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

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of the Lodges of this Jurisdiction
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INSTALLATION OF OFFICERS OF "NOLI ME TANGERE" LODGE No. 42, F. & A. M.

1st. Row. L. to R.—*Juan Panadero, Organist; Santiago L. Bautista, Chaplain; Angel S. Montes, Treasurer; Hilario Esguerra, Sr. Warden; Dominador Villanueva, Wor. Master; Brigido Sarong, Jr. Warden; Del-fin C. Simbra, Secretary; Benito Maneze, Marshal; Damaso Tria, Auditor.*

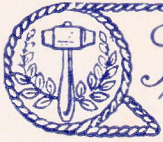
2nd. Row, L. to R.—*Amadeo Bautista, Sr. Deacon; Ramon Gonzales, Sr. Steward; Gregorio Cariaga, Master of Ceremonies; Antonio Gonzalez, Installing Officer; Mauro Baradi, Guest Speaker; Luis de los Santos, Jr. Steward; Francisco de los Santos, Jr. Deacon.*

3rd. Row, L. to R.—*Florencio Ilagan, Grand Lodge Inspector; Marciano P. Gatmaitan, Member; Jose Quedding, Member; and Vicente R. Mendoza, Tyler.*

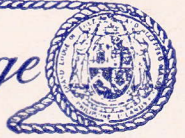
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CAMILO OSIAS, Editor



The Grand Master's Message



One Hundredth Anniversary of Freemasonry in the Philippines

This year of our Lord, 1956, A.L. 5956, is the One Hundredth Anniversary of Freemasonry in the Philippines. It calls for appropriate Centennial Celebration.

Grand Lodge Circular No. 7, bearing the date of January 7, 1956, has been issued enjoining the Lodges and members of the Fraternity under the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines to remember and observe this historic year. It was recommended that the month of January be devoted to prayer and thanksgiving evincing thereby our fealty to religious freedom and our faith in and devotion to God, the Supreme Architect of the Universe.

To make the Centennial Celebration a fruitful year more attention should be given to Masonic education for purposes of dispelling wrong information on Freemasonry and Masons and spreading light and truth. It should also be a year of rededication to the basic tenets, ideals, and principles of Freemasonry thereby further implementing our common commitment: More Masonry Among Masons, More Men in Masonry.

The most important single feature of the Centennial Celebration will be the holding of an Easter Festival during the period from March 31, 1956, to April 29, 1956, inclusive. The Easter Festival will include exhibitions and activities of recreational, cultural, and spiritual worth and merit. Specific details are included in communications and publications from the Grand Lodge sponsoring the Festival.

One permanent value of the Easter Festival is that it is a

(Continued on inside back cover page)



THE CABLETOW

Editorial:

THE BRETHREN IN JAPAN

THE RECENT VISITATION of Most Wor. Bro. Camilo Osias, our Grand Master to subordinate Lodges in Japan under the Grand Lodge of the Philippines was fruitful and revealing. Wherever the Grand Master spoke before members of the Lodges there, a sure sign of interest in Masonic activities and an eagerness to know more of Freemasonry were very much in evidence.

HERETOFORE, the petitioners for the degrees of Masonry were mostly Americans. Now, Japanese nationals are knocking at the doors of the Craft which by its demonstration of usefulness to the people has attracted and is attracting responsible men in many communities.

LET US REMIND OURSELVES of some dates of historical importance to our Grand Lodge:

- April, 1950— First Japanese national raised to the Sublime Degree of Master Mason — in Tokio Masonic Lodge No. 125, F. & A. M.;
- October, 1954— First Annual Communication of the District Grand Lodge for Japan;
- March, 1955— Conferral of Master Mason's Degree on Prime Minister Ichiro Hatoyama of Japan.

AND JANUARY 30, 1956, is a date never to be forgotten in Masonic history. On this day, Kanto Masonic Lodge U. D., conferred for the first time in the Japanese language, the third degree of Masonry in the Masonic Temple Building, Tokyo; and the participants were all Japanese with Wor. Bro. Prince Eun Lee as Worshipful Master. The Grand Master after witnessing the memorable event was impressed by the good work done by our Japanese brethren and heartily endorsed the approval of the ritual in Japanese.

THUS A RARE OPPORTUNITY is now afforded men of still another race and nationality to become Masons and practice the tenets of Brotherly Love, Relief, and Truth. With the steady increase in membership, taking into consideration the quality thereof, and the wholesome influence of those who have already taken the obligation of Master Mason, we will see in Japan the implementation of the democratic way of life which is Masonry in practice, and the strengthening of the bond which binds brethren whithersoever dispersed.

Let us hope and pray, that Masonry in Japan will continue to grow in usefulness to her people as the years come and go.

—MAURO BARADI, P.G.M.



Grand Lodge of Free and Accepted Masons of the Philippines

January 19, 1956

To The Officers and Members of Sinukuan Lodge, No. 16, F. & A. M. :

I extend sincere and fraternal greetings upon the auspicious occasion of the installation of the newly chosen officers and wish you, dear brethren and friends, much happiness and abundant success.

I avail of this occasion to remind you that this year 1956, A.L. 5956, is the one hundredth anniversary of Freemasonry in the Philippines. The first firmly organized Lodge was constituted in Cavite in 1856. It is therefore fitting that we observe this historic year and make it fruitful.

Circulars have been issued outlining a program of activities for the Centennial Celebration. January is a month especially designated for prayer and thanksgiving. The most important single activity is the holding of a Festival during the Easter season, THE EASTER FESTIVAL, in Manila during March 31, 1956 to April 29, 1956, inclusive. It is to be a Fair with suitable recreational, cultural, and spiritual features. The great objective is the construction of a more commodious, more beautiful, and more adequate Central Home of Freemasons, the MASONIC HEROES MEMORIAL TEMPLE.

I have spoken and will continue to speak and issue communications to emphasize the need of Lodges and Members pulling and pushing together for this very worthy and important project. As Grand Master I call upon every Officer and Member of the Lodges under our Grand Jurisdiction to lend active support and loyal cooperation, material and moral.

CAMILO OSIAS
Grand Master

GRAND LODGE CIRCULAR No. 7
Series of 1956 — OSIAS

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

GREETING :

Re: *CENTENNIAL CELEBRATION OF FREEMASONRY IN
THE PHILIPPINES*

The Lodges and members of our Ancient and Venerable Fraternity under the jurisdiction of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines are enjoined to remember and observe this year of our Lord 1956, A. L. 5956, as the one hundredth anniversary of Freemasonry in the Philippines.

This historic year for us calls for Centennial Celebration. The first month of January should be a month of Thanksgiving. Let us make it a month of prayer at home or at a Church or House of Worship of the brethren's choice. This will once again evince our unyielding faith in and devotion to God as the Great Architect of the Universe and to the principle of religious freedom.

This year should also be made an occasion for rededication to the elemental and eternal tenets, ideals, and principles of Freemasonry. Masonic education is especially to receive attention. Let us implement our common commitment: More Masonry Among Masons, More Men in Masonry.

One outstanding project we must take to heart is The Masonic Heroes Memorial Temple. To this end an Easter Festival will be held during the period from March 31 to April 29 inclusive. This matter was partly taken up in our Circular No. 6. The dates have been changed to the latter in order to avoid overlapping with the activities planned for the Holy Week.

This year is Centennial Celebration. We, individually and collectively must make it a fruitful year.

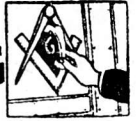
Given under my hand and the seal of the Grand Lodge of Free and Accepted Masons of the Philippines, in the City of Manila, Republic of the Philippines, this 7th day of January, A.D. 1956, A.L. 5956.

(Sgd.) CAMILO OSIAS
Grand Master

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



WHAT OUR LODGES ARE DOING



NOLI ME TANGERE LODGE No. 42, F. & A. M.
Manila, Philippines

RE-ACTIVATION, ELECTION and INSTALLATION OF OFFICERS

UNDER THE GUIDING SPIRIT of Wor. Bro. Vicente R. Mendoza, P.M., seventeen Brethren, Master Masons all in good standing, presented a *RESOLUTION* petitioning the Grand Master and praying to Re-Activate NOLI ME TANGERE LODGE No. 42, F. & A. M. Having complied with all the requirements of The Most Wor. Grand Lodge of F. & A. M. Of The Philippines, as to the provisions of its Constitution, Most Wor. Bro. Camilo Osias, by virtue of the Authority vested in him as Grand Master of Masons Of The Philippines, set his signature and seal of The Grand Lodge dated December 26, 1955 granting the petitioners their prayer as presented in the Resolution.

ON JANUARY 4, 1956, the seventeen Brethren, assembled at the Jose Abad Santos Hall and at the hour of 5:30 P.M., Wor. Bro. Vicente R. Mendoza handed the Instrument of Appointment to Wor. Bro. Florencio Ilagan, P.M. designating him to be the Grand Lodge Inspector for NOLI ME TANGERE LODGE No. 42, F. & A. M., whereupon the Brethren present requested Wor. Bro. Ilagan to preside at the East assisted by those present and a Lodge of Master Masons was opened in due

form for the purpose of formally RE-ACTIVATING said Lodge, and at the same time to elect the Officers for the Masonic Year 1956 and Installing the same.

The Result of the Election and Appointments are as follows; W. M., Bro. Dominador M. Villanueva; S.W., Bro. Hilario Esguerra; J.W., Bro. Brigido B. Sarong; Treas., W. B. Angel S. Montes, P.M.; Sect., W. Bro. Delfin C. Simbra, Jr., P.M.; Chaplain, W. Bro. Santiago Bautista, P.M.; Marshal, W. Bro. Benito Maneze, P.M.; S.D., Bro. Amadeo Bautista; J. D., Bro. Francisco de los Santos; Auditor, Bro. Damaso C. Tria; S. S., Bro. Ramon G. Gonzalez; J. S., W. Bro. Luis de los Santos, P.M.; Organist, W. Bro. Juan Panader, P.M. and Tyler, W. Bro. Vicente R. Mendoza, P.M.

MOST WOR. BRO. MAURO BARADI, P.G.M., G.S., together with Most Wor. Bro. Antonio Gonzalez, P.G.M., P.G.S. and Wor. Bro. Gregorio Cariaga, Asst. G.S., were received with Grand Honors, after which the Installation of The Officers of NOLI ME TANGERE LODGE No. 42, F. & A. M. were duly installed by Most Wor. Bro. Antonio Gonzalez with Wor. Bro. Gregorio Cariaga as Master of

* * * WHAT OUR LODGES ARE DOING

Ceremonies. Brief addresses were delivered by the Grand Secretary who was the special guest for the night, followed by M. W. Bro. Antonio Gonzalez and Wor. Bro. Florencio Ilagan, Grand Lodge Inspector.

by the newly installed Officers, after which Wor. Bro. Dominador M. Villanueva and his most charming better half gave a very sumptuous dinner at their residence to the delight and satisfaction of all those present.

THE LODGE WAS THEN CLOSED in due form at 8:30 P.M.

DELFIN C. SIMBRA, JR., P.M.
Secretary—N.M.T.L. No. 42

ANGALO LODGE No. 63, F. & A. M.
416 Rizal Street
Vigan, Ilocos Sur

(Under the jurisdiction of the Most Worshipful Grand Lodge of F. & A.M. in the Phi.)

Minutes of the special meeting in connection with the joint visitation for Angalo, Abra, Laoag and La Union Lodges by Most Worshipful Grand Master Camilo Osias and party, and the induction of the New Officers of Angalo Lodge No. 63, on January 7, 1956.

RESOLUTION No. 13

WOR. BRO. OLIVEROS, Grand Lecturer together with Inspector Basilio Castro, opened a Lodge of Instructions at around 9:00 A.M. for all the delegates from Angalo, Abar, Laoag, and La Union Lodges; and one of the important subject matters treated and suggested is regarding the reduction of fees, as the Constitution limits it not less than ₱50.00 for a candidate. Thus the suggestion is its reduction from ₱115.00 to ₱75.00, if each individual lodge so desires, so as to have more man in masonry.

Present:

- Wor. Bro. Isabelo Feraren....*Master*
- Bro. Hubert Reynolds, *Junior Warden*
- Bro. Antonio J. Soller....*Treasurer*
- Bro. Graciano P. Pada....*Secretary*
- Bro. Federico Lazo *Chaplain*
- Bro. Roberto Gasmen *Marshal*
- Bro. Fructuoso Ibe *Auditor*
- Bro. Jose Tecal *Senior Deacon*
- Bro. Ferico T. Bayray....*Tyler*, and other brethren as shown by the Tyler's register.

THE LODGE WAS OPENED in the third degree of masonry in due form and the following were made:

AFTER LUNCH at around 2:00 P.M., the Lodge of instruction continued, and the conferral of the past master's degree on Bros. Lucas Terrano, Isabelo Feraren, Graciano P. Peña, Federico Lazo and Francisco Ba. Soller took place by Wor. Bro. Oliveros and

WHAT OUR LODGES ARE DOING * * *

Inspector Basilio Castro.

At 4:00 P.M. the reception of the Most Worshipful Grand Master Camilo Osias was made in a very dignified matter, and the Master handed to him the gavel, a symbol of authority, after which he returned same, so that the Master continues to govern his Lodge.

THE MOST WORSHIPFUL GRAND MASTER delivered a speech, treating on the Malolos Constitution, and patronizing the public schools, and the life of Dr. Jose Rizal.

AFTER THE SPEECH of the M. Wor. Grand Master, he conducted an open forum. The M. Wor. Grand Master asked several questions, regarding the subject matter of Circulars No. 1, and No. 2; Library and museums; Rizal monument; the erection of a masonic temple out of the proceeds of the Easter Festival at the Sunken Garden; appointment of historian.

At around 8:00 P.M. a public installation ceremonies for the new elected officers of Angalo Lodge No. 63 was conducted by Grand Lecturer Oliveros as Installing Officer, and Inspector Basilio Castro as Master of ceremonies, after all the present officers were asked to vacate their positions. The following were inducted to their respective positions, namely:—

Wor. Bro. Francisco Ba. Soller, *Master*
 Bro. Hubert Reynolds...*Senior Warden*
 Bro. Antonio J. Soller...*Junior Warden*
 Wor. Bro. Federico Lazo...*Treasurer*
 For. Bro. Graciano P. Pada...*Secretary*

Bro. William Edward Koller...*Chaplain*
 W. Bro. Roberto Gasmen...*Marshal*
 Wor. Bro. Fructuoso Ibe...*Auditor*
 Bro. Vicente Lucero...*Senior Deacon*
 Bro. Salvador Cabanilla...*Junior Deacon*
 Bro. Lorenzo Alconis...*Senior Steward*
 Bro. Angel Quitazol...*Junior Steward*
 Bro. Francisco Cabotage...*Tyler*

When all the newly elected and appointed officers were duly installed and proclaimed by the Master of Ceremonies by order of the Most Worshipful Grand Lodge of Free and Accepted Mason of the Philippines an inaugural address was given by the new Master, Wor. Bro. Francisco Ba. Soller.

It is also to be made of records that the Most Worshipful Grand Master pinned a Past-Master's jewel on Wor. Bro. Isabelo Feraren, who expressed his sincere appreciation, and his desire for good cooperation to the incoming administration.

Some special numbers were also given by Miss Lidia Geloy, musician, a member of the Order of the Eastern Star.

Mrs. Avelina L. Osias was requested to talk about the Order of the Eastern Star.

Most Worshipful Grand Master Camilo Osias delivered his oration on Masonry in a very forceful manner, and after which the Lodge was closed at about 11:00 P.M.

GRACIANO P. PADA, P.M.
Secretary

Attest:

ISABELO FERAREN
Master

MARANAW LODGE No. 111, F. & A. M. INSTALLS THEIR OFFICERS FOR THE ENSUING MASONIC YEAR

JANUARY 7, 1956, was a red letter day for the Lodge. Convened privately at 4:25 o'clock in the afternoon it had been recessed shortly thereafter until the Hall was filled to capacity with the invited guests when the program cut out for the occasion was ready to begin and the Lodge, with the full complement of the outgoing Officers, was reconvened, this time, with the general public in attendance.

MOST WORSHIPFUL BROTHER SYDNEY M. AUSTIN, PGM, in representation of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines, accompanied by Officers and Members of the same, was received in an OFFICIAL VISITATION and accorded the usual public honors. The presiding officer, Wor. Bro. Dy Chu Tee, delivered an appropriate address of welcome and expressed the hope that the visit would be fruitful to the Lodge and one of pleasure to himself. Wor. Bro. Dy Chu Tee tendered the GAVEL to him but he immediately returned it that the Lodge might proceed with what was cut out on the Trestle Board.

THE FLAG OF THE COUNTRY was unfurled and brought into the Lodge in front of the Altar while the National Anthem was played and all present were

at attention. Brother Eufronio Llanto, as Marshal and Flag-bearer, beautifully and solemnly gave the address, first, at the Altar and, finally, at the East where the flag was placed.

WORSHIPFUL BROTHER PASTOR C. ARGAYOSO, PM, Grand Lodge Inspector, was then requested to take the GAVEL over and to install the Officers of the Lodge for the ensuing Masonic Year which he graciously accepted; and, with Wor. Bro. Pablo R. Padilla, PM, as Master of Ceremony, proceeded to install as he did install the following Officers for the Masonic Year, A. D., One Thousand Nine Hundred Fifty Six, viz:

Worshipful Master —

Wor. Bro. Ruperto P. Tamula

Senior Warden —

Bro. Demetrio C. Cabrerros

Junior Warden —

Bro. Rasuman P. Macalandong

Treasurer — Bro. Ang Han Tiong

Secretary — Wor. Bro. Ubaldo D. Laya

Chaplain — Bro. Adriano Gaerlan

Marshal — Wor. Bro. Valerio V. Rovira

Senior Deacon — Bro. Zacarias N. Orbe

Junior Deacon — Bro. Manuel Pangilinan

Auditor — Bro. Julian H. Aberilla

Orator — Wor. Bro. Esmeraldo B. Roque

Senior Lecturer —

Wor. Bro. Pablo R. Padilla

Junior Lecturer —

Wor. Bro. Alfonso Sy Gaité

Almoner — Bro. Yu Ing Lee

Senior Steward — Bro. Lauro D. Aguilar

Junior Steward — Bro. Toribio T. Abucay

Organist — Bro. Melchor Zerna

Tyler — Bro. Alejandro Bunuan

IN HIS INAUGURAL AD-

WHAT OUR LODGES ARE DOING * * *

DRESS which immediately followed, Wor. Bro. Ruperto P. Tamula, stressed the spirit of cooperation as essentially necessary for the success of any organization as it is for the strength and beauty of our noble fraternity, and requested each and every member of the Lodge to render him such kind of support and cooperation so that he may be enabled to carry the administration thereof to a successful conclusion.

WOR. BRO. SALVADOR T. LLUCH, PM, was next to take the floor to make a presentation of a Past Master's Jewel to Wor. Bro. Dy Chu Tee, the outgoing Worshipful Master. In pinning the Jewel on the breast of Wor. Bro. Dy Chu Tee, Wor. Bro. Lluch expressed the hope that it being a sincere token of the appreciation of the members of the Lodge for his successful administration he would wear it with pleasure to himself and honor to the Fraternity.

WOR. BRO. DY CHU TEE made a brief response, thanking the brethren and promising he would, as enjoined, wear it with pleasure to himself and honor to the Institution. He asked the brethren to render the new administration the same cooperation they have given him and promised, for himself and future conduct, to do even more, as he steps down from the East, than he had ever done in the past, toward the welfare of the brethren and the

Lodge.

M. W. BRO. SYDNEY M. AUSTIN, PGM, delivered the Closing Remarks. He informed the brethren that the present Grand Master, Most Worshipful Brother Camilo Osias, is heavily laden with multifarious duties in and around the City of Manila and is preparing, besides, for a speaking tour of the United States which will be climaxed by his attending a Convention of Past Grand Masters; hence, he has delegated him to make the Official Visitation with his warm greetings to the brethren and his special bequest that whenever and wherever possible his maxim of "More men in Masonry and more Masonry in men," be fruitfully implemented. He expressed great satisfaction at the public installation just held, especially noting the presence of a good number of the fairer sex, and hoping that there be many more occasions similarly held in the future. In congratulating the officers just installed he asked them to take stock of what they now have and if, at the end of their administration that stock increases in material and spiritual strength, their administration will then be said as one of definite success.

AFTER THE LODGE WAS CLOSED the brethren and their guests moved to the social hall where they took their dinner and danced until the last piece, "Home Sweet Home," was played exactly at midnight.

Pledge of Service * * *

FREEDOM AND DEMOCRACY THROUGH FREEMASONRY

By CAMILO OSIAS

(An address at Tokyo, Japan, January 30, 1956, on the official visitation of the Grand Master accompanied by the Grand Secretary of the Grand Lodge, F. & A. M. of the Philippines, the District Grand Master of Japan, the District Grand Secretary, P. M. P. Pierson, and others.)

Worshipful Master, Brethren,
and Friends:

My first words are greetings, sincere and fraternal to brethren and friends in Japan who are apostles of freedom and democracy, ideals and principles so dear and sacred to Freemasons whithersoever dispersed.

As the present Grand Master of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines with jurisdiction over Japan, Okinawa, Guam, and the Philippines, I wish to make patent and articulate that I glory in the reports of substantial progress of the Fraternity in Japan. I commend the Lodges, Officers, and members in this beautiful land for their efforts and sacrifices to implement our common commitment: More Masonry among Masons, More Men in Masonry. We must continue to grow in quality and in members.

In this visitation, we have it in us to take a great step forward. About a year ago, it was my privilege to be here as Deputy Grand Master. I was deeply impressed by the zeal and sincerity of the

brethren and the proficiency of those whom I saw directing the work. It gave me such delight personally to participate with the then Grand Master, Brother Schetelig, in the raising to the sublime degree of Master Mason, Brother Ichiro Hatoyama, Prime Minister, and Brother Yahachi Kawai, President of the House of Councillors who, of their own free will and accord, had previously knocked at the portals of Masonry. I had occasion at that time to hold conferences and discussions regarding the translation and codification of the rituals into Japanese specially those of the Third Degree. Several months ago the draft was submitted to me, I wrote from Manila urging thorough revision with a view to its improvement and, if possible, its perfection. I have witnessed its exemplification on this visitation undertaken with a view to take definite and official action. This will be a distinct advance and will be a veritable contribution to Masonry. I have been profoundly impressed. I congratulate W. M. Brother Eun Lee and other officers and members participating including the exemplar.

 PLEDGE OF SERVICE * * *

Brother Horiuchi, P. M. It is my will and pleasure hereby solemnly to signify my approval.

There is continuous need for education and enlightenment in Masonry. That is envisaged in my emphasis on More Masonry among Masons. Masonry is the art and science of the good life. It is a philosophy; it is a way of life. It has enriched and ennobled life of men and nations. Its mission is ever to enrich and ennoble life—life individual, life national, life international.

Concretely what does Freemasonry mean? What does it teach? What does it stand for? Volumes have been written on these themes. We must study the authoritative thoughts, pronouncements, and writings of learned Masons. We have to form Libraries and Museums and organize study groups, discussion circles, reading clubs, Lodges of Instruction to become steeped in the sublime tenets, ideals, and principles of our Ancient and Venerable Craft. We must be informed, enlightened, convinced Masons. There must hereafter be more literature on Masonry published in Japanese.

Stating tersely let me say that Freemasonry stands for the Fatherhood of God who is referred to as the Supreme Architect of the Universe, the Lord, Jehovah, Jahweh, Theus, Dios, Bathala, or Heavenly Father.

Freemasonry stands for the

Brotherhood of Man, a creature of God in His image, a human being with a soul that is immortal.

Freemasonry stands for service to Man and Mankind irrespective of color, race, station, creed, or nationality.

Freemasonry stands for brotherly love, relief, and truth.

Freemasonry stands for liberty, equality, and fraternity.

Freemasonry stands for wisdom, strength, and beauty.

Freemasonry stands for democracy — democracy, as a form of government, as a social organization, as a philosophy of life.

These ideas and ideals so dear and precious to Freemasons cannot be too oft repeated. They are tenets and principles which Freemasonry emphasizes in season and out of season. They are elemental and eternal and I commend them to all the Lodges and members of our Grand Jurisdiction.

From what I have seen and observed, the brethren of Japan treasure and cherish them. And this is well. It has given me such joy and satisfaction to note that the officers of the Lodges in Japan are proficient in carrying on the floor work and in the rituals and that the members conduct the meetings and ceremonies with seriousness and sincerity and with appreciation of the import of the words uttered and the symbolism exemplified. I am pleased publicly to acknowledge the contribution

and services of Right Worshipful District Grand Master, Brother William Eichorn and his coworkers.

In no Lodge have I seen these more earnestly demonstrated and with greater zeal and devotion than in Kanto Masonic Lodge, U. D. The brethren who officiated and other participants have done their part with proficiency and with fine decorum and they deserve the highest commendation. I am satisfied that the suggestions I had previously given verbally and in writing have been taken to heart." As Grand Master I hereby felicitate you and reiterate my approval to the rituals and the conferral of the Sublime degree of Master Mason in Japanese. Join me, my brethren, in the prayerful wish and hope that Freemasonry shall take deep root in Japan and among the Japanese and others resident in this beautiful and progressive land.

My brethren, let us give thanks to the Supreme Architect of the Universe that we have been privileged to witness the solemnities incident upon the conferral of the Sublime Degree of Master Mason in the Japanese language. A new chapter has been added to the glorious history of Freemasonry. A great forward step has been taken to show once more the universality of our Ancient and Venerable Fraternity. This unusually large attendance of brethren of various

nationalities and jurisdictions should serve as a spur to the Japanese brethren. I urge the formation and training of various teams to help new Lodges and to be ready to assist brethren in Okinawa whence Grand Secretary Baradi and I had just come.

Freemasonry has done much for the holy cause of freedom and democracy in the Philippines. The greatest hero of my country was a Mason, Jose Rizal. His life and writings are attestations of his love of liberty. His sacrifice has given impetus to advancing the frontiers of freedom and democracy. Masonic heroes like Apolinario Mabini, Marcelo H. del Pilar, Mariano Ponce, Graciano Lopez-Jacna, General Antonio Luna, Andres Bonifacio, Trinidad H. Pardo de Tavera, Rafael Palma, Jose Abad Santos are but a few among those who lived and died worthily to give meaning and reality to freedom and democracy in the life of our people.

In the United States of America, the name of Brother George Washington heads the long list of Masonic heroes who lived and labored, fought and died that freedom and democracy may live in the Republic which he, by his courage and heroism, did so much to bring into being. He and fourteen other Presidents of the United States were Masons, Seven of the fourteen Chief Justices of the United States were Masons, two of them

 PLEDGE OF SERVICE * * *

Past Grand Masters. The preponderant majority of the framers of the American Constitution were Masons. All but three of the signers of the American Declaration of Independence were Masons.

What Freemasonry has done for America, the Philippines, and other free and democratic nations, it can do for Japan. How much it will do and how well it will be done will largely depend upon the Japanese brethren. My friends and brethren of Japan, yours is a golden opportunity! Yours is a weighty responsibility. From my knowledge of Japanese character you will accept the great challenge. May God bless you richly and may your success in implementing freedom and democracy be great, abundant, and enduring.

It is more than a coincidence, it is I think providential that the historic advance now made in Tokyo should take place in 1956 A. D., A. L. 5956, because this is the one hundredth anniversary of Freemasonry in the Philippines. In *Philippine Masonry* by Teodoro M. Kalaw, originally written in Spanish but this year made available in English, we read:

"When, after the triumph of reactionaries in Spain and the exile of many Spanish liberals to the Philippines, Masonic activity here came into the open and historical evidence is consequently available. This was the period during which two brave

Spanish naval officers came to the Philippines, Malcampo, in 1856 and Mendez Nuñez, in 1859. Both gave proof of their fearlessness and courage, not only in fighting and bringing to an end the piracy of the Moros in our southern seas, but in their devotion to Masonry. In the midst of the unstable conditions of the period and the danger which had not yet disappeared, they founded and supported the first firmly organized Lodge, *La Primera Luz Filipina* (The First Philippine Light). This Lodge was constituted in Cavite during the year 1856 under the auspices of the *Grana Oriente Lusitano*."

The Grand Lodge of the Philippines is sponsoring an adequate Centennial Celebration to the end that this centennial year may be memorable and fruitful, replete with accomplishments great and vision splendid. Circulars, letters, pamphlets have been issued outlining some of the activities to be undertaken. The month of January was given over to prayer and thanksgiving evincing thereby our unswerving faith in God and our devotion to religious freedom. Some temples have this year been completed and consecrated. The event here in Tokyo exemplifying the conferral of the Degree of Master Mason is a worthy accomplishment contributing to making the Centennial Celebration historic.

During this visitation the Grand Secretary and myself as Grand Master, upon careful investigation, found that the petitioners for a new Lodge in Kobe are "all Master Masons in good standing" and "that the establishment of the new Lodge is of manifest propriety and will conduce to the good of the Order, and that a safe and suitable Lodge room has been provided, therefor." A building in fact has been provided. Hence dispensation is granted, thereby doing one thing more to make this centennial year fruitful.

February will be a month of suitable Masonic activities under the sponsorship of the Supreme Council of the Thirty-Third and Last Degree, Ancient and Accepted Scottish Rite of Freemasonry of the Republic of the Philippines.

During March and April our Grand Lodge has a full program for the Centennial Celebration. The Annual Communication will be held in Manila late in April to which I hope a larger delegation than Japan ever had will come. Okinawa which I had just visited will send a fine delegation. Of course, the other Lodges will be represented. An important feature of the Centennial Celebration is the Festival during the Easter season. The period for the Easter Festival is March 31 to April 29, 1956, inclusive. The Festival will feature, among other things, pageants, parades, exhibits, contests,

and programs of recreational, cultural, and spiritual worth and merit. The dates were fixed so as to afford the Delegates to the next Annual Communication to enjoy the whole program and actively participate.

The Easter Festival is designed to be a step toward the raising of additional funds for the construction of a more commodious and a more beautiful Central Home for Freemasons in our part of the world, the *Masonic Heroes Memorial Temple*. This is to have a large auditorium, air-conditioned meeting halls for different Lodges and other organizations, a Library and Museum with rooms or units for exhibits depicting the material and cultural wealth of different cooperating nations, reading rooms, offices, conference rooms, recreation facilities. All these and other features will help develop international goodwill and understanding. It is highly desirable and devoutly to be wished that the different Lodges and officers and members and friends will actively give material and moral support and enlist those generously inclined to see in the *Masonic Heroes Memorial Temple* a supremely worthy object for benefaction.

The conferral of the Third Degree is an important ceremony of our Order. It was my privilege as I said to be here when last year Brother Ichiro Hatoyama, the Prime Minister, and Brother Yahachi Kawai, President of the

PLEDGE OF SERVICE * * *

House of Councilors were raised to the Sublime Degree of Master Mason. The Brother who has been good enough to act as exemplar has the unique distinction of having gone through the Third Degree twice once in English and now in Japanese. The candidate who will next be raised will have the rare distinction of being the first to be raised in the Japanese rituals of the Third Degree. Among the various titles that I possess, the one most prized is being the First Filipino Division Superintendent of Schools because nobody else can appropriate it.

It is good to be first. The Third Degree may be truly said to be the first, *ichiban* you call it, among the different Masonic Degrees. Besides being a member of the Blue Lodge I am also a Royal Arch Degree Mason and have gone through the mill, as it were, including the high honor of having been coroneted as Scottish Rite Mason of the Thirty-Third and Last Degree. There is in the Philippines understanding and harmony between the Blue Lodge Masonry on the one hand and the Scottish Rite Bodies and the York Ritex Bodies on the other. I cannot too strongly emphasize the fact that there is general recognition among all Masons that the first three Degrees are basic. A member suspended or expelled from his Blue Lodge means automatic suspension or expulsion from the so-called higher bodies or degrees.

The Third Degree is the Masonic Degree par excellence, referred to as the Sublime Degree of Master Mason. To be a Mason is to be a builder. That is made clear in the First Degree the symbolism of which is largely based upon the perfected art of architecture. This is continued in the Second Degree enriched by the contribution of the Liberal Arts and Sciences. When a man is *initiated* as Entered Apprentice he enters upon an enterprise for regeneration. It signifies a new birth. When he is *passed*, he moves along with the help of good fellows of the Craft and ushered into the Masonry of the mind. After being a Fellow Craft, he is *raised* to the Third Degree, the only degree described officially as the Sublime Degree. He ascends toward Mount Moriah symbolically for it was upon that eminence that the incomparable King Solomon's Temple was erected.

In Freemasonry the triangle is a symbol of perfection. The men of the Katipunan who fought for Philippine Independence adopted the *triangulo* as a symbol and an insignia. The white triangle appears in our national flag in its perfection of form and purity. The triangular figure is an objective representation of three sides or the triangular nature of man — his moral nature (First Degree), his intellectual nature (Second Degree), and his spiritual nature (Third Degree). To be a Master Mason is to be a Master Builder.

It is to achieve the Sublime height. It is the climax of a long and arduous pilgrimage culminating in redemption. Perfection is the Mason's goal, perfectibility, his guide.

I wish now, ere closing, to focus attention upon the most important single practical project of your Masonic Heroes Memorial Temple. Grand Lodge and mine to wit, the This is your project, my project, OUR PROJECT. I have been in Jerusalem, in London, and in Alexandria. In fact I was a guest speaker in George Washington's Mother Lodge when I was a Philippine Resident Commissioner to the United States. The pattern for *Our Temple* is King Solomon's Temple, the Freemasons Hall or the Washington Memorial Temple. Our *Masonic Heroes Memorial Temple* like any of these must be, in a more modest way, "monumental in design, exceedingly magnificent, and peculiarly fitted to amplify the mysteries of Godliness." I entreat the Lodges and the Brethren dispersed over a great area to help and contribute their part that none may be a pebble by the wayside without forming a part of the edifice.

I call upon Brother Masons and friends to help us build for utility, for permanence, for beauty. Envision with me a Temple that shall accommodate the Blue Lodge, the Scottish Rite, the York Rite, the Order of the Eastern Star, the Rainbow girls, the De Molay boys and other organizations and bodies

of kindred spirits in quest of truth and light. Let us not just build for the great present but for the more glorious future. Let us build a Temple of arresting beauty, an edifice pleasing and acceptable to our God of wisdom, strength, and beauty.

To my Japanese brethren and friends let me address a few words and voice sentiments evoked by the historic event amidst impressive solemnities which we have just witnessed.

My people anxious for freedom fought the American forces in the Philippines for three years toward the close of the nineteenth century. Fifty years of peaceful association between Americans and Filipinos have healed the wounds. As Brothers Baradi and Eichorn stated in their remarks I was a representative of the Philippines in the U. S. Congress when the Philippine Independence Law was enacted. The Philippine Republic is an Exhibit A to the world symbolising the historic fact that American-Philippine relations were satisfactorily solved not through bloodshed or force of arms but through the arts of peace following democratic processes. Verily it is a bright and new chapter in the annals of colonization.

Now, in the last cataclysmic world war we were on opposite sides. The armed forces of Japan occupied the Philippines for three years and more. My people lost

PLEDGE OF SERVICE * * *

much in property and life. Mrs. Osias and myself lost several members of our immediate families. But strengthened by our God of love, we have sought to remember the past without rancor and hate. I have testified in courts when Japanese were on trial at a time when it was unpopular, even dangerous, to life and limb to do so. Your liberated prisoners of war have seen fit to give some credit to Mrs. Osias and myself for their liberation under the Quirino administration. As Grand Master I am come on a mission of peace and

love, not for war and hatred. I am anxious to foster friendship and neighborhood amongst us. Together we must develop freedom and democracy and help win victory for a new humanity.

The Philippines is relatively small, weak, and poor but precisely because it is so, it may be an instrument of Divine Providence to contribute toward successfully waging the peace that people and the blessings of lasting peace in peoples may enjoy in full measure larger freedom and the fruits of love in truer democracy.

FROM MOUTH TO EAR

By C. F. ARKONCEL, P.M., 32°

IN A DEMOCRACY the government derives its powers from the consent of the governed. As a corollary a public office is a public trust, never to serve the selfish interest of the government official, but the lawful and just needs, the interest and welfare of the citizens. If this norm of conduct is strictly followed in the government service, there will exist an almost perfect balance between sovereignty and liberty, between the government and the body of citizens, which will promote the well-being, happiness and prosperity of the people. But if that balance is disturbed by the evil, malicious, corrupt, dishonest, or ignorant conduct of government officials, the citizenry begins to doubt the

clean and honest intention of the government, and their respect for that government will soon gradually deteriorate, and if not properly improved by just and proper measures, will result in the demoralization of the government which may develop internal troubles or revolution, as has been done in the republics of Latin America.

THE MAINTENANCE of a workable balance between authority and liberty, between the government and the people has, in the past, been and still is, a problem of all governments. The French government on the eve of the French Revolution, the English government in America just before the American Revolution, and the

Spanish government in the Philippines before the Philippine Revolution, with all the official excesses and abuses of power and the oppression of the people by government officials, are shining examples that could serve as a serious warning to all government officials who stand for public peace, order and security.

GENERALITIES COULD BE EXPANDED into particular cases that are dangerous and inimical to good government. The executive may grossly invade the just powers of the legislative and vice versa, and this may result in unnecessary conflict or deadlock injurious to the public interest. If the executive is too aggressive of his powers, he may trample upon the rights of private property and individual freedom, or invade the constitutional boundaries of power, so as to encounter just, effective and systematic opposition, and may even provoke revolution if warranted by grave and accumulated wrongs, because the welfare of the people is above and superior to any unjust law or procedure or distorted interpretation of the fundamental law.

THE LOWER BRACKETS IN THE GOVERNMENT are not exempted in the consideration of the propriety or impropriety of official acts. The law-enforcing agencies may become unduly oppressive, discourteous, untactful, haughty or excessive in the execu-

tion of laws or regulations so as to excite hatred, contempt, or non-cooperation from the citizens. The police department may have personnel who, instead of radiating the impression that they are to help, protect and defend the citizen; they behave as petty tyrants who act with unnecessary show of power, haughtiness and non-desire to serve the citizens. The finance department and banking institutions of the government may have tax-collectors, department heads, and minor employees who give the impression that they are absolute, inflexible, unscrupulous, hardened brutes in the performance of their duties. The land department may have personnel in its payroll who discharge their sworn duties with unnecessary exhibit of pride, superiority, and self-importance to the extent of fleecing the citizen of his hard-earned money in consideration of the performance of a legal duty. The private and official conduct of judges and prosecuting officers may reflect haughtiness, false pride, despotism, oppression, dishonesty and desire for extortion to the extent that they may lose the affection, respect, confidence and support of lawyers and litigants, who will then prefer to settle their cases extra-judicially rather than go to court and pay for judicial injustices. Even members of legislative bodies may become corrupt vindictive to their political enemies and may resort to devilish or extortious measures.

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THERE IS TRULY NO PERFECT GOVERNMENT except perhaps that one run and operated by saints and angels in heaven. Montesquieu, the French political scientist, supports this theory when in one of his works, he said: "For forms of government, let the fools contest, for what is best administered is considered the best." De Tocqueville, another French political scientist, corroborates Montesquieu when he theorized on taxation as one of the great weapons of government and said:

"Taxation is the art of pulling out the greatest amount of feathers with the least amount of squealing." But the love of Socrates, Washington, and Rizal for the truth; the rugged honesty of Abraham Lincoln; the Golden Rule of Confucious to do unto others which you want them do unto you; and Christ's teaching for men to love one another, if put into actual practice, will go a long and sure way toward the successful solution of individual, social, political, and economic problems of today.

—o—

"HIGH TWELVE" LODGE No. 82, F. & A. M.

By Wor. Bro. THEO. H. HALL

January 14th, 1956

CONGRATULATE Alvaro Martinez. Not very long in Masonry. Rapid rise shows recognition of his ability.

Congratulate Lodge on choosing such an outstanding group of men as officers.

High Twelve is not very old, but has, in its thirty three years of existence maintained a high standard and made a name for itself in Masonic circles.

I feel certain that the present officers will maintain and enhance that good name.

I will not try to give you a history of Freemasonry. It is quite ancient, but not nearly as old as Christianity.

It is however based on history, that goes back to the time of King Solomon.

Masonry in the Philippines goes

back just one hundred years and it has always been identified with the Filipinos' struggle for self government.

Some people have a mistaken idea that Masonry is a form of religion. That it is opposed to some or all religions. This is not true. Masonry requires that its members acknowledge some form of religious faith, as no atheist can ever become a Mason.

You will notice that an open Bible lies upon our Altar.

Masonry does take a militant stand whenever it believes that the constitution or laws of the country in which they live is being violated by any person or group.

The official organ of the Grand Lodge of the Philippines, for November 1955 has an interest-

ing article, entitled "Freemasonry Is Worthwhile" written by Bro. Judge C. Clyde Myers of Kansas City, in the United States.

Brother Myers tells of an installation of officers, similar to the one we have just seen, where he saw something that thrilled him yet again, as to the worthwhileness of the Masonic Fraternity.

I would like to tell you of what he saw and the thoughts that were brought to his mind.

He relates that the newly installed Tyler, the Brother who was entrusted with the task of seeing that no one was permitted to enter a duly opened Lodge, who was not entitled to do so, was called from his station outside of the door and asked if he would like to express himself on the subject of his new position.

With a voice choked with emotion, he said, and I quote.

"This is the greatest honor that has ever come to me in my life time.

"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." Unquote.

Bro. Myers said that he had wondered what it was that a new appointee to the lowest office in the Lodge should be so profoundly impressed.

He said he did not know all the answers, but he believed that the

following might be a few of them.

The appointment was, of course, an expression of the Master's confidence that his appointee would eventually grow into the Mastership of the Lodge.

Bro. Myers however preferred to think that was not the real reason for the new tyler's pride in his new honor.

One reason why this new Tyler was so impressed, Bro. Myers believes, was that he was 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 different Chairs of the Lodge.

That meant that he would serve his Lodge in eight different and progressive positions in the following eight years.

That was a highly responsible undertaking and he had a right to be proud that his Master had so much confidence in him.

That Tyler knew that his Fraternity was not a Church, yet it teaches precepts that may be practiced by Christian, Jew, Mohammedan, Brahma and many other sects.

His Fraternity 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 dis-

PLEDGE OF SERVICE * * *

ained 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 to make up the perfect man, the perfect neighbor.

That Tyler would soon learn that the office to which he had just been conducted was but the starting place from which he could, for years, help the members of his Lodge to practice all the Masonic virtues, to the end that the brethren of his Lodge may each one live up to the splendid tenets of the Craft.

That Tyler has just begun a service to the Masonic Fraternity, 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 you and your God, but

Masonry, by its teachings and practices of holy charity, will elaborate and ennoble your ideas of God, beautifying your religion, if you be a good man, striving for light.

Masonry is a philosophical and moral institution, and endeavors to teach its initiates the duty they owe to God, to society, to their individual fellow men and to themselves.

That Tyler must have felt, deep in his heart the sentiment once expressed by a seasoned Churchman and Mason who said:

My Church must be and is always first, but my Masonry is a 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 sweep all lingering doubts or misgivings away.

DRS. ANACLETO AND DEL MUNDO

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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 appealed very strongly to me.

One of the lessons that Tyler was to learn is, well expressed by the Orator, in another of the degrees, when he 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.

It teaches man what he owes to God and what he owes to himself and his fellow men.

its mission is that of peace, harmony and brotherhood.

It says you must, my brother, believe in a Supreme Being.

And your ideas of God must be noble and exalted and Masonry will teach you the essential na-

ture and attributes of that *Diety*.

It teaches that if your conception of God are low, groveling and superstitious, you yourself, will be low, groveling and superstitious, and, unfit to be a Mason.

When Wor. Brother Martinez asked me if I would address you tonight, I was at a loss as to what subject I should take and I gave it considerable thought.

Should I speak of what Masonry has done and is doing?

Should I speak of Masonic history?

Should I speak of the individual Masons who have served their country so faithfully, many unto death?

And then on opening my mail the other day I found the *Cable Tow* and the article by Bro. Myers. My problem was solved.

I thank Wor. Bro. Alvaro for the opportunity of addressing you and I wish him and his Lodge, all possible success and that peace and harmony will be with him and his Lodge forever.

—o—

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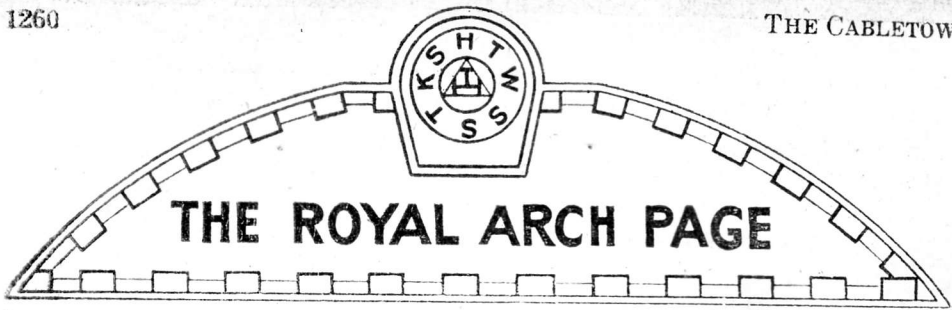
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*Lecture Delivered by Ex. Comp. Teodorico A. Jimenez, P.H.P.
In the Stated Convocation of Cavite Chapter No. 13,
RAM On January 2, 1956.*

FAITH AND CONFIDENCE ON FATHERLINESS

TO BE WHERE we are now in Masonry, is to give the opportunity to work, to admire, to look up at the universe, to be contented with our possessions but not satisfied until we have made the best of them. These are some of our guide posts in life. They all tend to the building of practical meaning as the Temple of King Solomon has symbolic sense in it.

THE FOUNDATION upon which masonry is built is like an open compasses, one side points to the Fatherhood of God and the other to the brotherhood of man. Without them Masonry has little significance, as all of its lessons have for a purpose, a better knowledge of God and a proper attitude of one man toward another.

I see that the greatest contribution of masons to the present day from the long lines of history of masonry has been in the building

of beautiful temples, which is much in keeping with the materialistic world we have created for ourselves, unlike during the time of our forefathers when Masonry took a heavy part in a man's life, the hard way.

NOWADAYS, scientific development is greatly on the march while true spiritual building has not been keeping abreast and is of secondary importance in the lives of too many people. Thus, a group of pretentious people instead of accusing the deteriorated world and themselves included, of such circumstances, picturing God in their image only, so that He would not interfere in their ways of living. They create desire for pleasure, for power and for wealth, but pin down and blame all these complexed things on masons for being liberty-loving. They do not know that we believe that man

was the greatest work of God and not that God is the greatest work of man.

ALTHOUGH THE LAST HUNDRED YEARS have been a scientific era, our enemies do not know or pretend not to know; that our forefathers of Revolutionary days, founded the greatest country of the United States and this Republic of the Philippines for liberty. They are too willing to come to life again to fight for what they had worked so hard. Their days were of personal sacrifice in order to get along and yielded for spiritual discipline.

On religion, we are accused that we do not hold anymore on fear and mysticism. They like us to believe that God brought on sickness and suffering as a punishment for wrong doing. Thunder and lightning, they say, were made by an avenging God. Science ended

all these, and we learned that bacteria and germs are often the causes of sickness and suffering through contagion and infection. Thunder and lightning and other phenomena of nature are of scientific knowledge of the solar system and atmospheric conditions. They contend that scientific discoveries take away from God's kingdom those things that properly belong there, thus, we have a quarrel with them on science and religion. With the change of physical and material world, with comfort added to comfort, pleasure to pleasure, power to power and wealth to wealth; we masons become broadminded and complacent and will not be a toy of fanaticism. They do not know that conscientious brotherhood exists in the Lodge, the kind that emanates from the Fatherhood of God, and the kind best presented to us in Masonry through its forms and ceremonies implying our interest

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in our fellow man and love of God.

WHAT IS THE FATHERHOOD OF GOD that we entertain so much about and which we believe is so important to Masonry and the very foundation stone upon which the fraternity is built? It is fatherliness, the Creator and the Supreme Architect of the world. He is the Great Light of Masonry. This fatherliness should not be hard for us to reconcile, for almost all of us have and have had fathers, and many of us are still fathers. We have then the experience and idea of fatherliness in an earthly way and from the view point of both, father and son.

MY COMPANION, what would not a mason do for his son in the love he gives for him? No sacrifice is too great on his behalf. Remember that a father's love also implies, both discipline and punishment when needed, for a father to bring his son to well-balanced personality. On this point, we then see clear that this fatherly attitude toward his son, is but an earthly manifestation of God's fatherliness toward mankind, the children of his creation. So, we must understand by now, the pattern of what is meant by the Fatherhood of God as taught in Masonry.

THE POINT I want to convey to you at present, is, that the idea of fatherliness should be taken in the light of a most practical meaning and understanding. For example, when someone does us a wrong, our first reaction is one of anger, may turn into hatred and then retaliation. But think of a wrong done us by our son, and our whole frame of mind changes. In place of anger and hatred, we feel the sympathetic outlook, and if we ever apply discipline or punishment, it is in the spirit of correction and guidance, rather than the spirit of revenge. In most cases, instead of hating our son, we hate the sin and try to reform the sinner. In Masonry, such an attitude toward an erring brother is also highly implied and observed.

IT IS TOO ALLURING to see when a boy has all the faith and confidence on his father, that the son holds his father's hand and there is no greater problem for the boy to solve, for there is his dad to help him. If we could only see clearly that the earthly father is but a true picture of the Heavenly Father, how beautiful it would be for us to recall our childhood faith and confidence on our father, substituting the earthly father with the Heavenly Father. Undoubtedly

ly, we will find the Heavenly Father as ready to help us as our own fathers.

WHAT HUMANITY NEEDS TODAY, our enemies not exempted, is, the purity of spirit and the consequent humility as really taught by our Saviour. If they acquire this, they would see the true light of our masonic teachings and not that certain group to suit their end. They must see that we are working for the freedom of all for their peace and prosperity. We must all be like doctors attending sick patients, not worrying much about the symptoms. The doctors may prescribe for the patients to make them comfortable and at ease. The doctor's real concern is to discover the grass-roots of the causes of the ailments, and thus, the treatments are fairly sure and the symptoms will disappear in no time. This is the conscience of our companionship which mankind must acquire if they like to live in peace and in contentment, not as our enemies wanted them to be in their way of thinking.

SO, TO GET OUT OF OUR DIFFICULTIES in this world, from within and from without our fold, it is knowledge, faith and

trust in God, making the principles of Masonry a part of the people's daily lives. Then and only then, the people will be made better to understand the brotherhood of man and the Fatherhood of God, the ideals that masons embrace. To convince the people of the goodness of our Institution, we must have full faith in our Heavenly Father and confidence in our selves, fostering an enduring friendship and developing leadership everywhere.

IN CLOSING LET ME QUOTE TO YOU one stanza from the poem of Bro. Peter J. Colin, Sr. 32° of Sacramento, California:

Life is sweet because of the
 friends we have made
 And the things that in
 common we share
 We want to live on, not because
 of ourselves,
 But because of the people who
 care.
 It's thinking and doing for
 somebody else,
 And on that all life's glory
 depends.
 The joy of this world, when you
 sum it all up,
 Is found in the making of
 friends.



GRAN LOGIA DE LA MASONERIA
ARGENTINA, 1954

JOSE E. RACELA, P.M.

THE 96th ANNUAL COMMUNICATION of the Grand Lodge of Argentina was held at the Masonic Temple, Cangallo 1242, Buenos Aires. It was opened at 20 o'clock, June 24, 1954, in ample form, prayer being offered by Wor. Bro. Rev. Angel Sainz, D.D. It was well attended. Among the distinguished dignitaries were the District Grand Master of the District Grand Lodge of South America (Southern Division) of the United Grand Lodge of England; the Representatives of the District Grand Chapter of the Supreme Order of Royal Arch Masons of England and the Grand Representatives of the Sister Grand Lodges.

MOST WOR. BRO. DOMINGO R. SANFELIU, Grand Master, in his message described that the work done for the Masonic year 1953-1954 has been most satisfactory and for which he is grateful to the Masters of the Lodges for their devotion to duty, assistance and support.

ON THE MATTER OF ITS FOREIGN RELATIONS, Most Wor. Bro. Sanfeliu was elated over the visits to Argentina of such

Masonic stalwarts as Wor. Bro. General Carlos Ibañez, President of Chile, Wor. Bro. General Anastacio Somoza, President of Nicaragua, Bro. Dr. Milton S. Eisenhower of the Grand Lodge of Pennsylvania as personal representative of President Eisenhower and particularly Most Wor. Bro. Dr. Thomas S. Roy, Grand Master of the Grand Lodge of Massachusetts who was received in a Special Communication on September 21, 1953.

MOST WOR. BRO. SANFELIU tells that "freemasonry is not strong, numerically, in South America, but it is vital. It faces difficulties and oppositions unknown to us in North America, but reveals its inherent worth and courage in the way in which it meets its difficulties." The Grand Master took time to recollect the visits to Buenos Aires of Most Wor. Bro. Valenzuela, Grand Master of Chile and Grand Commander of the Supreme Council of Chile, Most Wor. Bro. Publio Cortini, Grand Master of Italy, Most Wor. Bro. Sotomayor, Grand Master of Peru, Most Wor. Bro. Mel-

vin M. Johnson, Past Grand Master of Massachusetts and Grand Commander of the Supreme Council Northern Jurisdiction, Most Wor. Bro. Mazzeti, Past Grand Master of Peru and Grand Commander of the Supreme Council of Peru, Most Wor. Bro. Zapata, Past Acting Grand Master of Columbia. Mt. Wor. Bros. Ray V. Denslow of Missouri and Karl J. Mohr of Illinois were awarded honorary membership diplomas.

ONE OF THE IMPORTANT CHAPTERS in the life of this Grand Lodge is the formation of chapters of the Royal Arch. This is brought about by the recognition extended to the Grand Lodge of Argentina by the United Grand Lodge of England "as the only true and regular Masonic Power in Buenos Aires (within the limits of the three degrees esteemed as pure and ancient Masonry viz. those of the Entered Apprentice, Fellow Craft and Master Mason, including the Supreme Order of the Holy Royal Arch) and as such awarding to its Grand Lodge all the prerogatives, immunities and other rights belonging to it as Sovereign and exclusive Legislator of the Order in this Country, recognizing it as the only legal and legitimate National Masonic Authority in the Argentine Republic, as designated by its name."

THE GRAND LODGE OF ARGENTINA recognized the Grand

Lodge of Israel, the United Grand Lodge of the State of Sao Paulo, and the Grand Lodge of Trieste. On the other hand, it also broke-off fraternal relations with the Grand Lodge of the State of Sao Paulo because the latter maintains relations with an irregular body. It refused recognition to the Grand Lodge of Turkey as it is not autonomous being dependent on the Supreme Council 33° A & ASR Rite of Turkey and does not maintain the same religious principles with respect to the VSL. It has also suspended in its entirety its relations with the Grand Lodge of Uruguay.

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GRAND LODGE OF ALBERTA IN GOLDEN JUBILEE

ON THE OCCASION OF THE GOLDEN JUBILEE of the Most Worshipful Grand Lodge of Alberta, we wish to express, though belatedly, our fraternal greetings and sincere best wishes. Fifty years of Masonic labors is guaranty for stability and firm foundation. We hope that the future years of the Grand Lodge of Alberta continue to be rosy and productive to the Craft and the Fraternity.

—Committee on Correspondence.



LA SEPARACION DE LA IGLESIA Y EL ESTADO

Por ANTONIO GONZÁLEZ (P.G.M.)

(Continuación)

Decíamos en el número anterior que ROGER WILLIAMS fue el primero que predicó en el Nuevo Mundo la separación de la Iglesia y el Estado. Fundó la comunidad que mas tarde se llamó RHODE ISLAND. Fue la primera comunidad en el Nuevo Mundo que se gobernó bajo los fuertes cimientos de la completa separación de la Iglesia y el Estado.

Como habíamos dicho en nuestro número anterior, los puritanos que se refugiaron en el Nuevo Mundo para practicar allí libremente su religión cayeron en el mismo pecado de persecución contra aquéllos que no se conformaban con su credo religioso. Por esto decía aquel joven sacerdote de Salem ROGER WILLIAMS que el forzar y obligar a un hombre a vivir con gente de diferentes creencias religiosas era una violación manifiesta de la libertad de conciencia y un atentado contra el derecho natural. Y añadía que el llevar por la fuerza a una Iglesia al que no cree o no quiere pertenecer a ella era y equivalía a imponer una manifiesta hipocresía. NADIE ESTÁ OBLIGADO A SEGUIR O MANTENER UN CULTO CONTRA SU VOLUNTAD, predicaba ROGER WILLIAMS por todos los ámbitos a donde podía llegar su voz. Por eso, decía él, que era una verdad llana y sencilla el principio de la mas completa separación de la Iglesia y el Estado. He aquí sus luminosas palabras:

“Los magistrados, decía, no son mas que los agentes del pueblo, depositarios de su autoridad, a quienes no puede conferirse la jurisdicción espiritual, porque la conciencia es propiedad del individuo, y de ninguna manera del Estado; el magistrado civil no puede siquiera intervenir en preservar a una Iglesia de la apostasía o heregía; como que su poder no puede ejercerse mas que en los cuerpos, bienes o actos exteriores de los individuos.”

“Libertar a las almas de ese yugo que las oprime, (añadió aquel en tono profético, y cuyos asertos no ha desmentido el porvenir), no solamente es hacer un acto de justicia y de caridad, sí que tambien es poderoso medio para desarrollar mayor can-

tividad de fuerza, y empeñar los intereses todos y las conciencias en conservar la paz y la libertad.”

Sostienen los autores hoy día que las ideas así predicadas por el ROGER WILLIAMS son hoy el patrimonio de América y en ellas radica el secreto de su gloria.

Como decíamos arriba, aquel joven ministro fue el que cimentó en América el baluarte de la separación de la Iglesia y el Estado. Luchó por este principio con el fervor de un cruzado. Salía siempre en defensa de todo atentado contra la mas pequeña intolerancia en lo referente a la libertad de la conciencia. Siempre decía que EL PODER CIVIL estaba para impedir y castigar crímenes y delitos, pero no para subyugar la conciencia; el magistrado no tenía autoridad alguna para violentar las creencias religiosas.

... Franklin, según Laboulaye, escribió una parábola contra la persecución religiosa en estos términos:

“Y aconteció luego que Abraham estaba sentado a la puerta de su casa, a la caída de la tarde.

“Y he aquí que un hombre encorvado por la edad, venia por el camino del desierto, apoyado en un palo.

“Y Abraham se levantó y fué a recibirle, y le dijo: “Entrad os ruego y lavaros he los piés y descansad esta noche; y mañana os levantaréis temprano para proseguir vuestro camino.”

“Y el hombre dijo: “No, me quedaré bajo de ese arbol.” Mas Abraham le instó tan vivamente, que aquel cedió, y entraron en la tienda, y Abraham preparó pan sin levadura, y comieron.

“Y al ver Abraham que el hombre no bendecía a Dios, di- jóle: “Porqué no adorais al Dios supremo, creador del cielo y de la tierra?”

“Y el hombre respondió: “Yo no adoro a vuestro Dios, ni invoco su nombre, porque me he hecho yo mismo un Dios que conmigo está siempre en mi casa y me proporciona todas las cosas.”

“Y se enardeció el celo de Abraham contra ese hombre, y se levantó, y arrojándose sobre él, le empujó hácia el desierto a fuerza de palos.

“Y Dios llamó a Abraham y le dijo: “Abraham, ¿donde está el extranjero?”

“Y Abraham respondió: “Señor, no queria adoraros ni in-

vocar vuestro nombre; ahí teneis por' qué le he echado de mi presencia."

"Y Dios dijo: Yo le he sufrido por espacio de trescientos noventa y ocho años, y le he alimentado, y vestido, a pesar de estar rebelado contra mi, para que tú, pecador, no puedas sufrirle siquiera una noche?" (Political, Miscellaneous and Philosophical pieces, written by B. Franklin. In. 4, London, 1779, Pág. 72.)

Es innecesario comentar sobre esta parábola. Franklin no ha tenido otra intención que hacer hincapié en que la intolerancia religiosa es contra las lecciones de la Sagrada Biblia.

Roger Williams decía en sus predicaciones que la doctrina de la persecución en materia de religión es manifestamente contraria a la doctrina de Jesucristo. ¿"En qué lógica os apoyais — decía él — para que precisamente deban elegirse los magistrados entre los miembros de la Iglesia? ¿Supone acaso la profesión de médico o la de piloto suficientes conocimientos teológicos, o algún celo en favor de la asiduidad en el servicio divino?"

Fue por eso porque Roger Williams fue proscrito de aquella comunidad de Massachusetts viéndose obligado a refugiarse en las tierras de los indios narragansets en donde fue recibido con grandes consideraciones. Roger Williams había salido siempre en defensa de los indígenas, por lo que éstos generosamente le cedieron un pequeño territorio en donde fundó la ciudad que se llamó PROVIDENCIA, fuera del territorio ocupado por la colonia de Massachusetts. Dicha ciudad la fundó Williams en 1636 y la llamó PROVIDENCIA porque aquel joven sacerdote tenía toda su confianza depositada en La Divina Providencia. A dicha ciudad recurrieron todos aquellos que estaban perseguidos por la intolerancia de los puritanos y así PROVIDENCIA fue

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el asilo de las conciencias perseguidas.

Laboulaye comentando sobre esto, decía:

“Triste espectáculo es ciertamente el que nos ofrecen esos hombres, que huyendo con el destierro voluntario la persecución, son hoy a su vez los perseguidores; mas esa es la eterna historia de los partidos todos, así políticos como religiosos. El reconocimiento del dogma de la tolerancia, data tan solo de ayer; y aun hoy, al menos acá en Europa, no están desarraigadas como fuera de desear, las preocupaciones que, en contra la igualdad de cultos, entorpecen todavía la marcha de la libertad. Ello es en América un hecho, una idea inoculada en la conciencia de sus habitantes, pero ha sido menester el trascurso de mas de un siglo, para encontrar razonables los entonces sediciosos principios de Roger Williams. A verdades nuevas, generaciones nuevas; axioma que jamás ha tenido en cuenta la impaciencia de los reformadores.”

Y añadía: —

“Por el tiempo en que apareció Roger Williams, escribía en 1739 el primer historiador de RHODE ISLAND (Banerft, tomo I, pág. 379), los verdaderos principios de la libertad de conciencia no eran conocidos ni adoptados por secta alguna cristiana. Todos los partidos se lisonjaban de ser los únicos poseedores de la verdad, respectivamente; y en cuanto alguno se reconocía mas fuerte, abrogabase el derecho de ahogar lo que llamaba error y heregía, es decir, cualquiera opinión que no fuese la suya; y entónces se le ocurría abogar por la libertad de conciencia, cuando se sentía mas débil que su adversario. Mas aún: al propio tiempo que bregaban en contra de cualesquiera creencias que no fuesen las suyas, todas las sectas rechazaban la idea de violentar las conciencias, como cosa altamente injusta y absurda, cruel e impía de la cual debían ruborizarse todos. El pretexto de la paz pública, la necesidad de preservar de inficionamiento a la Iglesia del Crucificado, la obstinación de los hereges: tales eran los motivos que alegaban para escusar y justificar una conducta que las luces naturales y las leyes de Jesucristo, condenan de la manera mas solemne. Roger Williams y John Clark, ambos padres de la colonia, fueron los primeros que públicamente afirmaron que, Jesucristo es rey dentro de su reino, y que nadie mas puede tener autoridad sobre sus hijos, en asuntos de conciencia y de la salvación del alma. De consiguiente, no era creencia peculiar al pueblo de Massachusetts, de que debía echarse

mano de la espada del magistrado para forzar la inteligencia de los hereges, y aún de arrojar de su seno a los infieles, a fin de que no inficionasen la Iglesia y no comprometiesen la tranquilidad pública. No era él unico pueblo que imaginara servir a Dios, oprimiendo a sus hermanos. De la propia suerte procedían las demás sectas, convencidas de que, no de otra manera mejor podia propagarse un Evangelio de paz y mostrarse a su vez verdaderos y humildes discípulos de Jesucristo; — de Jesucristo, cuyo reino no es de este mundo, que ha encomendado a sus discípulos que a nadie dieran acá en la tierra el nombre de señor; que les negó toda suerte de autoridad sobre la conciencia del prójimo; que ordenó dejar crecer la cizaña en medio del trigo hasta el dia mismo de la siega, que nos ha legado, en una palabra, como en lema de su religión, el amor mútuo, la paz, la mansedumbre y la paciencia.”

A Roger Williams, pues, debe América la proclamación de la doctrina de la absoluta separación de la Iglesia y el Estado. Y Roger Williams se basó en la misma doctrina de Jesucristo predicada por él y los suyos al establecer como fundamento de dicha separación de la Iglesia y el Estado la libertad de las conciencias.

(Continuaremos esta serie en el siguiente número.)

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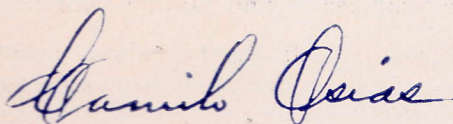
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The great intellectual, M. Wor. Bro. Teodoro M. Kalaw in his scholarly work, HISTORY OF PHILIPPINE MASONRY, wrote: "In the midst of the instability of the period and the danger which had not yet disappeared they (Admiral Malcampo and Mendez Nuñez) founded and supported the first firmly organized Lodge, LA PRIMERA LUZ FILIPINA. This Lodge was constituted in Cavite during the year 1856 under the auspices of the Gran Oriente Lusitano."

It is the will and pleasure of the Grand Master that our Lodges and members, whithersoever dispersed, celebrate during 1956 and render cooperation to the program of activities for the fitting observance of the Centennial Year of Masonry in the Philippines. Freemasonry, without armed forces of its own, relying upon its inherent strength and the power that stems from the Great Architect of the universe, has weathered every storm and stress and has withstood the horrors of the Inquisition, the onslaughts of obscurantism, and the tyranny of bigoted elements.

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