

The Cable Tow

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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

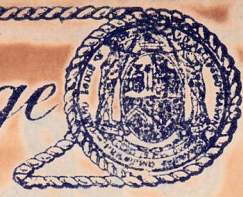
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The Grand Master's Message

MASONRY AND THE PUBLIC SCHOOL SYSTEM



IF THERE IS ONE SUBJECT that stands out in Masonry's teachings, it is the Fraternity's constant search for light, more light and yet more light. This quest is sensed right through our rituals and even before we were permitted to enter Masonry's door we had to confirm that our petition for membership in the Craft was actuated by a desire to acquire useful knowledge and an urge to be of beneficial service to our fellow-beings.

We were admonished, after we had assumed the first obligation of a Mason, that we then stood as just and upright Masons and consequently, it was expected that we should always bear that in mind and govern our actions accordingly.

We were informed that we were starting out upon a fresh way of life, that we were assuming new obligations and new duties and we were left in no doubt whatever that in order to discharge those duties, we should have to acquire more knowledge.

The way we were supposed to travel, in order to acquit ourselves as worthy members of the Fraternity, would be a new one to us and that light was needed to show us the true path.

We were given sufficient light to partly illuminate the way but it was left to each one of us to add to that light by our own endeavours in order that the way might be clearly seen.

As we took the first step along this new path of life and knowledge, we became apprentices which is a very appropriate title as it signifies a "learner", and we were, in a very real sense, beginning to learn a better way of life and our Lodge became our school and our newly acquired brothers became our willing teachers.

We soon found that we had reason to place implicit faith in our teachers as they led us towards that great source of light, the East, and our journey in the quest of useful and beneficial knowledge had commenced.

After we had acquired a certain amount of knowledge we became Fellowcrafts and we were advanced a little further along the road of knowledge but, nevertheless, we were fully aware that we were still learners and that we still had a long journey ahead of us in our search after the great light of knowledge.

The second degree marked an important step in the course of our instruction and, by that time we had acquired sufficient knowledge to enable us to appreciate the great importance of making a serious study of the Liberal arts and sciences in order to prepare ourselves to take our rightful places in the world as

useful and productive citizens.

We learnt that a man's life could be divided into three parts: YOUTH, the time for learning and opportunity, MANHOOD, the active or building period when we should be prepared to put the knowledge we had acquired to useful and productive work, and OLD AGE, the time for retrospection, during which we should be able to "enjoy the happy reflection consequent on a well spent life."

Thus does the search for more and more light of knowledge remain with us and which constantly reminds us of the sound education that each one of us must acquire in order to fill our place in the world with distinction and merit.

All of us are expected to take an active part in this search after knowledge, Apprentices, Fellowcrafts and Masters alike, there is no distinction, each of us is expected to acquire the knowledge that is so necessary in order to perform his duty to the best advantage and with the greatest efficiency.

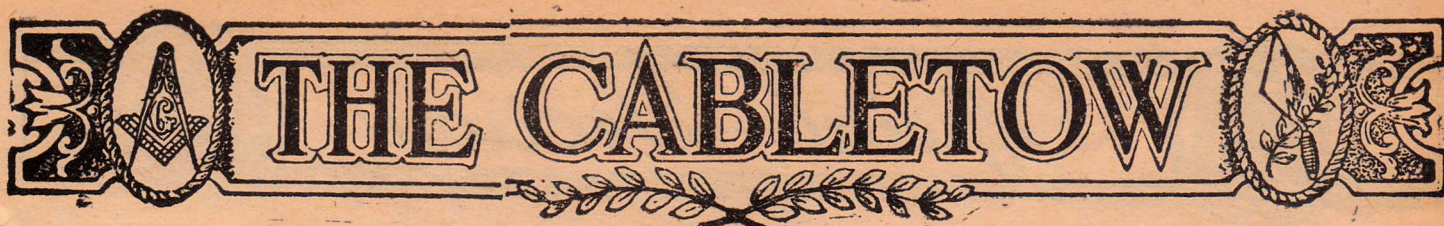
Masonry makes use of the ancient system of teaching by symbols; in this way we learnt that light is knowledge and, later on, that the level is a symbol of equality and that Masonry is steadfast in its belief that equality is a most essential quality of BROTHERHOOD.

This is clearly exemplified by the fact that those of us who are elevated to the position of leadership are reminded that our eminence is but a temporary one and that it is granted to us so that we may have ample opportunity for greater and better service to the Craft and mankind and that, at a later time, we shall rejoin our brethren on the level and become, once again, one among them.

Masons have planted the seed of equality in governments and other institutions. Our French brethren founded their republic upon the principles of "Liberty, Equality and Fraternity", and the colonial brethren of America declared that "all men are created equal".

Now what do we understand about this equality that Masonry teaches us and that Masons have caused to be written into constitutions and laws of governments? Do we look upon it as an equality that reduces all mankind to the same level? Does it tend to retard initiative and strangle advancement? And are we to understand it to imply that we shall all be alike and that one individual is just as good as every other individual?

To these questions we can reply with a very definite



THE CABLETOW

Editorials

OUR THIRTY-SEVENTH ANNUAL COMMUNICATION

THE THIRTY-SEVENTH ANNUAL COMMUNICATION of the Most Worshipful Grand Lodge of F. & A. M. of the Philippine Islands will commence on Tuesday, April 28 at four o'clock P.M., and will terminate on Thursday, April 30, 1953. The place of meeting will be in the Plaridel Masonic Temple, 520 San Marcelino Street, Manila. This is a change in our Constitution which provides that "The Grand Lodge shall hold its Annual Communication for the transaction of its regular business, at the City of Manila, commencing on the fourth Tuesday of January, at four o'clock P.M." (Sec. 1, Article IV, Part I.)

The reasons for the change of dates were enumerated by the then Grand Master, M. W. Bro. Cenon S. Cervantes (1951-1952). He stated that in January, everyone is busy including the businessman, banker, professional, executive or one in the service of the Government and the brethren who would like to attend the Communication could not very well leave their work; furthermore, January is installation month for subordinate Lodges and officers thus installed may not be familiar with Lodge problems by the time they attend the Communication.

On the other hand, the next Annual Communication — April — will find the brethren not too crowded in their activities. Government employees will be working half-day and other brethren in the professions will be taking their summer vacation. Under these circumstances, it is hoped that a great number of brethren will make it a point to attend our April Annual Communication. Every effort exerted towards this end would be worthwhile because of the important and significant problems to be discussed and the decisive and far-reaching decisions to be made.

Remember, the Grand Lodge meets just once a year for the transaction of its regular business. Remember further that many things have happened since our thirty-sixth Annual Communication about which the brethren should know; and special mention is here made of the raging controversy among the various elements of the community concerning religious instruction in the public schools as well as the charges and counter-charges hurled by and directed against societies, organizations, and other entities. And in these, our Grand Lodge in particular and Freemasonry in general are directly or indirectly involved. Of course, we should not worry unnecessarily believing as we do that our primary concern is to have the

THE MASON AND UNIVERSAL BENEVOLENCE

THE MASON is charged to zealously inculcate universal benevolence. This is broad enough to include kindness of heart, charitableness, good work, promotion of the moral well-being and happiness of others, even the desire to alleviate suffering and to cheer the disconsolate.

In an atmosphere of oppression, there is need for an understanding heart: with so much poverty and confusion, the practice of charity would be a blessing; the evil and enmity around us could be minimized by eloquent deeds; and the welfare of others could find security in the positive application of the Golden Rule.

Why is there so much suspicion and so little trust among peoples today? Because man's good intentions are belied by his very actions; on the one hand he preaches righteousness but on the other, he practices just the opposite. And the tragedy of it all is his tendency to consider himself the sole inheritor of the truth and those not possessing the same are considered unfortunate and looked upon as mere objects of pity. Such a situation should be avoided especially during this day and age when our one world has made remarkable advances and piled up wonderful conquests along so many phases of human civilization and culture.

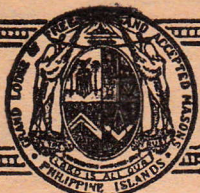
The Mason's observance of universal benevolence both literally and in spirit will go a long way in circumscribing the area of human selfishness and widening the domain of brotherly love. Certainly, it is not what we attain exclusively for ourselves that would make us truly contented; it is the extent of our helpfulness to neighbors that would count in the long run. Indeed it is far more inspiring to be thoughtful of and kind to our fellow men than to be aloof from and indifferent to them.

MAURO BARADI, D.G.M.

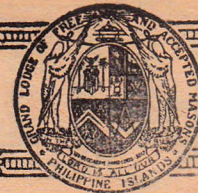
truth known, the better to inform the misinformed and enlighten those who are willing to hear the *pros* and *cons* of a controversy. In this way, bitter misunderstanding may be avoided and satisfactory solution reached.

Let us make it a point to attend our thirty-seventh Annual Communication because to it we can contribute our talent and from it — derive greater determination to spread the tenets of Freemasonry and render sacrificial service to our country.

MAURO BARADI, D.G.M.



Official Section



Grand Lodge of Free and Accepted Masons of the Philippine Islands

ANNOUNCEMENTS

THE 37th ANNUAL COMMUNICATION of the Grand Lodge of Free and Accepted Masons of the Philippine Islands will be held at the Plaridel Masonic Temple, 520 San Marcelino, Manila, on April 28-30, 1953 beginning April 28 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 Temple, 520 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 Grand Lodge of Free and Accepted Masons of the Philippine Islands **AS A CORPORATION** will be held at the Plaridel Masonic Temple, 520 San Marcelino, Manila, on April 28-30, 1953 when the Directors for 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.

ANTONIO GONZALEZ, P.G.M.
Grand Secretary

The Stand Of The Grand Lodge Of Free And Accepted Masons Of The Philippines On Religious Instruction

AS AN INSTITUTION whose tenets are (1) Belief in God, (2) the Brotherhood of all Mankind, (3) Charity and Justice to all, (4) Liberty and defence of Fundamental Human Rights guaranteed by our Constitution, the Grand Lodge of Freemasons declares that it is **NOT** and **NEVER** has been in favor of elimination of religious instruction in the public schools.

The Grand Lodge is on record as being against **COMPULSORY** religious instruction of a denominational character in the public schools, as provided in a National Assembly bill in 1938, and which was vetoed by President Manuel L. Quezon because it was unconstitutional. He said then:

"To me, it is very clear that the National Assembly can in no manner amend the present law without violating section 5, Article XIV, of the Constitution. Any attempt,

directly or indirectly, to give the religious teaching in the school an importance lesser or greater than is now accorded to it by law would be unconstitutional".

The Grand Lodge is also on record as adhering to the provision of the Constitution that "Optional religious instruction in the public schools shall be maintained as now authorized by law". This resolution was in connection with a concerted movement initiated in 1947 to make religious instruction in the public schools compulsory. Since this resolution was published and distributed widely to Masons and non-Masons in all the countries of the democratic world where there are neither tyrants nor oppressors to persecute Freemasons, the claim repeatedly made that it is the work of a "secret committee" is unfounded.

Since a recent Joint Pastoral of the Catholic Hierarchy of the Philippines on religious

OFFICIAL SECTION * * *

instruction in the public schools invokes the same constitutional guarantee adhered to by the Grand Lodge, it is clear that there exists between these two institutions an initial wide area of agreement, namely, that both insist on the implementation of the constitutional clause regarding optional religious instruction in the public schools.

If there is agreement over fundamentals, why the frantic generation of mass hysteria over the issue of religious instruction in the public schools?

II

THE JOINT PASTORAL of the Catholic Hierarchy accuses the three highest education officials of the Republic of the Philippines of conspiracy to violate the constitutional provision regarding optional religious instruction in the public schools. Should the mere accusation by a hierarchy owing allegiance to a foreign state with a seat in Rome result in the immediate dismissal or even suspension of high Filipino government officials, as proudly and haughtily demanded by the Catholic Hierarchy and its publications?

Let us not forget that under our Constitution a person no matter how poor and humble "shall be presumed to be innocent until the contrary is proved, and shall enjoy the right to be heard by himself and counsel, to be informed of the nature and cause of the accusation against him, x x". Shall our highest public officials be entitled to less regard and consideration?

Likewise the Constitution provides that "No officer or employee in the Civil Service shall be removed or suspended except for cause as provided by law". We are confident that the President of the Republic who is bound by his oath of office "to preserve and defend the Constitution, execute its laws, do justice to every man." and consecrate himself to the service of the Nation will not deny Filipino officials the benefit of due process of law.

III

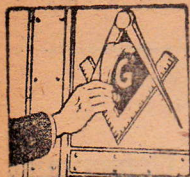
IN THE FACE of threatening Communist revolution in the Philippines and in the world, we note with deep concern the tendency of Catholic publications and leaders to wage a systematic campaign against Masons, utilizing even the pulpit and the period devoted to Holy Mass for such purpose. A civic organization like Freemasonry that is regarded everywhere as the defender of democratic human rights, and includes in its glorious roster the names of many American Presidents from Washington to Truman; of world leaders who have but recently shaped the destiny of mankind, such as Douglas MacArthur, George C. Marshall, Winston Churchill; of rulers of democracies in Europe such as George VI of England, and in the Scandinavian countries; and in the Philippines, the names of our heroes and martyrs from Rizal, M. H. del Pilar, Lopez Jaena, Bonifacio, Mabini, Pardo de Tavera, to Jose Abad Santos, Rafael Palma, and Manuel A. Roxes need not offer public apology for its existence. But in all sincerity, and impelled by a conviction of the gravity of the threat to constitutional democratic government, the Grand Lodge of Free and Accepted Masons is appealing to all the Christian freedom-loving elements of the Philippines to present a united front against the common adversary — Communism.

In these days of chaos and turmoil, let us recall and heed the wise words of President Quezon in a speech before World War II:

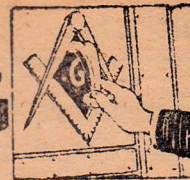
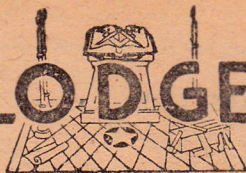
"My countrymen, it will be a sad and tragic day when the Filipino people begin to make religion a political issue. The entire history of the human race shows in letters of blood how terrible was the fight for religion".

This is to certify that the foregoing is the stand of the Grand Lodge of Free and Accepted Masons of the Philippine Islands.

ANTONIO GONZALEZ, P. G. M.
Grand Secretary



WHAT OUR LODGES ARE DOING



SARANGANI LODGE No. 50 VISITATION AND INSTALLATION



THE JOINT GRAND LODGE VISITATION of Sarangani Lodge No. 50 and Kutang Bato Lodge No. 110 took place in the City of Davao, January 6, 1953, at 4:00 o'clock P. M.

The public installation of officers of Sarangani Lodge No. 50 for the ensuing masonic year was thereafter held at the Puericulture Center Building, with the Most Wor. Grand Master Sidney M. Austin as installing officer and Rt. Wor. Antonio Gonzalez, P. G. M. as master of ceremonies. It was followed by a dance. The refreshment was served by the lady members of the Order of the Eastern Star, Teodora Alonzo Chapter. The affair was attended by the cream of Davao Society. Highlight of the occasion was the address of the Master-elect, Wor. Bro. Pantaleon A. Pelayo, who held his audience spell-bound. He said among other things, that libertarian movements all over the world were led by masons because masonry stands for liberty; that George Washington, the father of his country, and majority of the signers of the Declaration of Independence of America were masons; that the principle of equality, as

embodied in the said document is a masonic tenet; and that the motto of the French revolution — Liberty, Equality and Fraternity — is masonic precept. He said further that it was masonry which helped overthrow Spanish rule in the Philippines although there was only an insignificant number of masons, then, in our country. He then dwelt on the mission of every mason saying that, like the knight of old, he smites with the sword of justice and without mercy, *bigotry, hypocrisy, and dictatorship*. Truth, he said is light and ignorance is darkness; masonry endeavors to bring light where darkness prevails. He stated that where there is ignorance there is oppression; that the ignorant man is a slave, he follows blindly the dictates of his master. Wor. Bro. Pelayo then proceeded to explain the moral nature of man. He said that man is a bundle of moral forces; that his thoughts and desires are forces; that these forces must be regulated by the law of wisdom in order to produce harmony and beauty. He concluded by saying that masonry endeavors to attain this end for the benefit of mankind.

"HIGH TWELVE" Lodge No. 82 Manila

THE PUBLIC INSTALLATION of Officers of "High-Twelve" Lodge No. 82, F. & A. M. was held on January 24, 1953 with a record attendance. Most Wor. Bro. Sidney M. Austin, Grand Master, was the the Installing Officer, assisted by the Past Master of "High-Twelve" Lodge, and Most Wor. Bro. Antonio Gonzalez, Grand Secretary, was the Master of Ceremonies.

In his address the Master-elect, Wor. Bro. Pedro R. Francisco, exhorted his fellow-brethren to take courageous action in the face of the insidious attacks against our institution; to be on their guard against the slightest infringement of our fundamental rights; to fight and sacrifice for the ideals and principles of Freemasonry if we are to continue enjoying the great privileges of freedom and liberty for which our noble heroes of the Masonic Fraternity, Rizal, Mabini, Bonifacio, Del Pilar and others have lived

and died. He enjoined the members to practice and live the tenets of Masonry, not only within the confines of our lodge halls, but more especially out in the world, in our very homes, among our neighbors in the community, among the people with whom we come in contact in our place of work or business and in our everyday life. He urged the members of the Fraternity so to conduct themselves that non-members will spontaneously feel that there must be something in Masonry that exalts a man's character and makes him not only a better man, but also a better husband, a better head of family, a better member of the community, a better worker and a better citizen.

The closing remarks were made by the Grand Master, whose message was a source of inspiration and encouragement to the members to pursue with renewed vigor their Masonic labors.

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CERTIFIED PUBLIC ACCOUNTANT & AUDITOR

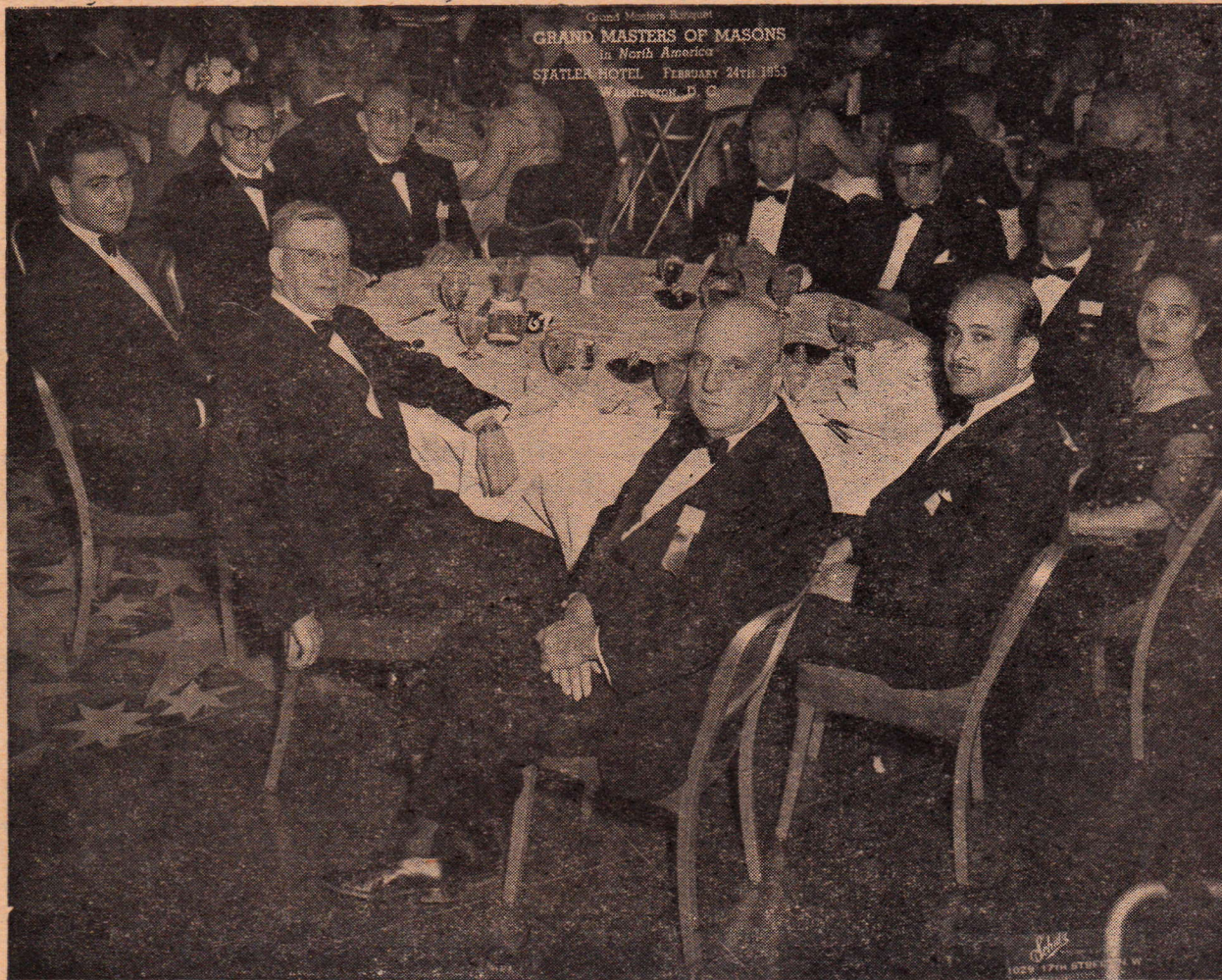
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Sincerely and fraternally yours,
EXECUTIVE SECRETARY

PLEDGE of SERVICE ★

Conference of Grand Masters of Masons In North America



A picture taken during the CONFERENCE OF GRAND MASTERS OF MASONS IN NORTH AMERICA held in Washington, D. C. on the evening of February 24, 1953, at the Presidential dining room of the Statler Hotel, where our M. W. Bro. CENON S. CERVANTES, P.G.M. was one of the guest speakers during the convention. (Left of Bro. Cervantes are: Mrs. R. H. Cervantes, Bro. Miguel Yamuni of San Jose, Costa Rica, Bro. W. S. Turnpagh, P.G.M., Monterrey, Mexico, Bro. Rey V. Denslow, P.G.M., Missouri, Bro. Miguel Awschalom, Buenos Aires, Argentina, Bro. Edwin Holst of San Jose, Costa Rica, Bro. E. Cisneros, P.G.M., Monterrey, Mexico, Bro. Alberto L. Buentello, P.G.M., Tamaulipas, Mexico and Bro. Cervantes, P.G.M., Philippines.)

SPEECH DELIVERED BY JUDGE FIDEL FERNANDEZ ON THE OCCASION OF THE CEREMONIES OF INSTALLATION OF THE OFFICERS OF MOUNT HURAW LODGE, NO. 98, F. & A. M. CATBALOGAN, SAMAR ON JANUARY 31, 1953

Worshipful Master, Brethren and Friends:

We have just installed to their respective stations and places the officers of Mt. Huraw Lodge, No. 98, F. & A. M., for the ensuing Masonic year. The ceremonies performed impart the idea that the objective of Freemasonry is to inculcate sound morality. It endeavors to make men honest and upright, true to their God, and faithful to their country. It works to unite men by the strong bonds of charity, friendship and brotherly love. By reminding the members of the duty they owe to Almighty God, the giver of

every grace, it teaches them to be good and true; to be sober, industrious, charitable, upright in their dealings, friendly in their social intercourse, and to live in love and peace, having consciences void of offense. And by so acting, convince mankind of the nobility of the institution.

To discourse on Freemasonry before this intelligent crowd, is superfluous. About Masonry, much has already been said. Of its workings, much has already been seen. For Freemasonry has existed for thou-

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sands of years; actively and auspiciously working out its principles in all climes throughout the whole length and breadth of the earth. "The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity on which the utmost exertions of human genius were employed. Freemasonry, notwithstanding, has still survived; and, through a succession of pages, its most excellent tenets are transmitted unimpaired."

Let me talk to you of the actual danger created by the spoiled children of the human family who seek to destroy the order of the world. The time is propitious for such a subject.

God intended this world to be a place of shelter, safety and happiness for His creatures whom He decreed are to be born free; but bound by a code of morals or ethics which should govern their behavior in accordance with what they believe to be in conformity with the desire of their Creator. For man to be safe and happy, he must be free. He must be made to enjoy that freedom which is the supremacy of human rights at any time and in any place. A slave has neither security nor happiness. All men must be free. There must exist social security and collective happiness. Social security cannot be divisible. A part of the globe cannot be socially secure while the other part has not that security.

The people of Russia who were fatigued and bent under the despotic rule of the Czars, had to accept with their eyes closed that hollow promise of equality of wealth and happiness for every man. Thus was Communism born. Once in power, the originators of Communism strengthened the armed forces and then dictated to the people. Those who protested

were either lodged in detention camps or killed. Terroristic tactics were employed. Freemasonry was banned; and to be a Mason was a high crime punishable by banishment, heavy imprisonment, torture, death. Freemasonry disappeared.

The process was a systematic elimination of the courageous elements. Then fear got hold of the less courageous. Domination became easy. The government was lodged in one man. That man became a dictator.

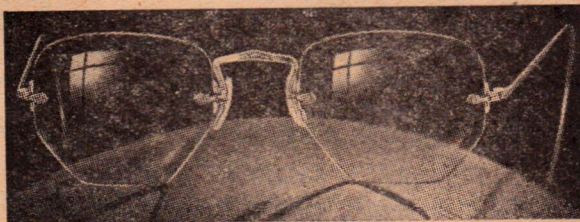
While the masses were waiting for the promised wellbeing, the dictator went on fortifying the wall of armed men around him. The people waited in vain. But they could not protest. For the right of grievance was snatched from them. They were no longer free.

Then came the persecution of the Christian missionaries. Protestants and Catholics were unnecessarily annoyed and brutality harrassed. Some were arrested and imprisoned while others were forced out. We are not short of memory to soon forget this dark accounts of history.

Then the purge of the Jews which took place only recently.

The elimination of the obstacle-elements to the blue-printed despotic rule, was necessary so that the dying freedom of the people may not regain strength. The execution of that process of elimination was done in accordance with the power and the influence of the element eliminated to the doctrine of liberty, equality and fraternity. First the Freemasons; then the Christians; then the Jews.

In Russia, the indoctrination of the Communistic policy of "everything Russian", is in order and now in full swing. The youth are presented with false histories and false philosophies. They are told and



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forced to believe that the first steamboat was Russian made, the radio a Russian invention, etc., etc.

Communism began preaching the philosophy that man is like any other animal which is just born and reared. It started the work to erase the soul, that character that differentiates man from the beast. The denial of the future existence is but a complement of the denial of God. The universe is a matter of course. The stars are there because they are there. The earth rotates because it has to rotate. Thus goes the Stalinistic logic. It has to be that way. For to admit the existence of God, is to switch on the light of civilization and pour cool water over the burning embers of oppression.

Communism has passed the boundaries of Russia to some countries around it; and, to some extent, to parts of countries beyond it.

Now the world is divided between Communism which denies the existence of God, and Democracy which stands on that existence. This fundamental difference threatens the security and the happiness of the human race. Democracy believes in the freedom of the individual, for God has willed that he be born free. But Communism believes that the individual should act only in the way he is directed by the

man on the top. Communism exerts all efforts, the use of brutal force not excluded, to suppress the individual liberty as conceived by God and practiced by the civilized peoples and Governments. And it does not only suppress free thought, but tries to suppress even the very process of thinking.

That is the make-up of our enemy. With such a cruel enemy just around the corner, it is high time for decent agrupations to work in harmony.

We have to summon courage and fight the odds. Reason is on our side. No one who fervently prayed and devotedly worked has as yet failed. Ours is a just struggle. And "a just struggle may have stumbles; but it always ends winning."

Slinging mud at each other will only serve the cause of the enemy. Intolerance will weaken our side. We have to learn and practice love of our fellowmen, that universal charity on which good morals stand. Where respect is scarce, faults are many. Then false and unjust criticisms born of envy and hatred, will foul the atmosphere and make human dealings filthy and repulsive.

Moral destruction is harder to repair than economic destruction.

We can have no better weapon than reason. We should use this effective weapon to the extreme. Confident in its power and strength, reason uses logic and persuasion to convince. Threat, intimidation, force are used only when the sponsored cause does not possess that power and strength of reason.

(To be Continued)

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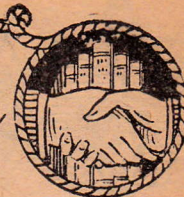
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Fraternal Reviews



By RT. WOR. BRO. MAURO BARADI, D.G.M.

INDIANA - 1952

Lodges 540

Members 172,036

Gain 3,280

THE 130TH ANNUAL MEETING of the M. W. Grand Lodge of F. & A. Masons of the State of Indiana, was held May 20-21, 1952 in the Masonic Temple in Indianapolis. The Grand Lodge is 135 years old. Distinguished guests from other Grand Jurisdictions were welcomed by the Grand Master, M. W. Bro. Oswald A. Tislow and received with grand honors.

The Grand Master read his address; he made mention of the fact that during the year, 11 Lodges reached one hundred years of service as chartered Lodges. Regarding the recognition of Grand Lodges, he referred to a case in Indiana where "we have recognized a Grand Lodge and we now find that a rival Grand Lodge is claiming to be the regular or legitimate Grand Lodge in its jurisdiction, and we are at a loss to know what to do, since we do not have the necessary information upon which to base a decision."

"Our Home is the only visible evidence of Masonic charity at work in Indiana. A visit there will, I am sure, create in you a great pride in its work and fill your heart with satisfaction because of the great humanitarian care and comfort which is provided for the aged and the needy who have not been so fortunate as we."

As to irregular Lodges the Grand Master warned the friends who desire to affiliate with Freemasonry to avoid said spurious organizations. The Grand Master lent every possible encouragement to Youth Organizations — Order of DeMolay, the Order of Job's Daughter, and the Order of the Rainbow for Girls, he also expressed appreciation for the continued interest and helpfulness to the Lodges of the Order of

The Eastern Star. In concluding his address, The Grand Master said;

"In a time of national and international tension and strife, economic instability, and moral and spiritual degeneration of high places, I have constantly tried to impress upon my Masonic Brethren the duty and responsibility of all Freemasons to make a practical application of the moral, spiritual and civic principles of Freemasonry. It has seemed to me that if these good principles are valuable in the Lodge, then they ought to be made available through precept and example for the benefit of all mankind."

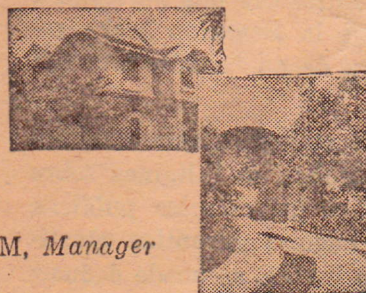
"Our mission as Masons is to promote the liberty for us by the blood, sacrifice and devotion of our Masonic forefathers, and the method of such promotion by Freemasonry is by the building of individual character among its members and the practical demonstration of that character for the inspiration of all good citizens..."

M. W. Bro. Dwight L. Smith, P.G.M., Reviewer reported that during the year fraternal recognition was granted the following Grand Jurisdictions: China — By Alabama, Kansas, Louisiana, Michigan, Minnesota, New Jersey, Ohio, South Carolina, Utah, Vermont and Wisconsin; . . . France (National Grand Lodge) — By Kansas, Maine, Mississippi, Oklahoma, South Carolina and Wyoming.

The Ways and Means Committee presented a report which was adopted: . . . that the per capita tax for the operation of the Masonic Home be raised from \$1 to \$2, to become effective for the fiscal year 1953-1954.

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SECCION CASTELLANA
NOTAS EDITORIALES

Para Que El Pueblo Se Entere

LA GRAN LOGIA DE MASONES LIBRES Y ACEPTADOS DE LAS ISLAS FILIPINAS Y LA ENSEÑANZA RELIGIOSA EN LAS ESCUELAS PUBLICAS.

—I—

COMO UNA INSTITUCION cuyos principios son (1) La creencia en Dios, (2) la Hermandad de todos los hombres, (3) La Caridad y Justicia para todos, y (4) La Libertad y la defensa de los Derechos Fundamentales Humanos garantizados por nuestra Constitucion, la Gran Logia de Masones Libres y Aceptados de las Islas Filipinas no esta, ni ha ESTADO NUNCA a favor de la eliminacion de la ensenanza de la religion en las escuelas publicas.

La Gran Logia esta opuesta a la ensenanza OBLIGATORIA de cualquier secta religiosa en las escuelas publicas, como se dispuso en un proyecto de Ley de la Asamblea Nacional, en 1938, que fue vetado por el Presidente Manuel L. Quezon por ser anti-constitucional. Fue entonces cuando Quezon dijo:—

“PARA MI, ESTA BIEN CLARO QUE LA ASAMBLEA NACIONAL NO PUEDE DE MANERA ALGUNA ENMENDAR LA LEY ACTUAL SIN INFRINGIR LA SECCION 5, ARTICULO XIV, DE LA CONSTITUCION. CUALQUIER TENTATIVA DIRECTA O INDIRECTA, DE DAR A LA ENSEÑANZA DE LA RELIGION UNA CONSIDERACION MENOR O MAYOR QUE LA QUE AHORA LE CONFIERE LA LEY, SERIA ANTI-CONSTITUCIONAL.”

Conste que la Gran Logia se adhiere a la disposicion de la Constitucion de que “la ensenanza religiosa “OPCIONAL” en las escuelas publicas se mantenga como ahora autoriza la Ley”. Esto se adopto en relacion con un movimiento concertado iniciado en 1947 para hacer la ensenanza de la religion OBLIGATORIA en las escuelas publicas. La resolucion adoptada fue extensamente publicada y distribuida a masones y no-masones en todos los paises del mundo democratico donde no existen tiranos ni opresores que persigan a los Francmasones, por lo que la alegacion hecha repetidas veces que fue la obra de un “comite secreto” es infundada.

Del hecho de que en una reciente Carta Pastoral Conjunta de la Jerarquia Catolica en Filipinas sobre la ensenanza de la religion en las escuelas publicas aparezca que se invoca las mismas garantias constitucionales que la Gran Logia invoca, se puede deducir claramente que existe entre estas dos instituciones un extenso campo de inicial acuerdo, a saber, que las dos insisten en la apropiada ejecucion de la clausula cons-

titucional referente en la ensenanza opcional de la religion en las escuelas publicas.

Si hay acuerdo sobre puntos fundamentales, ¿por que engendrar ese frenetico histerismo sobre la cuestion de la ensenanza de la religion en las escuelas publicas?

—II—

La carta Pastoral conjunta de la Jerarquia Catolica acusa a los tres mas altos funcionarios de Educacion de la Republica de Filipinas de conspirar para infringir la disposicion constitucional acerca de la ensenanza OPCIONAL de la religion en las escuelas publicas. ¿Debe la mera acusacion de una jerarquia que debe lealtad a un estado extranjero con asiento en Roma, dar por resultado la expulsion o siquiera la suspension de altos funcionarios filipinos del gobierno, como lo demandan orgullosa y altaneramente la Jerarquia Catolica y sus publicaciones?

No debemos olvidar que, bajo nuestra Constitucion, una persona, no importa cuan pobre o humilde fuera, “debera ser considerada inocente hasta que se pruebe lo contrario; que debera disfrutar del derecho de ser oida por si misma o por su abogado; que debe ser informada de la naturaleza y causa de la acusacion contra ella.” ¿Deben nuestros altos funcionarios publicos ser tratados con menos respeto y consideracion?

De igual modo, la Constitucion dispone que “Ningun funcionario o empleado del Servicio Civil debera ser separado ni suspendido a menos que sea por una causa provista por la ley”. Confiamos que el Presidente de la Republica, que esta obligado por el juramento de su cargo, “a preservar y defender la Constitucion, a ejecutar sus leyes, a hacer justicia a todos y a consagrarse al servicio de la Nacion” no negara a funcionarios filipinos el beneficio del debido proceso legal.

—III—

Ante las amenazas de revolucion Comunista en Filipinas y en el mundo en general notamos con profunda inquietud la tendencia de publicaciones catolicas y sus lideres a entablar una campana sistematica contra los masones, utilizando para este proposito, incluso el pulpito y hasta el tiempo dedicado a la Santa Misa. Una organizacion civil como la Francmasoneria, que esta considerada en todas partes como la defensora de los democraticos derechos humanos, y que incluye en su gloriosa lista los nombres de muchos Presidentes

NO ESCARMIENTAN

CREIMOS no ser necesario reiterar aquí nuestra política en relación con la enseñanza de la religión en las escuelas públicas, pues, es bien conocida cuál es nuestra actitud en lo que respecta a esta cuestión. Pero recientemente, un sector de cierta institución religiosa y sectaria ha estado circulando por medio de la prensa y de la radio maliciosas manifestaciones que creemos de nuestro deber corregir a fin de contrarrestar una propaganda infundada y pernicioso para los intereses patrios.

Es provisión constitucional la enseñanza *opcional* de la religión en las escuelas públicas. Ese sector, que a toda costa quiere imponer su voluntad por encima de la disposición constitucional, ha venido atacando esa legislación, tratando de hacer que dicha enseñanza sea *obligatoria*, en lugar de ser *opcional*. Aún en vida del Presidente Quezon se ha querido aprobar, como se aprobó un proyecto de Ley, que afortunadamente fue vetado por aquél ilustre presidente.

Después de la guerra, ese movimiento volvió a surgir, y aún mas fuertemente, por lo que la Fraternidad Masónica se vio obligada a tomar algunos pa-

Americanos desde Washington hasta Truman; de caudillos mundiales que solo recientemente han forjado el destino de la humanidad tales como Douglas MacArthur, George C. Marshall, Winston Churchill; y de los países escandinavos; y en Filipinas, los nombres de nuestros heroes y martires como Rizal M. H. del Pilar, Lopez Jaena, Bonifacio, Mabini, Pardo de Tavera, Jose Abad Santos, Rafael Palma, y Manuel A. Roxas, no necesita de alguna apologia publica para justificar su existencia. Pero con toda sinceridad, e impulsada por la convicción de la gravedad de la amenaza a todo gobierno democrático y constitucional, la Gran Logia de Masones Libres y Aceptados apela a todos los cristianos y a todos los elementos amantes de la libertad en Filipinas, a presentar un frente unido contra el adversario comun — el COMUNISMO.

En estos dias de caos y disturbios, recordemos y escuchemos las sabias palabras del Presidente Manuel L. Quezon en un discurso pronunciado antes de la Guerra Mundial II:—

“MIS COMPATRIOTAS: SERIA UN DIA TRISTE Y TRAGICO AQUEL EN QUE EL PUEBLO FILIPINO COMIENZE A HACER DE LA RELIGION UNA CUESTION POLITICA. TODA LA HISTORIA DE LA RAZA HUMANA ENSEÑA EN LETRAS DE SANGRE LO TERRIBLE QUE ES LA LUCHA POR LA RELIGION.”

Certifico que lo expuesto arriba es un manifiesto de la Gran Logia de Masones Libres y Aceptados de las Islas Filipinas.

(Fdo.) ANTONIO GONZALEZ
Gran Secretario.

sos para dar al traste con esos designos. Ya que se quería echar abajo nuestra disposición con constitucional, había que laborar para que el pueblo resista semejante ataque a sus derechos fundamentales.

En la convención de la Gran Logia de las Islas Filipinas de 1948 se llamó la atención a los miembros de que existía ese atentado a quebrantar el mandato constitucional. Esto causó desde luego la indignación general. Hubo quienes llegaron a proponer que ya que se quería hacer que esa enseñanza religiosa fuera OBLIGATORIA, en lugar de ser OPCIONAL, que se adoptase una resolución para la ELIMINACION DE LA ENSEÑANZA RELIGIOSA EN LAS ESCUELAS PUBLICAS. Pero la Magna Asamblea, lejos de adoptar dicha resolución, obrando con discreción y cautela, decidió que se nombrase un comité especial a fin de estudiar esta cuestión.

En la convención subsiguiente de la Gran Logia, ese comité, lejos de recomendar la eliminación de la enseñanza de la religión en las escuelas públicas, por medio de su presidente, recomendó la adhesión estricta a la disposición constitucional en lo referente a la ENSEÑANZA OPCIONAL como se proveía en la constitución.

Ese informe fue adoptado por la Gran Logia y fue impreso en nuestras actas y publicado en las mismas, y con las actas, distribuido a todos los miembros, a los masones y no-masones en general, dentro y fuera de nuestro país. Se dio al mismo toda la publicidad a fin de que se sepa cuál era nuestra actitud sobre la cuestión de la enseñanza religiosa en las escuelas públicas. Así es que protestamos contra toda alegación o insinuación de que se nombró un comité SECRETO para el caso. No podía haber semejante cosa cuando precisamente se dio publicidad a todos para conocimiento general.

Nos oponemos a toda enseñanza *obligatoria* de cualquier religión en las escuelas públicas, porque esto es una violación de nuestra constitución, y sobre todo porque existe el mandato constitucional de la separación de la Iglesia y del Estado. No nos oponemos a ninguna religión. Recordemos que no hace muchos años nuestra patria luchó para sacudir el yugo monacal que sostenía la unión de la Iglesia y del Estado. Esa lucha costó muchas vidas y mucha sangre, y todavía hay QUIENES NO ESCARMIENTAN. ¡Vivamos alertas! Digamos con Quezon: “MIS COMPATRIOTAS: SERIA UN DIA TRISTE Y TRAGICO AQUEL EN QUE EL PUEBLO FILIPINO COMIENZE A HACER DE LA RELIGION UNA CUESTION POLITICA. TODA LA HISTORIA DE LA RAZA HUMANA ENSEÑA EN LETRAS DE SANGRE LO TERRIBLE QUE ES LA LUCHA POR LA RELIGION.”

(ANTONIO GONZALEZ, P.G.M.—F.P.S.)

THE GRAND MASTER'S MESSAGE * * *

MASONRY AND THE PUBLIC . . .

(Continued from front cover page)

NO. We all know that Masonry is a progressive science and that as we advance along the road of knowledge, we broaden our minds and develop new thoughts and ideas regarding our fellowmen and, as we add knowledge to knowledge and develop the brain that GOD has given us, we advance to higher positions among our fellow creatures and eventually, if we are true to Masonry's teachings, even the purple of our Fraternity may rest upon our shoulders.

In other words, the highest honors that Masonry can confer upon its votaries are within the reach of all; in this way does Masonry demonstrate the principle of equality for all and what Masonry teaches in the lodge room she strongly advocates to the world at large and it is Masonry's firm belief in equal opportunities for all that causes her votaries to put the full weight of their influence right behind the public school system.

Masonry is a great and persistent advocate of schools where the average boy and girl may obtain a firm foundation for an education that will fit them to take their proper places as useful citizens because the Fraternity is, and always has been, the great friend of knowledge.

Masonry is the strong advocate of public schools; it is her desire that every child should have an equal opportunity to attain the greatest heights that the child is capable of reaching.

All Masons appreciate that as the public school system is improved and expanded that its idea of absolute equality of opportunity for all becomes that much nearer to actual achievement.

The average man, nowadays, is somewhat inclined to accept and look upon the public school as something that gives our children the rudiments of an education, something that we had to put up with during our own school days and as something with which we were finally finished with and to which we gave but little thought afterwards.

Few of us realize that the public school system is a comparatively recent innovation and that not so very many years ago such a system was not known; even the idea of making educational facilities available to the children of poor citizens was considered as something that was well beyond the limits of possibilities.

The public school system became a reality only after a long and very bitter fight and in that struggle, Masons took a leading part and it was mainly due to their efforts that the system came into existence.

Even as recently as a couple of centuries ago, what chance did a bright boy of the working class have? Practically none at all; he usually had no opportunity to acquire an education in order to better his situation.

There was no equality of opportunity for him because he was held back not only by class distinction but, and this is very important to note, even the clergy discouraged him in any efforts that he might have made to obtain an education.

The clergy, in those days, always made it a point to preach that the "tillers of the soil" should remain where God had placed them and to attempt to improve their situation was a sin; the clergy kept a very tight control over the educational facilities of these days.

It was not until the fifteenth century that even the upper strata of people began to take an interest in education; books were made possible to the very rich by the invention of printing that eventuated during the early part of the century and classical schools were established by the church throughout Europe where the wealthy were able to send their sons but these schools had no place for the sons of the poor.

It is not so well known as it should be that the world had to wait until the advent and rise of Protestantism, before the poorer classes were given any chance to acquire even the rudimentary principles of reading and writing. To the Protestants therefore, we are indebted for the establishment of a school system to which the poor people could send their children.

Up to this period, the Roman Catholic church had maintained its absolute control over all the educational facilities that were then known and the clergy did not appear to want that the working classes should learn to read and write; in fact the evidence is very plain that they did everything possible to discourage any attempt on the part of the poorer classes to acquire an education of any sort; it was very apparent that the clergy desired to keep the masses in subjection so as to maintain a rigid control over them.

Every poor individual was obliged to take the required number of sacraments, confessions, repentances, etc.; on the other hand, the Protestants encouraged the individual to learn to read and write so that he could read the Bible for himself and also interpret the Bible as he read same and he was also taught that the salvation of his soul was his own responsibility and not that of the clergy; in other words he was taught that his salvation would depend upon his way of life and not upon the number of times he had confessed, repented and so forth.

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This, then, new concept of salvation made it necessary that the individual should learn to read and understand the Bible, and from that need arose the establishment of the first elementary schools and the children of the poorer classes, for the first time in the history of the world, had a school where they were able to acquire the first rudiments of an education.

Thus, there arose a double system of education; on one hand we had the Protestant schools where the poor classes were welcomed and on the other hand, we had the classical schools, controlled by the church, where the wealthy could be prepared for the medieval universities.

From this beginning was developed the dual school system that is in vogue in Europe even at the present time and this system was taken to America during the early colonial days and it was not until about 1825 that the idea of free public schools was germinated, and the Masons of those days were the ones who were the most active leaders in the struggle that ensued, and it required many years of intensive action on the part of Masons before victory was achieved and the schools were given a trial.

In his farewell address, Washington said among other things, "institutions for the general diffusion of knowledge x x x it is essential that public opinion be enlightened".

Samuel Adams, in a letter to his cousin John wrote "Education will draw together the sons of the rich, the poor, among them it makes no distinction". John Jay wrote to Dr. Rich: "I consider knowledge to be the soul of the republic".

The founders of the republic of the United States realized that in their great undertaking that there should be equal opportunities for all, knowing fully well that education was the firm foundation of every democratic government.

We should be proud of the fact that most of those who were fighting for the establishment of the public school system were members of our Fraternity; in fact a certain printer in German town complained that Franklin and the Freemasons were trying to establish schools and said: "The people who are the promoters of the free schools are Grand Masters, and Wardens among the Freemasons, their very pillars".

It was not an easy fight to get the public school system established and before it was accomplished there were many bitter legislative fights and arguments, very stubborn public prejudice to overcome and strong and persistent resistance from the private school interests had to be fought.

Eventually, the struggle reached official circles and we have on record that Grand Master De Witt Clinton, who was also Governor of New York State, aided by funds provided by the Grand Lodge of New York, took a very active part in the affair and it was

principally due to his persistent efforts that the legislature was convinced that it would be for the public good that free schools should be established; therefore to the state of New York, and to the Grand Lodge of that state, went the honor of being the first to adopt the system of public schools; this momentous event took place about the year 1850.

Due to Masonry's practice of doing good work quietly and unostensibly, it is quite possible that we shall never know the full story of the Masonic influence that gave rise to the establishment of the public school system; however, there are a few records still available that prove that the Masons of those days had implicit faith in the Masonic doctrine that the light of knowledge is the firmest foundation upon which to build an enduring and beneficial system of any kind.

History tells us that since the year 1850 the free public school system was an established fact and that since that time it has been possible for any boy or girl to acquire a sound foundation of an education that will permit him or her to proceed to the higher branches of education that are offered by the high schools and universities; in other words, the Masonry doctrine of "On the Level" and "Equality of Opportunity" in education was brought about mainly by the constant endeavours of our brethren of those not too far off days.

Our forefathers, mostly Masons, brought the great public school system into existence and we must not permit any measures to pass the legislature that would tend to lessen its usefulness to the average citizen.

There is a great principle at stake; it is the very same principle that caused Protestantism to fight for the right of the individual to learn to read the Bible; it is the same principle for which our brother Benjamin Franklin fought, thereby bringing down upon his head the abuse of the intolerant and the enemies of progress.

We Masons must believe that the greatest safeguard and insurance for a democratic government is a sound education for all, the type of education that will enable an individual to develop a real understanding of fundamental principles that will enable him or her to think for himself or herself and come to a logical opinion concerning matters that have a bearing on public welfare and this opinion should not be biased by any dogma of any particular creed.

Brethren, we should make it our duty to support our public schools and do what we can to see that they are conducted for the best interest and welfare of the rising generation, the citizens of tomorrow.

J. G. Austin

Grand Master

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