

Bro. D. Garcia - Mulawag

RIZAL LODGE No. 20, F. & A. M.

UNDER THE JURISDICTION OF THE M. W. GRAND LODGE, F. & A. M.

OF THE PHILIPPINES

LOPEZ, QUEZON

# The Cable Tied

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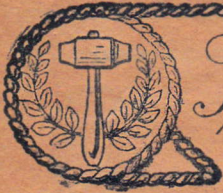
OFFICIAL ORGAN OF THE  
GRAND LODGE OF FREE AND ACCEPTED MASONS  
OF THE PHILIPPINE ISLANDS

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

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Grand Visitation of Most Wor. Bro. Mauro Baradi to Leonard Wood  
Lodge No. 105, Clark Air Force Base, Pampanga, August 15, 1953.



# The Grand Master's Message



## A Formula Of Faith

INDIVIDUALS AS WELL AS ORGANIZATIONS have some kind of faith. A person may believe in another person, and may adhere to a certain doctrine or express through his own life, the teaching of one whom he trusts. Hence, we say that a man has faith in God, faith in his leaders, faith in his government, faith in democracy, faith in a certain norm of conduct — the Masonic Way of Life.

Now and then we receive letters from friends requesting us to state definitely what the Mason believes in. Others even insist on a categorical statement of Freemasonry's Credo, its formula of faith.

Because the Fraternity is an organization of free men, who think for themselves and act in the best way they know how, no brother regardless of his position can say that his own creed is the one and only true creed. In fact, no organization composed of and run by human beings has the monopoly of the best in creedal matters; it is likely that there are excellent points to be found in others. It is sufficient that Masons agree on the essentials of their beliefs; in small details they may slightly differ and even entirely disagree. And yet, nothing worthwhile is to be gained from a constant and bitter wrangling between brother and brother, man and neighbor, regarding this or that belief.

In an atmosphere of real freedom let the good, practical, and workable faith meet stiff competition if it must and in the end that which is sound and worthy shall triumph, "for we can do nothing against the truth, but for the truth."

Remember that the Mason believes in God and a future existence. The meeting with his brethren is opened and closed with prayer to the Supreme Ruler of the Universe, in a Masonic Lodge erected to God. He places his trust in God, endeavors to live a wholesome life, and pledges to serve his fellow men. Here then is a simple form of Freemasonry's Creed:

### "THE MASONIC BELIEF

"There is one God, the Father of all men.

"The Holy Bible is the Great Light in Masonry, and the Rule and Guide for faith and practice.

"Man is immortal.

"Character determines destiny.

"Love of man is, next to love of God, man's first duty.

"Prayer, communion of man with God, is helpful.

"Recognizing the impossibility of confining the teaching of Masonry to any fixed forms of expression, yet acknowledging the value of authoritative statements of fundamental principles, the following is proclaimed as

### "THE MASONIC TEACHING

"Masonry teaches man to practice charity and benevolence, to protect chastity, to respect the ties of blood and friendship, to adopt the principles and revere the ordinances of religion, to assist the feeble, guide the blind, raise up the downtrodden, shelter the orphan, guard the altar, support the Government, inculcate morality, promote learning, love man, fear God, implore His mercy and hope for happiness."

On this belief and from this teaching, the Mason marches on, sharing life's blessings with others and sowing seeds of kindness as he goes along. For to him, the important thing is not what he does or is expected to do when he is about to die that counts but rather, it is the way he spends his days and serves his neighbors while yet there is time.

Brethren, let us be guided accordingly!

*Mauro Baradi*

MAURO BARADI  
Grand Master

# THE CABLETOW

## Editorials

### MASONIC HEROES DAY

IN ACCORDANCE with a circular issued by our Most Worshipful Grand Master, August 30 is MASONIC HEROES DAY for this Masonic year. In this regard, it is well to remember that Bro. MARCELO H. DEL PILAR, the FATHER OF PHILIPPINE MASONRY, was born on August 30. Del Pilar, the same as Rizal, Lopez Jaena, Mariano Ponce, Antonio Regidor, Govantes, Llorente and others were made Masons in Spain, because Masonry in the Philippines was then in the hands of Europeans, lacking a permanent and definite program of expansion and without reaching the masses of the Filipino people. But as soon as Marcelo H. del Pilar was made a Mason; he promptly visualized that the nationalistic movement then being carried on in Spain was to be implemented in the Philippines through the work of Philippine Lodges and Filipino Masons. Thus through his efforts and with the help and assistance of Morayta, it was successfully accomplished. Hence, he has always been acknowledged in Philippine Masonic History as THE FATHER OF PHILIPPINE MASONRY.

We are indeed in the Masonic Fraternity with a firm resolve, — to serve and promote the best interests of our country. In yesteryears, Del Pilar, Rizal and several Brother Masons were engaged in a hard and continued national struggle. They succeeded. While we must look back on their glorious achievements, still in all humbleness we must look forward and plan now for the years to come, the years of our children and succeeding generations. While we are the Masons of today, we must not forget that the future belongs to our children. They will be tomorrow the laborers in the Masonic quarry.

Masonry can never compromise with men and organizations who have for their end the final enslavement of free peoples by might and power. We would be compromising with these men and institutions if nothing would be done by the Masonic Fraternity to counteract the impending threat of having our Political Constitution violated and ignored by those whom DEL PILAR, Rizal and other Masonic Heroes have been fighting against in their own difficult times.

Lest it should be too late, let us be reminded of the case of Colombia. It was expounded by the Grand Lodge of Cuba in a Manifesto sent to us reading in part as follows:

*"The Grand Lodge of Cuba of Ancient, Free and Accepted Masons, conscious of the responsibility upon Masonry of the present Historical moment, when the destiny of mankind and the future of Democracy are being debated, cannot remain indifferent before the felony against liberty appearing in the Republic of Colombia, which is a symptom of the reactionary policy*

*being initiated in that brother country, and which apparently tends to infiltrate throughout the world."*

*"The Government of Colombia, with the false pretense of strengthening the national unity, to assure as they say, the true aims of justice, order, liberty and peace, as the essential basis for the common wellbeing and general prosperity, attempts to amend the constitution of the country upon bases of injustice, establishing a regime of inequality, based upon malevolence, intolerance, and fanaticism, that will undoubtedly bring about deep worries and days of intense suffering to that nation."*

*"The attempted amendments to the Constitution, are, as we see them, the establishment of an antidemocratic regime, by strengthening the presidential term extending the period for which he was elected, and furthermore, to consider him, the President, immune to any crime that he may have committed or may commit in the future; the municipal councils to be elected only by voters married by the Roman catholic church; the provincial legislatures to be elected by councilmen only; the creation of a senate through corporate representation; to declare political parties unconstitutional when "by virtue of their platforms or their methods of political action, they may show inclination to subvert the constitutional order; prohibition of all secret orders and to regulate the liberty of the press."*

*"These measures which they are trying to camouflage with fallacious subterfuges will evidently bring about an antidemocratic regime with the usual features of perpetuation in power, immunity of the head of the nation, destruction of the fundamental liberties of man, religious and political intolerance and censorship of the press."*

*"They do, unduly and maliciously, consider Masonry as a secret order, and consequently the pretended amendment is intended to banish Masonry from Colombia to such an extreme, that our Brethren in that country are being compelled to close their lodges, although they have not abandoned their duty to fight for the democratic principles, the bulwark of Masonry, nor have they given up their Lodge charters."*

Masonic Heroes Day is a reminder to all — Masons and non-Masons alike — of our will to resist tyranny, of our duty to maintain and support freedom everywhere in the world as consecrated by Masonic principles now incarnate in all Political Constitutions of free-loving peoples.

ANTONIO GONZALEZ (P.G.M.-F.P.S.)  
Grand Secretary

**Editorials** ♦ ♦ ♦

**Can A Roman Catholic Be A Mason?**

PEOPLE OFTEN ASK THE QUESTION, "Can a Mason be a Roman Catholic?" The query should be put the other way as follows: "Can a Roman Catholic be a Mason?" This is so because a man — not a child — may become a Mason if among other things, he is at least twenty-one years old at the time of signing his application for the degrees of Masonry. On the other hand, when an infant is baptized, he is then proclaimed a Christian; or is admitted into the Church like the Roman Catholic Church. In other words, a minor may be a Roman Catholic but only when a man reaches the age of majority may he become a Mason.

Nowhere in the petition for the degrees of Masonry does one find any reference to any Church, much less any religion. It is true one of the questions in the petition is about God but not about a particular sect or creed, thus: "Do you believe in God and a future existence?" If the answer is in the negative, the petitioner can not be recommended and will never be admitted to membership in the Fraternity. Nor is there any provision in the Masonic Law — the Constitution, edicts, regulations, resolutions, decisions, opinions, and the like — preventing a Roman Catholic from being initiated into Freemasonry.

It should be borne in mind that Brotherly Love, Relief, and Truth are the three principal tenets of our Fraternity; these we believe, are essential factors in the progress and prosperity of society; they are not obstacles to a faith that preaches the Fatherhood of God and the Brotherhood of Man — to which the Mason fully subscribes and which he earnestly endeavors to express in his daily life.

There are numerous examples of Roman Catholics who were Masons. To support this statement, proof after proof can be cited, but for our present purpose, it is sufficient to mention here that

... at least one Pope (Pius IV), many cardinals and superiors of religious orders have belonged to Masonry. In Ireland there was even a Lodge exclusively for Roman Catholic priests. Lord Petre, who was at one time Grand Master of the Grand Lodge of England, was considered

a Roman Catholic 'leader' in Great Britain. Honorable Claude Denechand, first Canadian to be elected Grand Master of Canadian Masonry, was a practicing Roman Catholic and is buried under the altar of the Parish Church at Rertheren-bas. Daniel O'Donnell, the champion of Irish Independence and of the Roman Catholic Church, was a Master of a Masonic Lodge."

(The Masonic Bulletin, Canton, Ohio.)

If this is true in Italy, Ireland, England, Canada, and many other countries where a great number of people are Roman Catholics, it is also true in the Philippines. The late Most Wor. Bro. Manuel Camus, Past Grand Master of the Grand Lodge of the Philippine Islands is authority for the statement that Roman Catholic Bishop Ruiz Alcala who was sent to Cebu during the latter part of the nineteenth century was a Mason and his sarcophagus "is one of the two in the little chapel of Paco Cementery." Likewise, Brother Rizal's half-uncle Jose Alberto Alonso, a native priest of San Pedro Tunasan was a member of a Philippine Masonic Lodge. Today many Masons under the Grand Lodge of the Philippine Islands are Roman Catholics; these brethren find no incompatibility between Christianity and Freemasonry both of which observe the Golden Rule. The Mason is charged to regard the volume of the Sacred Law as the great light in his profession and in it he learns the important duties which he owes to God, his neighbor, and himself; he is enjoined to implore God's aid in all man's lawful undertakings and "by looking up to Him in every emergency for comfort and support." If the Roman Catholic is expected to be exemplary in his conduct towards his fellow men, so is the Mason urged to practice the domestic and public virtues including temperance, fortitude, prudence, and justice. The Roman Catholic aims to be a useful citizen of his country and serviceable to his people; the Mason too, not only aspires to be a good man and true, but a worthy creature of the Supreme Being. It is clear, therefore, that a Roman Catholic can become a Mason.

—M.B.

**Gleanings from**

**"NOLI" and "FILIBUSTERISMO"**

**Wasted Life**

Don't you realize that it is a useless life which is not consecrated to a great idea? It is a stone wasted in the fields without becoming a part of any edifice.

**Thorn of Regret**

When I have gray hairs . . . and turn my gaze back over my past and see that I have worked only for myself, without having what I plainly could and

should have done for the country that has given me everything, for the citizens that have helped me to live, then every gray hair will be a thorn and instead of rejoicing, they will shame me.

**Resignation**

Resignation is not always a virtue, it is a crime when it encourages tyrants. There are no despots where there are no slaves. Man in his own nature is so wicked that he abuses complaisance.



## Grand Lodge Of Free And Accepted Masons Of The Philippine Islands

### DECREE

To all Masters, Wardens, and Brethren  
of all Subordinate Lodges in the Jurisdiction  
of the Grand Lodge of the Philippines Islands

Greetings:

WHEREAS, since my incumbency as Grand Master on April 30, 1953, our Grand Lodge has been constantly receiving urgent appeals for financial relief from distressed worthy Master Masons, their widows and orphans;

WHEREAS, this unfortunate situation has been aggravated by recent calamities such as fire, flood, storm, typhoon and other similar circumstances adversely affecting the brethren and families in this Grand Jurisdiction;

WHEREAS, one of the principal tenets of our Ancient and Venerable Fraternity is Relief or Charity which is an outstanding virtue of Man and Mason;

WHEREAS, as Masons we have sworn to lend a helping hand to our less fortunate brethren by cheering them up when they are down, by sympathizing with them when they are discouraged, and by assisting them when they are in need;

WHEREAS, the volume of the Sacred Law solemnly reminds us that

"Charity, suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up;

"Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

"Rejoiceth not in iniquity, but rejoiceth in the truth;

"Beareth all things, believeth all things, hopeth all things, endureth all things.

"Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."

\* \* \* \*

"And now abideth faith, hope, charity, these three; but the greatest of these is charity."

NOW, THEREFORE, by virtue of the power and authority in me vested as Grand Master of Masons of the Philippines, I do hereby

### DECREE

that the amount of ONE THOUSAND PESOS (P1,000.00), Philippine Currency, from the total estimated income of the Grand Lodge for the calendar year of 1953 be set aside to help "in cases of Masonic necessity, for public calamities, etc."

Given under my hand and the seal of this Grand Lodge this twenty-second day of August, A. L. 5953, A. D. 1953.

(Sgd.) MAURO BARADI  
Grand Master

ATTEST:

(Sgd.) ANTONIO GONZALEZ, P.G.M.  
Grand Secretary

\* \* \*

August 11th, 1953

Grand Lodge Circular  
No. 10 Series of 1953 - Baradi

To all Masters, Wardens and Members  
of all Subordinate Lodges:

Subject: 1953 Educational and Fund Drive  
Philippine Tuberculosis Society.

Greeting:

The 1953 Educational and Fund Drive of the Philippine Tuberculosis Society will start on August 19th and will close on September 30th.

The opening date coincides with the birthday anniversary of that great Filipino Leader and Mason, Most Worshipful Brother Manuel L. Quezon.

It is needless to recount the contribution which the Philippine Tuberculosis Society has given and is actually giving to eradicate the dreadful disease of tuberculosis in our country. It is however, necessary that funds be provided that it may continue in the pursuit of its humanitarian objective.

It is therefore requested that the brethren should spare such amounts as would help swell its fund. Collections made should be forwarded to the office of the Grand Secretary, Plaridel Masonic Temple, Manila.

(Sgd.) MAURO BARADI  
Grand Master

ATTEST:

(Sgd.) ANTONIO GONZALEZ, P.G.M.  
Grand Secretary

\* \* \*

August 1, 1953

GRAND LODGE CIRCULAR No. 9  
(Series of 1953—BARADI)

To all Masters, Wardens, and Members  
of all Subordinate Lodges

Subject: MASONIC BROADCAST

Greeting:

Following the practice of publishing articles and speaking on subjects that inform the people of the Philippines what the policy of Freemasonry is and what it stands for in our civic life, I have now added a series of lectures and discourses to be broadcast

## OFFICIAL SECTION \* \* \*

over the radio — Station DZMB (Manila, Philippines). There are 26 in the series coming to you every Thursday evening at nine o'clock.

Our Masonic Broadcast starts on Thursday, August 27, 1953 which you should mark on your calendar as a red-letter day in our Grand Lodge.

Brethren, remember these:

Station DZMB—760 Kc on your dial!  
MASONIC VIEW AND VOICE  
Every Thursday evening at 9 P.M.  
Starting August 27, 1953

Tell the brethren about this program of information and enlightenment. Those who have radios should invite their brethren and friends to hear the broadcast. Lodges may find it advisable to own, borrow, or at least rent radio receivers for special occasions including every Thursday evening at 9 P.M. when brethren should get together in the Lodge hall for the purpose.

I will appreciate receiving comments and suggestions from Brethren regarding our Masonic Broadcast.

Given under my hand and the seal of the Grand Lodge of the Philippine Islands, in the City of Manila, Republic of the Philippines, this 1st day of August, 1953.

(Sgd.) MAURO BARADI  
Grand Master

ATTEST:

(Sgd.) ANTONIO GONZALEZ, P.G.M.  
Grand Secretary

\* \* \*

July 23rd, 1953

TO ALL MASTERS, WARDENS AND MEMBERS  
OF SUBORDINATE LODGES:

**Subject: CHESS TOURNAMENT**

We have been informed that a good number of brethren who are "chess enthusiasts" desire to have a Chess Tournament among themselves. We believe that such a tournament is not only a source of wholesome relaxation but also conducive to better acquaintanceship and closer social relations in the Fraternity.

We are therefore, appointing a Sub-Committee composed of the following brethren to arrange and take charge of such a tournament which shall be held at the Plaridel Masonic Temple:

Bro. Benito Mendoza (4) Chairman  
" Rufino Tolentino (51) Member  
" Victoriano Alabado (48) Member

The Sub-Committee shall formulate rules, receive entries, arrange a schedule of games, secure suitable prizes, and attend to such other details as will contribute to the success of the tournament.

The Sub-Committee is hereby requested to meet at an early date.

COMMITTEE ON ENTERTAINMENT AND  
PUBLIC FUNCTIONS

(Sgd.) SESENIO RIVERA .... (79) Chairman  
(Sgd.) VICTORIANO ALABADO (48) Member

(Sgd.) ANGEL MONTES ..... (27) Member  
(Sgd.) ALFONSO T. NAVALES .... (82) Member  
(Sgd.) MARTINIANO ESGUERRA (21) Member

APPROVED:

(Sgd.) MAURO BARADI  
Grand Master

ATTEST:

(Sgd.) ANTONIO GONZALEZ, P.G.M.  
Grand Secretary

\* \* \*

Manila, July 22, 1953

TO ALL SISTER LODGES IN MANILA  
AND SUBURBS:

Further to our Circular of July 9th, 1953, we are pleased to advise you that at the meeting of the representatives of various Lodges held on July 17th, 1953, it was decided, in accordance with the wishes of the M. W. Grand Master, that an Inter-Lodge Bowling Tournament be held at the Plaridel Bowling Alleys sometime next month. A sufficient number of Lodges have already signified their sincere desire to enter the tournament, and it is hoped that a two round-robin tournament can be scheduled.

Needless to say, this tournament will promote fellowship and sportsmanship among the participants; and Lodges desiring to take part are requested to file their entries with the undersigned and pay the necessary entry—P10.00 on or before August 10th, 1953, when the necessary schedule will be prepared and copies furnished each team.

Suitable Team and Individual Prizes will be provided, and games will be played on Mondays and Thursdays of each week. Rules and regulations followed by the National Bowling Tournament will govern this Inter-Lodge Bowling tournament.

Sincerely and fraternally yours,

COMMITTEE ON BOWLING TOURNAMENT

JOSE L. DOMINGO, Chairman  
CEFERINO DE ARAMBURU, Member  
AGATON DAY, Member

\* \* \*

July 22nd, 1953

Grand Lodge Circular No. 8  
Series of 1953—Baradi

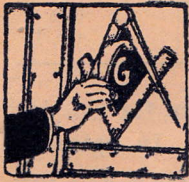
To all Masters, Wardens and Members  
of all Subordinate Lodges

**Voluntary Contributions to Succor  
Flood Victims in Japan**

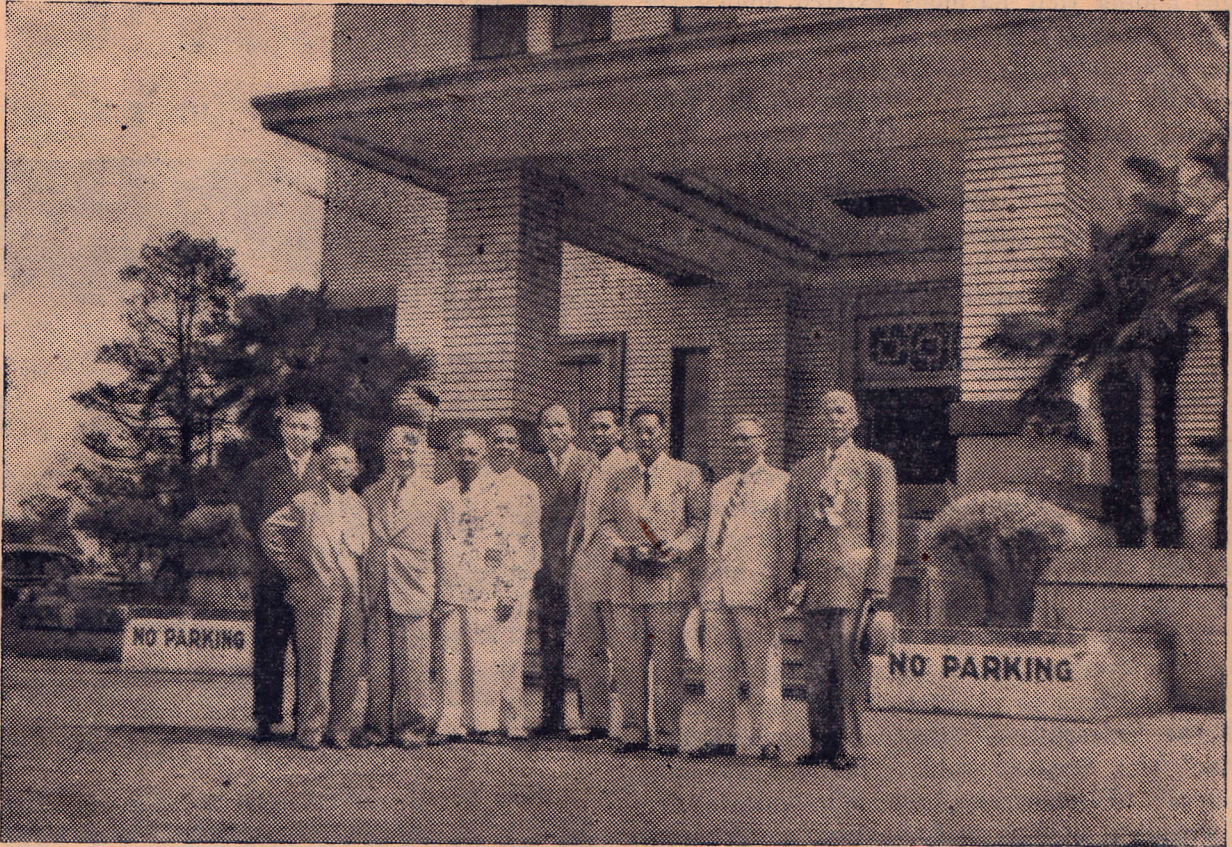
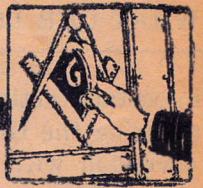
Brethren:

Once more a knock is made at our doors. This time, it is not with gayful tidings but with the depressing news about the people affected by devastating floods in Kyushu, Japan. Properties were totally destroyed. Thousands of victims were rendered homeless and many more have neither food nor shelter. And what is more tragic—lives of men, women and children were lost.

As Masons, we are urged to infuse universal benevolence—the disposition to do good, generosity, or



# WHAT OUR LODGES ARE DOING



Brethren from the Philippines headed by Bro. Romeo A. Santos visited Tokyo Masonic Lodge No. 125 on June 16, 1953. Wor. Bro. Takashi Komatsu of the Lodge in cooperation with Japanese brethren acted as host.

—o—o—

## Visitation Of The Grand Master

To Leonard Wood Lodge No. 105  
Clark Air Force Base, Pampanga

M. W. BRO. MAURO BARADI, Grand Master accompanied by officers and members of the Grand Lodge made an official visitation to this Lodge on Saturday, August 15, 1953. Early in the morning brethren rode in several automobiles and a bus from Manila to Clark Air Force Base arriving at the latter place at 9 o'clock. Thereafter the Grand Master was received with honors — in due and ancient form — by officers

and brethren of Pampanga Lodge No. 48, Isagani Lodge No. 96, Bataan Lodge No. 104, Victory Lodge No. 116, Malolos Lodge No. 46 and the host lodge — Leonard Wood Lodge No. 105. A special team of the Grand Lodge conferred the Master Mason's degree on Bro. Oscar D. Whitten to the satisfaction of the brethren. After the conferral, the Masters of the six Lodges at the visitation delivered brief remarks mentioning the

the act of kindness itself. What occasion can be more propitious than that which affords us the opportunity of coming to the aid of others! And the time is now considering the sad plight of our unfortunate neighbors.

It is therefore fraternally requested that all Subordinate Lodges should, without unnecessary delay, collect voluntary contributions—cash or in kind—for the aid of the flood victims. Collections made should be forwarded to the Office of the Grand Secretary, Plaridel Masonic Temple, 520 San Marcelino, Manila,

which will transmit the same to the corresponding parties in Japan.

Remember, Brethren what the Holy Writ says: "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

Sincerely and fraternally

(Sgd.) MAURO BARADI  
Grand Master

ATTEST:

(Sgd.) ANTONIO GONZALEZ, P.G.M.  
Grand Secretary

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

important activities of their respective Lodges and assuring the Grand Master of their whole-hearted cooperation with his administration; the Inspectors of these Lodges reported on the satisfactory condition of the Lodges adding that harmony existed among the members thereof. The members of the Grand Master's party were introduced by M. W. Bro. Antonio Gonzalez who with the Deputy Grand Master, Rt. Wor. Bro. Werner P. Schetelig and the Grand Orator, Wor. Bro. Ervin Ross delivered short but instructive addresses. Then Wor. Bro. Richard N. Thompson, Master of the host Lodge, delivered his speech using for his text a verse from the Holy Writ; the speech will be published in the Cabletow.

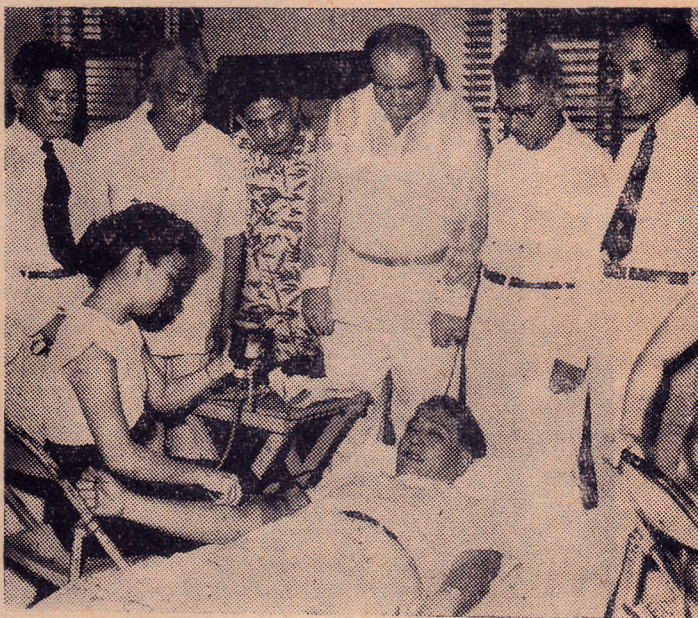
The Grand Master who spoke last dwelt on "Freemasonry In The Philippines." He gave a brief history of the establishment and progress of Masonic Lodges here during the Spanish rule, the American Administration, and after liberation. "Masonry's progress in the Philippines is the result of the combined efforts of men from many nations, regardless of race or creed. Its failure will be an injustice to those who have sacrificed so much and have gone ahead; its success will be a fitting tribute to brethren not only in the Philippines but to every Mason wherever they may be who solemnly pledged to practice the three principal tenets of the Fraternity—"Brotherly Love, Relief, and Truth," the Speaker said. "Because Freemasonry is an ally of Democracy, because its votaries are lovers of freedom, liberty, and equality, our Venerable Institution must continue to march on and on; its continued existence is a guarantee to our free institutions and an important factor in arresting the rising tide of totalitarianism, bigotry, and selfishness. Let us dedicate ourselves anew to the Masonic Way of Life for by so doing, we will be ushering in real peace among brethren living in one world", the Grand Master concluded.

In the afternoon, the official unveiling of the portrait of Wor. Bro. (Lt. Gen.) Doyle O. Hickey, first master of Leonard Wood Lodge No. 105 was held. Most Wor. Bro. Michael Goldenberg, P.G.M., personal representative of Bro. Hickey led in the ceremonies of unveiling assisted by officers of the Lodge. "Past Master (Lt. Gen.) Doyle O. Hickey was twice master of Leonard Wood Lodge. After being active in its organization in 1929, he was privileged to become the first Master. In 1939 he was again accorded the honor of being elected to be Worshipful Master of Leonard Wood Lodge." In his speech for the occasion, Most. Wor. Bro. Goldenberg referred to the honoree as among those largely responsible for the progress of Masonry in Japan and adding that Bro. Hickey is a man of action and a Mason both at heart and in deed.

At four in the afternoon, the program for the day terminated with refreshments served. In spite of strong wind and heavy rain, the attendance was one of the biggest ever recorded by Leonard Wood Lodge No. 105.

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## "HIGH-TWELVE" LODGE No. 82



Blood Donation to Philippine National Red Cross. The donor is Bro. Alfonso Navales and standing in the center is Bro. Ray Higgins of the Blood Bank and Eye Bank. The donation was under the sponsorship of High-Twelve Lodge No. 82, F. & A. M.—Plaridel Masonic Temple, August 8, 1953.

OFFICERS AND MEMBERS of this Lodge met at Plaridel Masonic Temple, Manila, on August 8, 1953 and donated blood to the Philippine National Red Cross in line with Grand Lodge Circular No. 7 of Most Wor. Bro. Mauro Baradi, Grand Master. This is the first mass blood donation by any Subordinate Lodge in this Grand Jurisdiction recently made. Present during the donation was Bro. Ray Higgins of the Blood Bank fame.

Appeal is reiterated to brethren who have not as yet donated to do so as soon as possible.

More Copies Are Available for Brother Masons

## RIZAL BEYOND THE GRAVE

Revised Edition

By DR. RICARDO R. PASCUAL

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LUZON PUBLISHING CORPORATION

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# PLEDGE OF SERVICE ♦ ♦ ♦

## The Public Schools And The Catholic Hierarchy

By JUAN NABONG, P.M.

THERE IS HARDLY any year in which the Roman Catholic Church fails to stir up a controversy regarding the teaching of religious instruction in the public schools. This year the hierarchy is making capital of the discovery of an alleged record of a meeting of the Masons in the Philippines wherein Secretary Cecilio Putong of the Department of Education, Director Benito Pangilinan and Assistant Director Venancio Trinidad of the Bureau of Public Schools have been appointed members of a special committee with Dr. Mauro Baradi as Chairman for the elimination of religious education in the public schools. Since then, thru the newspapers, the Catholic news organs and the radio, the instruments of the Roman Catholic hierarchy, have been attacking the said gentlemen stating that they are the obstacles to the teaching of religion in the public schools.

We thought this matter has been definitely closed when President Quezon before the war, vetoed the controversial bill sponsored by the Roman Catholic hierarchy passed by the legislature authorizing the teaching of religion in the public schools which was contrary to the provisions of the Constitution of the Philippines. Why does the Roman Catholic hierarchy insist on the teaching of religion in the public schools? The answer to this may be found in the "Syllabus of Errors," promulgated by Pope Pius IX, issued on December 8, 1864, in which he laid among others, the following principles:

*"The Roman Catholic Church has the right to interfere in the discipline of the public schools, and in the arrangement of the studies of the public schools, and in the choice of teachers for these schools. While teaching primarily the knowledge of natural things the public schools must not be separate from the faith and power of the Roman Catholic Church. Church and State should be united. The Roman Catholic religion should be the only religion of the state, and all other modes of worship should be excluded."*

The present efforts, therefore, of the Roman Catholic hierarchy to teach religion in the public schools is not based on the fact that public schools are "godless", or that the present heads of our public educational institutions are Masons but rather because the Roman Catholic Church desires to completely parochialize control and dominate the public schools.

The Roman Catholic hierarchy moreover has a consistent record of always opposing the reading and teaching of the Bible in the public schools. When ever this matter is advocated in the United States as a substitute for the teaching of religion in the public schools, the Roman Catholic hierarchy has always vigorously opposed it. This opposition is based on the policy of the Roman Catholic hierarchy to prevent the teaching of the Bible to the people inspite of their propaganda that the Bible is the product of the Roman Catholic Church and that they have always been the champion of the teaching of the Bible. This stand

of the hierarchy against the teaching of the Bible is evidenced by an address delivered by the cardinals of the Roman Catholic Church to Pope Pius III, which reads in part as follows:

*"Of all the advice that we can offer Your Holiness... we must open your eyes well and use all possible force in the matter, namely, to permit the reading of the Gospel as little as possible, especially in the vernacular, in all the countries under your jurisdiction. Let the very little part of the Gospel suffice which is usually read in the Mass, and let no one be permitted to read more. So long as the people will be content with that small amount, your interest will prosper, but, as soon as the people want to read more, your interests will begin to fail."*

*"The Bible is the book which, more than any other, has raised against us the tumults and tempests by which we have almost perished. In fact, if one compares the teachings of the Bible with what takes place in our churches, he will soon find discord and will realize that our teachings are often different from the Bible and oftener still, contrary to it. And, if the people wake up to this, they will never stop challenging us till everything is laid bare, and then we will become the object of universal scorn and hatred. Therefore, it is necessary to withdraw the Bible from the sight of the people, but with extreme caution in order not to cause rebellion."*

Is this the reason why the Roman Catholic hierarchy has sternly prohibited the possession and reading of a Bible in the Philippines from 1521 to 1900? This is what they are still doing in Spain up to the present and that is why the Bible there is absolutely prohibited and Masonry and all other religions are anthemized. It was only late in 1952 that the Catholic hierarchy proudly proclaimed that at long last, after 400 years of continuous stay in the Philippines, they have produced a Tagalog translation of the New Testament. Yet the Protestants in the Philippines during the past fifty years, have sold five million copies of the Bible and portions thereof in English and eight principal languages of the Philippines. Gospel portions have also been translated in five other languages and the work of translation in other Philippine languages is continuing every year. Such being the policy and the sad record of the Roman Catholic hierarchy in the Philippines, how can they complain that our youth, from whom they withheld the Word of God are godless and irreligious?

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PLEDGE OF SERVICE \* \* \*

## Freemasons As Citizens

By SIDNEY M. AUSTIN, P.G.M.

An address delivered before members of  
Hiram Lodge No. 88.

ON MANY OCCASIONS I have had the privilege of listening to some of our best speakers tell us all about what a Master Mason's duty is as a citizen and I presume that you all have had the same experience. However, I cannot recall one instance in which the brethren were informed in what manner that the duties of a member of our Fraternity varied from the duties of those members of a community who are not Masons.

At the very outset I may emphasize the fact that there cannot be any variation whatsoever in the duties, as citizens, that all residents of any particular country, whether they be members of our Craft or not, owe to the country in which they may reside.

However, there are very strong and well founded reasons why a Mason should have a greater incentive to strive to live up to those duties of good citizenship.

During the period of his initiation, passing and raising he had to master certain lessons before he was permitted to advance from one degree to another and those lessons inspired in him certain concepts of behaviour that he cannot forget or neglect to put into actual practice in his every day life.

Among those concepts are loyalty to one's country, obedience to the laws under whose protection one lives, to deal with one's neighbour on the square and to render to him every service that justice or mercy might require, that one should always take great care to maintain the dignity of one's character at all times and on all occasions, that one must always practice the domestic and public virtues and duties and that one must, at all times, seek the blessing and guidance of our GREAT CREATOR.

Unless we have failed in our duty to the Craft and to the initiate, these lessons should have left a deep and lasting impression in the mind and heart of every newly raised brother, in fact this impression should be so deep that he will never be able to forget that he is a member of our Noble Fraternity and, as such, he carries the reputation of the Craft with him wherever he goes and this knowledge will cause him to be ever mindful of the fact that he must never permit himself to act in a manner unbecoming a Master Mason as such action would tend to cause the shadow of reproach to fall upon the good name of our beloved Fraternity.

These concepts or principles of behaviour combine to instil in the mind of the average Mason an urge to act always, and at all times, in a manner that becomes an exemplary and worthy citizen, therefore, he would hesitate to act in any way that might cause a reflection to be cast upon the good reputation of our Brotherhood.

If you remember, in the Charge given to the Entered Apprentice, this applies not only to our Grand Jurisdiction but to all Grand Jurisdictions throughout the entire world, the actual wording may differ in

the various Grand Jurisdictions but the meaning is the same everywhere, the candidate is admonished that he must be exemplary in the discharge of his civil duties by never proposing or countenancing any act that may tend to subvert the peace and good order of society, by paying due obedience to the laws under whose protection he lives and by never losing sight of the allegiance due to his country.

In another paragraph he is reminded that he must never forget to practice the domestic and civic virtues and that he should ever let temperance chasten, fortitude support, prudence direct and justice to guide him in all his actions.

I believe that all citizens will agree, whether they be Masons or otherwise, that to conform to the laws of one's country, or to the laws of the country where one may reside, is a paramount duty that all should contrive to accomplish whether it be obeying traffic laws, paying one's fair share of taxes or refraining from committing some nefarious deed such as assaulting a policeman and so on.

In the Fellowcraft degree we are taught to be industrious and to study the liberal arts and sciences in order that we may qualify ourselves to be good providers for our families as well as being useful, productive and self supporting members of the particular communities in which we live, in other words we are taught that we should strive to become citizens of which any country will be proud, these lessons teach us that we should never permit ourselves to become as drones and a burden to the other members of the community.

In the Master Mason's degree we are taught the real lessons of life, that is considered apart from the spiritual values, among which are integrity of purpose, utmost loyalty to duty, irrespective of what adverse conditions may confront us, fidelity to one's trust and so forth.

I suppose there comes a time in the life of all citizens when an opportunity to evade the law presents itself and which would result in mutual profit should one not possess sufficient strength of moral character to resist the temptation thus offered; this is especially so when the risk is slight and even more so when the illegality of the intended act would be most difficult to prove.

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## \* \* \* PLEDGE OF SERVICE

And, my brethren, there are many acts that are morally illegal but which do not transgress the letter of the law and it is in these particular instances where our teachings tend to cause a Mason to rise to the occasion and resist the temptation to make a material gain at the expense of breaking a moral principle if not actually committing a strictly illegal act as would be interpreted by the letter of the law.

It is most difficult to illustrate my meaning by citing an example; however, let us take a hypothetical case and draw upon our imaginations in order to clarify my point; it will, of course, have to be an instance that would but very seldom occur in actual happenings of our daily lives but, nevertheless, it will serve to illustrate my meaning.

Let us presume that a certain Master Mason possesses a very object of art, say an ancient China vase, and let us further imagine that it is insured against risk, such as damage by fire and by drawing further upon our imagination we may presume that one evening while passing by the vase that he accidentally knocked off its pedestal and that it was broken beyond repair.

We may also presume that he was on his way to keep an important appointment and that while he was away that his house caught fire and was destroyed.

Now, according to the law he could collect the insurance money not only for the loss of his house but also for the loss of that vase. However, a Master Mason who has learnt the lessons taught him while he was progressing through the degrees would hesitate and consider the moral aspect of the case and he would delete the value of that vase from his claim.

If we have accomplished our duty properly when we raise a Mason to the Sublime Degree, he should be a real Mason and as such he would not, willingly and knowingly, wrong any man, whether that man be a member of our Craft or not, even when the strict letter of the law would permit him to do so.

A Mason is never permitted to forget the Charge that he received after he had been raised to the Sublime Degree of a Master Mason which, in part, admonishes him ever to bear in mind that "his honour and reputation are concerned in supporting with dignity the respectable character" that he then enjoyed, therefore, he was reminded, that he should not let anything to cause him to swerve from his duty, violate his vows or betray his trust.

In this instance I may remind you, my brethren, that our detractors claim that the trust men-

tioned above are concerned with Masonry alone and that it does not bind a Mason beyond the limits of his Masonic activities.

It would be very easy to refute such an assertion if such action were necessary. However, we do not have to trouble ourselves in this matter because we are well able to counter that imputation by citing the other qualities contained in the third degree charge; they are, of course, Virtue, Honour and Reputation, to mention but three of them.

However, these three qualities characterize a man as a good and very useful citizen, not as a Mason alone, and it is because a man possesses these three qualities, in addition to certain others, that he is able to become a member of our Craft.

As an applicant progresses through the three degrees he is taught to develop the finer qualities of the human species in order that he may generate into a finer and better citizen and member of the community so that by the time he is raised he should be able to understand and appreciate that all his actions "are concerned in supporting with dignity his character, not only as a citizen of the land that gave him birth, but of the whole world.

Therefore, it follows that when a citizen becomes a Mason he becomes a better citizen because he has been taught to add certain obligations to the duties of citizenship that he did not possess before he became a member of our Fraternity.

He gave his pledged word, he pledged his sacred honour, he vowed upon the things that were most sacred to him that he would accomplish certain duties and refrain from doing other things or deeds. These pledges involved not only his duty as a man but also as a loyal and useful citizen of the country in which he resides.

That is what is meant when the newly raised brother is told "your honour and reputation are concerned in supporting with dignity the respectable character that you now bear. Let no motive, therefore, make you swerve from your duty or betray your trust, but be good and faithful etc" and if a Mason contrives to follow the dictates of the above portion of the Charge then he cannot help but develop into a better citizen.

Every Master Mason should be a better citizen than a non Mason because he knows better, he has been taught better and has given his sacred word to so act on all occasions.

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## PLEDGE OF SERVICE \* \* \*

## Romanists and Public Schools-

Q. I hear a great deal about Catholics being opposed to our public schools and of the conditions which follow in countries in which they gain control of the schools. I don't know what to believe. Can you give me documented information?

A. This answer will be confined to the attitude of the Roman Church toward the public schools. There is no documented evidence available to this editor as to the attitude of lay members of that church, millions of whom patronize the public schools, but documented evidence is readily available as to the attitude of the hierarchy of that church.

As to the attitude of the church, the following quotations are extracts from a pamphlet, "The Catholic Church and Public Schools," by L. H. Lehmann, one of the most prolific writers on Catholicism:

"No matter what well-meaning Roman Catholics may say or think to the contrary, there is no doubt that their leaders in America have for a long time determined not only to secure public tax support for their own parochial schools, but also to undermine and eventually take over control of the entire public school system."

"In the Jesuit magazine, 'America,' for Sept. 20, 1930, Father Blakely declares: 'The school, if not a temple,' quotes Pope Pius XI, "is a den." The public school has never claimed to be a temple. Whatever its intentions in this respect, it is, most assuredly, something which Catholics must oppose . . . If Catholics do not oppose the public schools, what is the meaning of the Encyclical of 1929?"

"Behind this offensive of the Catholic Church to take over control of all American education is the blunt claim stated by Pope Pius XI in his encyclical of education (Dec. 31, 1929) as follows: 'In the first place, education belongs: preeminently to the Catholic church for two supernatural reasons . . . As for the scope of the Church's educative mission, it extends over all peoples without any limitation . . . Nor is there a civil power which can oppose or prevent it . . .'"

"Canon 1374 of the Roman Church: 'In all schools the religious training of the young is subject to the authority and inspection of the Catholic Church'."

"Quotation from Jesuit magazine 'America's' for Oct. 31, 1931: 'The business of teaching every child indiscriminately how to read and write results in nothing more than mass illiteracy. The man who reads and writes badly, as the great majority do today, is more illiterate than the man who does not read or write at all . . . One heresy breeds another. This indiscriminate "education" applied to all alike under state systems is the result of the heresy of the equality of man'."

There is no lack of documented evidence similar to that already quoted, but this should be sufficient for the moment.

The greater amount of criticism as to what happens when the Roman Church secures control of the schools is comment on the situation in foreign countries, but we need not go outside the United States. Dozens of instances could be quoted. What has happened in New Mexico, Chicago and Cincinnati, Ohio, is typical. For the moment quotations will be given only as to what has happened in Cincinnati, this being taken from Brother Lehmann's pamphlet, published in 1947:

"The most outrageous attempt at Catholic sabotage of the public schools occurred recently in North College Hill, a suburb of Cincinnati, Ohio. So alarming were the developments in this case that in 1947 the powerful National Education Association went on record as deploring it as the most serious school situation now current in the nation.' It started in 1940, when the Catholics obtained control of the five-member school board and immediately voted, 3 to 2, to incorporate the parochial school of St. Margaret-Mary into the public-school system, thereby securing complete state support for it. They changed the name to the Grace Avenue school, put the eight teacher-nuns on the public payroll and ordered rent for the building paid to the Catholic parish. The school continued to be conducted as a Catholic school, with time allotted for Catholic devotions and religious instruction.

"When the Catholic members were voted out of the school board in 1942, the use of public funds was withdrawn. But again in 1946 the school board of North College Hill came under Catholic control, and St. Margaret-Mary School again became the Grace Avenue school supported by public tax funds. Efforts of indignant Protestant taxpayers to obtain redress from the court were unavailing. Catholic pressure then turned on the (Protestant) Superintendent William Cook, and in March, 1947, he was told he would not be rehired when his contract expired on July 31. In protest, 730 public school students went on strike and 29 out of 33 teachers resigned. As reported in Time magazine for June 30, 1947, Superintendent Cook declared: "I never saw anything like it. I've seen children cheer for their schools . . . but I never saw hundreds of children cry for their schools.' The school system of North College Hill was blacklisted by the N.E.A., and in the end all five members of the Catholic-dominated school board were forced to resign on June 23. Until a new board could be elected, Probate Judge Chase M. Davies took over control and at once reappointed Superintendent Cook for another three years.

"Protestants were so aroused at this flagrant proof of the Catholic Church's attitude toward the public schools that the Presbyterian Council of the Presbytery of Cincinnati, in a lengthy dynamite-laden statement, went officially on record on April 15, 1947, to declare:

"The Roman Catholic clerical program to invade the public school system in North College Hill must be understood as a local spearhead of a nationwide movement to gain control of and to rule, for their own advantage, the free public schools of America' "

(Oregon Freemason, July, 1953)

## Freemasonry Needs No Defense

SUMMARY FROM A SHORT TALK BULLETIN ENTITLED "PUERILITIES."

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HE WHO IS ZEALOUS in the cause of Masonry is disinterestedly eager to promote it, has a passionate ardor for its principles, but must not use either one to defend it to the ignorant.

This is perhaps, one of the most difficult courses of conduct for the newly raised and enthusiastic Mason to learn. Often he is so filled with admiration of newly acquired Masonry, so protective of the good name of the Fraternity, so anxious to draw his verbal sword in defense of its principles and practices that he rushes to the support of the Institution at the first word of criticism, ridicule or scoffing which reaches his too sensitive ear.

For Freemasonry has its critics. The so-called "intellectuals" who make a cult of non-conformism and have a cynical standpoint about everything can, and frequently have, referred to the "puerilities and absurdities of Freemasonry."

Sometimes a Freemason who knows too little of the Craft he has joined may be led to wonder at Freemasonry's silence in the face of such criticisms.

Freemasonry does not need to defend herself. She can point to the record and let it go at that; Freemasons should be silent, except to themselves.

Freemasonry is older than any existing flag, government or philosophical institution.

Something kept it alive. Something in it was a necessity to the men who cherished it. Some vital spark has kept burning the face of ridicule, persecution, torture, anti-Masonic laws, inflamed public opinion, oppression.

Presidents of the United States have been members of the Fraternity. Two of them have been Grand Masters of Masons. Congress is invariably composed of men many of whom are Masons. Kings have been devoted to the Craft. Military and Naval officers, including five-star Generals and Admirals are devoted Masons. Are these men all fooled by "sounding brass and tinkling cymbals"? Have they followed a will o' the wisp? Does the critic of Freemasonry seriously aver that his intelligence, education, understanding, comprehension are greater than all of these, because he alone is able to see the "absurdities" of Freemasonry while the leaders of nations, the legislature of our country, a majority of our State Governors, and our judges embrace the teachings of the gentle Craft?

Many of the founders of our nation were Masons—George Washington, Benjamin Franklin, Joseph Warren, Paul Revere, John Marshall among them. Hundreds of patriots served America—John Paul Jones, Lafayette, Sam Houston, Robert Peary, for instance. Many of the signers of the Declaration of Independence; many of those who drafted the Constitution were members of the Craft. Were these men whom even the scoffer dares not ridicule, all fools that they found something in the Fraternity which made them cherish it?

It was Freemasonry's idea and ideal that all men are equal, long before the patriots of Colonial days declared all

men created equal, with inalienable rights to life, liberty and the pursuits of happiness. The equality of men—not of laborers—was a necessary corollary to the dignity of labor. The two marched hand in hand first to amaze, then to incense, and finally to be accepted by most of the civilized world.

Are these teachings to be thrust into the limbo of forgotten things by the ridicule of the uninformed?

Freemasons at times have themselves brought ridicule upon the Fraternity, even when engaged in what they believed to be honest propaganda. The Masonic Press today occasionally repeats such fantastic claims as that all Washington's Generals were Freemasons, all Presidents were Masters of Lodges, all members of Congress are Masons. Historians with good intentions and poor perspective have sought for the origin of the Freemasonry in the Mystery religions of the ancient world, in the Crusades, and this in spite of the plain evidence that modern Freemasonry is a direct descendant of ancient operative Masons of the middle ages. Freemasonry's Dr. Oliver, now cherished as a devoted Freemason but no longer an authority, traced Freemasonry to the Garden of Eden with Adam as the first Grand Master!

Such claims, of course, could be laughed at by the well-informed, but the well-informed do not laugh at false claims; they pity them. It is the uninformed who scoff at the real claims.

Freemasonry hath her faults. In America many have come to believe that power lies in numbers and that making members is more important than making Masons. Not always are the forbidden subjects of politics and religions kept from our actions in lodges even if they are unspoken. How can Freemasonry be perfect when it is made up of men? Is the church perfect? It too is made up of men. But no sensible man decries the church because a minister may fall from grace, and no sensible man can laugh away Freemasonry because Freemasons do not always follow the Craft's teachings.

Some people go to church to show off new clothes, because it is the thing to do, to assure themselves of the esteem of their neighbors.

Some men join lodges to become leaders of a small group, to wear a sword and strive to win influence for their businesses.

But these are the exceptions. Most men who support a church, love the church and try to follow its teachings. Most men who become Freemasons and work at it, do so for an honest love for an organization which gives them something they cannot otherwise secure.

It is not the fault of the religion when the church goes fails.

It is not the fault of Freemasonry when the Freemason fails.

It is the fault of the men who fail.

Those who must laugh may legitimately do so at the hypocrites. When they include the honest in their laughter, it is themselves they make ridiculous.

In its last two hundred years, Freemasonry has offered a lesson to most, if not all the religions of the world, which still fight among themselves. Some of the most bloody battles of history have been fought over the proper name of God. The Inquisition tortured its thousands in the name of God.

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PLEDGE OF SERVICE \* \* \*

## A Challenge To The Craft

IT IS COMMON KNOWLEDGE that the world faces today an historic hour; the clash of the titanic forces of nationalism and mechanistic materialism has created a world crisis. Into that arena all of us, no matter to what race we belong, are irresistibly drawn. From the consequences of this clash, whether disastrous or glorious, none of our children will escape. What, we all ask, will come of it? Above all, what has Freemasonry to say and do at such a time? The momentum of change is breaking every existing frame in which man has tried to set his life. The Family — the Nation — the Lodge — the state; Parliament — Trade Unions — international law — Empire — every single category of human life is not simply challenged — but dissolving and re-shaping under our eyes. It has fallen to us during our life time to watch the tremendous crash of historic dominations that man has ever seen. While Burke and Pitt in the time of the French Revolution exhausted the resources of their oratory on the horror and the peril of a single revolution, and the collapse of a single throne, we have seen in the space of two decades a stupendous inter-continental, political earthquake that has smashed imperial thrones and ancient oriental dynasties.

Our own vision is indeed still blurred with the flying dust and debris of that awful cataclysm. The Hohenzollerns and the Hapburgs "have been joined in equal ruin." We have watched the Romanoffs ruthlessly exterminated and the Sultan seek an ignominious refuge in the Arabian desert. The most ancient dynasty in the world — the Manchu throne in China — has been wiped out, and the Chinese people left to grope their way through anarchy to a new order of life.

Billions of dollars are expended each year to maintain armies and navies, to build forts and battleships.

China and Japan at each other's throats. India seething with trouble. Asia in open revolt. The Soviet head of Communism raised above the banner of every nation. Disrespect and open violation of the law on every hand. Murder and pillage unpunished. Kidnapping exploited, making news for the sensational press. The minds of people turned toward amusement and pleasure. God forgotten, or else remembered at rare intervals.

We have in the world today more wealth, more people, more education, more Masons, more lodges, more progress, than ever before. We delve into the bowels of the earth and bring forth more treasures than Caesar knew existed. We put the torch to our furnaces and produce wonders that would have made

ancient Babylon envious. Our machines, our inventive genius, our mastery of the land, the air, and the sea, our navigators, our commercial wizards, our industrial giants, all contribute to the multiplication of wealth, the spread of intelligence, and the elevation of the race.

Quite recently, a Statesman remarked — "We are in the midst of political insecurity — intellectual bewilderment, and spiritual paralysis."

Consequently, we are engaged in a titanic struggle between material and spiritual forces. Civilization itself, as we know it, is at stake. The sonorous lines of Milton for this period are quite true—

"...Chaos sits  
And by decision more embroils the feud  
By which he reigns."

The problems of tomorrow must be settled by logic rather than sentiment, by reason rather than by force and bluster.

What is the object of Civilization—of Freemasonry? It is a system we have evolved to give us more work and sufficient leisure — or less work and more leisure? Is it something whereby we gain the whole world and lose our own souls?

In numerous ways our civilization has given men all that their hearts long for a material way. But what many do not seem to realize, is that while civilization has made great strides upward intellectually, it has gone down, morally and spiritually. While we have put something into our heads — we have lost something from our hearts.

Because today, in our dilemma, we are sacrificing the culture of centuries before the shrine of mediocrity, mediocre plays, mediocre music, mediocre literature, mediocre standards and commercialized sports.

With our radios we tune out symphonies and listen to jazz; we turn off statesmen and listen to trivialities. Prize fighters get more than college presidents; we cheer the ones who make us laugh, and curse those who try to make us think. Nero's crime in fiddling while Rome burned is puerile, when compared with Masons of today, who trifle, while lodges need restoration, ship of state need to be launched, schools overhauled, educational systems examined, histories re-written and civilization re-established. In consequence of which this supreme question is being asked. Is there anywhere a master word that can guide humanity? Are we losing faith in the Fatherhood of God and the Brotherhood of Man? Has any prophetic voice, whether scientist or master—organizer, statesman or philosopher, theologian or poet, a message to give us?

These questions are being asked, not by the philosopher only, or by the statesman, but by the heroes who are fighting in Korea, in the railway train, the club, and by the fireside. Are they to remain unanswered?

This is where Freemasonry answers the questions and to a certain extent points the "Way Out."

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Masonry was never intended to be a popular institution redeeming the world by force, might and noise, but by the still small voice, without ostentation, working quietly from the individual Mason throughout the body politic.

The highest Masonry, at least, so far as I know it, is not the companion of snobbery. But Masonry and snobbery have gone hand in hand so often that our members must be made to feel that there is sincerity in their Craft before they will give it the implicit confidence which they will give to homespun integrity. Masonry should not be in the veneer of an arrogant self-seeker. It should be the garment of wisdom, to make a man more human and brotherly, not less so, but more of a man in its broadest sense.

A Mason may be a good citizen and a worthy father, without ever having heard of the Ulysses of Tennyson, or the classic of Scylla and Charybdis.

I am not a philosopher, and I do not know who is right, Plato or Socrates, Descartes or Kant, Berkeley or Herbert Spencer. But what concerns me is that the Divine Philosopher taught that Experience and NOT the mere recital of a ritual is the surest road to TRUTH. He endorsed the conclusion of Seneca and of the world's most profound philosophers that not only is integrity our only path of absolute Truth, but also that real religion and Masonry is the way of life.

We like to be told that the human race, as a whole, is climbing painfully up a long, dark slope, and that men, better than ordinary, stand out there and there, to point the way, and see glorious things beyond the rise ahead. I am not going to despair because I believe that "There are finer tools yet to be made than any we have now. More stirring music will be composed; poetry of greater rhythm, and profounder prose will be written, and in the realm of architecture, sculpture and painting greater heights are yet to be attained." We shall in time produce new Shakespears, Beethovens, Michael Angelos, Da Vincis, Emmersons, Tennysons, Washingtons and Edward the Sevens, and the world will be a better place than it is now. The hardest tasks are still ahead of us, and we should be thankful.

The Masons of today will shape the policies of tomorrow. It is for you to say whether they will be high or low, whether your country will be foremost in the rank of world nations, or will sink to the level of mediocrity.

Faced with golden opportunities, springing from her privileges, Canada's pleading voice is raised above the cries of selfish greed and lust of power calling—

"Give me men to match my mountains  
Give me men to match my plains  
Men with eras in their vision,  
Men with Empires in their brains."

Sensing these opportunities, and coupled with that exultant cry, will come another, voiced by one of England's living poets—

"God makes us better men,"  
or by the timeless words of that other poet,  
who, centuries ago, cried out—

"Establish Thou the works of our hands  
upon us,

Yea, the works of our hands, establish  
Thou it."

—*M. W. Bro. Ven. Archdeacon S. H. Middleton, D.D.,  
Past Grand Master, Alberta*

*Grand Lodge Bulletin, the Grand Lodge of Alberta,  
May, 1953*

\* \* \*

## IMPORTANT COMMANDMENTS FOR MODERN PARENTS

Compiled by H. Zalameda

1. Give your children the support of love and confidence, with appreciation of the individuality of each. This will provide for them a firm foundation of faith in you, in themselves and in life.
2. Plan for good times with your children and try always to realize how things seem to a child. This will create a pleasant home atmosphere and a pattern for happy family life.
3. Give your children a share in the tasks, plans and creative activities of the home. Through taking responsibilities in accordance with their strength they will grow in character and increase in resourcefulness.
4. Look for good which you can praise more than for faults which you must condemn. Children generously encourage try to improve still, more, but those too much condemned lose heart and expect little good of themselves.
5. Value curiosity in your children and stimulate in them the love of all things true and beautiful. By rewarding their inquires and developing their appreciations you inspire them to a larger growth.
6. Teach your children to convert obstacles into opportunities. Strength develops by firm purpose and by creative conquest of difficulty.
7. Develop in your self such qualities as you want your children to have. Honesty, considerateness, courage—such virtues come mainly by example and contagion. You want vital growth not mere conformity.
8. Share with your children in the spirit of good fellowship. This will give them the sustaining strength of a community of faith and love with extends across the ages and embraces all peoples.
9. Lead your children into faith in GOD that they may be workers with HIM in overcoming evil and promoting the good. This will be aided by thoughtsharing masonic interpretation and worship in the home, and by living in the great purposes of the kingdom of GOD.

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## The Mission of Freemasonry

By Wor. Bro. MARCIANO LIM

Mt. Huraw Lodge No. 98

(Continued from last issue)

Even in America the movement for freedom was strong and so inspired by the teaching of their Craft. Masons like Paul Revere, John Hancock, Thomas Jefferson, Benjamin Franklin, George Washington, Alexander Hamilton and others took up the cudgel and made the lot of the common man gain more ground until today we talk and feel proud of the people of the democratic republic—the great U.S.A. George Washington was President of the United States and at the same time was worshipful master of Alexandria Lodge No. 22. His oath of office was administered by the Grand Master of the Grand Lodge of New York. Washington was not the only President of the United States who was a Mason. Such men as Garfield, T. Roosevelt and F. D. Roosevelt were Masons. Truman is a Mason. Gen. MacArthur is a Mason and many other living great.

In the Philippines many Filipino heroes, martyrs and patriots were Masons. Foremost among them are Brothers Jose Rizal who with a conviction of a Mason wrote the *Social Cancer* and the *Reign of Greed*, Marcelo H. del Pilar, the father of Philippine Masonry; Andres Bonifacio, Emilio Aguinaldo, Manuel L. Quezon and Jose Abad Santos who exemplified Hiram Abif during the enemy occupation of the Philippines in World War II. These people were influenced in their heroism, martyrdom, and patriotism and service by the tenets and teaching of Freemasonry.

Brethren, let us remember them always and draw lessons from their lives. We should profit by their

The two hundred and some Protestant sects of this country stand today divided, upon form, ceremony, belief, ritual, practice that men of all faith might kneel about a common Altar and worship each his own God under whatever name he chose, and do so in peace and harmony and good will and fellowship and happiness.

If the critic will laugh away the church, religion and God in one breath he may surely laugh away Freemasonry in the next—but does he not make himself the real laughing stock in his two breathings?

Our ancient brethren wrought first in stone and then upon the human mind and heart. Brethren of today carve no marble nor make stained glass windows, erect no flying buttresses and tile no roofs. But today Freemasonry carves the heart in a design of beauty, opens the stained glass window of the soul to more light and tiles the roof of man's outlook on life with a glimpse of the starry-decked heavens, where the stars declare the glory of God and the heavens showeth his handiwork.

Let who will laugh.

Let none argue with the scoffer.

examples. Their deeds and conduct must be our shining examples. We must guard zealously free thoughts and free institutions. We fail in our masonic mission if we permit the social cancer and the reign of terror and greed to continue preying on human weakness. We, as Masons, are called collectively and individually to serve the cause of liberty and justice, freedom and democracy. Let us build a citizenry that is free and independent, healthy and strong. A true Mason is just for he knows that injustice disturbs the peace of mind and breeds communism which is the contrast or antithesis of democracy and which all Masons abhor. A true Mason never takes advantage of anyone. He does not prey on his fellowmen's weakness and ignorance to benefit himself. A good mason is tolerant but would not allow abuse and tyranny. Sincerity and decency is our rule. Masonry is a life-time career. To discover its mystery and appreciate its beauty would require constant study.

Masonry to the superficial, to the purely earthly man is nothing; to the self-centered individual it is a stumbling block and to the ignorant it is foolishness. But to the earnest seeker after truth, to the one who desires to improve himself, who is conscious of human dignity and the value of human nature in the scheme of things, it is a godly voice calling him to serve, love, and labour, to succor and to guide his fellowmen and to enrich himself upon its graces and its value and thereby equip himself for life and even eternal life.

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# Fraternal Reviews



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

## Wisconsin, 1952

108th Annual Communication, June 10, 1952, at Milwaukee, Wisconsin.

M.\*. W.\*. Bro. Robert G. Varnum, retiring Grand Master.

M.\*. W.\*. Bro. Ingvald O. Hembre, incoming Grand Master.

307 Lodges; 63,492 Members; 872 Net Gain.

THE REPORT of Most Worshipful Bro Robert G. Varnum on the occasion of the one hundred and eighth Annual Communication of the Grand Lodge of Wisconsin held on June 10, 1952 at the Scottish Rite Cathedral, 790 North Van Buren St., Milwaukee, is a reflection of the achievements made by our brethren in the State of Wisconsin and that of his own as Grand Master.

One of the outstanding events which took place during his term as Grand Master was the Conference of Grand Masters of North America held in 1951. Bro. Varnum had the honor of being a member of the committee created to study ways and means of creating a central agency to gather information to help thresh out the problem of recognition of other Grand Jurisdictions. The suggestions and recommendations of the committee were adopted by the Conference. The Conference also created a commission charged with the duty of collecting information relative to the problem of recognition.

From the requests for approval of by-laws received by the Grand Master, he noted that there is a lack of uniformity in the by-laws of the constituent lodges. Bro. Varnum has thought it worthwhile to have uniformity in the by-laws of the constituent lodges and he recommended that his successor in office appoint a committee to study the matter.

The "Wisconsin Freemason," the official publication of the Grand Lodge of Wisconsin continues to be in great demand and is doing a very splendid work in promoting the interests of the fraternity. It is regretful, however, that Bro. George F. Lounsbury, pioneer of this publication is unable to continue as editor of the same due to the condition of his health. The task of editing the "Wisconsin Freemason" has been entrusted to Bro. Thomas Loignon.

Bro. Varnum has reappointed the Code Committee appointed by Bro. Walter O. Helwig during his incumbency as Grand Master of the Grand Lodge of Wisconsin. This committee has been created to revise the Masonic Code of Wisconsin. It has made remarkable progress and would finish its work in due time.

With regard to the financial condition of the Grand Lodge of Wisconsin, the report of Bro. Varnum has been favorable. According to him, all the subordinate lodges have paid their indebtedness and none of them is in default in the payment of their respective 1950 per capita tax.

Emergent Communications were held during the year 1951 and 1952. On June 29, 1951, an emergent Communication was held at Hales corner to institute Nathan Hale Lodge No. 350. On September 15, 1951, the Grand Lodge held an emergent communication at

the Masonic Cemetery at New Diggings, in the restored temple of Olive Branch Lodge No. 6. Credit is due to the brethren of Benton Lodge No. 268 for their splendid work in restoring the cemetery and temple. Incidentally, the temple of Olive Branch Lodge No. 6 was the first Masonic temple in the State of Wisconsin. The temple of Berlin Lodge No. 38 has been enlarged and remodelled and an emergent communication was held on May 10, 1952 to rededicate the temple. On May 17, 1952, the new temple of Gillet Lodge No. 344 was dedicated.

The Grand Lodge Officers have held several conferences with a view to discuss intelligently the problems confronting the Grand Lodge. On August 17-19, 1951 the Grand Lodge officers met at the Brule Staff House near Florence, Wisconsin to lay out the program for the incoming Masonic year. Past Grand Master William E. Shubert served as host at this conference. On November 9, 1951, another meeting was held in Appleton with Waverly Lodge No. 51 and Appleton Lodge No. 349 as hosts. St. Croix Lodge No. 56 at Hudson, Wisconsin, the Lodge of Bro. Varnum was host to a meeting of the officers of the Grand Lodge held on May, 1952.

Several decisions have been rendered by Bro. Varnum on questions presented to him by different lodges. Some of them have been answered solely by reference to the Code of Laws while others have been decided by interpretation of the Code. To the question, "May the Order of DeMolay meet in a Masonic Temple on Sunday and install its officers?" Bro. Varnum decided as follows: "We should at all times 'Remember the Sabbath Day to keep it Holy.' A lodge cannot hold a meeting on Sunday except to conduct a funeral or a 'Lodge of Sorrow.' A lodge cannot permit another body meeting in its temple to do what the lodge may not do. The temple cannot be used on Sunday for the purpose mentioned." Thirty-five decisions have been rendered on questions calling for an interpretation of the Code of Laws and out of them thirty have been approved by the Committee on Masonic Jurisprudence without amendment or qualification, four have been approved as amended or qualified and one has been disapproved. Incidentally, the decision above quoted has been approved by the Committee on Masonic Jurisprudence.

Remarkable progress has been made in esoteric work. The report of Bro. Ernest R. Hiegel, Grand Lecturer has been most favorable. The schools of instruction have been well attended and great interest has been shown in the work.

The Wisconsin Board of Masonic Welfare under the able guidance of Bro. Emery, Director of the same, is rendering valuable service to the Fraternity.

## FRATERNAL REVIEWS \* \* \*

Save for a few isolated cases of lodges refusing or failing to sponsor the application of widows of Master Masons for admission to the Masonic Home, the subordinate lodges have been very cooperative. To those lodges who have failed to render the necessary cooperation on the ground that the relatives of the deceased can support his widow and family or that they could obtain old age pensions, the Grand Master appealed to them to make good their obligations and render justice to the Masonic principle of relief to the needy.

The bereaved family and relatives of the late Bro. Daniel Norris bequeathed his home on West Wisconsin

Ave. to Tripoli Temple A.A.O.N.M.S. with the provision that if it could not be used by the temple, it may be conveyed to some Masonic body for its use, to the great delight and sincere appreciation of the brethren of Wisconsin. It is indeed an indication of Bro. Norris' interest and fidelity to the fraternity he loved so much.

We have noted with interest the comments of M. V. Bro. Herbert W. Dixon, foreign correspondent of the Grand Lodge of Wisconsin, about our own Grand Lodge and we thank him for his compliments. Issues of the Cabletow will henceforth be furnished regularly Bro. Dixon.

## New Hampshire, 1952

163rd Annual Communication, May 21, 1952 at the City of Manchester, New Hampshire.  
M. W. Bro. Harold O. McAllister, presided and re-elected. 81 Lodges; 16,171 Members; 279 Net Gain.

ON THE OCCASION of its annual communication, Most Worshipful Bro. Harold C. McAllister, Grand Master of the Grand Lodge of the State of New Hampshire, delivered an eloquent and impressive address apprising the brethren therein assembled of the danger which the ideology of communism brings to the Masonic fraternity and to the world in general. In forceful words Bro. McAllister made a brief but able description of communism in the following tenor: "As your Grand Master I have spoken whenever opportunity offered in lodge meetings, lodges of instruction, or anniversary celebrations, deeming it to be my duty to bring to the attention of my Brethren this struggle to the death between clashing ideologies; to trace for them as simple as possible the growth of the American dream of a fair land of equal opportunity where men worship God according to the dictates of their own conscience, believe in the sanctity of the individual human soul, are tolerant, just and imbued with a real spirit of brotherhood. I have felt impelled to warn them of the danger to their country and to Masonry which lies in the evil ideology of Communism. This ideology denies the existence of God, makes a mockery of brotherhood, scorns every idea of the sanctity of the individual, believes that might makes right and teaches that the bigger the lie the better its chance of success."

Cognizant of this deplorable condition, Bro. McAllister appealed to his brethren to strengthen the foundations of Masonry against the onslaught of

communism through constructive efforts and Masonic conduct. With utmost sincerity he said: "Although bullets and bombs and battleships may win an engagement or even a war, they cannot in the long run beat an idea. An idea is the most powerful force on earth. Communism is an evil, a bad idea. The only thing that can beat a bad idea is a better idea, and in the teachings of the churches of whatever denomination and in the teachings of such great fraternal organizations as ours we have that better idea. As Masons we must practice assiduously out of the lodges those great moral virtues which are inculcated in it. Shoulder to shoulder with the churches we can, through more intensive practice of our principles, stem the decline in public, business and personal morality. We must, as good Masons, support our churches of whatever denomination. We must, as good Masons, be good citizens. We are in danger of losing it if we do not bring to the struggle something of the high moral purpose and something of the burning passion for freedom which actuated the founding fathers."

In the course of his address Bro. Harold McAllister also rendered a thorough report of the activities and accomplishments of the fraternity during his incumbency as Grand Master of the Grand Lodge of the State of New Hampshire, and advised his brethren to carry on the good work done.

### EL DIA DE LOS . . .

*cesitaba que Filipinas se uniese a él. ¿Cómo? Del Pilar y Rizal concibieron la venturosa idea: organizar la Masonería Filipina, fundar Logias en Manila y provincias que constituyesen luego, con las de España y el extranjero, una liga fuerte, consolidada: LA LIGA CONTRA LA OPRESION EN FILIPINAS. De esta manera, en el territorio magallánico, las Logias serían como centros donde los filipinos aprenderían a hacer uso de su libertad de discutir y de pensar, favorecidos por el sigilo de la institución, y a salir de su aislamiento individual para entrar en su período de COLECTIVISMO ACTIVO Y MILITANTE, según la feliz expresión del mismo DEL PILAR. De esta manera, en fin, cuando se concediesen las suspi-*

*radas reformas, con tanto empeño y afán solicitadas, encontrarían un pueblo suficientemente preparado para recogerlas y gozarlas cabal y ordenadamente.*

*"Del Pilar gestionó, sin perder momento, la autorización necesaria del Gran Maestre Morayta, quien aprobó en todas sus partes el pensamiento.*

*Desde entonces surgieron en Filipinas las Logias así concebidas por Marcelo H. Del Pilar, quien por este motivo fue considerado por el Masón Filipino como el padre de la Masonería Filipina.*

*Dedicamos este editorial a él y a toda la falange de Masones Héroes de la propia patria, cuyas virtudes siempre inspirarán el corazón del Masón Filipino.*

*(Antonio González, P.G.M.-F.P.S.)*

# SECCION CASTELLANA

## NOTAS EDITORIALES

### El Dia De Los Masones Heroes

CON MUCHA propiedad nuestro Muy Ilustre Gran Maestro ha expedido una circular declarando el día 30 de Agosto de este año como el DIA DE LOS MASONES HEROES en Filipinas. En esa fecha nació MARCELO H. DEL PILAR, el padre de la Masonería Filipina. Al igual que Rizal, López Jaena, Ponce, Pardo de Tavera y otros Masones filipinos Del Pilar pronto se dió cuenta de que solamente en los desinteresados principios de nuestra institución podría encontrar las luces e ímpetus para contrarrestar la nefanda actuación gubernamental de entonces y dar al traste con el fatal predominio de una jerarquía religiosa que ahogaba conciencias e iniciativas.

La actuación masonica de Marcelo H. del Pilar es bien conocida. Del Pilar, como Basa, Regidor, López Jaena, Govantes, Llorente y otros no se inició MASON en Filipinas. Y esto era debido a que entonces no había aquí "una organización masonica con proposito definido y permanente, con ideales levantados, con un programa acordado de mejoramiento nacional. No había plan de expansión y propaganda. El movimiento era superficial, entre elementos cultos, europeos; y europeizados, no había llegado a las masas, no había repercutido mas que en la superficie," según nuestro Gran Maestro Kalaw.

Sin embargo, también según Kalaw, aquellas logias entonces formadas fueron las **primeras avanzadas en Filipinas**. A este propósito dice aquél Ilustre HISTORIADOR: "Aunque el movimiento no arraigó en el cuerpo social, fue lo suficiente para que algunos filipinos iniciados constituyesen un núcleo y alentasen una visión. Los masones peninsulares y extranjeros que aquí trajeron la semilla demostraron una vez mas la universalidad de los principios y el valor que se debe afrontar para implantarlos. Los filipinos no tienen, naturalmente, mas que frases de gratitud a tan nobles adalides de la Gran Causa. Y así el germen, raquíptico e incipiente como era, prendió mas tarde en el alma del pueblo, gracias a posteriores acontecimientos y a la fecundidad y predisposición de nuestra Madre Común."

Marcelo H. del Pilar, y Rizal, López Jaena, Mariano Ponce, Antonio Luna, Moisés Salvador con otros se iniciaron Masones en España. Y tan pronto se hizo Masón, Del Pilar pronuncio un substancioso discurso que, por su elevado, concepto, aún es de aplicación a cierto sector de nuestro país, a ese sector que aún va contra la Masonería sin conocerla. Dice así en parte:

*"La Masonería, queridos Hermanos, no es religión, y no por eso es impía; reconoce la existencia del Gran Arquitecto del Universo, no tiene el orgullo de determinar sus atributos, de regular sus inescrutables designios, ni abrogarse su exclusiva representación en la tierra. Por eso admite en su seno a todos los hombres sea cual fuere su creencia religiosa; en cada inteligencia humana, en las manifestaciones de su conciencia religiosa, el masón respeta los destellos de la luz divina, y no las discute, no las profana con ingerencias de*

*suyo perturbadoras. Hubiera podido extender su abrazo fraternal a los súbditos del Pontífice Romano; pero los intereses del Pontificado exigieron la derogación de las doctrinas de Jesucristo y han establecido barreras infranqueables entre los sectarios del papismo y los amantes de la humanidad. Sin este interés exclusivista, el católico romano no sería incompatible con la Masonería, que sólo demanda libertad, igualdad y fraternidad para todos los individuos del género humano, y se prescinde de las respectivas ideas que cada uno profese en orden a su Dios y a los deberes que para con El les impone su conciencia y su educación.*

*"Merced a esta actitud, nuestra augusta Orden no se ha hecho solidaria de ninguna secta religiosa; y las guerras, los asesinatos, las hogueras que pertubaron a la humanidad en nombre de los principios religiosos, la sangre vertida en nombre de las diversas divinidades, de sus encontrados atributos, de la deificación de los diferentes objetos, lejos de mancillar el mandil del obrero masón, aquilataron su pureza, constituyéndolo en bandera de paz que tranquilizó la encarnizada lucha de los exclusivismos religiosos.*

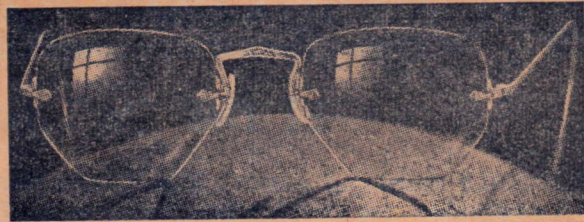
*"Perdonad que recomiende estas ligeras indicaciones a la consideración de los jóvenes filipinos, que toman parte activa en nuestra tareas: los que hemos nacido en aquel archipiélago, los que fuimos educados bajo la fatal influencia del fanatismo religioso, los que allí hemos heredado las supersticiosas tradiciones de la España católica, todos o casi todos hemos contraído el pecado original de condenar, sin conocer, a la Masonería; nos la pintaron impía y la hemos juzgado impía. Hoy que hemos visto la luz en los templos masónicos, hoy que palpamos la verdad y la benéfica influencia que su obra redentora ha producido en la regeneración de la humanidad, rotas a nuestros pies las cadenas del pensamiento, debemos una reparación a la Institución, debemos vindicarla de las injustas acusaciones que contra ella se prodigan en nuestro país, debemos proclamar y enseñar a nuestros compatriotas las altas conveniencias de humanidad que realiza nuestra augusta Orden al prescindirse del estudio de la divinidad o de las divinidades.*

*"Respetemos las diferentes creencias religiosas de todos los hombres, no turbemos la paz de las conciencias honradas, y miremos con piedad a los que, apegados al rigorismo de la intolerancia religiosa, se hacen incompatibles no sólo, con los masones, sino con todos los individuos de cualquier comunidad, pueblo o nación que difiera de su manera de pensar. EL DIOS DE AMOR NO DEBE SER ORIGEN DE MU-TUAS ODIOSIDADES.*

Desde que se hizo Masón, Del Pilar encontro en nuestra Institución el mejor instrumento para el movimiento filipino pro-patria. A este propósito el Gran Historiador Masónico KALAW dice:

*"No había momento que perder. La ocasión venía de perlas. El movimiento estaba iniciado, pero se ne-*

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