, had rare courage and clear vision when they devised the Malolos Constitution. In that historic document, the delegates to the Constitutional Convention included an article which provided for freedom of religious worship and the separation of the Church and State.

THESE PRINCIPLES of religious freedom and the absolute separation of the Church and State are embodied in the present Constitution under which the government of the Republic of the Philippines operates. In the Bill of Rights is found this important provision:

“No law shall be made respecting an establishment of religion, or prohibiting the free exercise thereof, and the free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed. No religious test shall be required for the exercise of civil or political rights.” (Article III, Section 1, Paragraph 7.)

FREEMASONRY STANDS SQUARELY for religious freedom and for the separation of the Church and State. All liberal-minded men should uphold and defend the Constitutional provisions above quoted. They should never countenance its violation.

THERE HAVE BEEN OF LATE several attempts to circumvent or disregard the principles of religious freedom and of the separation of the Church and State. At a public gathering at Bagumbayan Field made sacred by the blood of Rizal and other Filipino martyrs to the cause of liberty, a priest openly advocated the union of the Church and State. In the University of the Philippines, a Jesuit Father brought about dissension by his fanatical activities. There is cause for congratulations that many members of the faculty and the student body showed courage by openly opposing the acts of the Jesuit Father that brought about cleavage and dissension in the ranks of the constituency of the State University, the capstone of our public school system. There is

EDITORIALS * * *

further cause in the action of the Secretary of Justice who advised the University President against allowing the holding of religious lectures inside rooms and halls of the state university. The Constitutional adviser of the government said that such activities are "apt to arouse dissension" in the state institution whose student body and faculty members "include militant adherents of different sects as well as articulate persons who have no sympathy for any religion whatsoever."

THE UNIVERSITY CODE of long standing furnishes a guide for the prevention of dissensions and controversies such as have occurred in the highest institution of the land. We quote: "Any priest or minister of the gospel of any religious denomination may speak before student groups or organizations of the University; provided that in every case the written permission of the President shall have been previously secured; and provided, further that speakers do not discuss questions which might provoke dissension in the University."

IN THE OPINION PROMULGATED by the Secretary of Justice on November 26, 1955, he included rules and observations for the implementation of the University Code:

" 'Sectarian' has been held to mean 'denominational, devoted to, pertaining to, or promotive of the interest of a sect or sects; especially marked by attachment to a sect or denomination.' Lectures therefore may be properly characterized as 'religious and sectarian' when they expound or inculcate doctrine and dogma peculiar to a particular religious sect and concerning which the various sects are in conflict. . . ."

IN FURTHER CONTRIBUTION to the principle of religious freedom we quote without comment the following extracts from the Federal Constitution of Switzerland, the oldest Republic:

"FREEDOM OF CONSCIENCE AND OF BELIEF is inviolable. No one can be constrained to become a member of a religious association to take religious instruction, to fulfill a religious act, or to incur penalties of any kind because of a religious opinion. . . . No one may for religious reasons free himself from any civic duty. No one shall be obliged to pay taxes the produce of which is specifically allocated to cover the specific expenses of a religious cult to which he does not belong. . . ."

“FREEDOM OF WORSHIP is guaranteed within the limits compatible with public order and morality . . . No episcopal dioceses may be created on Swiss territory without the approval of the Confederation.

“THE ORDER OF JESUITS and the societies affiliated with it cannot be admitted into any part of Switzerland, and all activity in the church and in schools is forbidden to its members. This interdiction may be extended . . . to other religious orders whose actions endanger the State or trouble the relations between the denominations.” (Chapter I, Paragraphs 49, 50, 51 under General Provisions.) — CAMILO OSIAS, *Grand Master*.

* * *

EVERY DAY IS THANKSGIVING DAY

GIVING THANKS TO HIM from whom all blessings flow is an act of wholesome living. It has become a tradition for God-fearing men and should be an habit of all.

IT IS PROPER that at least once a year, we focus our attention not only to remember the many things we have received and the kind deeds from which we have been benefitted, but specially to recognize that back of all these is the Great Architect — God, Our Father.

WE CAN NOT DENY the fact that we have so many things to be thankful for that at times, we take too much for granted. In such a situation, we tend to be indifferent and later on become ungrateful. And before we realize it, we lose our sense of proportion, alienate friends, even make enemies; and these could be avoided if we but walk even slowly but steadily on the right path.

THINK OF THE COUNTLESS PRIVILEGES which men enjoy! And here are a few: love of family, shelter of a home, fellowship with neighbors, peace in the community, relative prosperity throughout the nation. Are these then not enough to counteract the corroding influence of misunderstanding, misery, lawlessness, and greed? An appreciation of the simple yet beautiful and ennobling will constantly remind us of God's infinite goodness and drive away unpleasant thoughts. Lest we forget, let us “be thankful unto Him, and bless His name. For the Lord is good; His mercy is everlasting; and His truth endureth to all generations.” — MAURO BARADI, P. G. M.



Grand Lodge of Free and Accepted Masons of the Philippines

EDICT No. 39

WHEREAS, the lot where our Masonic Hero, Most Worshipful Brother JOSE ABAD SANTOS, Past Grand Master of the Grand Lodge of the Philippines, was buried at Malabang, Lanao is being offered for sale by its owner in the sum of ₱3,000.00;

WHEREAS, a Committee to this effect was appointed to verify whether or not on said lot our Most Wor. Brother JOSE ABAD SANTOS was really buried after being killed by the Japanese invaders;

WHEREAS, the report of the said Committee identified the said lot as the same where our hero, Most Wor. Brother JOSE ABAD SANTOS was buried;

WHEREAS, it is the intention of the undersigned to recommend to the Grand Lodge the erection of a shrine or memorial on said lot, not only to the memory of our Past Grand Master, but also as a testimonial to the world of Philippine Masonry in action in this part of the world;

WHEREAS, the Grand Lodge of the Philippines has no funds to defray the payment of the cost of said lot and the corresponding expenses for the erection of said shrine or memorial;

NOW, THEREFORE, I, CAMILO OSIAS, as Grand Master of the Grand Lodge of the Philippines, with the previous advice and consent of the Committee on Finance, do hereby decree that the said ₱3,000.00 be borrowed from any special fund of the Grand Lodge for immediate payment of the said lot, the said amount to be repaid by voluntary contributions from members of this Grand Lodge and subordinate Lodges thereof;

It is likewise decreed that the Grand Lodge of the Philippines, upon final approval of this Edict, make a special appeal to all members of our subordinate Lodges and also to the subordinate Lodges to make voluntary contributions to a special fund to be opened and called JOSE ABAD SANTOS FUND, in order to construct a shrine or memorial on the said lot in accordance with a plan or blue print duly approved

by a special Committee appointed to this effect.

DONE and executed in the City of MANILA, Republic of the Philippines, this 14th day of November, 1955.

(SGD.) CAMILO OSIAS
Grand Master

ATTEST:

(SGD.) MAURO BARADI, P.G.M.
Grand Secretary

15 November, 1955

TO ALL SECRETARIES
OF SUBORDINATE LODGES
IN THIS GRAND JURISDICTION

GREETING:

Re: JOSE ABAD SANTOS' SHRINE

Attached please find a copy of Edict No. 39 which is self-explanatory.

For all Masons, the lot where our Most Worshipful Past Grand Master Brother JOSE ABAD SANTOS was buried is sacred. It is true that the remains were no longer found therein. But the investigating Committee of the Grand Lodge appointed for this purpose assured us that the lot referred to is the one mentioned in said Edict No. 39.

It is proposed to buy the lot for the Grand Lodge, the cost of which is ₱3,000.00 which will be taken as a loan from other special funds of the Grand Lodge.

It is fraternally requested that members of our Subordinate Lodges and Subordinate Lodges under our Jurisdiction contribute an amount in accordance with their finances—to open and form a special fund to be known as JOSE ABAD SANTOS FUND—not only to pay the loan, but also to defray the expenses and the cost of a shrine or memorial to be erected thereat.

Several copies of Edict No. 39 are being sent to you under separate cover for distribution to the members of your Lodge.

Fraternally yours,
(SGD.) MAURO BARADI, P.G.M.
Grand Secretary

OFFICIAL SECTION * * *

October 22, 1955

TO ALL SECRETARIES
OF SUBORDINATE LODGES
IN THIS GRAND JURISDICTION

Greeting :

Re: BOOKS FOR LIBRARY OF SUBORDINATE LODGES

Grand Lodge Circular No. 1, dated May 11, 1955 urges "each Lodge under our Grand Jurisdiction to have a Library and Museum" and that "A Lodge that has none now should immediately form a Library and Museum", and further, that "A Lodge that has one should enlarge or enrich it."

We are pleased to announce that recently, the Grand Lodge received the following publications:

1. United Grand Lodge of England Constitutions, 1955;
2. Masonic Year Book, 1955; and
3. Freemasons' Hall, London (pictorial).

These are available to subordinate Lodges but because of the limited number of copies, the basis of sale, ₱9.00 for the three publications, will be "first come first served".

Please mail your orders to the Office of the Grand Secretary, Plaridel Masonic Temple, 1440 San Marcelino, Manila.

Fraternally yours,

(SGD.) MAURO BARADI, P.G.M.
Grand Secretary

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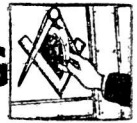
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WHAT OUR LODGES ARE DOING



Cavite Lodge No. 2
 Pilar Lodge No. 15
 Bagong Buhay Lodge No. 17
 Ibarra Lodge No. 31
 Mount Mainam Lodge No. 49
 Pintong Bato Lodge No. 51
 Primera Luz Filipina Lodge
 No. 69

Bagong Ilaw Lodge No. 97
 Indang Lodge No. 115

under the Jurisdiction of the Grand Lodge of F. & A. M. of the Philippines.

THESE NINE LODGES of the province of Cavite were officially visited by Most Wor. Grand Master Camilo Osias of the Grand Lodge of the Philippines on November 30, 1955 in Bacoor, Cavite. Accompanying the Grand Master were other officers of the Grand Lodge and Masters of subordinate Lodges in Manila and suburbs.

THE OCCASION WAS NATIONAL HEROES DAY and at the same time the Annual Convention of these lodges with Pintong Bato Lodge No. 51, F. & A. M. as the host. Preceding the first of the series of Sessions — Morning, Noon, and Afternoon — the brethren attending the convention, headed by the Grand Master, paid a pilgrimage to the Rizal Monument in front of the Municipal Building where after the convocation by the Chaplain, Bro. Damaso G. Polintan, the Grand Master spoke extolling the Masonic vir-

tues of Bro. Dr. Jose Rizal and other national heroes and reminding those assembled of the sacrifices of martyrs and patriots that the separation of the Church and the State may be realized. The speaker while pleading for tolerance appealed for vigilance in defending the freedoms so dearly won.

THE CONVENTION was held at the hall of the host Lodge with Wor. Bro. Epifanio Malinis, president and with Rt. Bro. Teodorico Jimenez, PDGM as Master of Ceremonies.

The program was as follows:

A — Morning Session

IN THE LODGE HALL

1. Opening of the Lodge (MM) by the Masters of the Cavite Nine (9) Sister Lodges.
2. Flag Ceremony.
3. Reception of the Most Worshipful Grand Master and his party.
4. Prayer by the Chaplain — Bro. Damaso G. Polintan.
5. Roll Call — the Secretary of the Convention will call the names of each lodge and the corresponding members in attendance shall stand and, after being recognized by the Presiding Officer, take their seats.
6. Exhortation — The Philippine Flag and its anthem — Wor. Bro. Jose M. Legaspi, P.M.
7. Opening Remarks — Wor. Bro. Rafael Trias — P.M.
8. A one-minute silent prayer in memory of the departed brethren.
9. A five-minute speech by each Master of the Nine (9) Cavite Sister

WHAT OUR LODGES ARE DOING * * *

Lodges or his duly authorized representative.

B — Noon

1. LUNCHEON
2. PICTURE TAKING

C — Afternoon Session

1. Open Forum
2. Introducing the Grand Master — Most Wor. Bro. Mauro Baradi, P.G.M., Grand Secretary.
3. Message of the Most Wor. Brother — Camilo Osias, Grand Master.
4. Closing Remarks — Wor. Bro. Epifanio Malinis, Master of Pintong Bato Lodge No. 51 and Presiding Officer of the Convention.

IT WAS MOST ENCOURAGING TO NOTE that the Convention Hall was packed full and the ceremonies simple but impressive. The speeches delivered dealt mainly on the importance of upholding Masonic doctrines and spreading the gospel of brotherhood and truth among our people. Warnings were given regarding the slow but steady encroachment of the church into state affairs and the attempt of groups of men to divide the people so those drunk with power may rule.

THE GRAND MASTER eloquently espoused freedom's cause. "We have embraced Masonry", he said, "because we want to be free in order to enable those who would come after us to enjoy the same freedom which we still have." "Our dangerous enemy is Communism and we must pool our strength to arrest its growth within our borders. And we can do this by being alert — defending

our democratic, yes Masonic ideals from being undermined by totalitarian forces and resources."

AMONG THE OTHER SPEAKERS were M. W. Bro. Werner P. Schetelig, P.G.M. who advocated for Masonic action in common with those who desire to preserve democracy in the Philippines.

At the close of the whole day convention, the following were credited, with the cooperation of many others, with the success of the affair :

1955 WORSHIPFUL MASTERS OF NINE CAVITE LODGES

- Cavite Lodge No. 2—Wor. Bro. Antonio M. Donado.
 Pilar Lodge No. 15—Wor. Bro. Candido Monzon.
 Bagong Buhay Lodge No. 17—Wor. Bro. Hernando R. Bautista.
 Ibarra Lodge No. 31 — Wor. Bro. Gerardo Legaspi.
 Mount Mainam Lodge No. 49 — Wor. Bro. Leoncio Ricarte.
 Pintong Bato Lodge No. 51—Wor. Bro. Epifanio Malinis.
 Primera Luz Filipina Lodge No. 69 — Wor. Bro. Marcelo Ronas
 Bagong Ilaw Lodge No. 97—Wor. Bro. Nicolas Fernandez.
 Indang Lodge No. 115—Wor. Bro. Gregorio del Rosario.

1955 EXECUTIVE COMMITTEE

- Master & Presiding Officer—Wor. Bro. Epifanio Malinis.
 Senior Warden — Wor. Bro. Candido Monzon.
 Junior Warden — Wor. Bro. Gerardo Legaspi.
 Acting Treasurer (In lieu of Bro. Escobedo)
 (Continued on page 1194)

Pledge of Service * * *

"PHILIPPINE MASONRY", A BOOK THE BRETHREN SHOULD READ

"PHILIPPINE MASONRY" by Teodoro M. Kalaw, scholar, statesman, and patriot, is a book — 300 pages, illustrated — every Mason in the Philippines should acquire. The original work in Spanish has at long last been translated in English by Frederic H. Stevens; both the author and translator were former Grand Masters of the Grand Lodge of the Philippines and have contributed much to the Masonic Fraternity.

THE BOOK DEALS with Masonry and history. It must be read and reread to be fully appreciated. Such chapters as The Pioneers (1756-1890), Pro Philippine Movement (1886-1892), National Organization (1890-1893), Democratization of the Institution (1893-1895), Persecution and Oppression (1892-1897), General Restoration (1898-1916), and Struggle for Masonic Independence (1915-1920), describe vividly the conditions obtaining not only during the formative years of Masonry in the Philippines but depict accurately the heroic struggles of the Filipinos for emancipation as well. For indeed, the cause of Masonry was and still is the cause of freedom and to weaken one is to adversely affect the onward march of both.

NOR IS THE BOOK LIMITED to Masonry and a country's growth. It is likewise a source where biographical sketches of outstanding Masons — among them Jose Rizal, Marcelo H. del Pilar, Jose Malcampo, Apolinario Mabini, Jacobo Zobel de Zangroniz, Antonio Luna, Graciano Lopez Jaena — are to be found. And this feature is another justification for the acquisition of the book by the brethren.

FURTHER INFORMATION about "Philippine Masonry" may be obtained from M. W. Bro. Frederic H. Stevens, P. O. Box 1598, Manila, Philippines. — M. B.

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The Real Greatness Of Our Heroes

By Wor. Bro. SATURNINO ALVAREZ
Master, Kutang Bato Lodge No. 110, F. & A. M.

(Speech delivered on the occasion of the Masonic Heroes' Day Celebration on August 30, 1955, at Cotabato, Cotabato.)

THE OBSERVANCE of Heroes' Day is universal. It is as old as civilization itself. Wherever men in community groups were found, there invariably sprang up from among them, men and women of exceptional talents, courage or gallantry in a given human endeavor and such men and women were looked upon as heroes or heroines in the way and manner created by the conditions and circumstances under which these community groups lived. In later times, however, the determination of heroes became more exacting. The yardstick with which heroes have been measured became in terms of their contributions to notable and patriotic causes, causes that shall never die. More than this, the people must demand from them sterling qualities of leadership; exemplary lives that are molded in the pattern of an intrinsic virtue that shines with an undiminished radiance to shed light upon the Nation. Their character must inspire; their lives must radiate unquestioned integrity that must find effective impact on the life of the Nation itself and from that impact must spark a spontaneous devotion and an unsolicited loyalty of the people. Their sacrifice must be

sublime, rising to heights of divinity whose gleam must be caught as a torch by the people to quicken them in their ventures for the things that are great and noble.

OUR CELEBRATION today should reflect upon this yardstick and to determine if the Heroes the nation has produced and whom we idolized and idealized are truly great. It is my considered judgment, based upon the criterion I have just mentioned, the Heroes of our country are indeed great.

FOR RIZAL, BONIFACIO, MABINI, AND DEL PILAR were truly great heroes. The Lunas, Lopez-Jaena, Ponce, Tavera, Palma and Abad Santos were equally great and a litany of them follows who have earned for themselves, to the undying credit of our Republic, a place in the Hall of Fame. But we have many other men and women whose greatness lies in the simplicity and anonymity of their lives. They were great in the performance of those thousand little things that make up the sum total of silent heroism. There are countless of them in our age and generation contributing their humble but mighty energies in the great task of nation building but whose

labors are concealed behind the mantle of preferred meekness and humility. In the objective and just appraisal of their heroism, however, our Fraternity should reserve a bouquet for them — for them who, wittingly or unwittingly, perhaps, may wait for the discovery and recognition of their worth and values by a grateful people.

THIS MASONIC HEROES' DAY CELEBRATION today focuses our thoughts to those great men of our race who were devoutly Masons and who in the best tradition of Masonry paid with their lives, some in tragic death, the principles they held dear so that this country may live in freedom and in peace. On this occasion, it would seem superfluous to recount the work and labors of Rizal, Bonifacio, Mabini, and Del Pilar. In the same vein, I take it that you are familiar with the lives and sacrifices of the Lunas, Lopez-Jaena, Tavera, Jacinto, Abad Santos and Palma. But we take lasting pride in the virile fact that they were Masons, great in the hour of their solemn or tragic death and still greater in their re-incarnation in the hearts of their country and people.

THE HEROISM OF THESE BRETHREN was based on their intense love of country and the supreme sacrifice was to them, a welcome judgment to the end that their country and people may live

under a regime of peace, justice, freedom and fraternity. The calculation of their judgments; the serenity of their decisions in the face of overwhelming odds and their capacity for genuine and sacrificial leadership can only be equalled but not surpassed.

IN OUR AGE, when the peace of mankind is constantly in peril by suspicion and distrust; when there is an onrush in the acquisition of wealth to satisfy the avarice of men; when the problem of mankind is re-shifted to the outmoded philosophy of "might is right," we have need of those calculating judgments, of those serenity of decisions and of those rare qualities for calm leadership to strike the happy balance of sanity among the people of the world to bring forth peace, tolerance, justice and understanding for all.

THIS REPUBLIC, placed by the moulding Hands of the Almighty in the Torrid Zone of Asia, now in actual ferment, must draw its strengthening sinews from the courageous deeds and the accumulated wisdom of our Masonic Heroes, if we are to survive. From their exemplary lives, the people must appreciate the sweetness of sacrifice that rises in majestic height of service. Our eyes and thoughts must follow their flight with Cherubin that transport us to our destiny under the sun. In fine, we must divinely uphold the truth of their heroism rooted deeply in

 PLEDGE OF SERVICE * * *

the National soul enriched by the crimson blood that was shed on the altar of Liberty and Freedom. We must not, therefore, evade our responsibilities as they indicated to us; rather, we must seek to execute them in the wonderful possibilities for improvement. We must not shrink from our assigned duties as pointed out to us by their sacrifices rather we must readily advance to meet them in the noble traditions of courageous Masonry.

AT THIS JUNCTURE, I wish to observe that Father Time cannot obliterate the greatness of our Masonic Heroes because that greatness was born out of the genuine desire to serve for freedom's sake. It is the kind of greatness that is founded upon the virile truth of sacrifice — the truth that is the hope of the oppressed; the truth that gives light to freedom. And we have need of that greatness to inspire us to perform things as we need it to steel our energies for constructive contribution to the cause of the Republic.

INDEED, we have need of the courage of Rizal to expose at the altar the wickedness of a regime saturated by greed and obscurantism; the powerful pen of Del Pilar to record the ignominy of a class that appeared to be more Godly than the Almighty; the statesmanship of Mabini to foresee, in vision clear and splendid, the terrible consequence of the twin sovereignty of the Church and the State; the profound philosophy of

Palma that does not admit the confession to a fellow human being as a redeeming factor in the cleansing of sins; the valor and gallantry of Bonifacio who flung the primitive bolo to the winds above in defiance of religious intolerance and governmental cruelty and oppression; the stout character of Abad Santos, who, on the eve of his execution told his son: "A man is given only one chance to die for his Country." In short, we need their heroism buttressed by the anvil of dedication and consecration. They and the rest of the Heroes of the Masonic world have gone far advance of those who have the temerity to proclaim that they are more heroic than the rest of their fellowmen because they hate those who disagree with them in the belief of one True God. In the refined language of Del Pilar, he saw no reason why man should hate his fellowmen in the worship of the God of Love. Surely, such a hatred is untenable in the happy relationship of man with man, different in sectarian beliefs, but dedicated to the worship of One True God of Love!

BUT WHILE, OUR MASONIC HEROES, were heroes in truth and in fact, we sometimes forget to believe that there are among our fellow citizens who, while not heroes by universal acceptance, can be heroes as I have already adverted, by performing acts and deeds that are noble and worthwhile.

THERE IS HEROISM in the fearless espousal of the truth — the truth that enshrines the conscience of Freemen. There is heroism in the courageous advocacy of tolerance as against the threat of ecclesiastical punishment. There is heroism in the uncompromising defense of religious enlightenment in the face of bigotry and fanaticism. There is heroism in the fight against the accumulation of sordid wealth, the proponents of which prey upon the unwary believers in the guise of religious, nay, divine pursuits. It is well to the pardonable pride of Masons thruout the world that the venerable Fraternity has been in the forefront in these crusades, and while we lay no claim to heroism, we can face the Saviour with conscience filled with the Peace of Heaven because in our days we consecrate our lives to those endeavors that seek the freedom of men from fear, from intolerance, from bigotry and fanaticism.

TO MY MIND, this is the central theme to which we must direct our energies as members of this great Fraternity of freemen, if we are to remain loyal and devoted to the very principles for which our Masonic Heroes, lived, sacrificed and died. For next to God and country, they come as principles to us and to the people that are worth fighting for in the

name of liberty, tolerance and freedom.

SURELY, we speak of our Heroes as Great Heroes. We also speak of them as Masonic Heroes for having lived and died. For next to God and country, they come as principles to us and to the people that are worth fighting for in the name of liberty, tolerance and freedom.

SURELY, we speak of our Heroes as Great Heroes. We also speak of them as Masonic Heroes for having lived and died with the unsullied cloak of Masonry. We speak unerringly of them as our National Heroes in that their heroism transcended the boundary of the Fraternity and that they belong to the country and to the people for whom they labored in their lifetime and for whom they consecrated that life in death. They were truly great and their greatness will continue to grow with the growth of their country and their people. Their country and their people will continue to advance and to progress. But such greatness shall not be dimmed by their country's advance and their people's progress. For their real greatness, in the language of a great Filipino, is not "that they grow with a progressive country and a progressive people, but they cannot be outgrown by their country and by their people."

PLEDGE OF SERVICE * * *

WHAT SATISFACTION WE GAIN BY APPLYING MASONIC PRINCIPLES TO OUR DAILY ACTIVITY

By Rt. Wor. Bro. WILLIAM J. EICHORN
District Grand Master For Japan
Under the Grand Lodge of the Philippines

THIS AFTERNOON I desire to speak on three of the Masonic principles, "Brotherly Love, Relief and Truth." If these principles are well applied to our daily life here on this earth, they will not only give us the feeling that we are doing something worth-while, but more important, be assured that our acts of goodness are being recorded by HIM who sitteth as JUDGE SUPREME.

TRUTH. To be good and true is the first lesson we are taught in Masonry — the principle of truth is one that is so easily misunderstood, to speak the truth in our daily dealings with our fellowmen will sometime cause anger and at other times, even a loss of friendship. But to be truthful to GOD will give us courage to walk erect, face our fellowman squarely with our minds at ease. Thus, the gain to our lives is that we will be honored and respected by those who pride honor and virtue above the advantages of rank and fortune and we leave for those who carry on after us, a record which will add lustre to the principle of truth.

RELIEF. To relieve the distressed is a duty incumbent upon all men, but particularly Masons. All of us assembled here today are

very fortunate because we have been blessed by HIM abundantly, which places us in a position financially to put this virtue into practice. Where is there a greater need for helping individuals than right here in Japan? Daily we meet people who are in distress. Putting this principle into action right then and there creates happiness and stimulates a strong desire to live again, and this places us in a group of individuals who are looked upon with respect and admiration. Masons, therefore, should do all they can to assist in supporting worthy charitable programs sponsored by the Fraternity. If I may be pardoned I would like to mention some of the charitable projects that are being sponsored by the Fraternity. *SHRINERS.* Two (2) hospitals have been supplied with medical facilities to perform the necessary treatment to the crippled child who is entered for surgical correction. The wing or rooms thus equipped in these hospitals were made possible by the Shriners in Japan. Since 1950 many crippled children were entered in these two (2) hospitals — some with club feet which rendered it impossible for them to walk; others, so malformed that even sitting up was an effort. Medical treatment, such

as operations, physical therapy etc. cured 45 children who are today walking and playing with other children and enjoying a normal life. Six children are in the hospital at present and are undergoing the same medical treatment as the others. Through the sponsorship of the Shriners, doctors are performing examinations and if the parent of the child meets the qualification set forth by the Shriners, the child will be entered for treatment. The crippled children's program sponsored by the Shriners is very successful. It is true, the prime responsibility of this organization is to establish a hospital for crippled children, but I can not help but mention that a number of individual Shriners have gone down into their own pockets to pay for the fees, medical attention and operations to see a crippled child brought to normal life. A project undertaken by him alone, this is in addition to the over-all program of the Shriners, which they too have been active and they too have paid their share for the success of the crippled children's program. The Shriners in Japan also provide for follow-up treatments for the child who has been discharged from the hospital to be ever ready to assist that child if additional treatment is needed. There is no better way that I know in bringing happiness to people, than to make that crippled child smile again.

The District Grand Lodge for

Japan has adopted the Masonic Blind Assistance Program as their primary charitable responsibility. Since November 1951, 70 eyes have been given to 55 blind persons. Examinations were conducted all over Japan on hundreds of persons. On my visit to the hospital for the blind at Yokosuka and reviewing the records of the patients, I found that many operations had to be made, some on the eyes and others were made for relief only. Much progress in medical science is being utilized and of course, the results is very favorable. On my visit to this hospital I saw some very pitiful sights — blind children with sockets without eyes and scar tissue around them so taut that the whole face was terribly distorted — a sight very hard to look at without bringing tears to your eyes and a lump in your heart so heavy that the weight of it would actually pain. Other records show terrific improvement made by operations to the eyes. To talk to a child who can see for the first time in its life brings a feeling of gladness to your heart. The child, in some cases, will look up at you and altho' it could not speak English, would show expressions of gratitude and thanks because it could, for the first time see one of the Masons who had made this beautiful sight possible. This feeling makes one feel proud to be a member of a Fraternity that puts into action the teachings of it. Brethren, imagine the joy, happiness

PLEDGE OF SERVICE * * *

and gratefulness expressed by those who are on the receiving end. Seeing your own child looking at you for the first time in its life and smiling, seeing your own child walking for the first time in its life, I can imagine it is a display of joy and happiness by its loved ones that would bring tears to any Mason's eyes. Yes, my Brethren, actively supporting these worthy programs, such as those I have mentioned in this message and many other programs sponsored by the Fraternity and by individual Masons, which are too numerous to mention, will make you feel pure and clean inside, are gained by applying this principle is that we can live with our conscience and sleep without the fear of living a useless life.

BROTHERLY LOVE. To put this virtue into action is perhaps easier than the two former virtues and requires by far less effort by the Mason. Good clear thinking and consideration for your fellowman is all that is required, however, this virtue is the very foundation upon which the Fraternity stands. This principle does not mean to love as man and wife love one another, it means that you should do unto your neighbor as you would in similar cases that he should do unto you. It teaches us to be kind and considered, sympathize with your neighbor's misfortune, it means that he is entitled to the same hope that you are, it means that he partakes of the

same nature and that is an inhabitant of the same planet; it means that you and I are HIS children, Brotherly Love means all this and more. To put this virtue into action, we gain success for ourselves. Without this principle as part of the foundation upon which Masonry stands, our Fraternity would crumble on its pillars. Putting these three principles together and doing our best in applying them to our daily life gives us the key to happiness. These principles are reasons why we are proud of being a member of the Fraternity and is the reason why all good men seek admission into our Fraternity. There is no better way, and there is no better method that can be used to bring Masonry to the Japanese people than by applying these principles. My Brethren, our gain as Masons in applying these principles is the satisfaction that we have used the tools of Masonry to bring honor on the Fraternity, happiness, understanding and kindness to our fellow creatures. This will strengthen those pillars that support the Temple of Masonry so that the principles for which it stands will serve as a beacon to those who are yet in the dark, Yes, My Brethren, there is no greater satisfaction derived by us who live up to the teachings brought out in these principles and no greater deed done than by putting them into action.

(Continued on page 1189)

Masonic Hospital * * ***MASONIC HOSPITAL FOR CRIPPLED CHILDREN**

Scottish Rite Temple

1828 Taft Avenue

Manila, Philippines

To all Brother Masons, GREETING:

Your decision at the last Annual Communication to increase your annual assessment for our Masonic Hospital for Crippled Children to **₱3.00** is a much needed assistance which is gratefully acknowledged by the Board of Directors of your Hospital. With a monthly budget of about **₱3,000.00** for an average of 12 patients at De los Santos Clinic and Mary Johnston Hospital your contributions and donations which amount to **₱30/32,000.00** help greatly to cover—though not completely—our expenses of **₱36,000.00** annually in extending the benefits of our Hospital to the above limited number of children.

For the current year and prior to our next Annual Communication, however, we are operating on your former contribution of **₱2.00** and are facing a deficit. What is worse is that we cannot contemplate to accommodate any of the over 30 deserving cases on our waiting list unless one of the children, now under treatment, vacates a bed as cured. It takes at least 3 to 4 months—often a longer time—to have one of our little patients cured.

Who are our little patients? Children of poor Filipino parents, born into this world with a physical handicap or caught in their infancy by the dreaded polio disease. They have the same aspirations, feelings, desires and right to live a happy normal life as you and I. And we can help them, if we can accept them for treatment in our Hospital. Deferred treatment makes their cure harder.

Remember, we have over 30 on our waiting list. Applications come from all parts of the Philippines—the majority from non-Masons. This proves that our Masonic Hospital for Crippled Children is on the map. It is hard to tell their parents week after week to wait. They love their children as much as you and I love ours. A crippled child needs extra love and extra care.

This is a call to our Brethren in the Fraternity, who can afford it, to extend to this truly Masonic endeavor of ours more generous contributions beyond their annual assessment, regularly or even occasionally.

Think of our Hospital children—perhaps on your birthday, wedding anniversary, or other happy occasions when you have your loved ones

MASONIC HOSPITAL * * *

around you, all hale and happy—and send us a gift!

To maintain the present services of our Hospital and to possibly expand its services and benefits will prove to the world at large, and even to those who malign us, that CHARITY is written large in the heart of every Mason.

Fraternally,

(SGD.) WERNER P. SCHETELIG, P.G.M.
President

Manila, November 15, 1955.

Donations may be sent to:

Masonic Hospital for Crippled Children
c/o Scottish Rite Temple
1828 Taft Avenue, Manila.

WHY BUY FROM A TRAVEL AGENT?

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Fraternal Reviews

SOUTH AUSTRALIA
Annual Communication
1955

THE GRAND LODGE of South Australia held its Annual Communication on April 20, 1955 with Grand Master Geoffrey Reed presiding. The Grand Lodge of the Philippines was represented by Bro. A. I. Penrose.

BRO. REED was re-elected Grand Master as there was no other nominee for the position.

THE NUMBER OF REGISTERED LODGES was increased with the consecration of Hyde Park Lodge No. 193 last March.

ABOUT 15 SCHOLARSHIPS have been awarded at £50 per annum tenable for three years. The creation of another scholarship—the Grand Lodge of Freemason's Scholarships Nos. 13 and 14—has been proposed.

A BRIEF HISTORY of the Christmas Cheer fund was accounted for by Bro. Reed in his address. He traced the various developments of this worthy undertaking since it was founded by Bro. Charles R. J. Glover. He urged continued support to this benevolent cause.

IN A SPEECH full of enlightenment, Bro. Reed defined Masonic Charity as follows:

"For us Freemasons, how-

ever, Charity has a wider meaning, and in that sense it is of the utmost importance. We are taught that the third and the last step being Charity, comprehends the whole, and the Freemason who is possessed of this virtue in its most ample sense may justly be deemed to have attained the summit of his profession. In these days when so much emphasis is placed—and quite rightly so—on the material aspects of our lives, we will do well to keep ever before us the tenets of our Craft, and cultivate in Charity the spirit of brotherhood without which our relations with our fellowmen can never be truly successful."

IT IS WITH REGRET that due to unforeseeable circumstances we were unable to review the proceedings of the Grand Lodge of South Australia for the last year. We give the assurance, however, that henceforth we will review its proceedings promptly.

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RHODE ISLAND

164th Annual Communication
1955

THE REPORT of Grand Master Bernard B. Abendon, delivered on the occasion of the 164th Annual Communication of the Grand

Lodge of Rhode Island, gave an extensive account of the activities of the Craft and contained valuable suggestions and recommendations.

EFFORTS ARE BEING MADE to implement the recommendation of Bro. Abendon towards the establishment of "Forums of Masonic Education." The purpose of this project is to instruct the would-be Masons and the brethren as well, as to the meaning of Freemasonry, more effectively.

BRO. ABENDAN HAS ADVOCATED for the passing of legislation and standing orders condemning as unmasonic the holding of lotteries within the halls of lodges. Brushing aside the arguments that lotteries help in the raising of funds for the various lodges, he stated that "these evil practices can develop into a disease which would eventually eat into the very precepts and dogma which constitute our very foundation."

THE PRACTICE of several subordinate lodges of stating in news items information relative to the degrees to be exemplified having come to his attention, the Grand Master has advised the Masters and Secretaries of the different lodges to make no mention of such information in the local press and that no other particulars aside from the date and place of meetings should be stated in the newspapers.

IT HAS BEEN RULED that a ballot is illegal and void if the name of the candidate is published incorrectly in the notice of the lodge previous to the meeting and ballot.

IT HAS ALSO BEEN HELD that the disclosure to any person other than a Master Mason in good standing, of the fact of the rejection of any application for the degree of Freemasonry or for affiliation or any other circumstance connected with the balloting, constitutes misconduct.

IT HAS BEEN REPORTED that a problem on release of jurisdiction has cropped up in the jurisdiction. Reports have been received that when request for release of jurisdiction was asked of certain subordinate lodges, these lodges took it upon themselves to vote unfavorably, without taking into account the favorable reports, for the reason that the applicant should apply to the local lodges or not be a Mason at all. This problem has been traced to the lack of understanding in some lodges relating to procedure.

THE DEMOLAY MOVEMENT in the jurisdiction is making considerable gains. The membership in this organization is fast increasing and many new chapters are being sponsored by the subordinate lodges.

As to the state of the Craft, it has been shown that the membership has increased from 18,587 to 18,832.

SOUTH CAROLINA, 1955

(Continued from last issue)

Among the many administrative duties the Grand Master performed were the granting of dispensations to institute new Lodges, dedication of temples, laying of cornerstones, attending Lodge anniversaries, visiting other jurisdictions and Subordinate Lodges, awarding 50-year and 25-year buttons and appointing Grand Representatives. On the matter of appointing a trial commission to try a brother for unmasonic conduct, Most Worshipful Eaddy said, "It is a very distasteful thing for a Grand Master to have to appoint a trial commission to try some Brother who has forgotten or neglected to live to his obligations. x x x. These trials are exasperating, to say the least, to all concerned including the membership of the Lodges involved. Distasteful as they may be, though, it is

necessary that we have trials to preserve the dignity and principles of Freemasonry."

In concluding his report, the Grand Master put an accent on the need for cooperation. He says, "Not only are nations living in a spirit of hatred and distrust, but man himself lacks that spirit of cooperation which is so essentially necessary for peace of mind. If there ever was a time for the need of cooperation and brotherhood, it is now. The practice of these two tenets, together with our belief in God, is needed now as never before to combat the evils of Communism which are attempting to overrun the civilized world." Truth will prevail over lies and deceptions. "Civilization must fight the jungle or the jungle will overwhelm it."

COMPLIMENTS OF



Luzon Stevedoring Co., Inc.

From Other Grand Jurisdictions * * *

FRATERNAL REVIEW

By M. W. WILLIAM B. WANNER

Past Grand Master

Grand Lodge, A. F. & A. M. of Nebraska

GRAND LODGE OF THE PHILIPPINES

WE HAVE COMMENTED almost every year since writing these reviews concerning this Grand Lodge. This year we cannot refrain from making it a main topic. This Grand Lodge, from the character of its proceedings and the utterance of its leaders, is rapidly becoming one of the foremost of the World. Of course, as those who attended the Washington Conferences last year can testify, M. W. Brother Mauro Baradi is an outstanding individual, but he is also surrounded by a corps of officers and members who seem to be united in the same interests and causes as himself. The Grand Lodge was addressed by a non-Mason, one of their outstanding citizens, Dr. Jorge Bocobo, who delivered an oration on "Freedom of the Mind." We wish we could print it all, here are two short extracts: "When we speak of freedom of the mind, we include freedom of worship, freedom of conscience, freedom of speech, freedom of the press, freedom of science, freedom of philosophy and freedom of the State from Church domination. We are thus defending the most basic freedom, the undermining of which would cause the whole temple of democracy to topple over."

"AND THIS IS ONLY FAIR AND JUST, for the salvation of the soul is a matter of individual and exclusive responsibility. When the shadows of life have lengthened to the grave, and we stand before the Judgment Seat of God, all the priests and preachers living or dead in the world cannot help us. We shall either be rewarded or condemned exactly as each of us has thought and acted."

THEY ARE TRYING to get a flag from every jurisdiction with which they are in accord. Five new ones were added this year. Their first Grand Master, Harry E. Stafford, tortured by the Japanese during the invasion, died at the age of 85. They now have eleven lodges in Japan with 1,620 members, with two more contemplated. A district Grand Lodge has been organized and the ritual is being translated into Japanese, a slow process. Dispensations have been issued for lodges in Korea and Guam. Charity also has its place. Fire victims, flood sufferers in Japan, crippled children and widows and orphans all had attention. Besides, 15,000 pesos were given to the government to assist in sinking artesian wells, a necessity since many sources of water

* * * FROM OTHER GRAND JURISDICTIONS

are impure, resulting in disease and ill health. The address of the Grand Master is one of the finest and most unique documents we have ever read, covering sixty pages of type with appendices of fourteen more pages. It covers every field of endeavor and should be read by every Mason. A pilgrimage was made to the monument erected to Dr. José Rizal, one of the great patriots of all times. There the Grand Orator addressed them on the subject "Today's Challenge to Freemasons." All in all, this volume is really an education and a revelation of what Masonry can and should do in this world of ours. It is inspiring reading. We will be glad to lend it to anyone. As we said in the beginning of this report, if just a few brethren will gain from it the habit of reading, of independent research, this Committee will feel amply repaid for their work...

(PROCEEDINGS of the Grand Lodge, A. F. & A. M. of Nebraska, Ninety-Eighth Annual Communication, June 7, 8 and 9, 1955, pp 549-550.)

positions, *astonished all those who received "full light."* The evidence presented by these ritualistic attitudes is beyond refutation. The vases that were also brought to light, in the same island, and at Mycenae, are decorated with the symbols of Freemasonry. At the excavations in the Palace of Minos, two pillars were found standing by the Crypt. In the center of the sacred altar, there was a Greek cross, with equal arms, emblematic of death and resurrection, guarded on each side by votive figures wearing aprons. The throne of the Hierophant was standing opposite the three columns of the room. These columns were the main furniture of the sanctuary. The floor underneath those pillars, in the center of the room, was paved with black and white squares, similar to the masonic pavement of the Masonic lodges.

—(From "The Greek Origin of Freemasonry", by J.N. Casavis.)

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PLEDGE OF SERVICE * * *

(Continued from page 1182)

—o—
"WAS IT FREEMASONRY?"

IT HAS BEEN ESTABLISHED by the archaeological discoveries at Crete that the Greek sacred mysteries were flourishing during the naval supremacy of Minos at about 2800 B.C. The votive statuettes unearthed by Evans in 1900, bearing aprons, and with their hands placed in their proper

Let us resolutely stand firm and leave here this afternoon with one thought that of doing our part to the best of ability in living in accordance with the teaching of our Fraternity and to vow that we will earn the titles that are conferred upon us so that we will be worthy of the respect that goes with the Mason who is a member of the greatest Fraternity in the world.

FROM OTHER GRAND JURISDICTIONS * * *

FREEMASONRY IS WORTHWHILE

By Judge C. CLYDE MYERS, 32 K.C.C.H.

Kansas City, Kansas.

RECENTLY, at the installation of officers in one of the Blue Lodges, we saw a thing which thrilled us yet again as to the worthwhileness of the Masonic society.

THE NEWLY APPOINTED TYLER had been called from his duty to express himself upon the subject of his new position in the Lodge. With a voice choked with emotion, he said, "This is the greatest honor that has ever come to me in my lifetime. I appreciate it more than I can tell you. I shall do the best I can to deserve the confidence the new Master has so graciously placed in me."

WE HAVE EVER SINCE^a been wondering what it is that a new appointee to the lowest office in the Lodge should be so profoundly impressed. We don't know all the answers, but here are a few of them, as we see it.

OF COURSE, the appointment was an expression of the Master's confidence that this appointee of growing into the eventual Mastership of the Lodge, but we prefer to think that was not the real reason for the new Tyler's pride in his new honor.

A REASON this new Tyler was so impressed was that he was thus selected to be of particular service in the greatest fraternal society upon the face of the earth. He was thus selected to go through the chairs of his Lodge. That means, he would serve his Lodge in eight different and progressive positions in the following eight years. That is a highly responsible undertaking and he had a right to be proud that his Master had so much confidence in him.

THIS TYLER KNEW that his Society is not a church, yet, it teaches a religion which may be practiced by Christian, Jew, Mohammedan, Brahma and a host of other sects. His Society teaches a code of morals and ethics which may safely be practiced by any religious faith known to civilization. His Masonic brethren are taught to live a life of service to mankind, which could not be disdained by any religious society. His Masonry teaches the necessity of the practice of the fundamental concept that each man is a brother to every other of the universe. Masonry's adherents are taught not only to believe in, but, to practice its tenets of tolerance, love, fidelity, faithfulness and the hundred or so other practices it takes up to make up the perfect man, the perfect neighbor.

THIS TYLER MUST KNOW that the office to which he has just been appointed is but the starting place from which he may for years help those of his Lodge to practice all the Masonic virtues, to the end that the brethren of his Lodge may each live up to the splendid tenets of the Craft.

THIS NEW TYLER has just begun a service to the Masonic society, whose ideals are so high and noble that the Orator in one of the degrees is heard to say:

“RELIGION, my brother, is a matter between yourselves and your God, but Masonry, by its teachings and practices of holy charity, will elaborate and ennoble your ideas of God, beautify your religion, if you be good men striving for the light. Masonry is a philosophical and moral institution, and endeavors to teach its initiates the duties they owe to God, to society, to their individual fellow men and to themselves.”

AND THIS NEW TYLER was stirred with emotion because he had been chosen to serve in all the chairs for eight years in such a society.

THIS NEW TYLER must have somehow been cognizant of the statement made to us by a seasoned Churchman and Mason. He said:

“MY CHURCH must be and is always first, but my Masonry is a very close second. My Masonry has solidified my faith in the Deity and his protective interest in man. It has taught me the reasonable aspects of religious tenets that I have not found even in my church. It has taught me a primary religion of broad, acceptable principles which have swept away all lingering doubts or misgivings. I have now the nearest religious peace I have ever experienced. My Church is first with its doctrines and creeds, but Masonry comes close with its basic belief and without conflicting creeds and doctrines. The latter has appeared very strongly to me.”

THIS NEW TYLER was so impressed with the lessons of Masonry that he must have been at least cognizant somehow of the substance of a paragraph from one of the lectures of one of the so-called higher degrees, wherein the orator is heard to say:

“MASONRY has never shed one drop of human blood. It has made no widows and orphans. Its weapons have been charity and persuasion. It teaches man his duties and his rights.

FROM OTHER GRAND JURISDICTIONS * * *

what he owes to God and what he owes to himself and his fellow men. Its mission is that of peace, harmony and brotherhood. You must, my brother, believe in a supreme being. Your ideas of God must be noble and exalted, and Masonry will teach you the essential nature and attributes of that Deity. If your conceptions of God are low, groveling and superstitious, you, yourself, will be low, groveling and superstitious, and, unfit to be a Mason."

AND BECAUSE THE NEW TYLER was so impressed with all that Masonry is, he promises that service and effort which will make his Lodge a good one, standing for and teaching the things the Masonic society has stood for thousands of years. The Master was wise in selecting such an one to start in the line. So long as such men continue to be started in the line, Masonry will continue to hold its rank as the greatest society of its kind in the world.

—(*Square and Compass, Denver, Colorado*)

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READING MASONS

THE MASONIC BROTHERHOOD ought to be made up of reading people, and Masons are supposed to be a select people, chosen with much care that they may be serviceable to their fellowmen. And our art is calculated to stimulate, rather than stultify, a growth of intellect and foster a love of learning.

IN ORDER TO ACQUIRE KNOWLEDGE, study is requisite; hence it might be inferred that Masons should be students of them, and of that class of books which afford food for the intellectual faculties. They would devote at least some time to these works of science which are calculated to reveal the hidden truths of nature, and lead the mind up through nature into communion with the Great First Cause — the God who dwelleth in secret, and yet Who is not far from who searcheth after Him.

BUT IT IS A LAMENTABLE FACT that multitudes of the members of our institution are not reading men. If they ever had any thirst for knowledge, it must have died out, or it lies as dormant as the latent heat in a bar of frosted iron, and requires hard blows to incite it to action. Ask them to subscribe for a journal, or buy a book, and they show no interest whatever. Press the point, and you will soon discover

* * * FROM OTHER GRAND JURISDICTIONS

that they have no interest in journals or books. It is true, they will tell you they are fully supplied — have even more than they can possibly find time to read. But converse with them on topics of interest to the man of intelligence, and you'll soon discover the utter bareness of their thought. If they read at all, their reading is made up of light, frothy fiction, which affords no work for the intelligent faculties, and is calculated to improve neither mind nor morals.

NOW THIS IS NOT TO INSINUATE that there are no reading Masons, far from it. There are not a few who are genuine students. Often they are found among the most busy men.

THOSE WHO RISE EARLY AND RETIRE LATE, and eat not the bread of idleness. But they rightly divide their time, and sacredly set aside a portion for mental or moral culture, and so find time for business, for society and for the study and reading necessary to keep them abreast of the age, both in progress and in intelligence. These find time to read a Masonic Journal as well, and hence know something of what is developing in the Fraternity at home and in sister jurisdictions. Here are the enlightened Masons — “the sons of light.” They read the decisions of their Grand Masters, their addresses, and the report of important committees, of correspondence, and more. In a word, they are posted because they take the time to read.

MOREOVER, they further remember that they have homes where they are under as much obligations to provide choice books and publications for use of their families as they are to provide them with food and clothing. Indeed, even more important, if possible. Better that a child should live on plain food and go poorly clad than allow the culture of his mind to be neglected.

WE NEED MORE READING MASONS, such as will encourage our fraternal literature by lending a cheerful support to our publications. — *Canadian Freemason.*

DRS. ANACLETO AND DEL MUNDO

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Religion In The Court Of Justice

Five celebrated cases are resolved by the Courts of justice in the United States, all against injecting religious character in the educational system of the country.

First Case: On December 18, 1872, the Supreme Court of Ohio upheld the Cincinnati Board of Education when the same annulled a provision allowing the reading of the Bible in the public schools. (Ohio Reports, Vol. 23, pages 211-254).

Second Case: On March 1890, the Supreme Court of Wisconsin resolved against the reading of the Bible in the public schools. (Northwestern Report, Vol. 44, pages 967-982).

Third Case: On October 9, 1902, the Supreme Court of Nebraska, prohibited a teacher of a public school to continue offering religious instruction in her classes. (Daniel Freeman vs. School District No. 21).

Fourth Case: On June, 1910, the Supreme Court of Illinois opined against the continued offering of religious services in the public schools. (The People ex rel Jeremiah Ring et al. "Illinois Reports", Vol. 245, pages 334-378).

Fifth Case: In December, 1922, the Court of Appeals of California decided against the religious instruction in a case

similar to the foregoing.

—ACACIA, *Official Organ of the Grand Lodge of Puerto Rico.*

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YOU MUST EXPECT STORMS

IT'S THE STORM that proves the soul of ships. No ship ever makes a long voyage on an even keel. She strains and groans and gives, reeling before the buffeting of gales and roaring, smashing seas; but if she's worthy she keeps to her course and makes her port.

DON'T EXPECT to go through life unruffled on an even keel like a toy boat on a backyard pool. You'll labor and roll in heavy weather. Your job is to keep your general course and make ports and deliver your cargo according to consignment. — *Contact.*

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WHAT OUR LODGES * * *

(Continued from page 1174)

lastico Cuevas) — Wor. Bro. Sabas Alcíd.

Secretary (Treasurer also) — Bro. Escolastico Cuevas.

Chaplain — Bro. Damaso G. Polintan.

Marshall — Wor. Bro. Antonio M. Donado.

Senior Deacon—Wor. Bro. Gregorio del Rosario.

Junior Deacon — Wor. Bro. Marcelo Ronas.

Senior Steward — Wor. Bro. Leoncio Ricarte.

Junior Steward — Wor. Bro. Hernando Bautista.

Tyler — Wor. Bro. Nicolas Fernandez.

Orator—Wor. Bro. Mario C. Balmaceda.



LA SEPARACIÓN DE LA IGLESIA Y EL ESTADO

Por ANTONIO GONZALEZ (P.G.M.)

(Continuación)

DECIAMOS EN EL ARTICULO ANTERIOR que John Wycliffe fue el "sembrador" de la REFORMA. Pronto después, iluminado por sus escritos, John Huss de Bohemia, se sumó al movimiento incipiente en su propia patria. El papa Gregorio VII, en su afán de esclavizar conciencias, había expedido una bula prohibiendo el uso del idioma local de Bohemia en los oficios religiosos. El papa tuvo la temeridad de afirmar que Dios quería que se le tributara el homenaje debido en un idioma desconocido. Los que no obedecían la bula eran cruelmente perseguidos.

JOHN HUSS, EDUCADO EN LA UNIVERSIDAD DE PRAGA, se hizo religioso. Pronto se distinguió como profesor y luego después como rector de aquella universidad. Por sus luminosos escritos se hizo el ídolo de la gente de Bohemia. Su fama se extendió con el tiempo por toda Europa.

LA REINA DE INGLATERRA era una princesa de Bohemia. Era una de las que mas fuertemente propagaban las teorías de Wycliffe. En Bohemia ejerció una influencia grande y decisiva para que las prédicas de Wycliffe se arraigaran en su pueblo. Y uno de los mas ávidos lectores de Wycliffe en Bohemia fue John Huss, y éste comprendió enseguida a Wycliffe. Huss comprendió que Wycliffe iba contra el papado porque el Romanismo se obstinaba en la absurda teoría de la supremacía del poder espiritual de Roma sobre el poder civil de los gobiernos locales. Huss fue también de aquéllos que demandaban la completa separación de la Iglesia y el Estado. Esta teoría estaba basada no solamente en la interpretación de la Biblia, sino también en la razón, como afirmaba Wycliffe. Este movimiento en Bohemia conmovió la conciencia del pueblo, y Roma sufrió un golpe en sus ambiciones de absoluto dominio temporal. Por eso pidió que Huss fuera llevado a Roma para ser allí acusado y castigado. Pero Huss, ayudado por los reyes, la nobleza y muchos de sus seguidores se negó a obedecer al papa. Entonces Bohemia fue INTERDICTA por el papa, y todos sabemos lo que la interdicción significaba en aquellos tiempos. Huss fue perseguido y después quemado en la fagota; pero sus ideas prevalecieron.

DE BOHEMIA el movimiento se extendió a Alemania llevado allí por estudiantes que habían abandonado la universidad de Praga.

Y EN ALEMANIA mas tarde, la voz de Martín Lutero se levantó fulminando contra la compra de indulgencias. Decía Lutero a su pueblo y al mundo cristiano que la Gracia recibida de nuestro Divino Redentor no se podía adquirir mediante una suma de dinero. Denunciaba la compra de indulgencias como una tráfico comercial del romanismo al que había que combatir como una cosa absurda y corrupta, y evitar así una extorsión del dinero de la gente supersticiosa. Afirmaba Lutero que la Gracia se obtenía de Dios mediante el arrepentimiento y la Fe como se exponía en el Evangelio, que era el tesoro mas valioso de la Iglesia.

LOS ESCRITOS LUMINOSOS DE LUTERO contra la corrupción del romanismo se extendieron mas tarde por toda la Suiza, Francia, Bélgica, Holanda, Inglaterra, Italia, España y así por casi toda Europa. Lutero, como era de esperar, se creó formidables enemigos que buscaban su completa destrucción. Algunos llegaron al extremo de afirmar que no se cometería pecado por aquél que le quitara a Lutero la vida. Cuando una persona o una institución traficaba con el perdón de los pecados mediante una suma de dinero, no era de extrañar una previa absolución por el delito de asesinato de Lutero!

"ES UNA COSA HORRIBLE" — decía Lutero dirigiéndose al Emperador y la nobleza de Alemania — "el contemplar al que se estila vicario de Cristo en la tierra exhibiendo una magnificencia y esplendor que ningún emperador podía igualar. ¿Es esto ser como el pobre Jesús o el humilde Pedro? Se dice que el papa es el señor del mundo. Pero Cristo mismo dijo: **MI REINO NO ES DE ESTE MUNDO.** Y ahora preguntamos, ¿puede un sedicente vicario extender sus dominios mas allá de los de su superior?"

¿*QUIEN NO LEE EN ESAS LINEAS* la doctrina luminosa de la propia separación de los poderes espirituales y civiles, o sea, de la Iglesia y del Estado? Lutero venía así a reafirmar lo que ya muchísimos años antes decían y proclamaban Wycliffe y Huss.

PARALELAMENTE con las prédicas de Lutero, Ulric Zwingli iba predicando en Suiza los mismos principios. Lutero y Zwingli no se conocían ni sostenían correspondencia alguna hasta después cuando un agente de Alemania trajo a Suiza los escritos de Lutero. Por entonces, Zwingli actuaba en la Catedral de Zurich. Fue él quien inspirado en los escritos de Lutero estableció la Reforma fuertemente en Suiza.

Y ASI EL ESTABLECIMIENTO de la Reforma en Suiza fue bajo el mismo principio negando a Roma derecho alguno a ejercer coerción

o esclavizar conciencias. Es decir, ese principio sentaba la sólida base de la libertad de conciencia. Hasta entonces Roma pretendía ser la única absoluta autoridad sobre la conciencia del individuo de quien reclamaba ser el único juez. La Reforma, proclamando la libertad de conciencia, dio al traste con las pretensiones de Roma.

Y LA REFORMA fue mas allá sosteniendo que las autoridades civiles tenían el deber de proteger esta libertad de conciencia contra las incursiones de las autoridades religiosas, estableciendo así la doctrina de la separación de la Iglesia y el Estado.

DE TODOS ES BIEN CONOCIDA la Protesta de los Príncipes Cristianos de Alemania adoptada en la Dieta de Spíres el año de 1529. Esa protesta ganó para toda la humanidad la libertad de pensamiento y de conciencia. Esa protesta condenó la intolerancia religiosa, sentando como verdad evangélica el derecho de todo individuo de acercarse a Dios según los dictados de la propia conciencia. En cuanto a este extremo debemos recordar que Lutero condenaba el que se recurriera a la autoridad temporal para sostener o para combatir la Reforma. Decía él que en su defensa o en su condena no se había de emplear otra arma que LA ESPADA DEL ESPIRITU. Nunca el arma del poder temporal o civil.

MUCHO ANTES que Lutero, Lefevre, un profesor de la universidad de París, preparaba el camino para la Reforma en Francia, y con él, uno de sus discípulos, William Farel. Mas tarde, uno de la nobleza en Francia, Louis de Berquin moría víctima del romanismo por predicar los indicados principios de la Reforma, o sea, la libertad de conciencia, de pensamiento y la separación de la Iglesia y del Estado. Y después vino John Calvin, quien ayudado por la princesa Margarita, afianzó en Francia aquellos principios. Y en Ginebra, con la ayuda de Farel y Calvin, dichos principios se arraigaron fuertemente, lo mismo que en Escandinavia, Dinamarca y otros países del Norte.

TYNDALE EN INGLATERRA desarrolló la obra comenzada por Wycliffe; pero murió también víctima de la intransigencia. Los nombres de Latimer, Barnes, Frith, Riddley, y Crummer aparecen como continuadores de la obra de la Reforma en Inglaterra negando autoridad al papa para controlar la conciencia del individuo, y proclamando la libertad religiosa, y en su consecuencia la separación de la Iglesia y el Estado.

SE CUENTA QUE LATIMER, ya en la fogata, cuando las llamas principiaban a lamer el cuerpo del mártir, decía en su agonía: "Por la gracia de Dios, ahora encendemos una llama en Inglaterra que confiamos nunca se ha de extinguir." Sin embargo, Inglaterra manchó su historia persiguiendo a aquéllos que no comulgaban con las ideas de la Iglesia protestantina que allí se estableció después como religión del Estado. Muchos fueron las víctimas de estas persecuciones, y muchos tuvieron que refugiarse a las playas libertadoras del Nuevo Mundo en donde levantaron los fuertes cimientos de las libertades civiles y religiosas que constituyen el fundamento de la vida política de ese gran país.

Y MIENTRAS EN ESCOCIA, John Knox decía a la reina al final de sus explicaciones sobre la Biblia: "Y por tanto, ahora Señora Vd. comprenderá que los súbditos aunque les deban obediencia, no están obligados a observar la religión de los gobernantes."

Continuaremos en los siguientes números de esta revista.

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For Our Crippled Children

THE DELEGATES to our last Annual Communication unanimously voted to increase the annual assessment for the Masonic Hospital for Crippled Children to Three Pesos (₱3.00). This is the decision of the Supreme Body and is therefore binding. At this Yuletide Season, it is most appropriate to remind our Brother Masons and the Lodges of our Grand Jurisdiction, to comply with their contracted and contractual obligation. Those who can afford to do so should extend to this peculiarly Masonic enterprise more generous contributions beyond the required annual assessment.

I CALL UPON THE LODGES and brethren to act promptly. It is incumbent upon us to make a success of projects voluntarily assumed especially those that involve the honor and prestige of the Masonic Fraternity.

CAMILO OSIAS
Grand Master

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