

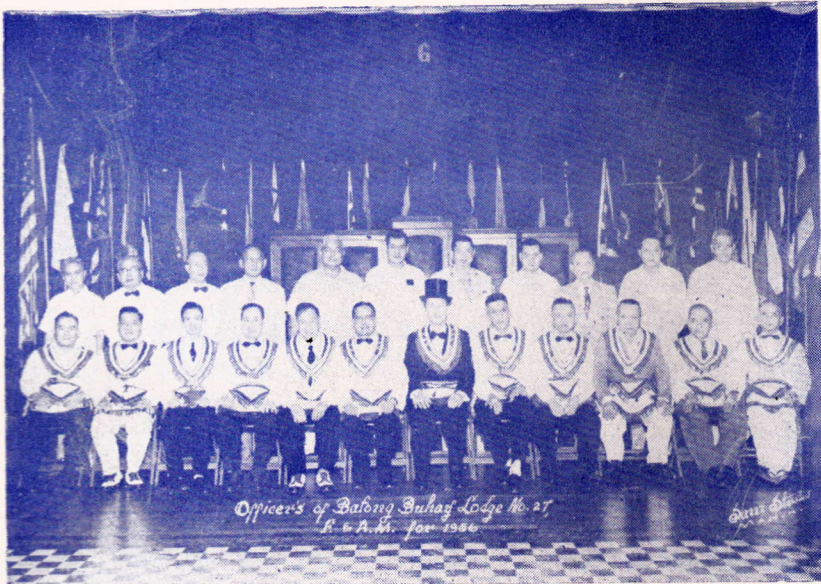
The Cable Tow

VOL. XXXI | MANILA, PHILIPPINES, APRIL, 1956 |

No. 10

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

*Published monthly for and in the interest of the Members
of the Lodges of this Jurisdiction
(Entered as second class mail matter at the
Manila Post Office on March 20, 1945.)*



OFFICERS OF BATONG BUHAY LODGE No. 27, F. & A.M. for 1956

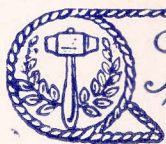
L to r. Seated — Bros. L. D. S. Ang, Junior steward; A. 1 un, Auditor; S. T. C. Lim, Senior Deacon; J. H. C. Kap, Chaplain; S. E. Sam, Treasurer; Y. M. Guco, Senior Warden; WB E. Z. Fang, Master; Bros. G. F. Zerda, Junior Warden; R. E. Racela, Secretary; E. Y. Im, Junior Deacon; WB A. S. Montes, Organist; Bro. L. de Guzman, Tyler.

Standing — WB. D. Escosa, HM; WB J. A. Fernandez, member; WB Y. W. Ying, member; WB A. G. Cayetano, Orator, WB E. Dizon Marshal. Bros. L. Tan, member; Y. C. Kho, member; G. Hoc, member; R. L. Cua, member; WB F. Monroy, Almoner.

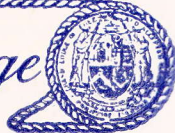
Plaridel Masonic Temple
1440 San Marcelino

Annual subscription P1.50
Manila, Philippines

CAMILO OSIAS. Editor



The Grand Master's Message



My Boundless Gratitude

DURING MY INCUMBENCY AS GRAND MASTER of the Grand Lodge of F. & A. M. of the Philippines I have much, very much to be thankful for. God has been with me and He deepened my faith in Freemasonry as an agency to serve man and mankind.

I HAVE BEEN BLESSED by having devoted co-workers in the Grand Lodge and in the various Lodges under our Grand Jurisdiction. The visitations made by myself and those deputized by me have been fruitful and inspiring. I am grateful and will ever be grateful if we will all continue to labor, whether officers or plain members, to the end that there be More Masonry among Masons, more Men in Masonry.

DURING FEBRUARY, MARCH, AND APRIL, 1956, my travels took me to Lodges in Okinawa, Japan, Guam, and the Philippines of our Jurisdiction and to Masonic gatherings in Hawaii and Continental United States. In Washington, D.C. I was privileged to participate actively in the Grand Masters' Conference and the annual meeting of the Masonic Service Association, and in Alexandria, Virginia, I was honored to be the chosen spokesman of the Grand Lodges outside Continental America on the Washington Birthday Anniversary, February 22, 1956, under the auspices of the George Washington Masonic National Temple Association. For the various addresses delivered, I received many generous commendations from fellow Grand Masters, Past Grand Masters, Potentates, Past Potentates, High Officers of the Supreme Council, and others prominent in government and private enterprises. To them all I express through this means my boundless gratitude.

ONE DELEGATE WENT SO FAR as to express in writing the following unsolicited and unexpected tribute:

(Continued on inside back cover page)



Editorial:

OUR OUTGOING GRAND MASTER

ONE YEAR AGO, when Most Worshipful Brother Camilo Osias was elevated to the Grand Oriental Chair, the following statement was made:

"...And now Osias is our Grand Master. Coming as he does from the generation of the Quezons, Palmas, Kalaws, Jose Abad Santos, and imbued as he is with their Masonic zeal and devotion, we can rest assured that the affairs of the Grand Lodge and of the Fraternity in this corner of the world will be promoted under his able leadership. We must congratulate ourselves for his election. We are congratulating Bro. Osias on his elevation to the Grand East."

(Antonio Gonzalez, P.G.M. in *The Cabletow*, May, 1955)

THE GRAND MASTER IN HIS INAUGURAL ADDRESS entitled, "More Masonry Among Masons, More Men In Masonry," emphasized among others, the following: (1) Developing Masonic libraries; (2) Making our meetings inspiring and inspiriting; (3) Dignity in the conduct of, and discipline among Masons; (4) Upholding and defending the cause of a free, democratic public school system; (5) Combatting ignorance and tyranny, obscurantism and slavery; (6) Upholding religious freedom; (7) Supporting, bolstering, and strengthening democratic governments, institutions, and processes respectively; (8) Taking interest in the welfare of youth; (9) Encouraging the women to take active part in such an organization as the Order of the Eastern Star; and (10) Adopting a site-and-building program for Lodges in this Grand Jurisdiction. These have been implemented in one way or another by the Grand Master himself through his speeches and writings, circulars and edicts, constant contacts with brethren, official visitations to Lodges in the Philippines and abroad, and appeals to sympathizers of our Venerable Fraternity.

M. W. BRO. OSIAS RECENTLY RETURNED from abroad where he visited Lodges under our Grand Jurisdiction — in Okinawa, Japan, and Guam; likewise, he visited Lodges and spoke at Masonic gatherings in the United States. He attended Masonic Week (February 20-23, 1956) in Washington, D. C.

 EDITORIAL * * *

The itinerary of the Grand Master while in Japan this year was as follows:

26 January—Grand Master and Grand Secretary arrive Tokyo International Airport; proceed to Imperial Hotel; visit to Tokyo Masonic Lodge No. 125;

27 January—Grand Master, Grand Secretary, and District Grand Lodge Officers leave Tokyo International Airport for Nagoya, Japan;

28 January—Grand Master and party depart for Kyoto, Japan; installation of Officers, General John J. Pershing Lodge No. 131;

29 January—Grand Master and party depart for Tokyo;

30 January—Official visitation to Kanto Masonic Lodge, U.D., at Tokyo Masonic Temple. Conferral of Master Mason Degree by Japanese brethren in the Japanese language;

31 January—Interviews and conferences with members of subordinate Lodges under the Jurisdiction of the Grand Lodge of the Philippines;

1 February—Grand Master's official visitation to Moriahyama Lodge No. 134 held at Teenagers' Club, Mōmote Village, Camp Drake. Conferral of Master Mason Degree.

2 February—Grand Master's official visitation to joint meeting of Tokyo Masonic Lodge No. 125 and Far East Lodge No. 124 at the Tokyo Masonic Temple, Tokyo. Past Masters' Night. Conferral of Master Mason Degree.

3 February—Visit with Bro. Ichiro Hatoyama, Prime Minister of Japan, Bro. Yahachi Kawaii, President of the House of Councillors, and other brethren members of the Japanese Diet.

4 February—Visit with Bro. General L. L. Lenmitzer, Commander-in-chief, UN Command at Pershing Heights. Grand Master's Dinner Party at Chin-Zan-So. Officers and Past Officers of Lodges in attendance.

5 February—Grand Master and Grand Secretary leave Tokyo. *Rt. Wor. Bro. William J. Eichorn, P.M., District Grand Master of the District Grand Lodge for Japan in reporting the Grand Master's visitations concluded:*

“AS DISTRICT GRAND MASTER for the District Grand Lodge for Japan, I take this opportunity to record our appreciation to the Grand Master (M. W. Bro. Camilo Osias), for the wonderful work that he has done for us in Japan and to the Grand Secretary (M. W. Bro. Mauro Baradi, P.G.M.), for the wonderful work that he has done for us, not only on this visit, but on many previous visits. Our Most Worshipful Grand Master has demonstrated to us that our Grand Lodge is one of the leading Grand Lodges in the world and being such, certainly it is an indication of the wisdom and leadership possessed by the Grand Masters who have been selected to rule and govern our Most Worshipful Grand Lodge. Our Grand Master, Most Worshipful Brother Camilo Osias has done a magnificent job and we in Japan take off our hats to him for the efforts he put forth and for all the time he gave us during his visitation.”

FROM THE UNITED STATES, several letters were received by the Grand Secretary in connection with the Grand Master's visit there.

From M. W. Bro. C. Claudy, Executive Secretary of The Masonic Service Association:

“WHILE WRITING I want to tell you what a great hit your Grand Master Osias made at our Annual Meeting. He asked for the floor and made a perfectly delightful speech which was a note of real color in our deliberation.”

From M. W. Bro. Arthur H. Strickland, Grand Secretary of the Grand Lodge of Kansas:

“Had a very fine visit in Washington last week with your Grand Master, and certainly did enjoy meeting him very much.”

From Ill. Luther A. Smith, Sovereign Grand Commander, Sou. Jur. U.S.A.:

“He (the Grand Master) made quite a fine impression upon me and others with whom he came in contact. He was called upon to represent the Foreign Delegation in making responses on their behalf at the great meeting in Alexandria on Wednesday, February 22, 1956, in the Memorial Temple erected by the

George Washington Masonic National Memorial Association. He is a very eloquent and splendid speaker and received great applause."

From M. W. Bro. Harry A. Speich, Grand Secretary of the Grand Lodge of Wisconsin:

"IN THIS CONNECTION, I may not have told you that your Past Grand Master (M. W. Bro. Cenon S. Cervantes), and your current Grand Master were at the recent Grand Masters Conference and I certainly enjoyed the kindly and stirring messages of your current Grand Master. Masonry must be on a terrifically high level in your community when such representative citizens as your current Grand Master serve you."

And now Brother Osias' administration has come to a close. It is too soon to evaluate the contribution he has made to our Grand Lodge and the labor he has rendered to the Craft. However, of one thing, we are certain — he has placed the interest of the Fraternity above self, even to the extent of being often misunderstood and bitterly criticized. For such is the risk one must incur when standing by his conviction; such is the price one must pay for accepting the challenge of leadership.

THE TRIALS AND TRIBULATIONS OF OSIAS the man and Mason are many and varied. By and large, he has overcome difficulties and succeeded where many an individual miserably failed.

To Brother Osias it can be said:

In youth, poverty and hardship
 became your lot;
 But "Service" is your motto,
 and win you must.
 As a man, you have travelled
 far and wide
 And suffered much for country's sake.
 Now you have reached
 the prime of life;
 The journey's end is nigh.
 It matters not when you leave —
 For as a man and Mason,
 you have done your best.



Grand Lodge of Free and Accepted M: sons of the Philippines

ANNOUNCEMENTS

THE 40th ANNUAL COMMUNICATION of the Grand Lodge of Free and Accepted Masons of the Philippines will be held at the Plaridel Masonic Temple, 1440 San Marcelino, Manila, on April 24-26, 1956 beginning April 24 at 4:00 P.M.

MEMBERS are urged not to wait until the last minute to obtain their CREDENTIALS or admission cards or transact essential business, but to attend to these matters as early as they can.

ADMISSION CARDS must be secured from the Committee on Credentials, which will be in session at the Grand Secretary's Office, Plaridel Masonic Temple, 1440 San Marcelino, Manila from 5:00 o'clock every afternoon.

NOTICE is hereby given that the annual meeting of the Grand Lodge of Free and Accepted Masons of the Philippines AS A CORPORATION will be held at the Plaridel Masonic Temple, 1440 San Marcelino, Manila, on April 24-26, 1956 when the Directors of the ensuing year will be elected, and such other business as may come during the meeting will be transacted.

THE BRETHREN are hereby requested to advise this Office for reservations of rooms in our Masonic Dormitory.

*MAURO BARADI, P.G.M.
Grand Secretary*

EDICT NO. 41

WHEREAS, we are committed to foster, among other things, more Masonry among Masons;

WHEREAS, it is highly desirable that proficiency in the tenets, principles, and ideals of Freemasonry be developed among the ranks of the brethren who, of their own free will and accord, have embraced the Fraternity;

OFFICIAL SECTION * * *

NOW, THEREFORE, I, CAMILO OSIAS, Grand Master of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines, do hereby decree that no Mason under our Grand Lodge may apply for any degree beyond the Sublime Degree of Master Mason unless and until after the expiration of at least six months from the day of the conferral on him of the Sublime Degree of Master Mason, except only when good and sufficient reasons are presented by the Worshipful Master of the Lodge of the applicant, and with favorable recommendation, in which case the Grand Master may issue special dispensation.

DONE and executed in the City of Manila, Republic of the Philippines, this 15th day of March, 1956.

(Sgd.) CAMILO OSIAS
Grand Master

ATTEST:

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

February 22, 1956.

TO SECRETARIES OF SUBORDINATE LODGES
IN THIS GRAND JURISDICTION

G R E E T I N G :

Re: PROCEEDINGS of the M. W. Grand Lodge, F. & A. M.
of the Philippines (1946-1954)

Please be informed that we have available in one bound volume, PROCEEDINGS OF THE MOST WORSHIPFUL GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINES, for the years 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, and 1954. Each bound volume, contains among others the following:

1. addresses of Guest Speakers;
2. reports of Grand Masters and other officers of the Grand Lodge;
3. statistics on subordinate Lodges;
4. decrees and circulars;
5. reports of Committees of the Grand Lodge;
6. orations of Grand Orators;
7. inaugural addresses of Grand Masters; etc.

As the bound volumes are limited, the matter of filling orders

will be on a "first come first served" basis. The cost per volume in P12.50, postage prepaid.

The acquisition of such a volume will be an asset to the library of each subordinate Lodge.

Fraternally,

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

GRAND LODGE OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINES

FORTIETH ANNUAL COMMUNICATION

April 24-26, 1956

A G E N D A.

1. Opening of the Grand Lodge by the Deputy Grand Master and other Officers of the Grand Lodge.
2. Reception of the Most Worshipful Grand Master.
3. Reception of the Past Grand Masters.
4. Prayer by the Grand Chaplain.
5. Roll call of Grand Lodge Officers, Past Grand Masters, and Past Grand Officers by the Grand Secretary.
6. Roll call of Lodges.
7. Report on Quorum by the Grand Secretary.
8. Announcement of the Committee on Credentials.
9. Recess for Corporation Meeting.
10. Admission of Master Masons.
11. Flag Ceremonies. Invocation.
12. Address of the Speaker of the Annual Communication.
13. Resumption of Grand Lodge Business.
14. Messages.
15. Welcome address to the members of the Grand Lodge by the Most Worshipful Grand Master.
16. Response to the welcome address of the Most Worshipful Grand Master.
17. Roll call and reception of Grand Representatives by the Grand Secretary.

OFFICIAL SECTION * * *

18. Presentation of the Grand Representatives to the Grand Master by the Grand Marshal.
19. Welcome address to the Grand Representatives by the Most Worshipful Grand Master.
20. Response in behalf of Grand Representatives.
21. Reading and approving the Minutes of the Thirty-ninth Annual Communication, unless dispensed with.
22. Written message of the Most Worshipful Grand Master, and reference thereof.
23. Report of the Grand Treasurer and reference thereof.
24. Report of the Grand Secretary and reference thereof.
25. Report of the Grand Lecturer and reference thereof.
26. Appointment of Regular Committees on Charter, and on By-Laws, and of Special Committee on Grand Lodge Officers's Report.
27. Presentation of memorials, petitions, communication, motions, and resolutions, and reference or other disposition of the same.
28. Reports of Regular, Standing, and Special Committees and action thereon.
29. Presentation of Accounts and Budget of the Grand Lodge.
30. Grand Oration.
31. Miscellaneous business, if any. Special orders, if any.
32. Election of Grand Lodge Officers. Appointment of election tellers and clerks.
33. Recess. Floral offering — Rizal Statue, Plaridel Masonic Temple. Pilgrimage to the Rizal Monument at the Luneta.
34. Resumption of Grand Lodge business. Announcement of Grand Lodge appointed Officers.
35. Recess for Corporation Meeting.
36. Installation of Elective and Appointive officers.
Grand Master's Inaugural Address.
Presentation of Past Grand Master's Jewel.
Presentation of Diplomas of Merit.
Honors.
37. Appointment of Standing Committees.
38. Closing of the Grand Lodge. — Benediction.

1856-1956

ONE HUNDREDTH ANNIVERSARY OF
FREEMASONRY IN THE PHILIPPINES

Republic of the Philippines
Department of Public Works and Communications
BUREAU OF POSTS
Manila

SWORN STATEMENT
(Required by Act 2580)

The undersigned, CAMILO OSIAS, President, managing editor, of "THE CABLETOW" (title of publication), published monthly (frequency of issue), in English, Spanish and Tagalog (language in which printed), at Ledda Press, Inc., office of publication, after having been duly sworn in accordance with law, hereby submit the following statement of ownership, management, circulation, etc., which is required by Act 2580, as amended by Commonwealth Act No. 201:

Table with 2 columns: Name, Post-Office Address. Rows include Editor: Camilo Osias, Managing Editor: Camilo Osias, Business Manager, Owner: Grand Lodge of the Philippines, Publisher: Grand Lodge of the Philippines, Printer: Ledda Press, Inc., Office of publication: Grand Lodge of the Philippines.

If publication is owned by a corporation, stockholders owning one percent or more of the total amount of stocks:

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Bondholders, mortgages, or other security holders owning one percent or more of total amount of security:

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In case of daily publication, average number of copies printed and circulated of each issue during the preceding month of, 19.....

- 1. Sent to paid subscribers..... NONE
2. Sent to others than paid subscribers..... 8,200
Total

In case of publication other than daily, total number of copies printed and circulated of the last issue dated, 195.....:

- 1. Sent to paid subscribers..... NONE
2. Sent to others than paid subscribers..... 8,200
Total

(Sgd.) CAMILO OSIAS
(Signature)
EDITOR
(Title or designation)

Subscribed and sworn to before me this 4th day of April, 1956, at the City of Manila, the affiant exhibiting his Residence Certificate No. A-3010801, issued at Balaoan, La Union on January 1, 1956.

(Sgd.) JAIME G. MANZANO
Notary Public, Until Dec. 31, 1957

Doc. No. 83; Page No. 45; Book No. II; Series of 1956.

(NOTE): — This form is exempt from the payment of documentary stamp tax.

GRAND LODGE CIRCULAR No. 8

Series of 1956 — OSIAS

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

GREETING :

Re: *POSTPONEMENT OF CENTENNIAL FESTIVAL*

Certain adverse developments have come up necessitating certain modifications of plans regarding the holding of the Easter Festival previously announced.

At a meeting of the Board of Directors of the Grand Lodge of the Philippines held shortly after my return from official visitations to Okinawa, Japan, and Guam, and from attending Masonic Conferences in the United States, it was decided to postpone the Festival to a date later to be announced. The time thus gained will make it possible to secure better understanding among the Lodges and members and effect more unified action.

The tickets sold and to be sold will hold good although the time for the opening of the Festival will probably be June 16 next and the place will be at the Plaridel Masonic Temple premises.

The undersigned hereby expresses appreciation to the Lodges that have shown cooperation and the hope that others will likewise do so. However the latter are not being compelled but are simply requested to hold matters in abeyance until the Grand Master has had occasion personally to present the plans for the Festival looking toward a larger and better Central Home for Masons in this part of the world where dwell more than half of the population of our earthly planet. The Masonic Heroes Memorial Temple.

Given under my hand and the seal of the Grand Lodge of Free and Accepted Masons of the Philippines, in the City of Manila, Republic of the Philippines, this 23rd day of March, A. D. 1956, A. L. 5956.

(Sgd.) CAMILO OSIAS
Grand Master

ATTEST:

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

(Continued on page 1369)



WHAT OUR LODGES ARE DOING



ISAROG LODGE No. 33, F. & A. M. CITY OF NAGA

*Extract from the Minutes of the Stated Meeting
of the Lodge on March 10, 1956.*

“Wor. Bro. Felicisimo Capucan, P. M., presented the following resolution of condolence to the bereaved family of the late President of the Philippines Elpidio Quirino, to wit:

WHEREAS, the Supreme Grand Architect of the Universe, in His infinite wisdom and mercy, has pleased to call to His Grand Lodge above for eternal rest the late President of the Philippines Elpidio Quirino from his beloved country home at Hilltop, Novaliches, Quezon City, on Wednesday, February 29, 1956, at 6:35 P.M.;

WHEREAS, President Elpidio Quirino, as educator, statesman, friend of the laboring class, patriot, and builder of the nation, has laboriously dedicated over thirty years of his life for the service of his country and people; and

WHEREAS, his demise has left a void in the hearts of the people of all walks of life, a void which will take time to fill inasmuch as he has in large measure done to implement the rehabilitation of our country on account of the ravages of World War II and the industrialization program which he has so auspiciously begun and which he has not had the good fortune to realize in his time;

THEREFORE, be it resolved, as it is hereby resolved, that the members of Isarog Lodge Lode No. 33, F. & A. M., express their heartfelt sympathy for the death of President Quirino, that a certified copy of this resolution be sent, through the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines, to the bereaved family for the irreparable loss of their beloved father, and that another copy be furnished the Grand Lodge for its archives.

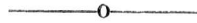
Unanimously approved.”

I hereby certify, in my capacity as Secretary of the Lodge, that the above is an extract from the minutes of the stated meeting of the Lodge on March 10, 1956, in the City of Naga, Philippines, and that it is true to the best of my knowledge and belief.

WHAT OUR LODGES ARE DOING * * *

Given in the City of Naga, Philippines, this 16th day of March, 1956 A. D., 5956 A. L.

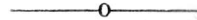
(Sgd.) IGNACIO MELITON
Secretary



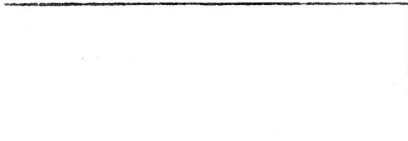
BATANGAS LODGE No. 35, F. & A. M.



Officers of Batangas Lodge No. 35, F. & A. M. (1956-1957) together with Rt. Wor. Bro. Howard R. Hick, guest speaker during the recent Installation Ceremonies.

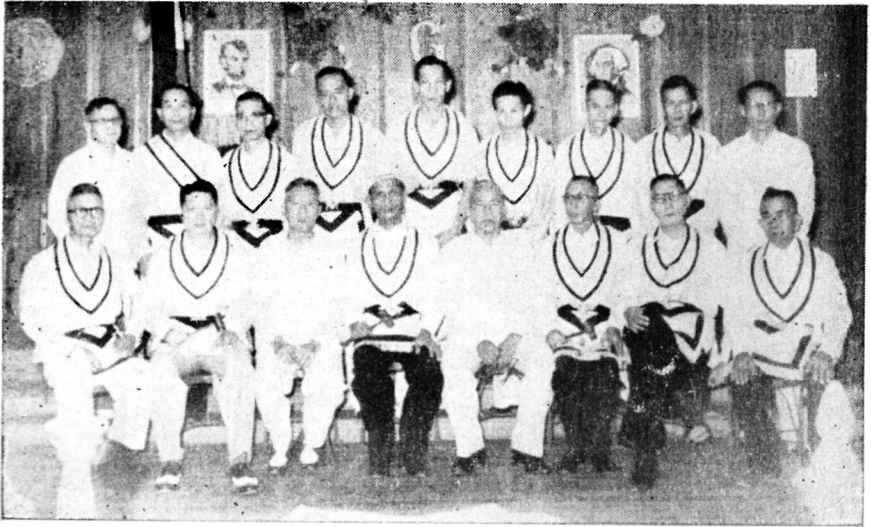


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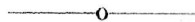
PRIMERA LUZ FILIPINA LODGE No. 69, F. & A. M.



OFFICERS OF PRIMERA LUZ FILIPINA LODGE No. 69, F. & A.M. FOR MASONIC YEAR 1956

The public installation of the officers of Primera Luz Filipina Lodge No. 69, F. & A. M., for masonic year 1956, was recently held at the Masonic Temple, Binakayan, Kawit, Cavite, with Wor.

Bro. Rafael Trias as Installing Officer and Wor. Bro. Epifanio Malinis acted as Master of Ceremonies — both P.M. from Pintong Bato Lodge No. 51.



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WHAT OUR LODGES ARE DOING * * *

NUEVA ECIJA LODGE No. 73, F. & A. M.



*Officers of N. E. Lodge No. 73, F. & A. M.
Guimba, N. Ecija — 1956-1957*

KASILAWAN LODGE No. 77, F. & A. M.

Honored by KASILAWAN LODGE No. 77, F. & A. M. on April 3, 1956 (stated meeting) were:

Miss Noli N. Ramos.....	pharmacist
Miss Azucena Serrano.....	pharmacist
Miss Carmen Almeda.....	pharmacist
Dr. Bayani N. Ramos.....	physician
Dr. Juan N. Ramos.....	physician
Dr. Samuel R. Hernandez.....	physician
Atty. Rodrigo Capulong.....	lawyer
Atty. Victor Pascua.....	lawyer
Mr. Domingo A. Epino.....	Engineer

daughters and sons of the members of this Lodge who have recently passed the Board and Bar examinations.

AFTER A SHORT PROGRAM wherein gifts were given to the honorees, a testimonial dinner was offered by the Lodge at the Aristocrat on Dewey Boulevard.

CAMARINES NORTE LODGE No. 107, F. & A. M.

*Under the Jurisdiction of the
M. W. Grand Lodge of the
Philippines
Daet, Camarines Norte*

EXCERPT FROM THE MINUTES OF STATED MEETING HELD FEBRUARY 11, 1956

PRESENT:

- Worshipful Brother Manuel K. Ong, W. Master
- Brother Arsenio K. del Rosario, Senior Warden
- Brother Onofre C. Concordia, Junior Warden, etc.

"RESOLUTION No. 1, Series of 1956

"WHEREAS, Most Worshipful Brother Werner P. Schetelig, P.G.M. together with the Grand Lecturer and brethren from other Lodges, have come to Daet last February 4, 1956;

"WHEREAS, the purpose of their coming was to officiate at the temple consecration and installation of officers programs on the aforementioned date;

"WHEREAS, Most Worshipful Brother Werner P. Schetelig, has attended all the important functions of Camarines Norte Lodge No. 107, F. & A. M. during the last five years showing once more his deep concern for our welfare;

"WHEREAS, Most Worshipful Brother Werner P. Schetelig, by his actuations more than truly practiced the pure principle and tenets of Freemasonry, showing the people and brethren of this valley his disregard of personal affairs and conveniences;

"WHEREAS, we have now preserved in our hearts and memory the true Masonic deeds and name of Most Worshipful Brother Werner P. Schetelig;

"NOW THEREFORE,

"ON MOTION, duly seconded,
"The brethren of Camarines Norte Lodge No. 107, F. & A. M. under the jurisdiction of the Most Worshipful Grand Lodge of the Philippines,

"RESOLVED, to, as we hereby, elect Most Worshipful Brother Werner P. Schetelig, to an Honorary Membership of this Lodge;

"RESOLVED FURTHER, to, as we hereby, request Most Worshipful Brother Werner P. Schetelig to send us his enlarged picture for display in our Masonic Temple forever;

WHAT OUR LODGES ARE DOING * * *

"RESOLVED FURTHERMORE, to, as we hereby, furnish copy of this resolution to Most Worshipful Brother Werner P. Schetelig for his information and requesting an early compliance thereto; and, to the *Cabletow*, a copy for publication.

Carried unanimously."

I HEREBY CERTIFY to the correctness of the above-quoted resolution.

SANTIAGO M. FERRER
Secretary

ATTEST:

MANUEL K. ONG
Worshipful Master

MILTON C. MARVIN LODGE No. 123, F. & A. M.



MILTON C. MARVIN LODGE No. 123, F. & A. M.
Agana, Guam

*Most Wor. Bros. Camilo Osias, Grand Master and Mauro Baradi, P.G.M.,
Grand Secretary, with the Officers of the Lodge (1956-1957),
Scottish Rite Temple, March 7, 1956.*

Pledge of Service * * *

TRIBUTE TO BROTHER GARDUÑO

By CAMILO OSIAS, 33°

Grand Master

(Oration delivered at the Plaridel Masonic Temple, Manila, on April 2, 1956.)

I SPEAK for the Most Worshipful Grand Lodge of Free and Accepted Masons and the Supreme Council of the 33rd and last degree of Ancient and Accepted Scottish Rite of the Republic of the Philippines at these solemnities occasioned by the demise of a brother beloved and respected widely known as Judge Leonardo Garduño in life.

IT IS NATURAL AND NORMAL that we who knew him and enjoyed his sincere and genial fellowship mourn at his departure even as we sorrow when friends near and dear temporarily leave us behind upon undertaking a trip. But we all know that the reunion makes us happy for the absence has deepened the joy in our hearts. In a very real sense we should not plunge ourselves into the abyss of despondency in the knowledge that Bro. Garduño ceased to be in this valley of tears and has joined the great democracy of the just and the quick.

BRO. GARDUNO has lived a life long eventful and rich. Living longer than the allotted span of existence in this earthly planet given to most men let us glory in this triumph of his spirit now wafted to the Celestial Lodge above.

DUTIFUL as a son, diligent as a student, loving as a husband and parent, he was successful as a public servant and private citizen. He started his public career auspiciously serving as secretary to a scholar and patriot, Rafael Palma, a great man and good Mason. Trained in law he had been a fiscal and a judge in the City of Manila and the provinces. Following his retirement from the bench he found joy serving veterans who fought and sacrificed for the cause of freedom which he held precious and sacred.

JOINING IN THE PRIME OF HIS MANHOOD the Sinukuan Lodge of his own free will and accord, he found much delight in the company of men of like minds and kindred spirits. He received honors and recognition, unexpected and unsolicited, from his peers who prize virtue and merits. He was Worshipful Master of his Lodge. Less than a year ago I saw him stand in these hallowed precincts to be among the recipients of Masonic award, for long and distinguished service. As a crowning glory he was, not long since elevated to the 33rd degree honorary—a high Masonic honor which can neither be asked nor bought, for it can only be deserved.

 PLEDGE OF SERVICE * * *

BRO. LEONARDO GARDUNO followed in the footsteps of the truly great of his race. He was particularly devoted to Rizal and his principles. He was an ardent student of Rizal's character and writings. He left a precious legacy to his people and the Fraternity by the application of his studious and judicial mentality demonstrating with incontrovertible evidence that Rizal's alleged retraction is baseless, yes, a fraud. Let this one contribution of his be taken deeply to heart by his countrymen and brethren who value truth!

BRO. GARDUNO, good and enlightened Mason that he was, believed in God the Father of Mankind, Creator of Heaven and earth. He believed in the life hereafter so, Rizal-like, he held to the conviction that to die is to rest. He

believed in the brotherhood of men regardless of race, color, nationality or creed. He believed in brotherly love, relief, and truth. He believed in liberty, equality, and fraternity. He believed in wisdom, strength, and beauty. He believed in peace, justice, and democracy. Brother Garduno is one more proof of the validity of Freemasonry and the universality of its nature.

BRO. LEONARDO GARDUNO SLEEPS. He did not die. To his relatives goes the profound sympathy of the Grand Lodge and the Supreme Council and the host of members.

TO THE SOUL OF THE BROTHER DEPARTED, join me brethren in truth and in spirit when I say: *Requiescat in Pace.*

 O

UNUSED IMPLEMENTS

By Wor. Bro.

RICHARD N. THOMPSON, P.M.

FROM THE VERY BEGINNING OF MASONRY we are given various tools and taught their customary and symbolic uses. On one occasion, the whole array of tools utilized by the master craftsmen who built the cathedrals of the middle ages are presented to our eyes and we are told that they are now ours to use.

ALL HAVE BEEN SEVERALLY EXPLAINED to us and their

value in building life, career and character have been pointed out.

AT ONE TIME in the history of Masonry the workers dropped their tools and ceased to use them.

HOWEVER, there has never been a time in all the ages when such a wholesale dropping of tools has taken place as after the third degree of Masonry.

AT THE VERY TIME when a

Mason has been schooled to use these implements he lays them aside. He feels he knows everything he needs to know. He knows *how* they should be used and *when* but he seldom if ever attempts to use them.

"THE PLUMB ADMONISHES US to walk uprightly" yet we sway from side to side not only in our walk by night but in our civic righteousness. "The square is an emblem of truth and morality." Do we always tell the truth to our brother Mason? How about our dealings with our fellow-men?

"WE MEET UPON THE LEVEL." Where is there any level when some Masonic organizations still judge an entrant by the type of tan on his cheek? "The twenty-four inch gauge teaches us to divide our time into three parts." When do most Masons give the right share for the service of God and a worthy brother?

IS NOT THE GAVEL more often used to knock off the spots of our neighbor than ourself? What kind of a Masonic structure are we raising?

*"For the structures that we raise
Time is with materials filled;
Our Todays and Yesterdays
Are the blocks with which we build."*

OUR YESTERDAYS ARE GONE. Our todays are the only blocks many Masons have with

which to build.

Some will have to build soon or their Masonic building will be a sorry sight in the eyes of the Grand Architect.

*"In the elder days of Art
Builders wrought with greatest care
Each minute and unseen part
For the Gods see everywhere."*

TOO MANY OF OUR BRETHREN fail to remember that the All-seeing Eye is watching what we are building and how we are building it.

If you have dropped your tools and ceased to build, pick up your implements and go to work. Start where you stand and build up Masonry.

ESPECIALLY IN THIS REPUBLIC the walls must be strong for there are those who are working to undermine Masonry because of its long record of liberation of men from slavery of mind, body and soul.

PICK UP YOUR TOOLS, "especially the trowel." How can any Masonic building succeed when the structure is not firmly welded together.

THE WALLS OF MASONRY must be upbuilt. Each and every block must be firmly welded to its neighbor by means of that cement which not only "unites the building into one common mass," but results in unity of thoughts, aims and purposes.

PLEDGE OF SERVICE * * *

WE LOOK FORWARD to the time when in the words of Robert Burns a poet and brother Mason,

*"The time will come, as well it may,
It's coming now for all that
When men throughout the*

*whole round world
Will brothers be for all that."*

TAKE UP YOUR TOOLS and build but remember that unless the Grand Architect be there "ye labor in vain who build the house."

MASONRY IS FOR PROGRESS

By S. MARCOS, W.M.

T. M. Kalaw Memorial Lodge No. 136, F. & A. M.

Honored guests, Distinguished visitors, Brethren, Ladies and Gentlemen:

I GREET YOU ALL with a most pleasant Good Evening.

During this first month of the year when everyone is planning and making resolutions for the new year, it is but fitting that we Masons re-evaluate and re-examine our problems.

ALL MEMBERS OF THIS LODGE have reasons to be glad, because unlike other lodges we have no problem in housing our lodge. Thanks to the benevolence of the late Dña. Pura Villanueva Kalaw and the kindness of all her heirs, we have a free use of this building for our Masonic Hall. Our only concern is its repair and improvement. Our sisters of the Eastern Star have already started the improvement; this you will notice in our newly varnished furniture and equipment. Let us follow their example in order to make this buildings more beautiful, and worthy of the name—T. M. Kalaw

Memorial Lodge Hall.

IT IS MY OBSERVATION in all our meetings that our attendance is below par. Of course this may be due to our various avocations and professions. We do not expect your attendance if this will interfere with the duties you owe to God, your country, your neighbor, yourself, or your family. But whenever possible please be present in all our assemblies. We need your opinions, we desire your brotherly love, we wish for your guidance, for the success of our honorable fraternity. I am appealing to all past masters to share us with your experiences and benefit us with your counsels.

NEARLY A YEAR AGO, our Grand Master, Most Worshipful Bro. C. Osias, launched a drive for "More Masonry Among Masons and More Men in Masonry." Of course I know that most of us are implementing this campaign, however, greater efforts should be exerted in order to achieve more and better results.

Most Wor. Bro. C. Osias had a dream. He saw in this vision a magnificent, elegant, and exquisite building erected and dedicated in honor of Free-Masonry. He wants this dream to come true. He wants this building to be erected in our shore. He wants to name it "Masonic Heroes Memorial Temple." He wants your help, my help, our help to realize his dream. He is soliciting for the aid of every individual mason under the jurisdiction of the Grand Lodge of the Philippines. Shall we fail him? Shall we refuse to give our share to such a noble cause? It is the duty of every mason to rally behind this great movement.

ASIDE FROM THESE, we have a far more important problem to take into consideration. This is a question that threatens even our very own existence. It is a test as to our fitness for survival. I am referring to the various forces that are preaching the gospel of hatred against our honorable institution. Even the churches, these sacred houses supposed to be the abodes of God are being used to dishonor our dignified fraternity. They are also invading our public school system to obtain their questionable aims. In my humble opinion, the only way to combat these forces is for all masons to show by precepts and examples, by deeds and actions, that we are exemplary in our conduct, fair in our dealings and charitable in every way. Safe-

guard against all your actions for the least error of a mason will surely be capitalized by our detractors. Let us always be vigilant and alert and we must be ready to make the sacrifice if it becomes necessary. Let us always fight for the preservation of the separation of the state and the church.

TO THE NON-MASONS I wish to give these informations: Masonry is not a religion. Masonry, like a democracy, is way of life, a way of life conceived in brotherly love, relief, and truth and dedicated to peace, freedom, justice and charity. Masons are not Godless as you sometimes hear, because all of us believe in the fatherhood of God. In fact no atheist is accepted in our fraternity. Masonry is not a secret society, nor is it bad, because if it were bad, it would not produce such great men as Rizal, Mabini, Del Pilar, Bonifacio, and Abad Santos, all national heroes of our motherland, not to mention Washington, R o o s e v e l t, MacArthur, Churchill and several other great men of foreign countries, who are all masons.

BEFORE I CLOSE I wish to extend our sincere gratitude to M. W. Bros. Baradi, Munarriz and Gonzalez, who have graciously accepted our invitation to participate in our program. I also wish to thank the family of W. B. Marmerto Buenafe and party who consented to supply us with the musical numbers. Thanks also to

PLEDGE OF SERVICE * * *

Bros. Calpo and Domingo who helped in the decoration and illumination of our yard. Lastly, I wish to express my thanks to the brethren of the lodge who have reposed in me their confidence, and

I pledge that with their whole hearted cooperation I will carry on the affairs of this lodge to the best of my knowledge and capabilities. May God bless us all, I thank you.

VICTORY OVER DEATH

By Bro. TEOFILO G. GUILLERMO

WORSHIPFUL BROTHER Gregorio V. Tengco, Master Elect of Magat Lodge No. 68, F. & A.M., after long and lingering agony for several days at Cabanatuan Hospital due to wounds inflicted during that illfated morning of December 16, 1955, finally succumbed to death; brought back to Bayombong and buried with Masonic honors in the afternoon of December 23, 1955.

THE FAMILY OF THE DECEASED BROTHER are by faith devout Catholics, which made it harder for a Mason to be buried under Masonic Rites in a Catholic Community. The local priest from the beginning has consistently opposed the internment of the brother in the Catholic Cemetery, but because of the strong attachment of his wife to the church, being a CWL leader, attempts were made by Catholic friends to intercede for the priests to lift the ban against the brother.

FOR THAT PURPOSE, a priest was sent to Cabanatuan to contact the local priest thereat, who visited him, if the late brother had

ever retracted from Masonry before his death. The finding proved that the brother had not retracted, as corroborated by the family and relatives who were present during the visit of the priest. The result not being satisfactory, the priest dispatched a messenger to Tuguegarao, Cagayan, together with a representative of the bereaved family to make representations to the Archbishop to kindly allow the body of the deceased brother to be buried in the Catholic Cemetery with the remains of his daughter who died earlier from injuries suffered from the same ambushade. A telegram from the friend was received in the early afternoon of December 22, 1955, informing that the remains of the brother be buried in the said cemetery. Later however, in the same afternoon, the letter of Archbishop Sison was handed by the local priest to the widow. The dispensation stated among other things, "that it appearing that Atty. Gregorio V. Tengco before his death showed signs of repentance, his burial may be permitted in the Catholic Cemetery provided, however, that

* * * PLEDGE OF SERVICE

no masonic rites or display be made during the burial." The widow was greatly alarmed and immediately requested the presence of the Masons who were around and asked them of their stand in this uncompromising attitude of the highest Catholic Dignitary in the valley. The family and relatives present were deeply resentful. The widow cried bitterly against the attitude of the church and the intolerance of others.

The brethren confronted by the sorrowing wife, who was well depressed of her misfortune stood by her side and as a consoling factor which is in accordance with the wish of the deceased brother and those of his relatives including his family, the Masons in the valley signified their willingness

to give signal honors to the deceased brother. In order that said rites may be conducted without obstruction, the tombs of the father and daughter have to be transferred from the Catholic Cemetery to the Public Cemetery. Within a very limited period of overnight efforts of Masons, the twin tombs of father and daughter were transferred, ready for burial the next day.

Thus, after a raging controversy, and amidst a formidable opposition of the Catholic Hierarchy against Masonic conduct to honor our brother, the funeral was made on the 23rd day of December, 1955, with all Masonic honors and dignity that can be conferred on the departing brother. His wish has been fulfilled.

—o—

* * * OFFICIAL SECTION * * *

(Continued from page 1356)

March 13, 1956

TO ALL —
Inspectors,
Masters and Wardens of Subordinate Lodges
Greetings:

Please take notice that a Lodge of Instruction will be conducted at the Plaridel Masonic Temple, 1440 San Marcelino, Manila, on Monday, April 23, 1956, at 4:00 o'clock, P.M.

Kindly attend this important meeting.

All Master Masons may attend.

(Sgd.) HERMOGENES P. OLIVEROS
Sr. Grand Lecturer

APPROVED:

(Sgd.) CAMILO OSIAS
Grand Master

ATTEST:

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

Wikang Pilipino . . .

ANG DIWANG "MASONIKO"

NG

PANGULONG EISENHOWER

Simulat ni FRANCISCO L. REYES

sa Lohiya Dalisay Blg. 14,

F. & A. M.

Kahima't di-mason ang mabunying Pangulo ng dakilang bansang Estados Unidos sa Amerika, ay mahihinuha nating sa kaibuturan ng kanyang puso, ay naghahari ang mga dakilang tuntunin ng isang malaganap na kapisanang nagbubunsod ng PAGKAKAPATIRAN NG LAHAT NG TAO sa boong Daigdig.

Nagpapatunay sa aking kurukurong ito ang huli niyang talumpating binigkas sa kapulungan ng mga kaanib sa malaganap na kapisanang The American Legion sa N.Y. na, idinaos kamakailan lamang. Masusuri nating sa pag-iisip ng Pangulong Ike, ay nakatanim ang diwa ng "masoneriya", alinsunod sa kanyang mga sinabing: "Tayong lahat, kahit anumang ating relihiyon, ay dapat maniwala sa isang wastong simulaing pandiwa sa kapakanan ng ating bansa. Ako'y naniniwalang dapat iukit sa ating dibdib ang pansariling halaga sa pagtatanggol sa kalayaan ng mga tao, pagtibayin ang ating matwid sa ilalim ng batas, maging sa buhay at maging sa malayang pagtangkilik sa ating ikaliligaya. Sa aking paniniwalang ang KAPATIRAN NG MGA TAO (the Brotherhood of

Man), ay nasasalalay sa pagsisikhay nating maitatag sa mundong ito ang dalisay na kapayapaan ng mga bansa, pasiglahin natin ang pagbibigayan sa mga salisalimuot na pagkukuro at pananalig, samasamang gumawa tayo at magsikap sa kabutihan ng ating bayan at sa iluluwalhati rin ng mga mamamayan. Sa paniniwala natin sa PAGIGING AMA NG DIYOS (Fatherhood of God), nakasalalay ang ating paninindigan na ang mahinahong pagkakasulong sa kabutihan ng mga tao sa boong Daigdig, ay di-maisasagawa kung manghahawak lamang sa katalinuhan ng mga tao. Makakamit natin ngayon ang mga layuning iyan, kung sisikhayin nating lahat ang mga kaugnayan sa batas at sa kapangyarihan ng Dakilang Lakas na higit kaysa atin" . . .

Ang mga pangungusap na iyan ng mabunying Pangulo ng bansang Amerika, kung masusi nating pagkukurukuruin ay nagbabadha sa ating kung di man siya kumita ng liwanag sa Kapatirang Masoneriya, ay tunay din namang nagkikimkim siya sa kaibuturan ng kanyang puso ng mga dakila at banal na aral ng FREEMASONRY, na ipinamana sa kanya ng

mga sinundan niyang Pangulo at ilang Lider, na sina Washington, Lincoln, Jefferson, F. D. Roosevelt, Heneral Wood, Heneral MacArthur, atbp.,

Sino ang nagsasabing ang mga MASON ay walang kinikilalang Diyos. Ang mga MUSMOS NA TAO'y hindi dapat pansinin, sapagka't hindi nila nalalaman ang kaniyang sinasabi.

Ang simbahang banyaga na nangangalakal sa pangalan ng pong Bathala, ay isang simbahang dapat nating kasuklaman, pagka't hindi tunay na ebanghelyo ang kaniyang iniaaral sa atin, at di gaya ng tunay at banal na ebanghelyong ipinarinig sa atin ni Dr. Billy Graham. Kaya ang mga simulaing ibinandila ng Pangulong Ike, ay isang malinaw na salaming dapat nating panalaminan habang buhay, isang wagas na kislap ng kanyang diwang kapupulutan ng mahahalagang aral, di lamang ng mga kaanib sa "American Legion", kundi ng lahat ng tao sa ibabaw ng lupa na may pag-ibig sa pamahalaang demokratiko na siyang tunay na diwang iniwawasiwas ng Kapatirang FREEMASONRY sa lahat ng sulok sa bo-

ong Daigdig.

Hindi ako nagtataka na ang mabunying Pangulong Eisenhower ay makapangaral ng PAGKAKAPATIRAN NG LAHAT NG TAO at sa PAGIGING AMA NG DIYOS, palibhasa'y ang kapatid niyang si Bro.: Milton Eisenhower, ay isa sa masusugid ding mason sa boong Amerika, kaya't di dapat pagtakhan na ang Pangulong Ike ay kasingdiwa rin ang kapatid niyang si Milton, na kundi ako nagkakamali'y isa rin siya sa mga tagapayo ng Pangulo sa White House.

Kaya ang pangapangalan ng mga tanyag na taong binabanggit ko rito'y mapatotohanan ba ng maraming pilipino at banyagang nakikipamuhay sa atin na sila'y walang Diyos na kinikilala?...

Mga taong tila mandi'y nangasisiraan ng bait, ang makapag-sasabi lamang na ang mga mason, ay mga taong walang kinikilalang Diyos, at alam din nating ang mga taong nagaanyong "musmos", ay mga taong kaawaawa na di dapat pakitunguhan ng mga taong matitino, na nagsipag-aral at marunong magsipagsuri.

Abril 5, 1956.

AKO MAN AY MINARTIR . . . (*)

*Sa gitna ng gabi na nakababalot sa nilakhang lupa
—lupang pinadilim at pinangulila ng mga banyaga
sa kanyang ligaya—ay kusang tumindig na war'y bathala*

WIKANG PILIPINO * * *

*ang isang lalaking sadyang matipuno sa damdami't diwa;
sa bawa't malasi'y hinahanap-hanap ang nawalang laya;
sa mga anag-ag ay ibig makita ang nawalang laya.*

*Ang malahiganteng tikas ng lalaki ay kagalang-galang
maamong sing-amo ng pusong may dusa'y nakikipaglamay
sa mga bituing sumungaw-mangulong sa mumunting siwang
ng ulap na noon ay tulak ng hanging makapangyarihan;
tigib ng pag-asang sa likod ng dilim na iyo'y sisilang
ang mithing liwanag, ang buntunghininga'y ipinag-ubusan.*

*Mulang pagkabata sa lalaking iyo'y bukal ang pag-ibig
sa sariling bayan, kaya wala siyang tanging panaginip
kundi balang araw ito ay mamasdan niyang walang hapis:
maningning na perlas sa dagat-silangan na nakaliligid;
at taas ang noong ipaglantaran ma'y walang bahid-dungis
ng pagkaalipin na kadusta-dusta at kalait-lait.*

*Iyon ang lalaking nang namimitak na ang kalunus-lunos
na huling sandali ng kanyang hiningang handa nang matapos
ay siyang nagsabing: sa iyo iwan, aking bayang irog,
ang ina't ang giliw pati ang lahat nang di ko malilimot;
patutungo ako sa Amang Bathalang di nambubusabos;
ang "santa religion" doo'y hindi tabak, hindi rin pamatok.*

*Iyon ang lalaking tulad ng halamang bata pa't masibol,
luntiang-luntian at hitik ng bunga, ay biglang pinutol
ng mga banal, daw, nguni't mga taong may maruming layon;
sila'y walang bukang-bibig kundi "Diyos", dapwa't pagbuburot
ng laya't liwanag sa nakatatakot na mga kabaong
ang pinagbubulay sa magda-magdamag at magha-maghapon.*

*Ang lalaking iyon ay siyang nagsabing: kung iyong makita,
bayan, sa libing ko ang isang bulaklak na kaaya-aya,
iyon ay bulaklak ng kaluluwa ko, halikan mo sana;
at sa aking noong mamad na sa lamig at walang ginhawa
ay iparamdaman mo ang init ng iyong tanging alaala
at ang pagmamahal na kailan pa ma'y walang pagbabawa.*

*Iyon ang lalaking kinilalang paham, hinangaang kenyo,
subali't pinatay ng mga praile, na kanyang berdugo,
pagka't siya'y mason at makabayan pang di napapagbago;
nguni't inaangkin, ipinakikipag-laban pa ng tale*

na nahimok nila na magbalik-loob sa mga kumbento
bago pinasabog ng kanilang punlo ang bao ng ulo.

Sa lalong malinaw: ang lalaking iyo'y si Rizal, ang martir,
na sa huling pati'y sinabi sa bayang pinakagigiliw:
... naging maningning ma't naging mabulaklak ay buung-buo ring
aking ihahandog yaring aking buhay nang sa iyo sa dahil.
... At kung ang libing ko'y iyo mang malimot, aking ihihiging
sa iyo ang diwa ng pagmamahal kong walang pagmamaliw.

Anong kagitingan! At kaydarakilang mga huling pati!:
parang uti-unting dugong pumapatak buhat sa nagahi
niyang kaluluwa'y ibig madampulay nang kahit pasagi
sa puso ng bayang maiiwan niyang unsyaming-unsyami;
parang "pitong wikang" sa pana-panahon'y niluluwalhati;
para ng pamanang sa lahat ng sali'y di na mababawi.

Subali't si Rizal, na mistulong Mayon, matapos gumuho,
ang ilaw sa "templo" ng mga praile'y lumamlam, lumabo;
sapagka't si Kristong mason pa kay Rizal at dakilang guro
ng sangkatauhan ay waring nagsabing ang luha'y tumulo:
ako ma'y minartir at hanggang sa kurus ako'y ipinako
ng mga praile ng aking panahon upang maigupo.

—IGNACIO FACUNDO

BUHAY KRISTIYANO

PATRICIO E. DEL ROSARIO

PAGSILANG NA NATIN ay ating kakambal
ang mga TUNGKULI'T mga KARAPATAN:
Tungkulin sa Diyos, tungkulin sa Bayan,
tungkulin sa kapwa at tanang kinapal.
Karapatan natin ay ang KALAYAAN
sa bawat gawaing kinakailangan.

* * *

BUHAY KRISTIYANO'Y buhay na PAG-IBIG,
buhay na payapa, hindi naiinip;
hindi napopoot, hindi nagagalit;
ang paghihiganti'y hindi iniisip.

WIKANG PILIPINO * * *

Ang KAPAYAPAA'Y siyang laging nais
na makapaghari sa boong daigdig.

* * *

BUHAY KRISTIYANO'Y pagpapaumanhin;
pagpapakumbaba, na lipos ng giliw:
Pagtulong, pagdamay sa dapat lingapin,
mga kulang palang lipos ng hilahil.
Buhay Kristiyano ay pawang tiisin.
na *naghihirap ma'y nakangiti pa rin.*

* * *

BUHAY KRISTIYANO ang dapat masunod
ng lahat ng tao sa boong sinukob;
nang ang *pangdadahas*, mga *pag-iimbot*
mga *kalupitan*, *masasamang loob*
mga *walang puso*, na nakalulunon
ay kusang mawala at sadyang matapos.

* * *

BUHAY KRISTIYANO, o...! Anong ligaya!
Anong kaayusan ang mangakikita:
Lahat ay PAG-IBIG, lahat ay PAG-ASA;
walang pag-aalit, walang pagbabaka;
wala nang tatangis, mga magdurusa;
mga sinasawi sa SAMPALATAYA.

* * *

BUHAY KRISTIYANO'Y siyang tanging landas,
siyang tanging daan, sa mithi't hangad,
na ating masapit, ang walang bagabag,
ang walang ligalig, buhay na panatag.
buhay na tahimik, na nagsasagisag
ng isang PAG-IBIG na BANAL at TAPAT.

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Fraternal Reviews

QUEBEC, 1955

JOSE E. RACELA, P.M.

THE GRAND LODGE OF QUEBEC held its 85th Annual Communication in the City of Montreal on the second day of June, 1955. It was well attended. With the exception of five, all the Subordinate Lodges were represented. Thirty-three Grand Lodges were represented by their duly accredited representatives. The Grand Representative for the Philippines was however nowhere during the annual communication. Distinguished guests came from the Grand Jurisdictions of Canada in the Province of Ontario, New Brunswick, Nova Scotia, Vermont, Maine and New York.

MOST WORSHIPFUL D. L. WITTER, in his address, was pleased to report to the delegates of the growing attendance of the lodges and district groups at religious services. In the matter of fraternal relations, he openly revealed his disappointment at the poor attendance of those Grand Representatives to the Grand Lodge of Quebec. He suggested that "such of our brethren removing from this jurisdiction automatically vacate such assignment and that other representatives who are unable to fulfill their duties should, on their own initiative, suggest to the Grand Secretary the matter of

their replacement." We fully subscribe to the suggestion of Most Worshipful Witter. There are those who simply want to receive patents as Grand Representative altho they do not care to attend annual communications when they are supposed to represent the Grand Lodge to which they are accredited on that special occasion. We know that some of them do not even write the Grand Lodges they represent. Such a situation is really disappointing and the suggestion of Most Worshipful Witter is just in the right direction.

Grand Master Witter granted several dispensations, approved by-laws, or amendments thereto and issued and received commissions. Among the opinions he made touched on the proper use of signs and Masonic dress and we quote: "The apron should be worn, symbolically, to protect the clothing. Moreover, it serves an intended purpose indicating the wearer's Masonic rank at his reception, but, more important, it is a symbol of purity and, consequently, should not be marred by concealment, however partial. It is therefore my opinion that Masonic clothing, when worn, should not be covered, even partially, by other clothing, or in the case of

funeral services, by crepe or other mourning material.

THE GRAND MASTER GAVE THREE REASONS for the lack of interest of members in Lodge affairs, non-attendance, non-payment of dues, demits and suspensions. They are: (1) Either improper investigation of applicant or non-acquainting of applicants of the characteristics of the Order; (2) Overly-large lodges — statistics prove conclusively that the incidence of poor attendance and suspensions and demits is substantially higher, proportionately, in the lodges with large memberships; (3) Too many degrees too

late meetings. I am satisfied a much keener interest would result were regular meetings limited to one degree, with the members on their way home by eleven o'clock. While it is not always practical, I feel that, instead of having the lodge supper commencing at 11 p.m. or later, the supper prior to the lodge meeting would have worthwhile results. We do have similar problems here too and we wish to add that the remedy for all of these ills is to awaken the interest of every member of the Order — that there is always something new, that questions confronting the Order require the brother's counsel and opinion.

NORTH DAKOTA, 1955

THE SIXTY-SIXTH ANNUAL COMMUNICATION of the Grand Lodge of North Dakota took place at Fargo on June 20, 1955. Distinguished visitors came from the Grand Jurisdictions of Alberta, Manitoba, Minnesota, South Dakota and Montana.

THE REPORT OF THE GRAND MASTER, Most Worshipful Ernest D. Nelson is different from the common one. What we mean by the common one is the typical report which includes the several visitations in their chronological order, the appointments, emergent sessions, dispensations, dedications, laying of cornerstones and the like. He is not just filling

in the gap. On the whole, the 6-page report of Most Worshipful Nelson has furnished enough incentive to help promote the cause of this time honored institution. The first problem presented by him is — there are far too many men in your community who should belong to the Masonic Order and don't. To this situation he suggests that there is need for Masonic publicity or public relations. Grand Master Nelson is not unmindful of the standing injunction of directly soliciting one's membership, yet, as individuals, Masons can do something by seeing to it that the good elements of the community are familiarized with the aims and purposes of the

Masonic Order. Then he claims that much of the criticism of Masonry, excluding those who are its enemies, comes from ignorance. It should be the aim of every member of the fraternity "to erase false notions, by both word and deed, so they may join us in fostering those ideals which are so characteristic to Freemen and Free Masons everywhere. Lots of good people have the false notion that we are a bunch of 'stuffed shirts' that ours is an exclusive organization whose membership requirements are those of wealth and position. Hence, they feel that common people are not asked to join. Somehow or other we must get across to them the idea that Masonry is the most democratic organization in the world and that it is the internal qualifications, rather than the external which recommends them to become Masons." Then he cautions "that a little advertising doesn't hurt any organization and one such as ours should not be excepted, although modesty and custom may seem to restrain us."

GRAND MASTER NELSON MENTIONED THE FRUITFUL EFFECT of his policy in "sending congratulatory letters to all newly raised brothers, together with a pamphlet outlining the aims and purposes of Masonry." We fully subscribe to this practice. The neophytes, undoubtedly will feel greatly honored to receive such a

letter from the highest authority of the Order, thus feeling being a substantial part of the whole organization.

ANOTHER MEANS OF PROMOTING BETTER MEMBERSHIP is that of enlisting the youth to the cause of Freemasonry. As our own Grand Master fittingly said in his inaugural address — More Masonry among Masons, More Men in Masonry — Grand Master Nelson in advancing a solution to increase membership says — Youth Needs Masonry, Masonry Needs Youth. And here we dare say that two great minds stand together for the promotion of the common task—Freemasonry.

GRAND MASTER NELSON mentioned of two outstanding events which he personally attended, the Grand Masters' Conference at Washington, D.C. and the Banff Conference at Alberta among Grand Jurisdictions of Western Canada and the bordering jurisdictions of the United States, the so-called workshops of Masonry.

IN CLOSING HIS REPORT, Grand Master Nelson paid a fitting tribute to the Mr. Mason of North Dakota. Undoubtedly, he was referring to the intellectual giant, Harold S. Pond, Grand Secretary of the Grand Lodge of North Dakota. We join in extending our felicitations to both for the work well done.



LA SEPARACIÓN DE LA IGLESIA Y EL ESTADO

Por ANTONIO GONZALEZ, (P.G.M.)

(Continuación)

Hicimos hincapié en el último número en el hecho histórico que el espíritu del gobierno republicano en América fué llevado allí por los puritanos. Repetimos que los puritanos que desembarcaron en la roca de Plymouth, antes de su desembarque, firmaron un acta en donde se comprometían que ellos habían de elegir los funcionarios para la administración de su colonia, que es la manifestación del mas puro republicanismo.

Pero también hicimos constar en números anteriores que a los puritanos pasó lo mismo que pasa a todos los fanáticos en materia de religión, al efecto de que los que fueron víctimas de la persecución religiosa se convirtieron después en perseguidores. Y así esto exactamente pasó con los puritanos. A todos aquellos que no comulgaban con sus doctrinas religiosas se les anatematizaba y se les perseguía. Y esc ocurrió con el joven ministro de Salem, Roger Williams. Este, para escaparse de dichas persecuciones, se tuvo que retirar hacia el interior y fundar lo que mas tarde se conoció como la ciudad de Providencia, ciudad que acogió a todos los perseguidos, convirtiéndose así en el asilo de los víctimas de la intolerancia religiosa. Mas tarde, bajo la influencia de sus doctrinas de completa separación de la Iglesia y el Estado, fundó lo que ahora es conocido como el estado de Rhode-Island. Esa colonia se levantó y se enraizó tomando por base el sufragio universal y la doctrina de la mas absoluta separación de la Iglesia y el Estado.

Rhode-Island tuvo sus vicisitudes en el curso de su historia política; pero siempre se mantuvo firme e inalterable en el mantenimiento del principio del sufragio universal y la separación de la Iglesia y el Estado que, mas tarde, fue el verdadero espíritu de la constitución Norte Americana.

Y en el transcurso del tiempo esa fue la nota característica de todas las colonias que integraron la Nueva Bretaña. Esta, la Nueva Bretaña, quedaba así fundada por un pueblo con su distinta fisonomía, y educado en una misma escuela. Ese pueblo se mantuvo siempre celoso de su religión y de sus libertades, opuesto a toda idea que minimizara sus derechos a gobernarse por sí mismos, que es la esencia de todo

gobierno republicano. Fue por ese motivo por que se dijo que ese pueblo fue la levadura del Nuevo Mundo.

Se ha dicho, y con razón, que en el siglo décimo séptimo los ingleses estaban preparados mejor que ningún otro pueblo de Europa en la práctica del gobierno libre, que los puritanos, al dejar la madre patria, llevaron consigo ese amor a la independencia que en esencia no es mas que igualdad política, fundamento de toda libertad. Y esa igualdad política de los puritanos los hizo que en aquella nueva sociedad se consideraran todos bajo un mismo nivel. Desde luego que en esto influyó mucho su fe y sus creencias religiosas. Y decimos esto porque su fe religiosa, en completo contraste con la fe religiosa de los católicos, no exigía a los fieles la completa sumisión de la razón, comprimiendo la inteligencia del individuo hasta el punto de volverle esclavo. En su fe religiosa, el puritano se consideraba emancipado de toda dictadura en cuanto a reglas de conducta, dejando al individuo exclusivamente responsable de su propio destino bajo la luz que emanara de la Biblia que siempre tenía entre las manos.

Fue en ese ambiente y bajo esa doctrina que prevaleció ya en toda América la teoría de la completa separación de la Iglesia y el Estado. Oigamos sobre este punto a LABOULAYE: —

“Volvamos a los primitivos tiempos de la colonia. Conocida es la severidad religiosa de los primeros puritanos; para ellos, el Estado, propiamente hablando, no era mas que una Iglesia; de manera que la moral, que en todos los pueblos creyentes está subordinada a las doctrinas, dependiente en su consecuencia, del sacerdocio, estaba en un todo a la merced del magistrado; y en fuerza lógica, aunque ello sea muy original en la apariencia, los delitos morales se transformaban en delitos civiles, y éstos en delitos de conciencia. Para lo cual no hay mas que recordar las leyes del Connecticut.

“Con el progreso de las luces, se ha realizado LA SEPARACIÓN DE LA IGLESIA Y DEL ESTADO, y mas cumplidamente en América que en ninguna otra parte, puesto que hoy el culto es una asociación privada a la cual sostienen las contribuciones voluntarias de cada comunión; mas la moralidad pública ha conservado algo de su carácter primitivo, y en aquél país celoso de su libertad, se concede al Estado una influencia mayor sobre ciertos actos privados que en otros países que no son republicanos.

NOTAS EDITORIALES * * *

Es bien claro, por consiguiente, que si bien en un principio los puritanos se mostraron intolerantes en su fe religiosa, hasta el extremo de perseguir a los que de entre ellos pensaran de distinto modo, en el transcurso del tiempo, o como dice LABOULAYE, con el progreso de sus luces, esa intransigencia en el puritano cedió a tal extremo que se hizo doctrina política en toda la Nueva Bretaña el gobierno republicano y con ella la redentora teoría de la mas completa y absoluta SEPARACIÓN DE LA IGLESIA Y EL ESTADO.

(Continuaremos en el siguiente número)

LA CARTILLA DEL KATIPUNAN

(Por ANTONIO GONZALEZ, P.G.M.)

El Gran Maestro Palma, hablando de la Revolución Filipina que estalló el 29 de Agosto de 1896, dijo:

“La Revolución filipina ha sido una de las mas notables no sólo por la elevación y grandeza de sus ideales sino también por el espíritu caballeresco y humano con que se la ha llevado a cabo. Probablemente es de las que han producido la menor efusión de sangre.

“Y es que había cierta fe mística en el triunfo de la Revolución. Se creía que la Providencia guiaba los destinos del pueblo filipino para librarse de la dominación española. No se comprendía cómo, sin fusiles ni cañones, los filipinos con sólo armas blancas destruyeron y subyugaron a las tropas Españolas.

Según Palma, los militares y religiosos españoles que sobrevivieron a la lucha fueron tratados con toda clase de miramientos compatibles

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con las circunstancias de tiempo y lugar, y que se pecó mas bien por exceso de piedad o de humanidad. Y esto se debió, según él, a la fe cristiana qu había echado raíces en la conciencia de los caudillos, y que los sentimientos humanitarios nacidos de esa fe han venido a ser una segunda naturaleza del pueblo filipino, por lo que el triunfo de la Revolución no dio lugar a que se manifestase el espíritu desenfrenado de represalia y venganza, sino el surgimiento de la responsabilidad y del deber para consigo mismo y para con la humanidad.

Y es que la Revolución Filipina nació de la mente y corazón de un puñado de hombres educados masonicamente e imbuidos de los altos ideales de la institución. Como ejemplo, leamos la CARTILLA del KATIPUNAN, que sirvió de fundamento y guía de los revolucionarios, y pronto se notará en la misma la mente educada masonicamente. Dice así:

La vida que no se consagra a un fin alto y justo es un árbol sin sombra, si no ponzoñosa hierba.

La práctica del bien por medio personal y no por el verdadero deseo de hacer el bien, no es bondad.

La verdadera santidad es la caridad, el amor al prójimo y el ajustamiento de los actos, hechos y palabras a la verdadera Razón.

Sea blanco o negro el color de la piel, todos los hombres son iguales; puede que uno sea mas que otro en saber, en riqueza, en hermosura . . . ; pero no podrá sobrepujarle como hombre!

El que es de sentimientos nobles, prefiere la honra al medio personal: el que ese de sentimientos perversos, prefiere el medio personal a la honra.

Para el hombre de pundonor, su palabra es sagrada.

No malgastes tu tiempo: la riqueza perdida podrá recobrase; pero el tiempo pasado ya no volverá.

Defiende al oprimido y combate al opresor.

El que es inteligente es cauto en el hablar y sabe guardar los secretos que deben ser guardados.

En la senda espinosa de la vida, el hombre es el guía de la esposa y de los hijos, y si el que los guía va hacia la maldad, los guiados irían hacia la maldad también.

No veas a la mujer como un mero pasatiempo, sino como una ayuda y como compañera de fatigas en la vida; respétala

en su debilidad y piensa en la madre que te crió y te cuidó en tu niñez.

Lo que no quieras que hagan con tu esposa, hija y hermana, no lo hagas con la esposa, hija y hermana de los demás.

La grandeza del hombre no está en ser rey, no está en desempeñar altos cargos en la tierra: es grande y verdaderamente noble el hombre, aun cuando nacido en el bosque y no posea otros conocimientos mas que los del propio idioma, tenga costumbres morigeradas, palabra, dignidad y honor; aquél que ni atropella ni ayuda a los que oprimen; aquél que sabe sentir y velar por la Patria.

Cuando estas enseñanzas se propaguen y luzca radiante el sol de la Libertad en este desdichado Archipiélago, y esparza sus mas hermosos rayos sobre los unificados, hijos de una misma raza y hermanos envueltos en una felicidad infinita, las vidas de los que fueron, las penas y fatigas pasadas quedarán bien recompensadas.

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My Boundless . . .

(Continued from inside front cover page)

"MY TRIP TO WASHINGTON TO THE GRAND MASTERS' CONFERENCE was enjoyable and enlightening to me. Having had the opportunity and privilege to meet so many fine, outstanding Masons and Grand Masters of the different jurisdictions, and hearing so many nice talks and speeches, I feel my inability to make any kind of Masonic talks, especially after hearing your oration at the George Washington Masonic Memorial. It was, in my opinion, the best address that was delivered among the many talks that were given at the Grand Masters' Conference. I wish to commend you for it. Those words that you used were wonderful and I heard a number of comments on them. It was a pleasure to have met you and other Grand Officers and visiting brethren. I could very readily see that Masonry is doing a grand job in your country for which I am very proud."

The foregoing is unmerited because there were many brilliant addresses delivered by Masonic scholars and statesmen, Cabinet members, Senators and the Speaker of the U. S. Congress. But I for the nonce cast modesty aside in order that my brethren of our jurisdiction may share the joy that comes from the consciousness that our Grand Lodge has been brought closer to other Grand Lodges thereby evincing once again the catholicity of the appeal of Freemasonry and the universality of its character.

To the many Masons with whom I had the pleasure of fraternizing and to the various bodies and entities that accorded the representative of our Grand Lodge warm reception and sympathetic hearing, my gratitude is boundless and lasting. May my brethren of our Grand Lodge be inspired and inspirited by the realization that there is a great reservoir of goodwill and fraternity toward us in other jurisdictions of the whole wide world!



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