

# The Cable Tow

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No. 9

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

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

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OFFICERS OF CHARLESTON LODGE No. 44, F. & A. M.  
(AGANA, GUAM) FOR THE ENSUING MASONIC YEAR 1956:

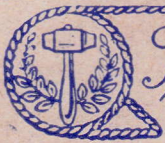
*Bro. Horace J. Leavitt, Master; Bro. James T. Taylor, Senior  
Warden; Bro. William G. Souza, Junior Warden; Bro. Paul L. Fisher,  
Treasurer; Bro. Joaquin F. Sablan, Secretary.*

*Bro. Maurice V. Walker, Marshal; Bro. Bernice B. Redwine,  
Chaplain; Bro. France O. Walker, Senior Deacon; Bro. Walter F. Du-  
Pont, Junior Deacon; Bro. Robert F. Lindsey, Senior Steward; Bro.  
Robert W. Bellows, Junior Steward; Bro.-R. M. Christopher, Tyler.*

Plaridel Masonic Temple  
1440 San Marcelino

Annual subscription ₱1.50  
Manila, Philippines

CAMILO OSIAS, Editor



# The Grand Master's Message



## The Centenary of Freemasonry in the Philippines

IT IS PLEASANT AND HEART WARMING to have a representative and distinguished group attending the Annual Meeting of the Supreme Council of the Thirty-Third and Last Degree Ancient and Accepted Scottish Rite of Freemasonry of the Republic of the Philippines. This is no ordinary annual meeting; it is an extraordinary and memorable one occurring as it does on the one hundredth anniversary of Freemasonry in the Philippines.

IT WAS IN 1856 that the first firmly established Lodge saw its founding in Cavite, thanks to the vision and courage of Spanish liberals. Brother Teodoro M. Kalaw in *Philippine Masonry*, a very useful work written in Spanish but recently translated into English and published upon the initiative of the Sovereign Grand Commander, Brother Frederic H. Stevens, Past Grand Master. In this book we read:

“WHEN AFTER THE TRIUMPH OF REACTIONARIES in Spain and the exile of many Spanish liberals to the Philippines, Masonic activity here came more 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... 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 Gran Oriente Lusitano.”

WE SHOULD REJOICE that there is perfect understanding and harmony between the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines and the Supreme Council. The Sovereign Grand Commander is a Past Grand Master and I am Grand Master and also a member of the Supreme Council. There is general agreement and recognition of the fact that a member suspended or expelled from his Blue Lodge results in his automatic suspension or expulsion from the so-called higher

(Continued on inside back cover page)

# THE CABLETOW

## Editorials:

### OUR FORTIETH ANNUAL COMMUNICATION

*THE FORTIETH ANNUAL COMMUNICATION of the Grand Lodge of the Philippines will be held at the Plaridel Masonic Temple, Manila on April 24-26, 1956. As usual, delegates from all over the Philippines, Guam, Japan, and Okinawa in representation of their respective subordinate Lodges will attend the forthcoming gathering and participate in the deliberations pertaining to our Grand Jurisdiction. It is suggested that the brethren desiring to bring up matters of importance present them in writing in order to have intelligent and pertinent discussions thereof. This would make for promptness and facilitate definite action on the part of the delegates.*

*ELSEWHERE IN THIS ISSUE of the CABLETOW are announcements about the Annual Communication, and likewise, it is suggested that the brethren note down the different dates and various activities mentioned therein in order to avoid delay and conflict of engagements.*

*THIS YEAR, 1956, IS THE ONE HUNDREDTH ANNIVERSARY of Freemasonry in the Philippines. It is hoped that at our Annual Communication, something tangible be acted upon in commemoration of this Masonic event which will make yesterday a treasured past, today a fruitful present, and tomorrow a glorious future.*

*LET EVERY MASON exert efforts toward making the Fortieth Annual Communication a real success. — M.B., P.G.M.*

### BEWARE OF "NEXT TIME"

*WITH A PAINFUL HEART AND A SOUL that was hurt, Juan del Sol, a member of our Fraternity vowed: "Never again will I wait for a next time when the good I intend to accomplish, I can do today."*

*AND WHY? Here is the reason: Another brother was seriously ill in the hospital; and he called for brother Juan to tell the latter a Masonic wish lest the sick man would soon die. "I'll visit him tomorrow morning when I have plenty of time to spare", said brother Juan. The morrow came but the patient had passed away. And the last Masonic wish of our beloved dead remains unfulfilled. — M.B., P.G.M.*



Grand Lodge of Free and Accepted Masons 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 up 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. 40

WHEREAS, the cosmopolitan nature of the membership of the Grand Jurisdiction of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines is well known;

WHEREAS, there are brethren of various nationalities who are members of subordinate Lodges not only in the Philippines but in Guam, Okinawa, and Japan;

WHEREAS, these facts make it necessary to adopt an appropriate Pledge of Allegiance to the Flag;

NOW, THEREFORE, I, CAMILO OSIAS, Grand Master of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines, in order to enable all Masons in our Grand Jurisdiction to recite in concert a common Pledge of Allegiance, do hereby amend Edict No. 32 as amended by Edict No. 37 of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines to read as follows:

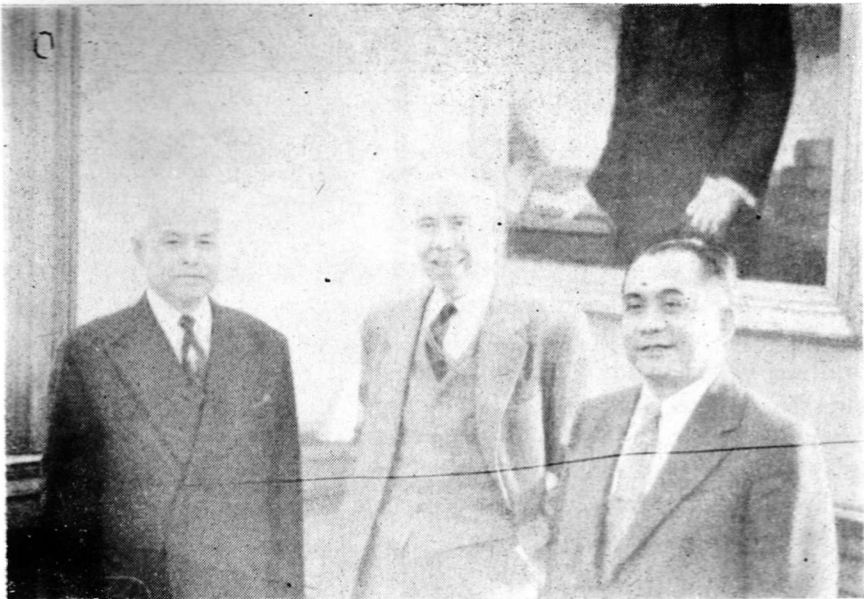
I PLEDGE ALLEGIANCE TO MY FLAG AND TO  
THE COUNTRY FOR WHICH IT STANDS, ONE  
NATION, UNDER GOD, INDIVISIBLE, WITH  
LIBERTY AND JUSTICE FOR ALL.

DONE and executed in the City of Manila, Republic of the Philippines, this 12th day of March, A.D. 1956, A. L. 1956.

(Sgd.) CAMILO OSIAS  
*Grand Master*

ATTEST:

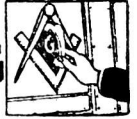
(Sgd.) MAURO BARADI, P.G.M.  
*Grand Secretary*



*Grand Master Camilo Osias with Grand Master Ray Ellis of New York  
and P. G. M. Cenon S. Cervantes.*



# WHAT OUR LODGES ARE DOING



## OFFICERS OF LINCOLN LODGE No. 34, F. & A. M., PUBLICLY INSTALLED



L. to R. — *D. Peñaflores, Tyler; J. Mackay, S. Steward; E. Abad, S. Deacon; D. E. Nolan, Chaplain; P. Ramos, P.M., Treasurer; J. Arce, Jr., S. Warden; V. de la Cruz, W. Master; N. Niguidula, J. Warden; V. E. Abad, P.M., Secretary; P. A. Ledina, P.M., Auditor; M. W. Friedle, Marshal; R. Cruz, J. Deacon; G. B. Hubbard, J. Steward.*

**THE NEW OFFICERS OF LINCOLN LODGE No. 34, F. & A. M.,** Olongapo, Zambales, were publicly installed on 14 January 1956, with Wor. Bro. Marciano P. Gatmaitan, P. M., Kasilawan Lodge No. 77 as Installing Officer and Wor. Bro. Delfin C. Simbra, Jr., P. M., Nilad Lodge No. 12 as Master of Ceremonies. Assisting them were Bros. Ramon Gonzales and Francisco de los Santos, both of Nilad Lodge. The installing team elicited a lot of praise not only from the officers installed but also from the big audience which was much impressed by its excellent performance.

The following were the officers installed:

*Wor. Master* . . . . . Vicente de la Cruz  
*Senior Warden* . . . . . Juan Arce, Jr.

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

<i>Junior Warden</i> .....	Nestor Niguidula
<i>Treasurer</i> .....	Purisimo Ramos, P.M. (Re-elected)
<i>Secretary</i> .....	Valeriano E. Abad, P.M. (Re-elected)
<i>Chaplain</i> .....	Donald E. Nolan
<i>Marshal</i> .....	Merlin W. Friedle
<i>Senior Deacon</i> .....	Eufrecino Abad
<i>Junior Deacon</i> .....	Ricardo P. Cruz
<i>Senior Steward</i> .....	Jesse A. Mackay
<i>Junior Steward</i> .....	Guillermo B. Hubbard
<i>Organist</i> .....	Jose de Leon
<i>Auditor</i> .....	Procopio A. Ledina, P.M.
<i>Tyler</i> .....	Deo. Peñaflorida (Re-appointed)

A COLORFUL AUDIENCE estimated at more than 400 was in attendance, a big portion of which consisted of U. S. Navy Officers, enlisted personnel and their wives, prominent citizens of the community, Brethren from Zambales and Bataan Lodges and sojourning Brethren from various Lodges in the United States.

A MESSAGE FROM M. W. BRO. MAURO BARADI, P.G.M., Grand Secretary, felicitating the Brethren of the Lodge on the occasion of the installation of their officers was read by Wor. Bro. Delfin C. Simbra, Jr., Wor. Bro. H. Gilhouser, P.M., Grand Lodge Inspector, who was received with public grand honors, gave the closing remarks. Wor. Bro. Purisimo Ramos, P.M., was Master of Ceremonies. The following was the program held:

1. Organ Prelude.....*Mr. Abraham Ramos*
2. Reception of the Grand Lodge Inspector
3. Invocation.....*Bro. Roman S. Mercado*
4. Opening Remarks and Presentation of  
Installing Officers.....*Wor. Bro. Purisimo Ramos, P.M.*
5. INSTALLATION OF OFFICERS
6. Chorus.....*Olongapo Methodist Church Choir*
7. Inaugural Address.....*Wor. Bro. Vicente de la Cruz*  
Installed Master
8. Vocal Solo — “Sunshine of Your Smile”—*Mr. Jose Araulio*
9. Presentation to the Out-Going Master:
  - (1) Past Master’s Apron —  
*by Wor. Bro. Domingo P. Santiago, P.M.*
  - (2) Past Master’s Jewel —  
*by Wor. Bro. Procopio A. Ledina, P.M.*

WHAT OUR LODGES ARE DOING \* \* \*

- 10. Response
- 11. Vocal Solo — "The Lord's Prayer" . . . *Miss Rebecca Ramos*
- 12. Presentation of Awards by *Wor. Bro. Maricial de la Cruz, P.M.*, to:
  - (1) *Wor. Bro. C. J. Steenson, P.M.*
  - (2) *Wor. Bro. Desiderio Hebron, P.M.*
  - (3) *Bro. Ernesto A. Gregorio*
- 13. Response . . . . . *Wor. Bro. Desiderio Hebron, P.M.*
- 14. Vocal Solo — "Because" . . . . . *Mr. Francisco Ablola*
- 15. Chorus . . . . . *Olongapo Methodist Church Choir*
- 16. Closing Remarks . . . . . *Wor. Bro. H. Gilhouser, P.M.*  
Grand Lodge Inspector
- 17. Organ Postlude . . . . . *Mr. Abraham Ramos*

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

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

This Lodge recently honored one of its most active members, Bro. Mariano G. Almeda by presenting him the following plaque:





INSTALLATION OF OFFICERS  
*And Consecration of New Building, Bagong Ilaw Lodge No. 97, F. & A. M.  
Noveleta, Cavite*



WHAT OUR LODGES ARE DOING \* \* \*



*Officers and Dads of Jose Abad Santos Chapter, Order of DeMolay, on the occasion of the conferral of 10 candidates on March 4, 1956, Plaridel Masonic Temple, Manila*



## “NOLI ME TANGERE” LODGE No. 42, F. & A.M.

By DELFIN C. SIMBRA, JR.

**NOLI ME TANGERE LODGE** No. 42, F. & A. M. held its stated meeting at the Rafael Palma Hall, Plaridel Masonic Temple, March 7, 1956 at 3:00 sharp, with all the regular Officers in their best formal afternoon dress. There were present no less than sixty Brethren from sister lodges as shown by the Tyler's registry. To them, we extend our fraternal and sincerest thanks for having graced our meeting and we only hope that in the near future, a few if not all of the members of Noli Me Tangere will be able to reciprocate their generosity.

**AFTER A VERY LIVELY DISCUSSION** on all important business matters we had for the afternoon Wor. Bro. Jose C. Velo as our principal speaker. We are greatly indebted to hear from him the historic by-gone days of Noli Me Tangere Lodge of the yester-years of its very glorious undertakings. The present officers and members vowed to do their best in making all their activities par excellence, if not surpassing in any manner their predecessors.

**AT THE HOUR** of 5:00 P.M. the Second Degree was conferred upon Bro. Harry S. Rindler on courtesy of Jose Rizal Lodge No. 22. A special team was designated by our able and energetic Worshipful Master, Wor. Bro. Domi-

nador M. Villanueva to the satisfaction of all those present, after which Wor. Bro. Philip A. Bradfield and Bro. Harry S. Rindler, the candidate invited us to a refreshment at the Bungalow Kitchenette.

**ON THE SAME EVENING,** after the refreshment, upon the request of Araw Lodge No. 18 a courtesy work was performed on one of their candidates to be raised to the Sublime Degree of Master Mason. Worshipful Bro. D. M. Villanueva presided on the first section assisted by all the members of Noli Lodge, while the second section was taken over by Worshipful Bro. Jose C. Velo with all dignity and proper decorum. The visiting brethren had nothing but praise for the members of the conferring team.

**THE LODGE WAS THEN** declared open by Wor. Bro. Velo to enable Mrs. Felix Villanueva the opportunity to hand her beloved husband a Token, on the occasion of his being made a Master Mason. Mrs. Villanueva said in short, that when a heart is full, the lips are made speechless which drew a big applause from the crowd. Thru the good invitation of Bros. Coloma, Quedding and Mrs. Villanueva, everybody repaired to the residence of Bro. Coloma where we were all treated to very sumptuous Ilocano delicacies.

## **Pledge of Service . . .**

### **VALEDICTORY ADDRESS**

*Wor. Bro. JOSE R. ANICETO*

December 26, 1955

Distinguished brethren in the East, distinguished guests, brethren of Kasilawan Lodge No. 77 and sister lodges, ladies and gentlemen:

A YEAR AGO, in this very same sacred hall, I stood before the same composite group of people — Masons and non-Masons — delivering my inaugural address upon assumption of office as Master of Kasilawan Lodge No. 77. Tonight, my term of office has expired and this evening's affair is the culmination of my administration as the presiding officer of Kasilawan Lodge No. 77, a lodge composed of brethren who are very active, vigilant and faithful to this honorable Fraternity.

AGAIN, I stand before you to deliver my valedictory address. To me, this is just another graduation. I am graduating not from the State University, as before, but from a higher and more practical Institution of Learning, and that is the University of Freemasonry, where the students and graduates think freely and wisely: where they seek only the Truth and where they believe on and practice the Christian spirit of Brotherly Love and Relief, and where they practice the beautiful

Christian virtues taught to them like Temperance, Fortitude, Prudence, Justice and Tolerance.

IN THIS SAME INSTITUTION, we always invoke the blessings of God by prayers at the opening and closing of our meetings. Here, we are taught of the significance of the three great pillars that support our Life and Home, they are Wisdom, Strength and Beauty; it being necessary that there should be Wisdom to contrive, Strength to support and Beauty to adorn all great and important undertakings.

THEN, WE COME TO LEARN of the three great words: Faith, Hope and Charity, which admonish us to have Faith in God, Hope of Immortality, and Charity for all mankind. The greatest of these is Charity, for our Faith may be lost in sight, Hope ends in fruition, but Charity extends beyond the grave, through the boundless realms of eternity.

MY FRIENDS, in this Institution, we are taught and reminded of the importance of the Holy Bible, it being an inestimable gift of God to man, it is the rule and guide of our Faith and gives us the light in our deliberations.

MY FRIENDS, how beautiful

and inspiring Freemasonry is, and what immeasurable benefits a Mason can get from its teachings. This far I have learned since the time I became a Mason and during my incumbency as Master of the Worshipful Lodge, which was very instructive and fruitful.

MY ONLY MESSAGE TO THE BRETHREN of my Lodge and sister lodges is to take advantage of the wonderful opportunity to learn the beautiful lessons taught to us in this University of Freemasonry. If these lessons were learned, understood and practiced in our every day life, we would have more genuine Masons, and Masonry would be held with high esteem by the people of different beliefs.

To me, this is not the End of the Road. The Diploma that I am going to receive as a graduate of this course and the Past Master's Jewel that the brethren of my Lodge will so generously award, will only serve as a precious Reminder of my duties and responsibilities to Kasilawan Lodge No. 77 in particular and to the Fraternity of Freemasonry in general.

KASILAWAN LODGE MEM-

BRO. ROY HIGGINS HONORED

BRO. ROY HIGGINS of Blood Bank fame was recently honored by the Association of Red Feather Agency Executives (ARFAE) at the Winter Garden, Manila Hotel. The Award of Merit presented to

BERS have displayed a wonderful and fantastic teamwork. I am deeply grateful to the officers and members particularly to the past-masters who composed the Council of Advisers for their unselfish cooperation in making my administration a great success.

AT THE BEGINNING OF MY TERM when I took command of this great Ship, I was confronted with a terrific depression forming at the far horizon threatening to create havoc and destruction on its path. But as a Captain of the Ship aided by the devoted service and unfaltering cooperation of its crew, I was able to manage the famous Ship Kasilawan to a safe port of destination unscathed and undamaged. Since then, our sailing has been smooth and pleasant and thanks to the good guidance of the Lord, Kasilawan has stood united and will always be united to face a common Front, and to propagate the great ideals of Freemasonry for which our great National Heroes like Rizal, Bonifacio, del Pilar, Luna, Abad Santos and other Masonic Heroes have fought for and died for.

I thank you.

him contained the following citation:

"...When the Philippine National Red Cross first started its Blood Bank in 1947, it wisely

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 PLEDGE OF SERVICE \* \* \*
 

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called on Mr. Higgins to be the Chairman of the Blood Bank Committee. Since then he has unceasingly labored on this important task, helping to save countless lives which otherwise would have been lost. Such has been his dedication and zeal to this mission of mercy that even when he was ill and even now when he is still physically weak from the severe illness through which he had passed, he has always gone out to look for donors to answer an urgent call for life-giving blood. He has travelled far and wide to insure the continuance of the donation of blood for the Blood Bank."

"Equally noteworthy and important in his work among the crippled children in the Masonic Ward for Crippled Children at

the Mary J. Johnston Hospital, under the auspices of the Free and Accepted Masons of the Philippines. As a good Mason, he has always exemplified in his life and actuations the important tenets of his Fraternity — 'Brotherly Love, Relief and Truth.' To relief of others from suffering and distress, to the saving of the life of others from untimely death, irrespective of color, nationality, creed or social standing, his life is dedicated. . . ."

THE MANY HONORS which Bro. Higgins has received are due to his passion to serve others — especially the needy and the unfortunate. "As a Mason," he said, "my important duty is to love my neighbor by actual deeds." May we have more of Bro. Higgins' spirit of service in our midst!

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 A BROTHER'S WISHES
 

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With God as my constant guide  
 And service, my objective  
 These are my wishes:  
 To think wholesome thoughts  
 And speak kind words;  
 To rise with the dawn  
 And face the day with determination;  
 To work hard and solve my problems aright  
 In order to win the battles of life.  
 And to my family, friend, and neighbor  
 I will, to help more and more.  
 Then when I reach journey's end  
 Sweet memories, I leave behind.

—M.B., P.G.M.

## JOSE ABAD SANTOS, THE MASON

By PABLO C. MARIANO, P.M.

(Delivered during the stated meeting of KASILAWAN LODGE  
No. 77, F. & A. M. on February 7, 1956.)

(Continued from last Issue)

TO US THE LIVING, Jose Abad Santos had kindled the fire of heroism at the very time when our country was battered and falling. He kindled the fire that lighted the intricate and sombrous path of our gallant soldiers through the mountains and bloody fields. Just like the Prince of Human Benefactors, Thomas Alva Edison, who lighted the world with his ingenuity that no more men, the Lincolns of yesterday, will ever read again under the light of a bleary, bickering fireplace, Bro. Abad Santos illumined the Filipino race with his light — courage and patriotism — that no more Filipino will ever creep under the yoke of a tyranny and despotism... that no Filipino shall ever be blinded with power. This is just a pledge

fulfilled, a reproduction of a great resistance, the oblation of Lapulapu, the immolation of Bonifacio and the cause of Rizal and many great Filipinos.

BUT BRO. ABAD SANTOS DIED an unsung hero. But we who are left behind find solace and satisfaction in the thought that by his example he has made more eloquent the heroism of his countless brethren in the Fraternity and has added greater luster and glory to our ancient and Venerable Institution.

My brethren, JOSE ABAD SANTOS the flesh is gone... but JOSE ABAD SANTOS, THE MASON will be enshrined in the hallowed memory of his countrymen, but more particularly in the inner hearts of his brethren.

### DRS. ANACLETO AND DEL MUNDO OPTOMETRISTS

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Tel. 3-92-88

PLEDGE OF SERVICE \* \* \*

SPEECH DELIVERED ON THE OCCASION OF THE  
INSTALLATION OF THE OFFICERS OF

MOUNT HURAW LODGE, No. 98

FREE & ACCEPTED MASONS

Catbalogan, Samar, on January 28, 1956

*By Judge FIDEL FERNANDEZ*

*(Continued from last Issue)*

BUT IT IS NOT ENOUGH that he should himself so fit; for he is but one of the two billions that make up that social structure called humanity. Like himself, the rest must chisel their rough parts. The particular relations and positions of all must be in harmony to result in beauty. One misfit may turn the structure hideous. One misplaced may cause it to collapse. It therefore behooves every one to make not only himself but every other else befitting.

THE PEOPLE IN THE RURAL AREAS, those in the slums, the underprivileged, vulgarly known as the masses, constitute the big majority of the people in any country; and for that matter in ours. Like the elite, they are a part and parcel of the people. For only when the masses and the elite are mixed can the country be

served. Without the pour the leaven is useless. For only their mixture will result in bread. Hence the elite cannot be secure in happiness while the masses is tinted with misery. Therefore the privileged has to share his privileges with the underprivileged.

WHAT THE GOVERNMENT CANNOT UNDERTAKE to better the condition of the masses must be the concern of the elite. We must know the living conditions of the masses: their health, their economy, their food, their clothing, their education. If they are sick, they will contaminate the elite. If they are poor, hungry or naked, they will rob the rich. If they are ignorant, they will be subversive, easy tools for disorder. They will be quick to respond to disastrous arguments of charlatans, of vicious men, of opportu-

COMPLIMENTS OF

Luzon Stevedoring Co., Inc.

nists.

MAN ENDOWED WITH THE FACULTY FOR REASON sometimes uses that faculty to become unreasonable. When ambition makes him selfish, he becomes arrogant and begins to destroy. His feverous desire to be on top makes him unconcerned whether he steps on the ruins of his fellowmen. His delirium causes him to forget that the destruction of others is the beginning of his.

THE MOST FORMIDABLE of these subverters is Communism. And it is the most proximate. Nay, actually it is gnawing the vitals of our way of life. Communism feeds on ignorance and poverty. It lives on lies. It is immoral. It is the antithesis of Christianity. The illusory promise of material security is its offer to tempt the weak, the shortsighted and the shallow. And such offer cannot be underestimated. It should not be disregarded. For that illusory promise has seduced one-third of the people of the world. By it Communism has subjugated several countries, broken others, and has its tentacles of disunity and hatred and discontent penetrate the rest.

SINCE COMMUNISM FEEDS on ignorance and poverty and lives on lies, hence is the necessity of relieving the masses from ignorance and misery, and inculcating the truth in them. The relief has to come from the elite. There is where every one of you now here present fits. The fraternities, the

civic, religious and social organizations, the student bodies, every individual possessed of intelligence or wealth should lend themselves in this endeavor of service, in this moral crusade. It is necessary that we penetrate to the rural areas, to the slums, to the communities or groups of the less privileged to teach the people thereat how to live like us; to give them what we have that they may enjoy life as we do. To keep them ignorant while we possess intelligence, to suffer their sickness while we are healthy, to keep them starving while we have plenty, naked while we are well clothed, to allow them to wallow in misery while we rest in riches, is to force envy to possess their conscience and hatred to dominate their hearts. And thus possessed and dominated, they are quick to accept the illusory promise of material security. Then they will seek for a change. For a change may be their chance to be less miserable. Communism offers that change by its deceptive promise of material security.

COMMUNISM MAKES THE STATE the master and the individual the slave. Then all the individuals, including those of the elite, you, and you, and you, and I, shall be slaves. And slaves are without freedom. For freedom is what the slave is required to surrender.

And whose is the fault?

I leave the answer to you.

FRIENDS: We who are most

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 PLEDGE OF SERVICE \* \* \*
 

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fortunate should work together in the endeavor to make our less fortunate brethren share with us the enjoyment of our fortune. We should wake up to this need which is vital to our existence as a free people. Postponement of the action is dangerous. For right now the danger is manifest. It has shown signs that it lurks in our midst.

WITH YOUR INDULGENCE, I shall bring you back to fifteen years ago. When the Japanese invaded our towns, we scampered for safety to the rural areas, to the barrios, to the mountains. We brought with us our families, our provisions and our clothings. Even our reserved money and our jewels. The people in the barrios and the mountains were very friendly and cooperative to us. They manifested with deeds their spirit of willingness to be of service to us. In fact they did help us in our rumblings for our safety. They gave us shelter. And when we were in dire need, they shared their food with us.

BUT THESE LATER DAYS I heard from many of you that in case of another war, you would prefer to stay in towns with the enemy, and face the risk of his brutality rather than evacuate to the places where you had been before in spite of the brotherly treatment you were accorded then.

Why?

THE REASON is not that you

were not well received and treated then, for you were. It is because you now believe, and so your mouth speak, that the times have changed. No, it is not the times that changed but the temperament of the people. And that temperament is of your making.

Why?

BECAUSE AFTER THE LIBERATION, when the people in the barrios and the mountains came down to meet us in the towns, they sought in vain for reciprocity. They saw in us that we were not as considerate to them as they were to us. They felt our indifference. We failed to show sympathy to their miseries, tolerance to their shortcomings.

AND NOW we entertain some fear. We are afraid to go to them and mix with them.

LET US BE MORE CONSCIOUS of the danger ahead if we shall continue with our indifference to the people whom our association is needed most. Experience and reason advocate the upliftment of the dignity of the masses. Their standard of living should be raised to such level as to free them from mental torture and anguish against the more favored. God has made of one blood all the peoples of the earth.

ON THIS WE SHOULD MEDITATE SERIOUSLY and act accordingly if we want to live free from fear.

Thank you.

## AN EULOGY ON THE LATE WILLIAM R. HAMME

*By Venancio Aldecoa, Sr.*

My friends and Brethren:

The news of the demise of our late brother in Christ, friend, co-worker, and former superintendent, William R. Hamme, shocked the entire Negros Oriental and possibly many places in the Philippines, not only among teachers but also among public and private officials and many a common *tao* who knew him. This is because he dearly loved the Philippines and its people. He made many friends amongst us, from the humblest dweller in Camp Look-out to the highest residents of Malacañang. Yes, he had dined with people in high places, yet he did not lose the common touch. While he lived and worked with us, he was our friend indeed because he was concerned with our welfare and needs. To us public school teachers under him he was a helper and friend first, an understanding adviser second, and a superintendent last. Our intimacy with him was made closer because he knew very many of us by our first names. His home here in Dumaguete was an open house to his fellow co-workers. Hospitality and friendliness abounded in it. He and his devoted wife Sarah liked to entertain groups of teachers and friends, and this had become traditional with them. Some time ago, as a token of gratitude

to their friendliness, helpfulness, and hospitality, the older teachers of this province led by Supervisor Leon de Jesus held a "despedida" party in the home of Mrs. Eufemia T. Flores in their honor.

As a superintendent our departed brother and leader promoted music in the schools and in the community. He organized the first community Music Club in this locality. The songs he and his loving wife used to sing together in our programs and the operettas that they promoted or directed will in the coming years continue to remind us of their unbounded joy in serving us.

He enhanced the professional growth of his teachers by organizing Demonstration Centers in several principal towns in the province and by encouraging his teachers to attend summer classes. This foresight of his has left many a soft spot in the heart of every teacher who was recently benefited by the operation of Act 842.

He was deeply concerned with the health of his teachers and their pupils by promoting sanitary and hygienic conditions in schools and homes of teachers; by discouraging smoking, drinking, and gambling among them; and by popularizing the use of the socialized recitation so that the

## PLEDGE OF SERVICE \* \* \*

teachers' throats would last them longer and so that the pupils would have more practice to speak English.

He was a champion of genuine and high scholarship and as such he prevented our schools from becoming "diploma mills." The following are the very words which he promulgated in a Division Memorandum: "Great care should be exercised in recommending pupils for promotion in March. The *ability* of the pupil to do the work of the next higher grade should be the *only* consideration for promotion. A high percentage of promotion is very desirable, but pupils should never be "pushed through" just for the sake of having a high percentage of promotion. Supervising teachers and principals are requested to see to it that no *unwarranted* promotions are made." He promoted close relation between parents and schools by instituting Parent-Visiting Days. He was an indefatig-

able promoter of sports and specialized athletics without in the least sacrificing academic standards. Several track and field records that so far have not been broken in EVAA meets were made by our Negros Oriental boys during his incumbency as Superintendent of Schools in this division.

Such are some of the good deeds of our late brother and co-worker, William R. Hamme and these will live after him. Such are the things that will linger long in our hearts and memories. He had indeed, with his speculative gavel "divested his heart and conscience of all the vices and superfluities of life, thereby fitting his mind as a living stone for that spiritual building, that house not made with hands, eternal in the heavens." His passing away is our great loss; yes, it is earth's loss but is heaven's gain. His hope to meet his Pilot face to face when he has crossed the bar, has been realized.

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# Fraternal Reviews

IOWA, 1955

JOSE E. RACELA, P.M.

AS WE REVIEW THE PROCEEDINGS of the Grand Lodge of Iowa for the year 1955 and look at the photograph of Most Worshipful Wilbur F. Earhart, we are urged to refresh our memory of the wholesome fellowship we have enjoyed with the brethren of Iowa, both of the York Rite and the Scottish Rite. It was then our good fortune, in 1951, to have met Most Worshipful Earhart and his equally amiable biographer, Bro. Ralph E. Whipple. It was a memorable occasion we had had indeed. And as we have concluded reading his report, we also fully subscribe to his newly discovered appellation of, "He has done valiant service."

**MOST WORSHIPFUL EARHART AFFIRMS** that the spirit of Masonry in general is being upheld within the length and breadth of the state as shown by the attendance of the brethren in the Masonic meetings which he had occasion to observe. He deplores, however, the presence of some officers of lodges who go through the several stations just for the sake of becoming a Past Master. It seems that such a situation is not uncommon as it also exists in other jurisdiction.

**GRAND MASTER EARHART**

**KEEPS IT FRESH** always in his mind that gracious reception accorded him and Lady Earhart when they returned home from the Grand Lodge communication following his elevation to the Grand East. On the other hand, he deplores the absence of so many representatives during Grand Lodge communications. And as he suggested some remedial measures to improve the situation, he took occasion to remind the officers of the lodges of their promise of regular attendance at Grand Lodge Communication.

**MOST WORSHIPFUL BRO. EARHART ENJOYED** his fraternal visits with other Grand Lodges as those with Missouri, Illinois, Minnesota and South Dakota. He also visited with the other Grand Bodies in Iowa. He makes special mention of the regional schools conducted by the Board of Custodians which he always attended too that turn out as many proficient brothers its number can doubtless be equalled by other Grand Jurisdictions. Grand Master Earhart attended also Masonic institutes and the meetings of several boards and committees. He granted many dispensations and several opinions. One dispensation which could not

## FRATERNAL REVIEWS \* \* \*

be granted by him was a request to hold a stated meeting out-of-doors. The wisdom in such refusal is commendable. Such a move or other similar plans to bring the Lodge room out-of-doors will diminish the solemnity of the occasion, such a situation may bring about ridicule.

GRAND MASTER EARHART ALSO REPORTED on his attendance at the Grand Masters' and Grand Secretaries' conferences at Washington, D.C. Both occasions left lasting impression upon him. Other routine included the constitution of Woodbury Lodge No. 663 and the dedication of five Masonic Halls.

THE GRAND MASTER CLOSED HIS REPORT in this wise. "Our present size and strength should cause us to pause and think, are we transmitting unimpaired the most excellent tenets of our institution? With selfishness, greed, vanity, cruelty, and Godlessness stalking the world today, there never was more need for the practice of Masonic principles. We must remember that Masonry is an individual art to be practiced by each individual Mason, not by officers and committees alone. Only with united effort may we continue to flourish and hope to bring about that day when all the countries of the earth will be at peace."

BUHAWI: Násaan Ká? . . .

*Tulâ ni Francisco L. Reyes*

\* \* \*

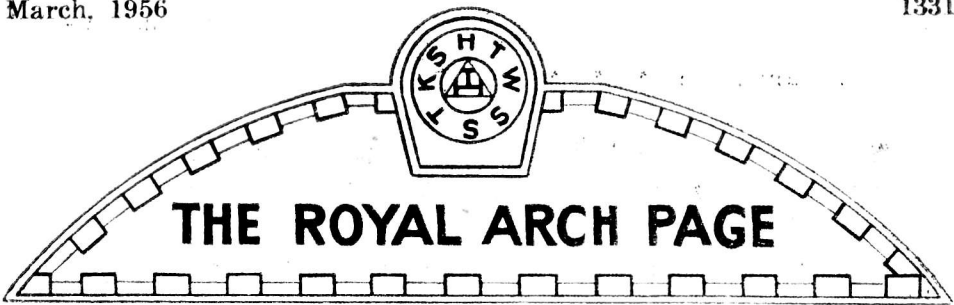
Dáhan-dáhan. Bánay-bánay . . . kung nánalík ang amihan  
Sa silahis ng sampaga't sa pusod ng Ináng Bayan . . .  
Udlót-udlót. Úrong-súlong . . . kung habágat ang nádaán . . .  
Hínay-hínay nang paghalik sa bukiring makundiman . . .

\* \* \*

Ang amiha'y pipping sugò sa búhay ng Ináng Lupà,  
Na himlayan nating lahat: matandâ ma't magíng batà . . .  
Kung magngálit ang amihan BUHAWI ríng nanúnudlá,  
BATIKANO'y máguguhô. SIMBAHAN ma'y magigibâ . . .

\* \* \*

Hagíbis na parang kidlát. Pumúpuksâ . . . Pumápasláng . . .  
Milyonaryó ka máng PAPA duróg ka rin kung mádatnán . . .  
Oh, BUHAWI. . . Ibagsák mong TÁONG-LINTÁ sa pagyaman . . .  
Nang magháring DEMOKRASYA't KUMPISALAN ay  
masarhán . . .



## YORK RITE OF FREEMASONRY ON THE ISLAND OF OKINAWA

OKINAWA CHAPTER No. 14, R.A.M.

ON THE EVENING OF TUESDAY, 29 NOVEMBER 1955, Okinawa Chapter No. 14 received Most Excellent Companion Antonio Gonzalez (Past Grand High Priest and presently Grand Secretary of the Grand Chapter, RAM, of the Philippines) as the representative of the Most Excellent Grand High Priest, M. E. Companion Primo I Guzman, together with Right Excellent Grand King Jose E. Racela and Excellent Grand Inspector Benjamin R. Flores, for the first official visitation of the Grand Chapter to this newly chartered Chapter of Royal Arch Masons. The evening was highlighted by an inspiring message from M. E. Companion Gonzalez on the dual subject of "The Growth of Freemasonry in the Philippines" and "The Importance of York Rite Masonry, especially that of the Royal Arch Degrees," and the conferring of the Royal Arch Degree upon a class of six candidates. The Degree was conferred by the regular officers of the Chapter, dressed in appropriate robes and with the requisite paraphernalia in use. M. E. Comp. Gonzalez and R. E. Comp. Racela commented on the excellence of the work of the officers, and especially complimented Comp. Harold W. Lloyd on his performance as the Principal Sojourner in the First Section.

NINE ROYAL ARCH MASONS residing on the Island of Okinawa received a Dispensation from the Grand High Priest of the Grand Chapter of the Philippines, M. E. Comp. Ivor D. Butler, on 31 July 1954, and immediately proceeded to form Okinawa Chapter UD. On October 1954 Companion Werner P. Schetelig, then Grand Master of the Grand Lodge of the Philippines, acting under the authority of the Grand High Priest, Instituted the Chapter and installed the Officers at a Convocation that was opened to the Public. The ceremonies were attended by twelve Royal Arch Masons and twenty seven visitors, including Master Masons, wives of Companions and Master Masons, and friends of Freemasonry. Under the able leadership of Excellent Companion Benjamin R. Flores, High Priest, the Chapter progressed until

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 THE ROYAL ARCH PAGE \* \* \*
 

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by 22 March 1955 it had increased its membership to twenty four Royal Arch Masons by exaltations and affiliations, and had three Mark Master Masons on its rolls.

IN APRIL OF 1955 THE CHAPTER PREPARED AND SIGNED a Petition praying for a permanent Charter. This Petition was presented to the Grand Chapter of Royal Arch Masons of the Republic of the Philippines during its Third Annual Convocation at Manila, Philippine Islands, and on 29 April the Grand Chapter was pleased to grant their prayers, issued them a permanent Charter, and numbered the Chapter as Okinawa Chapter No. 14. The Grand High Priest, M. E. Comp. Primo I. Guzman, appointed Ex Comp. Benjamin R. Flores to act as his proxy in constituting the newly Chartered Chapter. At a Public ceremony at the Fraternal Hall in Awase, Okinawa, Ex Comp. Flores formally Constituted and Dedicated the Chapter and installed the newly elected officers. Nineteen Royal Arch Masons and thirty three visitors witnessed the ceremonies. Companions Wallace H. Morris, Hebron T. Weaver and Louis B. Jennings were elected and installed as High Priest, King and Scribe, respectively. From the time of its formal constitution through 30 November 1955, Okinawa Chapter No. 14 has exalted 27 Companions to the degree of the Royal Arch, affiliated four Companions, and has one Mark Master on its rolls. Its total membership as of 30 November 1955 was fifty five Royal Arch Masons and one Mark Master Mason. The Chapter has adopted a policy of conferring each of the Degrees in full form upon each candidate individually and separately, with the exception of the Royal Arch Degree which is, of course, conferred upon groups of three.

OKINAWA CHAPTER No. 14, although only a little more than a year old, has been singularly honored, by having two of its Companions appointed as Grand Officers in the Grand Chapter (Ex Comp. Flores as Grand Master of the Second Veil and Ex Comp. Morris as Grand Orator), and four of its Companions as Grand Representatives near the Grand Chapter of the Philippines for four Grand Chapters in the United States.

#### OKINAWA COMMANDERY No. 1 (UD), K. T.

SIR KNIGHT ANTONIO GONZALEZ, Eminent Commander of Far East Commandery No. 1, KT, and Sir Knight Jose E. Racela, Recorder of Far East Commandery No. 1, acting under special instructions of M. E. Sir Knight Walter DeLameter, Grand Master of the Grand Encampment of Knights Templar of the United States of Amer-

ica, and assisted by Sir Knights residing on Okinawa, held a Special Conclave of Far East Commandery No. 1, KT, at Awase, Okinawa, on 30 November 1955, for the purpose of communicating the Orders of Christian Knighthood upon a class of twenty seven Companions of the Royal Arch. Immediately after the candidates were Knighted, they, together with ten Sir Knights hailing from seven different Grand Commanderies in the United States (Alabama, California, Michigan, Missouri, Oklahoma, Utah and Washington) and the Canal Zone, prepared and signed a Petition to the Grand Encampment praying for a Dispensation to open and form a Commandery on Okinawa, to be styled as Okinawa Commandery. They nominated Sir Knight Wallace H. Morris to be their Eminent Commander, Sir Knight Benjamin R. Flores to be their Generalissimo, and Sir Knight Louis B. Jennings to be their Captain-General. The M. E. Grand Master of the Grand Encampment was pleased to grant their prayer and Okinawa Commandery No. 1 (UD), KT, has been formed and opened, and they are at present busy preparing to confer the several Orders of Knighthood. They plan to confer their first Orders during the month of February, 1956.

\* \* FREEMASONRY IS EXTREMELY ACTIVE AND ENTHUSIASTIC on this outpost in the Pacific. In addition to Okinawa Chapter No. 14, RAM, and Okinawa Commandery No. 1 (UD), K. T., there are two Blue Lodges, the four Bodies of the Scottish Rite, a Shrine Club (chartered by Aloha Temple, A.A.O.N.M.S., Honolulu, Hawaii), a Chapter of the Order of the Eastern Star, a Chapter of DeMolay, and an Assembly of Rainbow Girls, as well as a Chapter of National Sojourners, and a Camp of the Heroes of '76. All Masenic Bodies are very active in Charity work on the Island, and give frequent parties and outings for Okinawan Orphans and Handicapped Children. The Shrine Club has an extensive Crippled Children's program. The principles of Freemasonry are well rooted on the Island and is making friends for the Fraternity, and for our Country, in this part of the world.

## A M E S S A G E

### THE YORK RITE IN THE PHILIPPINES

By ANTONIO GONZALEZ, P.G.H.P.

*Grand Secretary*

WHEN THE UNITED STATES OF AMERICA came to the Philippines, it brought with its political regime, its civilization and culture, and also its institutions and Masonry. Then, for the first time in the

Philippines, the York Rite of Freemasonry became known here. Brother C. C. Hunt, Grand Secretary of the Grand Lodge of Iowa, on February, 1944, published a pamphlet on York Rite Freemasonry, from which we quote the following:

“During the eighteenth century the British Grand Lodges chartered lodges in this country which were called “York Lodges.” In 1801 the system of Masonic degrees known as the “Scottish Rite” was organized here, and the term “York Rite” was applied to York Lodges to distinguish them from those of the Scottish Rite. The term “Rite” in this connection is a misnomer, but usage has established it and we will, therefore, accept it. However, let us not forget that the real difference between York and Scottish Masonry is one of government and organization rather than of degrees. x x x In the York system the officers are chosen by the Craft for a limited time. Membership in the governing body is representative viz., the principal officers of the subordinate bodies are members of the governing body and each is elected periodically by his own body. The source of government is in the individual member as it is in a republic. In the Scottish system the government is a Supreme Council which is self-perpetuating. This Supreme Council selects its own members, who are chosen for life. The various divisions, such as lodge, chapter, council, consistory, etc., are not interdependent but are all governed by the Supreme Council. In the York system the various bodies are independent of each other. Each has its own system of degrees and adopts its own Ritual. They are bound to each other by the fact that they have the same form of government, and its Ritual is based on the same conception of Masonry. In both systems the details of organization have been modified somewhat, but each is still based on the conception of government contained in the original document adopted as its fundamental law. In the Scottish system of Supreme Council is first formed under its Constitution, and subordinate bodies are thereafter formed and governed by the Supreme Council. In the York system lodges were first self-organized under the Ancient Constitutions. Later the members of Lodges formed themselves into Grand Lodges, and, although new lodges are now chartered by a Grand Lodge, each new Grand Lodge is formed by the members of the lodges in its territory. Masons, acting through their respective lodges, send representatives to a convention to organize themselves into a

Grand Lodge, and the Grand Lodge thus organized is composed of Masons selected according to the York plan, modified as required by the necessities of growth, just as democracies have grown into republics. The government of a York body is representative, like a republic; that of a Scottish body is autocratic, like a monarchy. x x x The Masonry we of the York branch practice has been known for over two hundred years as "York Masonry," and for the first hundred years the term "Rite" was not attached to it. For that term we are indebted to our "Scottish Rite" brethren, a term which is also a misnomer, if we wish to be technical, for it had no connection with Scotland. However, the organizers of the system named it "The Scottish Rite," and as it grew in this country the Masonry which had therefore been called "Ancient York Masonry" was popularly given and tacitly accepted the name "York Rite Masonry."

AT THE TIME OF THE COMPLETE ORGANIZATION of the Grand Lodge of the Philippines there were still here many lodges subordinate to the "Grande Oriente Español"; but these lodges were permitted to join the Grand Lodge in accordance with the latter's constitution which was a reproduction (*mutatis mutandi*) of the constitution of the Grand Lodge of California.

THUS THE GRAND LODGE OF THE PHILIPPINES became the only representative of Craft Masonry in the country, and Freemasonry of the York Rite became the only Rite of Ancient Craft Degrees. Under the York Rite system, the Grand Lodge has now more than one hundred subordinate lodges spread over the territory of the Philippines, Guam, Okinawa and Japan. It is in fraternal relation with more than one hundred Masonic bodies all over the world.

IT HAS BEEN SAID that the York Rite is an aggregate of four Bodies forming one whole, and that one cannot stop on the way and have a complete understanding of ancient Craft Masonry. True to this, in the Philippines we have a Grand Chapter of Royal Arch Masonry with its Subordinate Chapters, that is, The Capitular Degrees; also the Council or Cryptic Degrees; and the Chivalric Orders or the Templary.

FOR ALL MASTER MASONS to understand the link uniting the Symbolic Degrees of Craft Masonry and the Capitular Degrees of the Royal Arch, we reproduce hereinbelow what has been published to this effect by Comp. Wallace Phelan Douglas, P.G.H.P. (Tenn.) :

## SYMBOLIC DEGREES (Blue Lodge)

The ENTERED APPRENTICE, is a bearer of burdens, taught, symbolically, to labor to subdue his passions and improve himself in Masonry.

The FELLOWCRAFT, a skilled workman, is carefully instructed in the principles of architecture, the five human senses, the seven Liberal Arts and Sciences, and the Deity.

The MASTER MASON, an overseer of the WORK, is taught many moral lessons and prepared for the Life to come,

BUT—

The Temple of life is not yet completed, and those faithful Craftsmen who have labored so long, are deprived, by the wickedness of others, of that for which they have wrought so faithfully, the WORD, which would entitle them to WAGES. Because of the symbolism used in the Symbolic Degrees, often difficult of comprehension, the following Degrees exist to elucidate, explain and make clear the wonderful knowledge imparted to us in symbolic form, and to supply that which was lost but later found.

## CAPITULAR DEGREES (Royal Arch Chapter)

MARK MASTER. — The work on the Temple continues. Amplifying the Fellowcraft Degree, we are taught that the learning we received there, can most usefully and judiciously be employed for our honor and the profit of others, to whom our duty is more clearly defined. A beautiful lesson is exemplified, inculcating the encouraging truth that though we are often misunderstood, underrated, and traduced, there is ONE who will make the rejected stone, the Head of the Corner.

PAST MASTER. — This Degree begins the preparation for the Royal Arch, which we are told was removed from the Symbolic Degrees, of which it was once a part, to reserve it for the more earnest seeker for more Light in Masonry. Originally only actual Past Masters of Lodges were admitted to the sublime secrets of the Royal Arch, which meant that very few could receive them. The Degree of Past Master (virtual) by teaching the candidate that he must first learn to obey before

he can rule, and to govern himself before he can govern others, fulfills the obligation and qualifies him for advancement.

**MOST EXCELLENT MASTER.** — Here we have the most significant Degree in Ancient Craft Masonry. King Solomon's Temple, which was begun so auspiciously and halted so dramatically in the third Degree, is here completed amid much rejoicing and great splendor. The labors of the Craft are given the blessing of the Lord descending as fire from heaven, and King Solomon in his gratitude, received and acknowledged them. Most Excellent Masters, empowered to travel and receive Master's Wages, and charged with the responsibility of sharing their Masonic Light and Knowledge, with those who needed it.

**THE ROYAL ARCH.** — In this Degree we find the actual completion of the Master Degree and the Recovery of the Word. After the death of King Solomon, his magnificent Temple was destroyed and the Israelites carried away captive to Babylon. Here they lived for about seventy years, many of them acquiring considerable wealth, and some attaining high rank and influence in the Chaldean government. However, when liberated, by King Cyrus, many of them returned to Jerusalem and began rebuilding the Temple. While this work was going on and the rubbish of the ruins of the first Temple was being cleared away, many interesting and valuable discoveries were made, chief of which was the recovery of the lost Word."

**LET THIS MESSAGE BE A REMINDER** to all Master Masons who are not of the Royal Arch that they have not completed the WORK because the ceremonies in the Craft Degrees, thru which they have passed, have given them not the TRUE WORD, but only the SUBSTITUTE. Only in the Royal Arch, and in that degree only, their WORK as Master Masons is completed.

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## From Other Grand Jurisdictions \* \* \*

### THE PRINCIPLES OF A MASON

*By W. E. Sims*

The principles of a Mason are, or should be, something beyond reproach. The eyes of the world in general and the neighborhood in particular are upon him, not from a critical standpoint, necessarily, but he is definitely in the limelight. It is up to us as individuals how we register with the outside world. One is never neutral; he is either an example for someone, or a stumbling block. If the principles of the fraternity are made to stand out upon us as individuals, there is no doubt as to the result of our influence. Again may we remind ourselves that it is up to us, whether we are shining examples for the public to observe, or whether we live in our shell, so to speak, die, and are soon forgotten. Many of us, I am afraid, are not conscious enough of the eyes that are upon us. The only conception that the outside world has of our fraternity is in the manner and behavior of our membership.

The good Mason is ever mindful of his obligation, the duties attached, and the dispensation of them. Our chief duty, certainly is

to God. His work should be a constant challenge to all of us. Our beloved Order certainly requires the teachings and influence of our churches, so why shouldn't we become active in the church of our choice? On the other hand, the churches of our land need us.

The child of today is our Mason and citizen of tomorrow, so why shouldn't we have a hand in molding their lives? This can best be done by our helping encourage them to attend their church and attending it with them. You may be their ideal. The better they see you, the better individual they are likely to become. The molding of the lives of our young people, as well as the influencing of the adults, is a responsibility that we cannot afford, is a responsibility that we cannot afford to ignore. We should all rededicate ourselves and strive a little harder to contribute our little part toward making these lives of ours more Godly, thereby making ourselves a part of a more Christian world.

—*The Masonic Citizen.*



## LA SEPARACIÓN DE LA IGLESIA Y EL ESTADO

Por ANTONIO GONZALEZ (P.G.M.)

(Continuación)

*Decíamos en el último número que se hacía necesario hablar de algo fundamental sobre los puritanos para conocer mejor la teoría de la separación de la Iglesia y el Estado, y de esto trataremos ahora.*

*Los puritanos constitutian una rama del protestantismo en Inglaterra que emergió durante el reinado de Isabel en o hacia el año de 1559. Es bien sabido que el primer acto del parlamento en el reinado de Isabel fue el decretar la supremacía de la corona en los asuntos de religión y el establecimiento de la uniformidad en la liturgia. Esto originó una fuerte polémica. Los puritanos que así se llamaron porque se resistían a este yugo impuesto por la corona sostenían que esos ritos impuestos por el acta del parlamento inglés eran de invención humana y se oponían al servicio sencillo y razonable provisto en las sagradas Escrituras. Para los puritanos, sólo La sagrada Biblia era Ley en las cuestiones de creencias. Y uno de los primeros escritores de entre los puritanos, Cartwright, decía que en materias religiosas no puede haber mas criterio que la palabra de Dios. Y añadía que no era bastante que las Escrituras nada dijesen contra una ceremonia; era menester que la establezcan y las justifiquen.*

*Laboulaye en su HISTORIA DE LOS ESTADOS UNIDOS dice lo siguiente:*

“Conocida es de todos la fermentación en que se agitaron los ánimos a consecuencia de la obra de Lutero; mas, como acontece en todas las revoluciones, no se limitaron entonces a abrazar las ideas del primer reformador, antes bien se desencauzaron los espíritus, cuyas aspiraciones parece que realizó Calvino, cuando con su logica terrible y severa, desquició de una vez la antigua doctrina, culto y régimen de la Iglesia. En tanto que Lutero sometia la religion a los príncipes a quienes constituía obispos exteriores revistidos de autoridad superior aun a la que poseían los príncipes católicos, Calvino fundaba una teocracia austera, ante la cual desaparecia el poder seglar, ya que confiaba a la Iglesia la dirección suprema de las acciones humanas. Las ideas de Calvino fueron aceptadas con entusiasmo general, y la

república de Ginebra, de la cual era aquel verdadero jefe y director, vino a ser el tipo de gobierno para las Iglesias protestantes. La austeridad de sus instituciones, mucho mas opuestas a los ritos y costumbres de Roma que la disciplina luterana, hizo que adoptaran el calvinismo todos los espíritus entusiastas, y Ginebra sirvió de modelo a las Iglesias de Holanda, Escocia y Francia.

“No fué ello así en Inglaterra, en que la reforma estaba en manos de un rey, enemigo del papado mas bien que de las creencias católicas. Lo que importaba a Enrique VIII, no era la fé, sino la supremacía; queria ser papa dentro de sus dominios y nada mas. Por cuya razon ese mal príncipe, rechazado de los protestantes como a católico que era, y aborrecido de los católicos como a jefe de heregia, conservó en gran parte el fondo y la forma del catolicismo. La jerarquia fué respetada como institución religiosa y civil a la vez, dejando a los arzobispos, obispos y pastores sus títulos, dignidades y jurisdicción. Asimismo se respetaron ciertos antiguos usajes a que estaba avezado el pueblo y que el tiempo habia hecho venerables, a saber: los ornamentos del clero en los divinos oficios, el sobrepelliz, el bonete, el pax domini, la genuflexion en el acto de comulgar, la señal de la cruz en el bautismo, la entrega de la sortija en el matrimonio, y algunas otras ceremonias por el estilo. El servicio anglicano no fué mas que una misa peor cantada, como ingeniosamente decia Jacobo I, educado en las doctrinas presbiterianas de la Iglesia escocesa, que era para él la mas pura del mundo

“El parlamento decretó observar aquellas ceremonias, so pena de ser cruelmente castigados sus infractores; pero cuando el advenimiento de Isabel abrió las puertas de Inglaterra a los protestantes a quienes no habian alcanzado las persecuciones de Maria Tudor, la opinion se pronunció por una nueva reforma mas rigida. Todos los desterrados que llegados de Francfort, Estrasburgo, Basilea y Genebra, venian penetrados de respeto a la austeridad calvinista, se rebelaron abiertamente contra la idolatria de la Iglesia anglicana que comparaban con la moderna Babilonia, que así llamaban a la Iglesia católica.

“Isabel no satisfizo esas aspiraciones; a semejanza de Enrique VIII, poco le importaban las creencias, a trueque de dominar asimismo a fuer de papisa. Mientras por puros motivos

de Estado, parecía como que se alejaba de los católicos, amaba su obediencia y docilidad; aficionada a la disciplina antigua, lejos de adoptar ritos sencillos y severos, esforzábese al contrario para rivalizar en pompa y esplendor con la Iglesia romana.

*Los puritanos no podían conformarse con aquel estado de cosas como pintara Laboulaye, pues, insistían en que la Biblia era la única Ley que debía regir las creencias, y que cada individuo debía gozar del perfectísimo derecho de interpretar la Biblia según los dictados de su conciencia. Los puritanos negaban ese derecho al rey o al parlamento o a las autoridades civiles o eclesiásticas. Eso, desde luego, engendró el odio de la Iglesia establecida y de la Iglesia Católica contra los puritanos. Y así éstos fueron perseguidos cruelmente.*

*Se ha dicho que en ninguna parte del mundo hubo mas tolerancia que en Inglaterra. Sin embargo, la mal concebida teoría de que los intereses del Estado eran los intereses de la Iglesia fue la causa inmediata de la terrible persecución contra los puritanos. Pero a medida que arreciaba la persecución, los puritanos se sentían mas enardecidos. Firmes en su teoría, la dignidad real se consideraba ofendida y humillada, y esto aumentó el fuego de las pasiones.*

*Como víctimas de la Iglesia, los puritanos miraban con horror y odio a ese poder y autoridad. La Iglesia trataba siempre de esclavizarles; pero el puritano clamaba contra aquella sujeción y demandaba libertad absoluta. No quería jerarquías en la Iglesia, y mucho menos que ésta se confundiera con el Estado o el Gobierno civil. Y de allí surgió el germen de la idea republicana, que dio origen a la mas importante teoría política y constitucional de la separación de la Iglesia y el Estado. Se ha dicho, y con razón, que entonces se vio en el puritano al verdadero prototipo del hombre republicano.*

*No es de extrañar, pues, que los primeros peregrinos que desembarcaron en la roca de New Plymouth y que vinieron a América a bordo del MAYFLOWER — Flor de Mayo — redactaron un documento de trascendental importancia en su historia política y civil, como también en la historia política y civil de todos los pueblos, firmado por ellos días antes de su desembarque. Ese documento dice lo siguiente:*

“En nombre de Dios, amen; nosotros los abajo firmados, súbditos fieles de nuestro muy temible señor el rey Jacobo, por la gracia de Dios, rey de Inglaterra, de Escocia, etc. . . ., habiendo emprendido para gloria de Dios, y propagación de la fe cristiana, y para honor de nuestro rey y patria un viaje con el fin de fundar

la primera colonia en el Norte de la Virginia, reconocemos solemne y mutuamente ante Dios, y todos ante cada uno de nuestros hermanos, que por medio de esta acta, nos reunimos en un cuerpo político y civil a fin de mantener entre nosotros el buen orden y conseguir el fin que nos proponemos. Y en virtud de la dicha acta, estableceremos aquellas justas y equitativas leyes, aquellas ordenanzas, actas, constituciones y aquellos administradores que nos convengan, según juzguemos util y oportuno para el bien general de la colonia. Mediante lo cual, prometemos toda la debida sumisión y obediencia. En fe de lo cual, hemos firmado aquí abajo, en el año del Señor 1620, 11 de Noviembre.

*En ese maravilloso documento redactado a bordo del MAY-FLOWER se estipulo el gobierno de una entidad política y ese gobierno fue de carácter republicano pues se dijo que la colonia estaría regida por administradores elegidos por los colonos mismos.*

(Continuaremos en el siguiente número)

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## The Centenary of . . .


*(Continued from inside front cover page)*

degrees. Likewise there is cordial agreement that a Mason should first demonstrate proficiency in the first three degrees before admission to the other degrees of Scottish Rite or York Rite of Freemasonry. It is in the interest of the entire Fraternity to develop more Masonry among Masons.

A GRAND LODGE CIRCULAR had been issued to all Lodges under our Grand Jurisdiction apprising them of the Centennial Celebration and the activities that should be undertaken. The month of January was devoted to prayer and thanksgiving. February's activities are under the sponsorship of the Supreme Council. March and April will be observed under the auspices of the Grand Lodge. Among other things there will be an Easter Festival from March 31, 1956 to April 29, 1956 inclusive.\* The Annual Communication will be held in Manila from April 24 to April 26, 1956. The most important single practical project of the Grand Lodge is the raising of funds through the Easter Festival and other means for the construction of a better, larger and, more beautiful Central Home of Freemasons to be known as the Masonic Heroes Memorial Temple. I have personally brought to the Lodges and Brethren of our Grand Jurisdiction in Japan, Okinawa, Guam and the Philippines the Centenary Message in the fond hope that each Masonic Body, each Mason will not want to be like pebble on the wayside without forming a part of a great edifice. We need a Masonic Heroes Memorial Temple for Freemasons in our part of the world where dwell more than one-half of the population of this earthly planet, a Temple following in a modest way the pattern of King Solomon's Temple in Jerusalem, the Freemasons Hall in London, and the Washington Memorial Temple in Alexandria, Va., an edifice "monumental in design, exceedingly magnificent, and peculiarly fitted to amplify the mysteries of Godliness."

GREETINGS SINCERE AND CORDIAL to the Annual Meeting of the Supreme Council of the Thirty-Third and Last Degree, Ancient and Accepted Scottish Rite of Freemasonry.

\* Postponed to a later date.



CAMILO OSIAS  
Grand Master

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