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

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of this Jurisdiction

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Masonic Temple

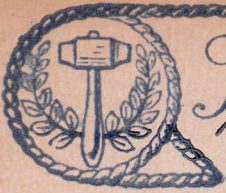


LINCOLN LODGE No. 34, F. & A. M.
Olongapo, Zambales

under the jurisdiction of the GRAND LODGE OF THE PHILIPPINE ISLANDS

Plaridel Masonic Temple, 520 San Marcelino
Mauro Baradi, Editor

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The Grand Master's Message



The Freemason As A Citizen

IN COUNTRIES WHERE GOVERNMENTS are ruled by dictators, Freemasonry is banned; in states where totalitarianism reigns, Freemasons are persecuted. The explanation for such a situation is obvious — a dictator exercises absolute and supreme authority in the government or institution of which he is head; anyone who questions or disobeys such authority is considered an enemy of the State and punished or branded as a heretic or excommunicated.

ARE FREEMASONRY AND FREEMASONS so repugnant to human dignity and freedom that they deserve unjust treatment from those who claim themselves benefactors of the people? Let us not deceive ourselves by believing that a dictator can do no wrong for frankly, he is human and as such is liable to err.

"FREEMASONRY" has been defined by George Washington, first President of the United States and himself a Freemason, as an institution the grand object of which is "to promote the happiness of the human race." A "Freemason" according to Albert G. Mackey, Masonic author and historian, is "one who who has been initiated into the mysteries of the Fraternity of Freemasonry", a Fraternity the spirit of which, in the words of Joseph Fort Newtoun, another Freemason, "toils to make man better, to refine his thought and purify his sympathy, to broaden his outlook, to lift his altitude, to establish in amplitude and resoluteness his life in all its relations . . . It has no other mission than to exalt and ennoble humanitu. to bring light out of darkness. beauty out of angularity; to make every hard-won inheritance more sacred, every hope more radiant."

A "CITIZEN" is a person owing allegiance to a government and is "entitled to reciprocal protection from it."

THE GOAL OF MAN upon becoming a Freemason is not only to be good but to do better and live his best. Hence, as a Brother, he is expected 'o be an exemplary citizen. In fact, at the very start when the first degree of Masonry is conferred upon a candidate, the following charges is delivered to him:

" . . . As a Citizen, you are enjoined to be exemplary in the discharge of your civil duties, by never proposing or countenancing any act which may have a tendency to subvert the peace and good order of society; by paying due obedience to the laws under whose protection you live; and by never losing sight of the allegiance due to your country."

TO THE FREEMASON, the Charge is an instruction, a challenge, an epitome of duty. For emphasis, we repeat that the Freemason as a Citizen should faithfully perform his civil duties; work for, promote, and protect the peace and good order of the community; he should be law-abiding; and he must be faithful and true to his country. Thus it is very clear that he who obligates himself at the altar of our Fraternity reiterates his oath of allegiance to his nation. Indeed, far from being incompatible, the words "Freemason" and "Citizen" are synonymous terms which are richly expressed in wholesome living under a Democracy.

MAURO BARADI
Grand Master

Freemasonry Does Not Teach Naturalism . . . (Continued from inside back cover)

"FREEMASONRY TAKES NO STAND whatsoever on religion, as such; it does not preach naturalism or any other view. It does, however, preach that each person should worship God as he wishes; and no supreme religious authority is urged upon its members. It has no law or regulation directed against the beliefs of this church or any other church. One who is familiar with the workings of the Roman Catholic Church can readily understand why it is against the scientific search for facts and the ascertainment of truth. Was this not the church that persecuted Galileo?"

"THIS OBJECTION OF THE ROMAN CATHOLIC CHURCH when properly considered may be seen as a reason in favor of Freemasonry, especially in modern society. What we need is more freedom of thought, action and religion. The recent war has taught us the bitter lesson that an authoritative state does not make the best kind of world for the many. By the same token, the authoritative religion does not make for the best kind of religion for mankind."

IT IS CLEAR that whenever that Hierarchy finds its pronouncements contrary to the findings of the scientists, EXCOMMUNICATION follows.

(Antonio Gonzalez, P. G. M.)

THE CABLETOW

Editorial

RIZAL, DEL PILAR, BONIFACIO, AND MABINI - All Freemasons

THE HONOR ROLL OF FILIPINO IMMORTALS is not complete without Rizal, del Pilar, Bonifacio, and Mabini. These four of our greatest heroes were all Masons who took their obligation on the altar of Freemasonry.

President Ramon Magsaysay of the Philippines in his inaugural speech at the Luneta on Rizal Day, December 30, 1953, in paying an eloquent tribute to these Brethren of our Venerable Fraternity referred to them as the exemplars in our common task of nation-building. The President said:

"All too often, however, we speak of Rizal—and of Del Pilar, Bonifacio, Mabini, and our best heroes—as if their work were done, as if today their spirit had ceased to have any meaning or value to our people. We need it to complete the work which they began.

"We need men of integrity and faith like Rizal and Del Pilar; men of action like Bonifacio; men of inflexible patriotism like Mabini. We need their zeal, their self-reliance, their capacity for work, their devotion to service, their ability to lose themselves in the common cause of building a nation."

These pillars of Philippine freedom—Masons all—were firm believers in the three principal tenets of Freemasonry: Brotherly Love, Relief, and Truth; they bravely fought and gladly died that their native land might—as it does now—survive. We who are the recipients of their sacrifices, regardless of color or creed must not forget their considered views and words of counsel.

Jose Rizal, pride of the Malay Race and a Freemason, wrote:

"How do we Masons understand Virtue? To us, Virtue is doing our duty at all times. And in what does our duty consist? It consists in working for the redemption of humanity, because once man is dignified there will be less unfortunates and more happy people, to the extent to which this is possible, considering our condition. Humanity will not be redeemed so long as there are men who are exploited, so long as there are oppressed races, so long as intellectuals are castrated and eyes blinded in order that others may live like sultans and may alone enjoy the contemplation of beauty. Humanity will not be redeemed and reason will not be free while faith is imposed upon man, while whims are laws, while there are subject nations. Humanity, in order to reach the high destiny toward which God is guiding it, must be free from dissension and from plagues devastating it, and there must be no complaints or maledictions heard in its onward march.

"Such is the work of Freemasonry."

Marcelo H. del Pilar, father of Philippine Masonry wrote:

"We admit in our ranks all men regardless of what their religious beliefs may be, because in each human intellect and in the manifestations of its religious consciousness, the Mason respects the sparks of divine light

and does not discuss them or profane them by meddling interference.

"We do not side with any religious sect. The wars, assassinations, and burnings at the stake in the name of religious principles, by which humanity has been shocked, the blood shed in the name of diverse deities, of their conflicting attributes, and of defined objects, have not stained the apron of the Masons but have shown the World its purity, making it a banner of peace in the midst of the cruel struggles of religious intolerance.

"We respect the various religious creeds; we do not trouble the peace of honest consciences, and we trust, with pity and tolerance, those the intolerance of which renders them incompatible with the beliefs not only of the Masons but of the rest of the community. The God of love must not be made a source of hatred between men. (I repeat. The God of love must not be made a source of hatred between men.)

"In the Philippines, Freemasonry is the guiding spirit of our beloved people. We must strive to establish, if not in our love, then at least in our popular customs, love of liberty, equality, and fraternity."

Apolinario Mabini, the sublime paralytic and a Freemason, wrote in his Decalogue:

"Love thy God and thy honor above all things; thy God, as the fountain of all truth, of all justice, of all activity; thy honor, as the only power that will compel thee to be truthful, just, and industrious.

"Adore thy God in the way thy conscience deems it best and most righteous, because, through thy conscience, which reproves thy bad acts approves thy good ones, speaks thy God.

"Cultivate the special aptitudes which God hath given thee, laboring and studying according to thy powers, never deviating from the path of right and justice, to secure thy own perfection and through this means contribute to the progress of humanity; thus thou shalt realize the mission that God hath assigned thee in this life, and, realizing it, thou shalt have honor, and having honor thou shalt glorify thy God.

"Love thy Country, next to thy God, and thy honor more than thyself, for it is the only paradise that God hath given thee in this life, the only patrimony of thy race, the only inheritance from thy ancestors, and the only legacy for thy descendants; because of it thou hast life, love, interests, happiness, honor, and God.

"Strive for the happiness of thy Country before thy own, making of it a kingdom of reason, justice, and labor; for if the Country is happy, thou and thy family, too, must needs be happy.

"Strive for the independence of thy Country because thou alone hast real interest in its greatness and exaltation, since its independence means thy own freedom; its greatness, thy perfection; its exaltation, thy own glory and immortality.

"Thou shalt not recognize in thy Country the authority of any person who has not been elected by thee and thy countrymen, because all authority comes from God, and as God speaks through the conscience of each individual, the person who is designated and proclaimed by the individual conscience of the whole people is the only one who can show true authority.

"Love thy neighbor as thyself, because God hath
(Continued on inside back cover)



Grand Lodge Of Free And Accepted Masons Of The Philippine Islands

GRAND LODGE CIRCULAR NO. 16
(Series of 1954 — BARADI)

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

GREETING:

SUBJECT: "LIBERTY WELLS"

Masonry is work. It is indeed a challenge to usefulness. Two of its three principal tenets—Brotherly Love and Relief—imply solicitous regard for, and service to, our fellow men. It is for this reason that part of our duties as Masons is to be alert to opportunities for beneficent works and to be ready to help not only individuals but, if possible, groups of needy individuals. Masonry is alive to the needs of the community and concerned with the welfare of our citizenry.

A movement is now afoot in the Philippines to help the Government provide our less privileged countrymen in rural areas with artesian wells. The fact that so many of these fellow citizens of ours have to resort to the use of impure water, is a cause of their frequent sickness and constant ill health and consequently, one of the principal factors of their misery and unhappiness.

Our President Ramon Magsaysay has pledged to construct artesian wells in the barrios. To implement this worthy undertaking, it devolves upon civic-minded citizens of the nation to see that the plan does not fail or the execution thereof delayed for lack of means wherewith to carry it out. We refer to the "Liberty Wells" movement which was started by a Brother Mason. The movement deserves the full support of the members of our Venerable Fraternity.

I therefore, recommend to the Brethren whole-hearted participation in the movement to make it a success. It is estimated that one "Liberty Well" will cost P5,000.00 to construct. Wherefore, I hereby create a Committee to be known as "MASONIC COMMITTEE ON LIBERTY WELLS" and appoint the following Brethren to compose the said Committee:

Rt. Wor. Bro. Werner P. Schetelig,	Chairman
Wor. Bro. Jose Ma. Encarnacion de Leon, Jr.,	Member
Wor. Bro. Lino Gutierrez,	Member
Wor. Bro. Vicente Co Chien	Member
Wor. Bro. Jose Trinidad	Member
Bro. Mateo C. Cornelio	Member

This Committee shall devise ways and means to raise the necessary amount to defray the cost of and

AN OPEN LETTER TO GRAND SECRETARIES OF OTHER GRAND JURISDICTIONS

January 12, 1954

Dear Sir and M. W. Bro.:

I take pleasure in informing you that under separate cover, I forwarded to the Library of your Grand Lodge the following publications:

1. "Masonic Personalities"; and
2. "Man As A Mason".

The modest works are my donations to your Library and I hope they will be accepted in the same spirit as I am offering them.

World War II practically wiped out our Masonic libraries in the Philippines. Naturally we will greatly appreciate receiving any Masonic literature and other material from your Grand Lodge. Our brethren here are eager to read things Masonic specially at this time when the enemies of our Venerable Fraternity in this Grand Jurisdiction are busy criticising and at times, maligning the Masons.

With kind regards and best wishes, I am

Yours sincerely and fraternally,

(Sgd.) MAURO BARADI
Grand Master

expenses for at least one "Liberty Well" and create such sub-committees as it may consider necessary in the premises.

All contributions received shall be deposited as a Special Account ("Liberty Wells") with the funds of the Grand Lodge and shall be disposed of by the latter for no other purpose.

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 22nd day of January, A. D. 1953, A. L. 5953.

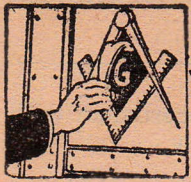
(Sgd.) MAURO BARADI
Grand Master

ATTEST:

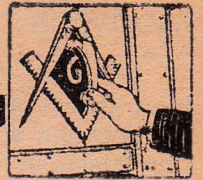
(Sgd.) ANTONIO GONZALEZ, P.G.M.
Grand Secretary

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WHAT OUR LODGES ARE DOING



Biak-Na-Bato Lodge No. 7 MANILA

ON JANUARY 14, 1954 the officers and members of this Lodge invited their families and friends at a public installation at the Plaridel Masonic Temple. The installing officer was Most Wor. Bro. Mauro Baradi, Grand Master and the master of ceremonies was Wor. Bro. Genaro Pestana, P.M. The following was the program:

I

1. 5:00 P.M.—Stated Meeting of the Lodge
2. 6:30 P.M.—Reception of the Most Worshipful Grand Master, Officers and Members of the Grand Lodge of the Philippine Islands
3. Flag Ceremony
4. Installation of the New Officers of Biak-Na-Bato Lodge No. 7

II

5. Surprise Number
6. Address Wor. Bro. Jesus Pascual Carpi
Worshipful Master Elect
7. Poem in Tagalog Wor. Bro. Jose Estrella, P. M.,
Grand Lodge Inspector
8. Presentation of Past Master's Jewel.
By Most Wor. Bro. Antonio Gonzalez P.G.M., Grand
Secretary.
9. Words of Thanks Servando de los Angeles
10. Address By Most Wor. Bro. Mauro Baradi
Grand Master
11. Retirement of the Flag
12. Closing of the Lodge

Most Wor. Bro. Antonio Gonzalez, P.G.M., Grand Secretary in presenting the Past Master's Jewel to Wor. Bro. Servando de los Angeles, said: "Wor. Bro. de los Angeles, I have known you these many years; as a private citizen you are exemplary, and as a Mason you are an institution worthy of emulation. You are an honor to the Fraternity." Bro. de los Angeles responded: "I humbly accept this jewel not as a reward because the Mason expects no reward because he serves; I accept it because it is the gift of my brethren committed to the welfare of our country and people. As a Mason I shall not only prize our precious tenets of Brotherly Love, Relief and Truth but will endeavor to translate said tenets in my every day life." The wife of the Grand Master, Mrs. Eden Guevara-Baradi who is a member of Rosario Villaruel Chapter No. 2, O.E.S. pinned the Past Master's Jewel on the lapel of Bro. de los Angeles' coat.

Most Wor. Baradi in his address congratulated the newly installed officers of the Lodge. "Remember, my brethren", he said, "you are ambassadors not of hatred but goodwill wherever you go. Our Fraternity is a World Brotherhood and see to it that you are brothers in deed and not simply in words. In a world where confusion is gaining headway, you and I, all of us must pool our resources to save our Democracy and Venerable Fraternity from domination by Communism or any other form of totalitarianism which enslaves the minds of men. Human dignity must not be bartered for personal convenience and enslavement. Let us all endeavor to be good men and better Masons."

Mt. Apo Lodge No. 45, F & A M

THE INSTALLATION of the new officers of Mt Apo Lodge No. 45, was held in the evening of December 26th, 1953, on the day after Christmas, at the Lodge Hall to afford the members thereof the role of playing Santa Claus to their families and children who attended the installation ceremonies.

The visitors, especially the male children were the interested onlookers; they were so much impressed by the simple yet impressive rites.

Wor. Bro. Emilio Sanson, P.M. who headed a delegation of members from the sister Lodge of Basilan City, together with Mayor Nicasio Valderrosa, P.M. of that Island City, was the installing Officer. Bro. Eriberto Gonzales, P.M., Inspector of the Grand Lodge of the Philippine Islands, acted as the Master of Ceremonies. The Officers who were installed for the ensuing Masonic year are the following:

- | | |
|--------------------------------|-------------------|
| Bro. Fernando D. Luistro | Worshipful Master |
| " Yeo Boon Liang | Senior Warden |
| " Cheong Tu Boh | Junior Warden |
| " Candido San Luis | Treasurer |
| " Pablo Sebastian, P.M. | Secretary |
| " Arsenio Sebastian, P.M. | Chaplain |
| " Jose Silva | Marshal |
| " Logan Johnston | Senior Deacon |
| " Emiliano Valdez | Junior Deacon |
| " Salvador Corpus | Orator |
| " Benito Zabala | Auditor |
| " Julio Alano | Senior Steward |
| " Antonio Wee | Junior Steward |
| " Rodrigo Silva, P.M. | Tyler |

The installation ceremonies, tho without fanfare, was well attended by the relatives and friends of the incoming officers and members of the Lodge who

WHAT OUR LODGES ARE DOING * * *

have shown so much interest and enthusiasm to make the occasion a lively affair, reminiscent of the Yuletide Spirit of old when ancient traditions of fellowship and brotherhood of men were being practiced by true masons in their abiding faith to that Great Architect of the Universe who showed charity and love to all fellowmen on Earth.

Worshipful Master Fernando D. Luistro invoking the same principles in his simple but meaningful speech requested the members to cooperate to bring

about goodwill and charity to all in accordance with the tenets of Free and Accepted Masonry.

After the rites, a sumptuous dinner was offered to the visitors and the distribution of Christmas gifts to the children present were the salient parts of the program following the Installation Ceremonies. Among the toys and other gifts given to the children were oranges from the citrus plantation of the Worshipful Master installed, Brother Fernando Luistro. The occasion was a lively affair and enjoyed by all including the children.

Zambales Lodge No. 103, F. & A. M.

Iba, Zambales



THE PUBLIC INSTALLATION of the newly elected and appointive officers of Zambales Lodge No. 103, F. & A. M., was held at the Hall of the Academic Building, Zambales Trade School, on December 26, 1953, at 8:00 in the evening. The Installing Officer was Wor. Bro. Desiderio Hebron, Grand Inspector of the Lodge, assisted by Wor. Bro. Valeriano E. Abad, both of Lincoln Lodge No. 34. The following elective and appointive officers were installed:

Worshipful Master	.....	Placido Farin, PM
Senior Warden	.....	Agerico Miranda
Junior Warden	.....	Lorenzo del Fierro
Treasurer	.....	Proceso Cabal, PM
Secretary	.....	Juan R. Arbizo, PM
Chaplain	.....	Ramon S. Sevilla
Marshal	.....	Paulo Abastillas

Senior Deacon	.....	Mauricio Aragones
Junior Deacon	.....	Jesus T. Amon
Senior Steward	.....	Ciriaco A. Labrador
Junior Steward	.....	Agustin Abad
Lecturer	.....	Braulio C. Lopez
Auditor	.....	Victoriano Fajota, PM
Tyler	.....	Mauro Abijay

After the Installation, Wor. Bro. Placido Farin, newly installed Worshipful Master, and Wor. Bro. Desiderio Hebron, Grand Inspector, delivered instructive and inspiring speeches. The spacious hall of the Zambales Trade School proved too small for the big crowd, consisting of the families of the Members and the general public. The program was followed by a dance which lasted until the early hours of the following morning. Refreshments were served.

PLEDGE OF SERVICE • • •

Is Masonry A Religion?

By A. SAMSON

Member, Washington Centennial Lodge No. 14, Washington;
D.C., Sojourner Hoilo-Acacia Lodge No. 11, Hoilo City

IS MASONRY a religion? If so what kind of religion is it? These and other similar questions are asked by non-Masons who do not know the tenets and principles of Masonry and Masonic teachings. In the Philippines where eighty-five per cent of the people are of the Roman Catholic faith and whose church is against any fraternal or civic organization not affiliated or without the sanction of the Vatican, naturally would ask the above questions. Then and now a vigorous campaign against the Masonic Fraternity is waged by the Roman Catholic Church to counteract the teachings and activities of the Masonic organization. The faithful are told that Masons are *persona non-grata* to the church, that they are excommunicated, anti-Christ, unbelievers of the existence of God, and to top it all, they say, Masons pay tribute to Satan. This propaganda is handed from generation to generation to keep the people ignorant, superstitious and antagonistic to the Masonic organization so that the power of the church may forever be enthroned.

In spite of all these propagandas against Masonry, the Fraternity will always be the bulwark of freedom, and will always fight for the rights of the people to preserve their liberty and independence of action. Heroes of the past who fought for the freedom of the Philippines such as Jose Rizal, M. H. del Pilar, Lopez Jaena, Jose Abad Santos and many others, were all Masons. They left an enviable heritage to the people of the Philippines who now enjoy the freedom they fought for and deserve.

Masonry is not a religion. It is a society of free and upright men whose tenets are to build their moral character, to live an exemplary life, support the democratic form of government, promote freedom of action and speech. There are many definitions about Masonry — all are beautiful expressions of faith. But the most elaborate statement yet adopted was that of the Grand Lodge of New York as preamble to its Constitution and laws. It is an expression of the "simplest form of faith of Masonry, not exhaustive, but incontrovertible and suggestive as to its religious truth." It is as follows:

- "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."

Masonic teachings are exhaustive. Many other definitions can be mentioned to conform with the teachings of this ancient and honorable Fraternity,

but a more comprehensive statement yet made which covers every phase of the Masonic faith is proclaimed as the Masonic teachings:

"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 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."

The above statement is recognized as the Masonic faith and teachings in the English speaking lands. It is lucid, concise, noble in its simplicity and comprehensiveness, in all ways worthy of the craft. Can any one trace hatred or disbelief in the existence of the Creator in the above definition? Any one can read between the lines that Masonic teachings are beautiful expressions of faith that makes a man conscious of his duty towards his fellow man. All propaganda against Masonic faith and teachings are false. No one can deny the fact that this great fraternal and international organization of upright men is not against any religion or the existence of God.

But Masonry has a religion. Its teachings tend to cleanse the character of man, to live upright "to revere the ordinances of religion — fear God and hope for happiness."

In the old Masonic charges, written records dating back to the great revival in the year 1717 in England, the Mason is charged:

"Ye shall be true men to God and Holy church."

The above charge dates back as early as the year 1390. This proves that Masonry as early as the 14th century was then Roman Catholic. Bro. James Anderson by order of the grand lodge in London, in 1723 compiled from available materials of the day a book of Constitutions for the Masonic fraternity. The following is found:

"But though in ancient times Masons were charged in every country to be of the religion of that country, whatever it was, yet 'tis now thought to be more expedient only to oblige them to that religion in which all men agree, leaving the particular opinions to themselves."

The above is a tremendous change from the old charges of "Ye shall be true men to God and holy church." The vision and courage of the men who made this change from narrow sectarianism to a vast and sunlit universality, are to be congratulated and admired. Without this cornerstone of universality Masonry today could not exist and the temple built to make men a vast organ of Brotherhood whose

PLEDGE OF SERVICE * * *

beauty looms through the ages should be an idle dream.

By the Constitution of this great Fraternity, then, the religion of Masonry is that "in which all men agree, leaving their particular opinions to themselves." But the above statement places the Fraternity in great difficulties. Some men are atheists and believe the non-existence of God. Some are agnostics and say they know not if there be a God or not. There is also a class of pitiful creatures, whom one hesitates to call men—those who have no religion at all, who have never considered whether there is God or not, live in the physical sensation of the moment, drifting to and from on the tides of appetite and passion. Therefore there is no religion in which all men agree. Bro. Frederick S. Palmer in one of his very illuminating articles on Masonry says:

"Masonry history and its laws does not help to describe the true religion of Masonry. In order to give us more lucid and better idea on the religion of Masonry let us now turn to our ritual."

As mentioned, Masonry is not a religion, but it has a religion. The first question put to the applicant on entering the gates of the Masonic Lodge is "Do you believe in God?" If the answer is on the affirmative, the applicant is then accepted and a prayer to the "Almighty Father of the Universe" to grant the applicant that his life be dedicated to the service of human Brotherhood, is said by the Master of the Lodge. The religion of Masonry is therefore theistic. God is the Supreme Grand Master Workman who designs and draws the plans for the Universe. He is great overseer as we labor at our tasks.

The beautiful allegories of Masonic rituals which embody the teachings of the Fraternity are grouped around two central ideas. The search for light and the building of the temple. Every one knows that the candidate's first desire after passing through the pillars to the middle chamber, to the heart of the sanctuary is light. He also seeks that which is lost and on the brow of mount Moriah he finds his quest still unfinished until he passes on to higher degrees where his search ends.

The search for light is an allegory. Man's life is an unending search for an understanding of God's nature and will. The end and glory of that allegory is two-fold — he that seeketh, findeth and he that would save his life must lose it.

We are told that King Solomon made his temple

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of the finest Parian marble to be a house of habitation for Jehovah and place for his dwelling forever. We Masons are therefore builders based upon the allegory of Solomon's temple. Each of us brings up from the quarry of infinity the rough block of his earthly life, which is his task to shape and set as perfect ashlar in the great temple of man which is the habitation of God on earth. His tools are the twenty-four inch gauge, the common gavel, the square, the level and plumb-line and more especially the trowel.

The twenty-four inch gauge, we are taught, to divide our time into three equal parts; eight hours for the service of God and distressed worthy brother; eight hours for our usual vocations; and eight hours for refreshment and sleep. Thus we are taught to regulate our time so that we may be able to live right. We are also taught to break off the rough and superfluous parts of our daily existence with the common gavel. To adjust our habits and divest our hearts and conscience of all the vices and superfluities of life, thereby fitting our minds for a more noble and glorious purpose ready to enter that house not made with hands eternal in the heavens.

The trowel is an instrument used to spread the cement which unites a building into one common mass. Masons are taught to make use of this tool "for the more noble purpose of spreading the cement of brotherly love and affection," throughout the world that we may be able to build an edifice dedicated to the Fatherhood of God and the Brotherhood of man.

Masons are craftsmen laboring at the house of God in this world. Each of us is a master builder, the architect of the temple of his individual character, that temple which is the habitation of his soul and in whose innermost shrine he hopes to find the presence of the most high. This temple that each of us builds day in and day out, year in and year out, using his thoughts and deeds as ashlar and his desires and ideals as tools.

That temple is eternal!

Masonic teachings are the deathless core of Masonry. Its meanings and implications are deeply set in human happiness and wide as infinite space, as deep as infinite time. It is possible to build an eternal temple of individual life, as our lives are eternal. What you and I do every day in our daily task, our actions are reflected and will affect our character, our lives forever. You are not building the temple of your soul with crooked tools, of quality ashlar and with mucky crumbling mortar. You may if you wish. But whatever you build, be it a temple or hut or pig's wallow — that is your eternal home.

Such is the religion of Masonry.

JOSE N. QUEDDING

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Some Masonic Rites

By Sidney M. Austin, P.G.M.

(Continued from last issue)

The Scottish Rite Systems, both Southern and Northern Jurisdictions comprise 33 degrees as under:

The degrees from the 4th to the 14th inclusive make up the Lodge of Perfection in both jurisdictions but in the Northern Jurisdiction, the 15th and 16th degrees make up the Council of Jerusalem, the 17th and 18th degrees comprise the Chapter of Rose Croix and the degree from the 19th up to and including the 32nd form the Consistory.

Whereas, in the Southern Jurisdiction, the degrees from the 15th to, and including, the 18th degree make up the Chapter of Rose Croix, the degrees from the 19th to the 30th form the Council of Kadosh and the 31st and 32nd degrees form the Consistory.

In the Southern Jurisdiction, there is a distinction called: "Knight Commander of the Court of Honor" which is conferred upon the brethren whom the Supreme Council deem worthy of same and it is, generally, from among the holders of this distinction the brethren are selected to receive the 32nd and last degree of this system of Masonry.

The Northern Jurisdiction does not have this distinction and the Supreme Council confer the 33rd and last degree upon the brethren who have received the 32nd degree and have proved themselves worthy of the honor.

In the Philippines, the Scottish Rite System is based upon the Southern Jurisdiction and they have, of course, their own Supreme Council.

No one may petition for the "Knight Commander Court of Honor" or for the 33rd degree. These distinctions are conferred upon worthy brethren by the Supreme Councils.

All Chapters of Royal Arch Masonry are held under authority of the Grand Chapter of the respective States and most, but not all, Grand Chapters are members of the General Grand Chapter of Royal Arch Masons for the U. S. A. However, this body does not possess any disciplinary or legislative powers whatever unless they are specially granted by its Constitution.

Councils of the Royal and Select Masters are held under authority of Grand Councils of Royal and Select Masters of their respective States except in Virginia and West Virginia. These particular States do not have General Councils, again, most, but not all, Grand Councils are members of the General Grand Council of Cryptic Masonry.

All Commanders of Knights Templar are held under authority from Grand Commanderies of Knights Templar of their respective States and all the Grand Commanderies comprise the Grand Encampment of the United States and which are presided over by the Grand Master of Knights Templar.

Some time ago there was a movement set up to form a General Grand Lodge of the U. S. A. In fact several attempts have been instituted with this object in view, especially during the early days of Ma-

sonry in the U. S. A. and it is quite possible that success would have crowned the effort of a group of o'd brethren if they had been able to convince Bro. George Washington to accept the office of General Grand Master. However, he did not consider himself free to accept the honor and the proposal fell through and no other attempt has been able to receive sufficient support from the Fraternity that would have encouraged the sponsors to proceed, apparently, each particular Grand Lodge considers that it can best serve Masonry by retaining its independent sovereignty.

In addition to the Scottish Rite and York Rite Systems of Masonry there are several, what are generally referred to as "side orders" of Masonry in the U. S. A. Perhaps the most popular of these are the Shrine, or to give them their full title, Ancient Order, Nobles of the Mystic Shrine, the Crotte or Mystic Order of Veiled Prophets of the enchanted Realm.

We also have the "Order of the Eastern Star" which is for wives, daughters, sisters, mothers, etc. of Masons and, of course, membership therein is not barred to Masons themselves.

Although direct membership with Masonry is necessary before we may become a member of the first two mentioned above and some connection with the Craft is required before one may be accepted as a member of the Eastern Star, they are not, however, Masonic Orders nor do they form part of the Masonic Rite, nevertheless, they are organizations that have a very close connection with Masonry and, in this respect, they may be compared to the Masonic Clubs that are an "off-shoot" of Masonry.

During the early days of Masonry in the U. S. A. when travel was not only extremely slow and difficult but often costly and sometimes dangerous, consequently people did not travel very often or very far, and a Masonic Soujourner was a rarity. However, with the advent of railways and other facilities for travel, Masons, as well as other people, began to move around the country and frequently they were obliged to reside far from their Mother Lodge and, although they were generally welcomed to visit other Lodges, they did not feel disposed to trespass too frequently upon the hospitality of their brethren, but, at the same time, their loyalty to their Mother Lodges did not permit them to request a demit in order to affiliate with a nearby lodge. Therefore, in order to continue active in the Masonic field they established Masonic Clubs where they were able to meet and discuss their affairs and to promote charitable works without cutting themselves off from the Mother Lodge.

(To be continued)

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From Other GRAND JURISDICTIONS • • •

FOR RELIGIOUS INSTRUCTIONS IN PUBLIC SCHOOLS AGAIN

Dr. JOSEPH M. DAWSON, 32^o
1628 16th St., N. W., Washington 9, D. C.

THE CATHOLIC DIGEST reports on a national survey made as to how Americans feel about religious education for their children. Its report claims that, out of 104 million adult persons, only 6 per cent, or a little over six million, state they received no religious training. It publishes that 72 per cent received their religious training in Sunday Schools, 37 per cent had religious training in the home, and 21 per cent in parochial schools. Among Protestants, it reveals, 86 per cent have gone to Sunday School, and 78 per cent are satisfied with the religious training they received there.

In view of the declaration of the *Digest* that Catholics expressed the highest percentage of satisfaction with their religious instruction, received mainly in parochial schools, the non-Catholic wonders just why they are so insistent upon religious instruction being given in the public schools. Remember history proves that the Catholics were the first in America to combat religious instruction in the public schools and constituted the pressure groups which secured ouster of the Bible from these schools because they objected to the version read. Leo Pfeffer, in his monumental work recently published, *Church State, and Freedom* (page 287), explains their changed attitude.

"The triumph of the secularization of the public schools was in no small measure due to the persistence of the Roman Church," Pfeffer says. Continuing, he asserts that what this church wants now is either to bring its own dogma into the public schools for the teaching of Catholic children, as it was doing in Champaign, Illinois, and many other places prior to the McCollum decision of the United States Supreme Court, "or a share of the public school funds for the support of Catholic parochial schools." Roman Catholic usurpation of public schools for teaching

their distinctive religion has resulted in court action in certain states, as New Mexico, Missouri, Colorado and North Dakota.

It is interesting to note that a few Protestant leaders have lent support to the newest Roman Catholic propaganda for religious instruction in the public schools. For example, President Frederick W. Whittaker of the Bangor Theological Seminary writes the Executive Director of the Baptist Joint Committee on Public Affairs: "While I appreciate your fine contribution to the literature of the Church and the State, and I shall read your new book with much interest, I do not agree that the complete separation of Church and State is best either for the State or for the Church. . . It is my conviction that there is urgent need for the leaders of Church and State to find a way in which religion as a primary force in the whole history of man shall be given its proper emphasis in the textbooks of our public schools."

Perhaps after President Whittaker has read our newest book he will discover that the United States Supreme Court has already pointed out "the way in which religion as a primary force in the whole history of man shall be given proper emphasis in the textbooks of our public schools." The incontrovertible fact is there is no denial whatsoever of that very thing at the present—there is only the prohibition of sectarian instruction by sectarian forces in the public schools, by commingled organizations of Church and State. Instead of seeking such a dubious combination, the theological seminaries had best intensify their efforts to prepare church leaders who will attend to their God-appointed duty of promoting adequate religious instruction in the church and home.

(The New Age, November, 1953)

Masons Should Go To Church

EVERY MASON should take his place in the church—some church. Let him choose for himself. He should be proud and eager to show to the world that he is identified with the church in his influences for good. The community without a church would scarcely be a fit place in which to reside and raise a family. No one in his right mind would choose such a place. By the number of its church spires you can usually judge of its fitness for a home.

A Mason, by attaching himself to the church, will be doing nothing more than putting Masonic teachings into practice. Masonry and the church have gone down before ignorance and paganism in Europe. Let Masonry and the church in America stand for enlightenment, for justice, for freedom and

for God. With such watchwords, there can be no failure in this great struggle in which to reside and raise a family.

—Masonic Digest.

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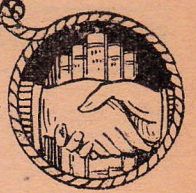
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Fraternnal Reviews



By JOSE E RACELA, P.M. (12)
P. O. Box 1921, Manila

Pennsylvania, 1952

R. W. Albert T. Eyler, Grand Master, re-elected
R. W. George A. Avery, Grand Secretary
578 Lodges; 239,832 Members; 5,005 Net Gain

Grand Master Eyler, in his annual grand communication address, reported to the brethren that the Grand Lodge of Pennsylvania continues going forward. Aside from the increase in its membership, the fifty-two schools of instruction which are now in operation have increased with the certification of two new schools and still two others to be added in 1953. Two more lodges have been constituted. Several visitations have been conducted by the Grand Master both in and outside the local jurisdiction, the results of which have been satisfactory.

With respect to the financial condition of the Grand Lodge, the report states that the decreased purchasing power of the dollar has been greatly felt and that there has been no increase in the per capita payment of the subordinate lodges since the Quarterly Communication held last December, 1951. The Grand Master intimated that some increase in payment may have to be made to provide for the income for the ensuing term.

The brethren in Philadelphia have shown considerable zeal in promoting the cause of relief for the needy. A total of \$283,067.64 and special donations amounting to \$11,964.69 have been contributed by them for the construction and maintenance of the hospital wing of the Masonic Home.

The address of Grand Master Eyler answered the question — what God has planned for Masonry and for each individual Mason, in this wise, and we quote: "Are you discouraged as you see the continuing conflict all over the world? Do you wonder what part you can play to accomplish God's purpose in the world? x x x. 'Remember when Esther was queen in the Court of Ahasuerus, who was King of the Medes and Persians. She was a Jewess, but the King did not know it. And he was persuaded to issue a decree against the Jews that they should all be killed. And Mordecai, her uncle and guardian, said to her, 'Think not that thou shalt escape in the King's house more than all the Jews. For if thou holdest they peace at this time . . . thou and thy father's house shall be destroyed.' And then he asked this age old question of her, 'And who knoweth whether thou art come to the kingdom for such a time as this?' Brethren, in God's providence Masonry has been preserved for us, and each of us as he looks at his beloved heritage from Washington and the other noble Masons of the past must face the same question 'Who knoweth whether thou art come to the kingdom of such a time as this?' May the God of all Masons — Christian, Jew, Mohammedan, Buddist — guide, protect and strengthen us to unite around our one common altar in the brotherhood of man which is the only real acknowledgment of His fatherhood."

EDUCATION:

I place as a prior condition the education of the people, so that by means of instruction and industry our country may have a personality of her own and be worthy of her liberties.

If our country has ever to be free, it will not be thru vice and crime, it will not be so by corrupting its sons, deceiving some and bribing others, no! It will be thru education and industry.

The past filled me with horror, so I wanted to save the present by modifying the old system. I endeavored to make a study of a thing of love and joy. I wished to make the primer not a black book bathed in the tears of childhood but a friend who was going to reveal wonderful secrets, and of the schoolroom not a place of sorrows but a scene of intellectual refreshment.

So then I am not working to the end that the children become changed into parrots and know by heart so many things of which they do not understand a single word.

—RIZAL

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FRATERNAL REVIEWS * * *

Vermont - 1952

M. W. Harlod E. Brand, Grand Master, Presiding
 M. W. D. Burleigh Smatley, Jr., elected Grand Master
 103 Lodges; 18,693 Members; 23 Gain.

Grand Master Harold Brand deplored the fact that the net gain for the past Masonic year was rather low; making a net gain of twenty members only. In his address, he made several constructive suggestions. He recommended that the head gear of Worshipful Masters and of the Grand Masters should bear the insignia of their respective offices. Pursuant to such recommendation, the Grand Secretary has recommended that the head gears of Masters of Subordinate Lodges and Grand Masters should bear the symbol of a square and compass with the letter "G" embroidered in silver thread for Worshipful Masters, and in gold thread for the Grand Master, with the proper letters designating their offices.

The Grand Master also noted the fact that whereas the Grand Treasurer and Grand Secretary are adequately bonded by at the expense of the Grand Lodge, such is not the case with the corresponding officers of the subordinate lodges. Accordingly, he recommended that the Secretary and Treasurer of lodges be bonded by a sound corporate company at

the expense of the Grand Lodge to secure the lodge from loss.

Stressing the importance of ritualistic work, the Grand Lecturer made the following remarks:

I fully realize that the best retualist is not always the best Mason, nor is it given to every man to learn as easily as to others. But I do say that a rigid study of our ritual and our lectures will automatically make a man in any standing a better Mason because the more he will love it and do about it for it."

The Committee on Masonic Education has recommended the adoption of the following landmarks for the Grand Lodge of Vermont. These proposed landmarks are taken substantially from Bro. Roscoe Pond, considered one of the greatest Masonic scholars which are as follows: belief in one everlasting, true God; belief in immortality; necessity of a volume of the sacred law on the altar; legend of the third degree; secrecy; symbolism of the operative art and a Mason must be a free man, of lawful age and well-recommended.

Gran Logia De La Masoneria Argentina - 1952

M. W. Domingo R. Sanfeliu, re-elected Grand Master
 R. W. Alcibiades Lappas, Grand Secretary
 56 Lodges; Members, more than 4000

M. W. Bro. Sanfeliu, in his message before the 95th Annual Communication of his Grand Lodge, claimed that the period 1952-53 brought satisfactory results of the work done in their jurisdiction. In the matter of their foreign relations, there is continued endeavor to obtain a closer relationship with all regular Grand Lodges in the world. He deplures, however, the situation through which Brother Masons are passing in Spain: "special laws and tribunals against Freemasonry in that country are still existant constituting a transgression of the convention of genocide of the United Nations. This evil would appear to have spread even to America, to judge by a proposed reform of the Columbian Constitution, by which there is a desire to prescribe Masonry as being 'a secret society.' Do the perpetrators of this reform, perchance, forget the existence, the leaders and principles of Freemasonry are known throughout the world? Do they forget that their Liberator General Simon Bolivar, who gave Columbia her liberty was a Mason; that 25 Presidents of that country (and in truth the most prominent) were Masons?"

The Lodges of Instruction now under and dependent upon the Grand Lodge have brought about productive results. The Benevolent Institutions have worked satisfactorily. Work on the new buildings for the school-farm has now under its direction the enormous sum of \$1,021,467.54.

A small historical musuem is being started by the Grand Secretary.

The Grand Master closed his message with a plea

to the brethren to turn their thoughts and efforts toward renewed peace and faith by contributing each his "grain of sand" for the furtherance of true brotherhood.

The proceedings include a list of those who have occupied the Grand East since the establishment of the Grand Lodge in 1858. A perusal of the list will reveal that five were lawyers, one ambassador, one senator, five physicians, two deans of the university, three chief justices, one President of the University, two ex-Presidents of the Argentine Republic, five congressmen, two university professors, one director of the Naval Academy, two generals of the army, one president of the Argentine Red Cross, one Secretary of the Chamber of Deputies, one engineer of the Navy, one historian and one industrialist. Every loyal Mason should be proud of this array of great men.

The proceedings also include the history of freemasonry in Argentina, the same subject discussed by M. W. Bro. Fabian Onsari before the Conference of Grand Masters in Washington, D. C., last February 24, this year. In his discourse touching on the indifference of the church against Masonry, the illustrious brother said: "The Roman Catholic Church will temporize when it is a minority, but it will be prepotentious and exclusive when it is a majority." He attributes to this influence the difficulty in increasing their number and on their conduct on many occasions. For the same cause, another evil grows: "those who rebel against intolerance and prepotency of Roman Catholic Church, attribute to God the faults and failings of the ecclesiastic hierarchy."

Maine - 1953

M. W. Benjamin W. Ela, Presiding and re-elected.
R. W. Convers E. Leach, Grand Secretary.
206 Lodges; 46,335 Members; 645 Net Gain.

THE GRAND LODGE OF MAINE re-elects its Grand Master.

THERE IS NO BETTER WAY of describing the condition of the Craft in Maine than by quoting the Grand Master's address to the effect that:

"In many respects the Masonic year, just passed, has been one of superlatives. The largest total membership ever reported in this jurisdiction; the largest record attendance which any one particular lodge meeting in this jurisdiction, for a great many years at least; the largest number of lodges represented, and on a world wide basis, at any one particular meeting, the greatest number of anniversary and educational meetings in recent years; the smallest number of limits in ten years; the unbroken record, with the exception of one year, of less affiliations than dismits, clearly indicating that Maine, for more than half a century, has sent out more Masons to other Grand Jurisdictions of the Nation and the World, that is, in turn, has received the magnificent record, in scarcely more than fifty years, and through all the vicissitudes of peace and wars inflations and depressions, more wars and sweeping social changes, of more than doubling our recorded membership — from 22,277 in 1900 to 46,335 in 1953."

Brother Ela spoke on "Connectives in Freemasonry" before the conference of Grand Masters on February 24, 1953 in Washington, D. C.

Around sixty lodge visits were made and about 117 Masonic functions were attended by the Grand Master. He issued around fifty-two dispensations.

The purchase of Masonic textbooks for the personal use and information of the members of the Craft was recommended by the Grand Master. He endorsed the pattern set forth by Bro. Josiah Drummond with regard to the rendering of decisions and opinions to this effect:

1. *"The recognition of immutable laws relating to the Institution, which the Fraternity itself cannot change and remain Masonic in character, imposes upon the governing bodies the duty of seeing that the 'Ancient Landmarks' be preserved; this duty introduces into the Masonic system of jurisprudence a feature peculiar to itself."*

2. *"The study of Masonic jurisprudence from the early times teaches most emphatically not only the Landmarks of Society, unyielding resistance to all inrigid adherence to the fundamental principles and novations however slight, and faithful obedience to the laws and usages of the Craft; but also that while in other relations one may lawfully do what is not prohibited, to a Mason whatever does not find warrant in those Landmarks, laws and usages is absolutely forbidden."*

Manitoba - 1953

M. W. Gordon A. McMorran, Presiding
M. W. Harry H. Gray, Incoming
125 Lodges; 14,884 Members; 499 Net Gain.

THE 78TH ANNUAL COMMUNICATION which took place in the City of Winnipeg on June 3 was presided over by M. W. Bro. McMorran. R. W. Bro. Livesey, Grand Representative of the Grand Lodge of the Philippine Islands was among the many who were received by the Most Worshipful Grand Master.

Grand Master McMorran opened his address with a salutation to the unique annual communication which came about "under particular happy circumstances, amidst the festivities surrounding coronation x x x of Her Gracious Majesty, Queen Elizabeth II.

Bro. McMorran grouped the activities during the year just closing into five headings, namely, (1) district meetings and lodges under the Grand Master's supervision, (2) area meetings, (3) conferences, (4) visits to other grand jurisdictions and (5) anniversaries and official visits. The district meetings

were very instructive with the principal theme, "The Duties and Responsibilities of a Worshipful Master" fully discussed. The area meetings developed into international character, "the fact that perhaps for the first time in history a Canadian Grand Lodge communication was opened in the United States (at Souris); and similarly for the first time a United States Grand Lodge Communication was opened in form in Canada (at Langdon). Aside from the visits to other Grand Jurisdictions, the Grand Master also attended conferences which took him to Banff, Montreal and Washington, D.C.

The Grand Master was alarmed when he noticed that a number of lodges do not seem to recognize the authority of the constitution. And tried to dismiss the practice as typical of our times due to the tendency to resent regulations and laws enacted for the common good, but which limit individual desires. He

FRATERNAL REVIEWS * * *

advised, however, that the lodges should endeavor to have such rules and regulations amended by constitutional process and not otherwise.

Another matter which brought concern to the Grand Master centers on Grand Representatives. He says, "Many of our representatives to other Grand Jurisdictions, I feel, do not take their appointments too seriously; and those who are perhaps inclined to become discouraged by the lack of response on the part of the Jurisdictions that they have the honor to represent." To correct the situation, he suggested that some leadership be undertaken by the Committee on Foreign Relations to bring about the needed improvement. On the claim that Freemasonry is a progressive science, Bro. McMorran closed his address thus—

"I do not claim that Freemasonry of itself will remake the world. But in a society so precariously

balanced between moral progress and destruction, it could be possible that the influence of Freemasonry, through the devotion of its members to the truths learned in the Lodge room, might swing the balance towards the way of life we desire.

"Let us look out beyond the confines of this Grand Jurisdiction and see bewildered humanity, groping for the truth, understanding and brotherhood that only can bring real peace. Let us realize the need for men of integrity, men with ideals and noble purpose, men inspired by the principle upon which our Order rests.

"Then let us give ourselves to the task we assumed when first we took our solemn obligations, and dream and work for a world that will truly be the Temple of a Great Architect."

North Carolina - 1952

M. W. Herbert M. Foy, Presiding
M. W. William H. White, Incoming
335 Lodges; 52,251 Members; 1,811 Net Gain

THE STATE OF THE CRAFT in North Carolina for the year 1951 has been impressive. A net gain of 1,811 has been made and the number of brethren raised is 2,572. Three lodges have been constituted, dispensations have been issued for the formation of five more lodges and three lodges are in the process of formation. The total receipts for the year is \$195,741.68.

Grand Master Herbert Foy has devoted much of his time and effort for the welfare of the Craft. Of the 42 district meetings, he attended 31 of them. He has also made visitations to other Grand Jurisdictions — to Illinois, Tennessee, Maryland and Virginia.

To Bro. Foy the problem of Masonic education is one of the "most far-reaching question confronting Masonry today." We quote a portion of his splendid advice on the matter.

"To the newly made Masons coming to our Lodge, I would like to suggest as a basis on which to begin his Masonic education: Learn all of the ritual there is to know. Learn of the Code you have to know. Learn of the History and Philosophy of Masonry you want to know. To try to educate the old Mason is wasted energy. It can't be done. We must concentrate our efforts to those being initiated into our lodges. At the time of initiation, they are ready and anxious to learn anything and everything about Masonry."

Grand Master Foy recommended that waiver of jurisdictions be discontinued. He noted that most wai-

ers are designed to accomplish ulterior motives—either because it would mean a decrease in fees for the candidate or the latter is of the opinion that his petition would not be granted by the lodge in the jurisdiction to which he rightfully belongs. Another objection to waivers which the Grand Master noted is that it constitutes a burden to lodge officers and leads to complications.

The activities of the Masonic Service Association deserve due appreciation. It is conducting a program of visitations to the different Masonic hospitals, and in the fields of Masonic education, it has circulated many publications including short stories, plays and essays aside from the regular Masonic bulletins.

The Grand Lodge of the Philippine Islands was not represented.

Tyranny

A people tyrannized over is forced to be hypocritical; a people denied the truth must resort to lies; and he who makes himself a tyrant breeds slaves.

Hate and Love

Hate never produces anything but monsters and criminals! Love alone realizes wonderful work; virtue alone can save.

Sacrifice

The just and the worthy must suffer in order that their ideas may be known and extended! You must shake or shatter the vase to spread its perfume. You must smite the rock to get the spark.

Toleration of Evil

We tolerate vice; we make ourselves its accomplices; at times we applaud it, and it is just, very just, that we suffer the consequences, that our children suffer them.

GREGORIO VELASCO

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SECCION CASTELLANA
NOTAS EDITORIALES

LA MASONERIA NO ENSEÑA EL NATURALISMO

EN UNA CARTA PASTORAL que la Jerarquía de la Iglesia Católica ha circularizado se contiene otra vez la acusación de que la institución masonica enseña EL NATURALISMO. LA MASONERIA NO ENSEÑA EL NATURALISMO.

EL HER. ALFONSO SALAZAR ha escrito una réplica sobre esta falsa acusación diciendo:—

“AUNQUE EL TERMINO NATURALISTA en su amplio sentido se refiere a uno que cree que la literatura y el arte debieran conformarse con la naturaleza; a uno que se adhiere a las ciencias naturales; o a uno que cree que la verdad religiosa se deriva de la naturaleza; no hay duda de que el Papa Leon XIII usó dicho término en el sentido en que la palabra CIENTIFICO se usa hoy día. El dijo que ES EL PRINCIPIO DE LOS NATURALISTAS QUE LA RAZON HUMANA DEBERA SER SIEMPRE NUESTRA MAESTRA Y GUIA EN TODO, y se quejaba amargamente que los naturalistas NO PERMITIAN QUE LOS MAESTROS FUERAN CREIDOS BAJO SU AUTORIDAD OFICIAL, Y QUE SUS PRIVILEGIOS DIVINOS NO FUERAN RESPETADOS. La Iglesia Católica a través de su historia se ha opuesto siempre a las conclusiones de los científicos, especialmente cuando dichas conclusiones eran contrarias a los puntos de vista sostenidas por esa

ENGLISH EDITORIALS. . . (Continued from page 547)

Rizal, Del Pilar, Bonifacio, and Mabini . . .

imposed upon him, as in thee. the obligation to help thee, and not to do that which he would not have thee to do unto him. . .

“Thou shalt always consider thy countryman: thou shalt see in him a friend, a brother, and a companion with whom thou art leagued by one destiny, by the same joys and sorrows, and by the same aspirations and interests. . . To him shouldst thou unite with perfect solidarity of aspirations and interests with the object of having strength, not only to fight the common enemy but also to realize the ends of human life.”

Andrés Bonifacio, founder of the Katipunan and a Freemason, wrote:

“Love God with all thy heart.

“Always bear in mind that the true love of God is the love of thy country, and that this love is also the true love for thy fellow man.

“Engrave in thy heart that the height of honor and happiness is to die in order to save one's country.

“Calmness, constancy, reason, and faith in all work and actions crown every good desire with success.

“Let the acts of each, in good government and the performance of his duties, be such as to serve as an example to his neighbor.

“In so far as it is within thy power, share thy means with every indigent or unfortunate person.

“Diligence in the effort to earn means of subsistence is the genuine love for one's self, one's wife, son, daughter, brother, sister, and compatriot.”

To vilify or attack Freemasonry indiscriminately is to belittle or nullify man's continuous struggle for human freedom and dignity; to impute on its votaries evil motives and selfish ends is to desecrate the memory of the Freemasons who are heroes of our nation.

Let us therefore, take care, lest those who are

Iglesia.

“LA MASONERIA NO FAVORECE a ninguna religión como tal; no enseña el naturalismo, ni cualquier otro punto de vista sobre esto. Sin embargo, la Masonería predica que cada persona deberá acercarse a Dios como ella desee; y no impone ninguna religión suprema sobre ninguno de sus miembros. No tiene ninguna Ley or Regla contra las creencias religiosas de tal o cual Iglesia. Cualquiera que estuviese familiarizado con las actuaciones de la Iglesia Católica pronto comprenderá el porqué ella está siempre contra la investigación científica para encontrar los hechos y determinar la verdad. ¿No fue esa Iglesia la que persiguió y condenó a Galileo?”

“ESTA OBJECION DE LA IGLESIA CATOLICA, si se considera propiamente, es el mejor argumento a favor de la Masonería, especialmente en estos tiempos modernos. Lo que necesitamos es mas libertad de pensamiento, de accion y de religion.”

ES BIEN CLARO que siempre que esa Jerarquía encuentra que sus dictámenes son contrarios a las conclusiones de los científicos, el procedimiento para ella es la EXCOMUNION.

—Antonio González, P.G.M.

bent on dividing us in order to rule, succeed in sowing the germs of fear only to reap the fruits of hatred among our people.

Let us as Masons continue as it were to be ever alert and active in doing unto others what we would want others do unto us.—M.B.

* * *

FREEMASONRY DOES NOT TEACH NATURALISM

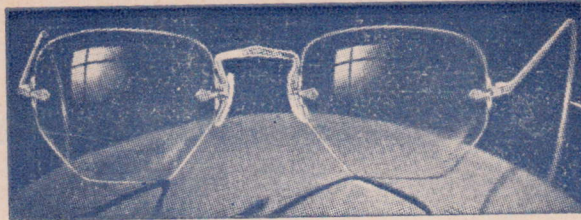
IN A PASTORAL LETTER circularized by the Hierarchy of the Catholic Church against Freemasonry, there is again the accusation that our Masonic Institution preaches NATURALISM. FREEMASONRY does not preach naturalism.

Again Bro. Alfonso Salazar has made a timely reply to this false accusation, saying:—

“ALTHOUGH THE TERM “NATURALIST” in a sense means one who believes that art and literature should conform to nature, one who adheres to the natural sciences, or one who believes that religious truth is derived from nature; there can be little doubt that Pope Leo XIII meant to use the term in the sense that the word “scientist” is used today. He stated that “it is the principle of naturalists . . . that human reason in everything must be our teacher and our guide,” and he complained bitterly that naturalists “do not allow any teacher to be believed on his official authority” and “her divine privileges are not respected.” The Roman Catholic Church throughout its history has opposed the findings of the scientists, especially when these findings were contrary to the views expressed by the church.”

(Turn to front cover page)

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