

The Cable Tow

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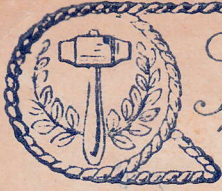
OFFICIAL ORGAN OF THE
GRAND LODGE OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINE ISLANDS

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

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Most Wor. Bro. Mauro Baradi, Grand Master, and Mrs. Eden G. Baradi upon arrival
at Haneda Airport, Tokyo, Japan on February 10, 1954



The Grand Master's Message



To The Brethren Of America

Plaridel Masonic Temple
520 San Marcelino Street
Manila, Philippines
March 15, 1954

Dear Brother:

I have just returned.

For over a month, I have been busy meeting with brethren, visiting Subordinate Lodges, attending Masonic conventions, and speaking at Masonic conferences. The 20,000-mile round trip brought me to Okinawa, Japan, Alaska, the United States, Hawaii, Guam, then to Manila.

I am back at my post — tired and weak in body but refreshed in mind and strengthened in spirit.

You gave me your hand and I readily clasped it, knowing that both of us spoke and still speak the same language — brotherly love. And the occasion: Masonic Week (February 22 to 25, inclusive, Washington, D. C.). This was to me historic and challenging; it was not simply a series of dates on the calendar but a succession of events worthy of remembrance. Certainly, it was an incentive in itself for Masonic officers from various parts of the world to gather as one big family and break bread together and exchange ideas with one another under the banner of Freemasonry. What a golden opportunity to frankly discuss important problems and carefully plan out a common course calling for united action!

The Forty-fourth Annual Convention of The George Washington Masonic National Memorial Association held at Alexandria, Virginia, on February 22 taught me a valuable lesson. The day was the birthday of Washington, the father of his country and pride of our Fraternity; and the setting — the George Washington Masonic Memorial on Shooter's Hill which is considered the mightiest stone monument erected to a man and Mason and may as well be a Mecca for our Universal Brotherhood. The opportunity afforded me in addressing the brethren at the Convention was a distinct honor to the Grand Lodge of Free and Accepted Masons of the Philippine Islands which I humbly represented; the tribute I paid Bro. Washington was the voice of my brethren in our Grand Jurisdiction. The proceedings coupled with the introduction of "foreign" brethren and the parade of contributors — all conveyed to me a message: Patience and determination help men to realize their ambition.

I will long remember the Conference of Grand Masters of Masons in North America on February 23 and 24. The fact that it was held in beautiful Washington, D. C. where monuments of the great and the heroic abound, and where the elite of America and the world's diplomats reside, makes a brother's pilgrimage to the city worthwhile. Never before have I seen so many Grand Masters gather under one roof! During the deliberations, I was allowed to address the highest in the Fraternity; then I presented "Freemasonry in the Philippines Today" and what I failed to say in words was made complete, I hope, by the genuine sentiments with which they were expressed. I believe there is no problem confronting Freemasonry, no matter how serious, that can not be solved if Masonic dignitaries and stalwart leaders, and the brethren they represent, pool their resources and combine their efforts to achieve the desired results. Not only would we have strength in numbers but indeed, singleness of purpose. Inspired by this thought, we who live in the Far East where Communism is so near from without and where criticism against the Masons is so strong

(Continued on inside back cover page)

are destined to endure while traveling through this vale of tears . . ."

It is clear that far from inducing one "to religious indifference and ultimately, to skepticism and even atheism" man as a Mason is brought closer to God and his fellow men.

The joint-statement of the Catholic Hierarchy concludes:

"To sum up—Catholics are forbidden to join the Masonic Fraternity. Catholics who knowingly and willingly become Masons are automatically excommunicated; they may not receive any of the Sacraments of the Church; they may not act as sponsors in Baptism and Confirmation; they may be excluded from acting as witnesses in Catholic marriages where such action would cause scandal, and finally Masons may not be buried in Catholic cemeteries."

3. The attention of every Mason—who is taught to respect the rights of others and be tolerant even in the face of bitter attacks by critics and vilification by enemies—is called to that part of the Charge given him as a citizen which states:

"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."

This is at once a patriotic duty and solemn obligation which no Mason can afford to disregard; it should be made a pattern of one's daily conduct.

4. Therefore, to the threat of excommunication by the Catholic Church, the Grand Lodge of Free and Accepted Masons of the Philippine Islands has made, and now reiterates the following appeal:

AN APPEAL TO ALL CHRISTIAN AND DEMOCRATIC ELEMENTS

In our country and all over the world, we face the serious threat of godless Communism. In spite of this and the repeated appeals of the Pope himself to all Christians, especially Catholics to unite and fight the common enemy, it is deeply to be regretted that the Catholic Hierarchy of the Philippines in a recent pastoral letter should not merely prohibit Catholics from joining Freemasonry, but should also add insult to injury by unnecessarily attacking, insulting, and libelling a group of men who are highly respected in the progressive and leading democratic nations as the United States, the United Kingdom, Canada, the Scandinavian countries, and Switzerland; this same group of men are persecuted in countries like Catholic Spain, Communist Russia and other totalitarian states.

In the light of the important role assigned to the Philippines as the only Christian nation in Asia to be the show-window of Democracy in this non-Christian region of the world, it is unfortunate that the Catholic Hierarchy of the Philippines should make this untimely, un-Christian, uncharitable, and unwise attack against Freemasonry whose main objectives are the promotion of brotherly love among men irrespective of race, color, or creed; charity and justice to all; liberty and defense of the fundamental human rights guaranteed by democratic constitutions, but still denied in totalitarian countries.

By fostering feud, hatred, and dissension among Christian and democratic elements in the Philippines, the Catholic Hier-

archy of the Philippines is not only unprepared to lead this young and growing Philippine democracy, but is hindering the Filipino people from making their own country the show-window of democracy in Asia, where man would be treated equally irrespective of race, color, or creed, and where religious tolerance would prevail not only among the different Christian elements, but also non-Christians as well.

Men are not perfect and therefore, liable to be mistaken. At one time or another, the Catholic Hierarchy of the Philippines actively participated in the affairs of the Government and other phases of Philippine life; and while we have no desire to constantly recall the past history of our country which might provoke bitter hatred, we express the hope that there should be more tolerance on the part of all whose avowed mission is to bring about goodwill among men and nations.

It is our considered opinion as Filipinos deeply concerned over the fate of the Philippines in an insecure region of the world where Godless Communism and non-Christian peoples constitute the preponderant majority, that it is unwise for the leaders of our Catholic Hierarchy to be persecuting Freemasonry which is a civic institution, welcomed and encouraged in the democratic countries which are the leaders of the Free World today. Why should Filipinos place themselves among the totalitarian countries like Russia and her satellites which prohibit and persecute Freemasonry? In case of an international crisis, can the Philippines depend upon any of the countries persecuting Freemasonry for any kind of help? We earnestly invite our countrymen to seriously think this over.

We reiterate what we have previously stated; Freemasonry is not a religion, and has no quarrel with any church; but Freemasonry requires belief in God as a qualification, in addition to good moral character. "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 destinies 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, Palma, and Manuel A. Roxas, needs not offer public apology for its existence."

In the interest of our national unity and the inspiring role of the Philippines to exemplify the democratic way of life in Asia, the Freemasons are appealing to the Filipino leaders of the Catholic Church to unite with other freedom-loving peoples against the common enemy, Communism, and to discontinue persecuting other Christian and democratic elements in this land of ours, the prospective show-window of democracy in Asia.

5. Let this circular be read in all Lodges as the stand of the Grand Lodge of Free and Accepted Masons of the Philippine Islands.

Given under my hand and the seal of the Grand Lodge of Free and Accepted Masons of the Philippine Islands, in the City of Manila, Republic of the Philippines, this 23rd day of March, A. D. 1954, A. L. 5954.

(Sgd.) MAURO BARADI
Grand Master

ATTEST:

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

Grand Lodge Of Free And Accepted Masons Of The Philippine Islands

GRAND LODGE CIRCULAR No. 20
Series of 1954—BARADI

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

Greeting:

SUBJECT: CHURCH EXCOMMUNICATION
AND MASONIC APPEAL

1. One year ago (March 4, 1953), a formal complaint against members of our Venerable Fraternity was filed before Honorable Domingo Imperial who was designated as investigator by the President of the Philippines. The complainants were the Catholic Action in the Philippines, Catholic Welfare Organization, and Archdiocesan Union of Holy Name Societies of Manila; and the respondents were Hon. Cecilio Putong, Secretary of Education; Hon. Benito Pangilinan, Director of the Bureau of Public Schools; and Venancio Trinidad, Assistant Director of the Bureau of Public Schools.

The complaint, among others, charged the Grand Lodge of Free and Accepted Masons of the Philippine Islands as "a society opposed to any religious instruction in the public schools." Said Grand Lodge denied the charge and issued a Manifesto declaring that

"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 defense 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 . . ."

After a lengthy, thorough, and due investigation, the investigator in his Report (May 28, 1953), found out that the respondents were innocent of the charges imputed to them—obstructing, defeating, sabotaging, and undermining the constitutional and statutory provisions on optional religious instruction in the public schools—and that the allegation that the Grand Lodge is "a society opposed to any religious instruction in the public schools" has not been proved.

Subsequently, the President of the Philippines issued Administrative Order No. 213 (September 22, 1953) agreeing with the findings of the investigator and exonerating the respondents.

As regards the claim that the Grand Lodge of Free and Accepted Masons of the Philippine Islands is opposed to any religious instruction in the public schools, the President of the Philippines stated in said Administrative Order that said claim "is without any basis in fact."

2. On January 19, 1954, other charges were again hurled at the Masons. This time, the charges are embodied in a joint-statement signed by twenty-nine ranking members of the Catholic Hierarchy of the Philippines and published in different newspapers in Manila.

The joint-statement, in attempting to express the views of Masons states that "the term 'Architect of the Universe' has

been and is interpreted by Masons in many ways, some of which are not even Christian. Moreover, this very vagueness as to the nature of God and our relations to Him is in itself a serious danger to religion, because it is powerful inducement to religious indifferentism and ultimately to skepticism and even atheism."

The term above mentioned is the title which is applied in Freemasonry's technical language to the Deity. On this point, Albert Gallatin Mackey, Masonic author and historian says: "It is appropriate that a society founded on the principles of architecture, which symbolizes the terms of that science of moral purposes, and whose members profess to be the architects of a spiritual temple, should view the Divine Being, under whose holy law they are constructing that edifice, as their Master Builder or Great Architect."

It should be borne in mind that in the petition for the degrees of Masonry, the following question is asked: "Do you believe in God and a future existence?" If this is answered in the negative, the petitioner can not receive the degrees of Masonry.

In the prayer at initiation, the Deity is addressed as Almighty Father of the Universe.

In the First Degree wherein the candidate expresses his trust in God, the Charge given said candidate contains an epitome of duty thus:

"As a Mason, you are to regard the volume of the Sacred Law as the great light in your profession; to consider it as the unerring standard of truth and justice; and to regulate your actions by the divine precepts it contains. In it you will learn the important duties which you owe to God, your neighbor, and yourself. To God, by never mentioning His name but with the awe and reverence which are due from the creature to his Creator; by imploring His aid in all your lawful undertakings; and by looking up to Him in every emergency for comfort and support."

In the Second Degree, a lecture is given the Fellow Craft whereby it is stated that "in six days God created the heaven and the earth, and rested upon the seventh day. The seventh, therefore, our ancient brethren consecrated as a day of rest from their labors; thereby enjoying frequent opportunities to contemplate the glorious works of the Creation, and to adore their great Creator . . ."

In the Third Degree, there is yet another prayer addressed to God in this wise:

"Thou, Oh God! knewest our downsitting and our uprising, and understandest our thoughts afar off. Shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions which we

THE CABLETOW

Editorials

Communism, A Masonic Offense

ON PAGES 83-84 of the proceedings of the Grand Lodge of California for the year 1953 it appears that this subject was brought out and decided on Masonic legal grounds and precedents, at Grand Lodge Communication.

As the Masonic Law in our own jurisdiction is basically founded on the Masonic Law and Jurisprudence of the Grand Lodge of California, needless to say that the conclusions arrived at in California are applicable in the jurisdiction of the Grand Lodge of the Philippine Islands. This question was brought out as follows:

DECISION 14

"I was asked the following questions:

"(1) Does membership in the Communist Party constitute unmasonic conduct; and

"(2) May such a member be tried therefor if the Lodge membership was obtained after his Communistic membership had ceased?

"The answer to each question is "YES."

"Membership in the Communist Party is in an organization which actively advocates the overthrow of our Government by force and violence and teaches hatred of God and forms of religion. There should be no quibbling about this definition. Recent world-wide developments furnish adequate demonstration.

"Moreover, Past Grand Master, Randolph V. Whiting, in 1935, with prophetic foresight stated the case against Communism at pages 408, et. seq., 1935 Grand Lodge proceedings, when he said this in his annual message:

"The objects and purposes of this organization are so fundamentally anti-Masonic, and so contrary to the spirit and genius of our government and our religious and social institutions, that I have deemed it not only a proper subject for presentation in Lodges, but as imposing an absolute obligation on every Mason in this jurisdiction to advise himself as fully as possible with reference to it, and to use every legitimate and lawful means to prevent the spread of its influence and teaching.

"Loyalty to the government in whose domain the Mason resides is an indispensable requisite. See old York Constitutions of 926, Par. 14; the Constitutions of Edward III, Par. 4; the charges approved in 1772, Part II; Pages 579 and 582 Ross Digest (1952).

"The said charges approved in 1772, Part

A Letter That Speaks For Itself

WE ARE IN RECEIPT of a letter from the Masonic Service Association of the United States, reading as follows:

Mr. Antonio Gonzalez
Plaridel Masonic Temple
520 San Marcelino
Manila, Philippine Islands

Dear Brother Gonzalez:

Just to inform you that we were all delighted with the appearance, actions and speeches of Grand Master Baradi of the Philippines. He surely made a ringing address at our Annual Meeting, took part in our deliberations, cast his ballot in the far western division, presented us the gavel and made a splendid impression on us all as to the character and fraternal feeling of our brethren in the Philippines.

We did not need any information in regard to the kind of Freemasonry that is practiced in your country because we have all had that very much in our hearts for a great many years, but you should know that your representative here in this country covered himself with glory and added greatly to the interest and enthusiasm of our meetings.

I have, of course, written him and expressed our personal appreciation to him but I wanted you, as Grand Secretary of your great Grand Lodge, to know how deeply we feel in regard to his travelling the ten thousand miles to come and express fraternal affection and appreciation from the Philippine brethren.

Cordially and sincerely yours,

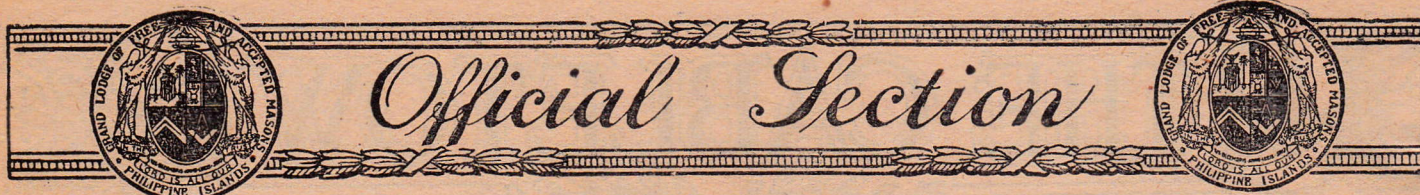
(Sgd.) C A R L
EXECUTIVE SECRETARY

We are thankful to Most Wor. Bro. Carl H. Claudy for this splendid report.

ANTONIO GONZALEZ, P.G.M.

II, state that the member of a lodge may not be expelled for disloyalty to his government, but being charges, and not landmarks, that provision is subject to change and amendment. Under the Masonic law as it exists in our Grand Jurisdiction, the member is subject to disciplinary action and expulsion.

"For example, declaring an unbelief in God
(Continued from page 590)



Grand Lodge Of Free And Accepted Masons Of The Philippine Islands

March 15, 1954

MEMORANDUM OF THE GRAND LECTURER

To All Masters and Past Masters
Grand Lodge of F. & A. M.
of the Philippine Islands

Greetings:

Subject: Past Master's Degree

IN VIEW of requests received from several Masters and Past Masters that they be conferred the Degree of Past Master, notice is hereby given that said Degree will be conferred during the forthcoming Grand Lodge Annual Communication.

All interested are requested to register at the office of the Grand Secretary at their convenience.

(Sgd.) H. P. OLIVEROS
Senior Grand Lecturer

Approved:

(Sgd.) MAURO BARADI
Grand Master

Attest:

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

GRAND MASTER'S OFFICIAL VISITATION TO BAGUIO Baguio Lodge No. 67 Baguio City

THE OFFICIAL VISITATION of Most Wor. Bro. Mauro Baradi, Grand Master to this Lodge was held on December 19, 1953 in connection with the installation of the elected and appointed officers of the lodge for 1954 at Snider Hall, Camp John Hay. A simple program was presented viz:

RECEPTION

Of The Most Worshipful Grand Master and party.
Marshal: Brother Raymond W. Dunne

INSTALLATION OF OFFICERS

By The Most Worshipful Grand Master,
Mauro Baradi,
Grand Lodge of the Philippines

MASTER OF CEREMONIES

The Grand Secretary,
Antonio Gonzalez, P.G.M.
Grand Lodge of the Philippines

PRESENTATION OF PAST MASTER'S JEWEL

Most Worshipful Brother,
Esteban Munarriz
Past Grand Master

ADDRESSES

Most Worshipful Grand Master, Mauro Baradi
Grand Secretary, Antonio Gonzalez, P.G.M.
Wor. Bro. Stanley J. Willimont, *Outgoing Master*
Wor. Bro. Tomas Galgala, *Incoming Master*

March 15, 1954

MEMORANDUM OF THE GRAND LECTURER

To All Grand Lodge Inspectors,
Grand Lodge of Free and Accepted Masons of
the Philippine Islands

GREETINGS:

Pursuant to paragraphs 101 and 104 of our Masonic Law Book, please take note that there will be a "Lodge of Instruction" for Grand Inspectors at the Plaridel Masonic Temple, on *Saturday, April 24, 1954, at 4:00 P.M.*

You are requested to attend this Meeting at which important matters relating to your duties will be taken up.

(Sgd.) H. P. OLIVEROS
Senior Grand Lecturer

Approved:

(Sgd.) MAURO BARADI
Grand Master

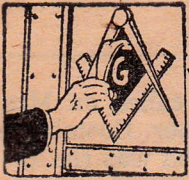
Attest:

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

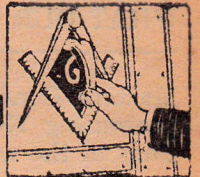
Wor. Bro. Galgala, the newly-installed Master referred to Masonry as a democratic institution. "I am an Igorot and I am proud to be one", he said. "Masonry taught me that every man is entitled to seek what is best for himself. I found that our Institution has taught me lessons worth transmitting to others. I will endeavor to be worthy of the position of Worshipful Master."

Most Wor. Bros. Antonio Gonzalez and Esteban Munarriz, both Past Grand Masters, inspired the brethren to greater achievement. They expressed the belief that men are judged by what they do not by what they promise to do only to fail in their performance.

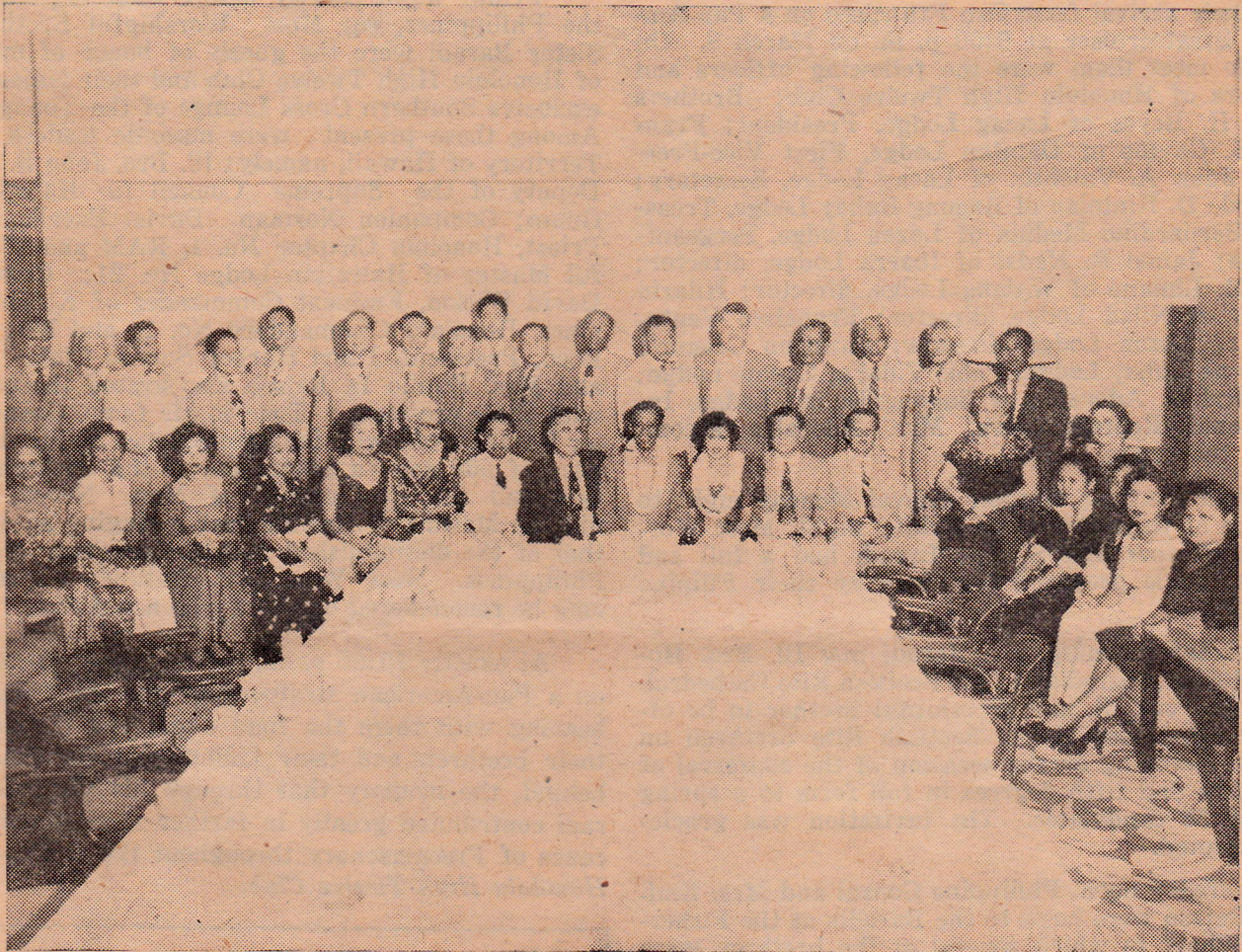
The Most Wor. Grand Master Mauro Baradi on the other hand warned the brethren of the dangers of indifference on the part of Masons. "We have duties to perform for the good of our fellow men and we must see to it that we will not be found wanting in the balance," he said. "So long as we do good and live better lives, no amount of threat or inducement can make us change our course. While we are taught to be tolerant as we expect others to be tolerant toward us, we cannot let unfounded criticisms against Masons pass unnoticed. Let those who proclaim they are for the good of our country join us in a program of enlightenment believing as we do that those who seek the truth and find it will be free."



WHAT OUR LODGES ARE DOING



Most Worshipful Grand Master and Mrs. Mauro Baradi in Honolulu, Hawaii, March 12, 1954



DINNER given by Honolulu High Twelve Club in honor of Grand Master and Mrs. Mauro Baradi at the Southern Cross Lounge, Young Hotel, Honolulu, on Friday, March 12, 1954.

Seated, l. to r.: Mrs. Gavino, Mrs. Avecilla, Miss Adorable, Mrs. Hintolan, Mrs. Valderrama, Mrs. Valentin, Consul E. D. Bejasa, III. Bro. John B. Guard, Deputy of the Supreme Council for Hawaii and Guam; III. Bro. Mauro Baradi, Grand Master of the Grand Lodge, F. & A. M. of the Philippine Islands; Mrs. Baradi; Wor. Bro. Norman Davis, Worshipful Master Hawaiian Lodge No. 21, and Excellent High Priest, Honolulu Chapter No. 1, RAM; Eminent Commander David Wilson, Honolulu Commandery No 1, Knight Templars; Mrs. Davis, Mrs. Wilson, Mrs. Bejasa, Mrs. Adorable (partly hidden), Mrs. Beliso, Mrs. Limano.

Back row, standing, l. to r.: Bro. Juan A. Valentin, Laoag Lodge, secretary; Bro. Bernardo D. Hintolan, Bagong Buhay Lodge, treasurer; Bro. Francisco S. Gavino, Dapitan Lodge, 1st. vice-president; Mr. G. Rivera; Mr. C. Pizarro; Bro. Bernardino Medina, Luzon Lodge and Hawaiian Lodge, sergeant-at-arms; Bro. Rizal G. Adorable, Bagong Buhay Lodge, international rep.; Bro. Anacleto Lamadrid, Lodge Le' Progrese Del'Oceanie; Bro. Jaime B. Nadal, Ibarra Lodge, director; Bro. Hilario Venuya, Nilad Lodge, director; Bro. Pablo Vidal, Zapote Lodge; Bro. Felix M. Limano, Walana Lodge, director; Bro. Harry Reed, Churchland Lodge, Virginia (Pres. Pearl Harbor Square Club, Honolulu); Bro. Mateo H. Reyes, Laoag Lodge, president; Bro. Pedro Valderrama, Luzon Lodge, director; Bro. Francisco Venturanza, Luzon Lodge, director; and Mr. Diosdado Avecilla.

THE LINKS OF BROTHERLY LOVE that unite Philippine masons with the brethren in Hawaii further strengthened and cemented by the brief but very fruitful visit made by Dr. Mauro Baradi, Grand Master of the Most Worshipful Grand Lodge of F. & A. M. of the Philippine Islands during his 4-day stay

in this Paradise of the Pacific. His beautiful and amiable wife, Mrs. Eden Guevara-Baradi shared the spotlight with him.

Dr. Baradi was on his way back to the Philippines after attending several masonic conferences in the mainland, most important of which was the Grand

WHAT OUR LODGES ARE DOING * * *

Masters Conference attended by Grand Masters representing North America and other free-loving nations of the world.

The Filipino masons in Honolulu whose blue lodges are under the jurisdiction of the Most Worshipful Grand Lodge of the Philippine Islands met the gracious couple at the Honolulu International Airport upon their arrival from San Francisco on a Pan-American Stratocruiser at 9:00 p. m. on March 8. On hand to meet them were the following officers and members of Honolulu High Twelve Club: Brothers Mateo H. Reyes of Laoag Lodge, President; Francisco S. Gavino of Dapitan Lodge, First Vice-President; Juan A. Valentin of Laoag Lodge, Secretary; Bernardo D. Hintolan of Bagong Buhay Lodge, Treasurer; Bernardino Medina of Luzon Lodge, Sergeant-at-arms; Jaime B. Nadal of Ibarra Lodge, director; Felix M. Limano of Walana Lodge, director; Hilario Venoya of Nilad Lodge, director; Francisco Venturanza of Luzon Lodge, director; Faustino Gregorio of Bagong Buhay Lodge; Pablo Vidal of Zapote Lodge; and Rizal G. Adorable of Bagong Buhay Lodge, International Representative, Mrs. Adorable accompanied the group.

From the time of their arrival Monday night to the time of their departure Friday night, Most Worshipful Brother and Sister Baradi had a full and tight schedule prepared for them by their Filipino brethren.

Tuesday morning, Dr. Baradi met Ill. Bro. Howard Mosher, custodian of the Scottish Rite Cathedral. He invited our Ill. and Worshipful brother to be officially introduced to the Scottish Rite brethren on Thursday evening on the occasion of the conferral of the fourth and fifth degrees in full form to a spring class of 35 candidates. The invitation was graciously accepted.

Thursday noon, Philippine Consul and Mrs. Emilio D. Bejasa were hosts to the Baradis at the Fishermen's Wharf to which several of the brethren were also invited.

Thursday night was the night of nights. It will long be remembered by all the brethren present at the Scottish Rite Cathedral. It was on this night that Dr. Mauro Baradi held spell-bound an audience of 250 Scottish Rite Masons with his short but most eloquent and very effective speech on the travails now being experienced by the brethren in the Philippines and the fight that they are waging against bitter criticisms and misunderstanding. On this memorable night, Dr. Baradi was escorted before the Altar by Ill. Bro. John Buel Guard, Deputy of the Supreme Council of the Scottish Rite under the Southern Jurisdiction of the United States, for Hawaii and Guam and by Ill. Bro. Howard Mosher. Ill. Bro. Guard made the introduction by reciting the masonic achievements of Dr. Baradi, after which he was requested by the Master of the Lodge of Perfection to address the assembled brethren who gathered an hour earlier anxious to meet and hear him,

Friday morning, our Ill. Brother called on Mrs. Walter Coombs, widow of Ill. Brother Coombs, a great friend of Filipino masons and who was the Deputy of the Supreme Council of the Scottish Rite in Hawaii and Guam at the time of his death a little over a year ago.

Friday night shortly before their departure for the Philippines, our Most Worshipful Brother and Sister Baradi were the guests of honor of members of Honolulu High Twelve Club and their ladies at the exclusive Southern Cross Lounge of the Young Hotel. Among those present were masonic leaders in the Territory of Hawaii, namely: Ill. Bro. John B. Guard, Deputy of the Supreme Council for Hawaii and Guam; Companion Norman Davis, Excellent High Priest, Honolulu Chapter No. 1, RAM and Worshipful Master of Hawaiian Lodge No. 21; Companion David Wilson, Eminent Commander of Knight Templars, Honolulu Commandery No. 1; and Bro. Harry Reed, President, Pearl Harbor Square Club. Consul and Mrs. Emilio D. Bejasa also graced the occasion with their presence. True to his fame, Grand Master Baradi spoke with telling eloquence on the supreme need of our day—a realization of the Fatherhood of God and the Brotherhood of Man. Never before, did the Masons of Hawaii hear a ringing speech like that of the distinguished Masonic dignitary from the Philippines. Most Wor. Bro. Baradi's appeal will long be remembered by those who heard him.

At exactly 10:30 p. m., the happy couple took off on a Pan-American stratocruiser for the Philippines bearing with them the fond aloha and mabuhay of their brethren and their ladies; and for those left behind, the memory that through his visit, Dr. Baradi contributed greatly in farther strengthening the cause of Freemasonry throughout the world—*From Honolulu High Twelve Club.*

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Maguindanao Lodge No. 40



*Official Visitation of the M.W. Grand Master
Bro. Mauro Baradi at Maguindanao Lodge No. 40
Jan. 16, 1954.*

RESOLUTION

WHEREAS, Most Worshipful Brother Mauro Baradi, Grand Master of Masons under the jurisdiction of the Philippines, has unselfishly and fraternally consented to be the Installing Officer of Maguindanao Lodge No. 40 last January sixteenth when together with Grand Lodge Officers he made official visitation to our Lodge;

WHEREAS, Most Worshipful Brother Mauro Baradi in his inspiring, informative, instructive and argumentative speech relative to Freemasonry, its tenets and problems, which has deeply penetrated into the hearts of his audience, Masons and Non-masons alike, and left an everlasting impression upon the minds of his hearers;

WHEREAS, the Members of Maguindanao Lodge No. 40 have every reason to be grateful to and proud of their Most Excellent Grand Master;

WHEREAS, words and phrases, no matter how beautifully coined, are not sufficient to express such sentiment;

NOW THEREFORE, be it resolved to elect, as

the Lodge hereby elects, Most Worshipful Brother Mauro Baradi, Grand Master of Masons under the jurisdiction of the Philippines, as an HONORARY MEMBER of Maguindanao Lodge No. 40, City of Cagayan de Oro.

RESOLVED FURTHER to furnish copies of this Resolution to:

1. Most Worshipful Brother Mauro Baradi for his information.
2. The Grand Secretary for Grand Lodge file.
3. The Editor of the Cabletow for publication.

UNANIMOUSLY APPROVED.

I hereby certify to the correctness of the foregoing Resolution. Same is an extract from the minutes of the Stated Meeting of Maguindanao Lodge No. 40, held in the Hall of the Masonic Temple, City of Cagayan de Oro, on February 1, 1954.

Attest:

FELIX CABURIAN
Master

D. Q. ERFIN
Secretary

PLEDGE OF SERVICE • • •

Religious Freedom

By CLAUD F. YOUNG, P.G.M.

(Address delivered before the High Twelve Club of
Topeka, Kansas, February 10, 1954)

Mr. Toastmaster and Brethren All:

I am glad for the privilege of addressing you today; I have had this courtesy once before.

There is a matter of grave importance in this country which if you do not know about, as Masons I think you should, and I shall endeavor in the allotted time to give you some highlights on this subject as I have gathered them in recent months. From the standpoint of collecting such information and data, I believe that Washington, D.C. is the ideal field for that purpose; this subject has reference to the American concept of religious liberty as guaranteed by the Constitution of the United States.

No right thinking American would deny a man freedom to worship. Few would deny the right to establish a private school if privately supported. We all prefer peace and it saddens us when there arises tensions between creeds. But there come times in the course of human history when to speak is a duty; to remain silent is cowardice. Religious freedom is to us the most precious jewel in our crown of freedoms. What can be more democratic, more just, more God-like, than the principles upon which that liberty rests:

1. Respect for another's religious belief.
2. Equality of every man's religion before the law, with special privileges to none.
3. Absence of religious test for civil office.
4. Freedom from deadly entanglements arising from tax support of churches.

Contrast these high principles and their rewards with the Old World view and its harsh penalties:

1. In many countries there is but one legally recognized "true church"—the Roman Catholic Church.
2. All other churches are heretical.
3. The "true church" must be state-supported and state-favored.
4. The heretical churches must be denied full freedom because "error" must be suppressed.

The Masonic Organization is constantly talking about the brotherhood of man based upon the fatherhood of God. How can brotherhood be attained in a country which denies religious liberty? Let one church believe itself to be the "one true church" and back that belief with the power of the state. What do we have? Inquisitions, religious war, bloodshed, special privilege for one church and persecution for the others.

History teaches that free expression of worship encourages religion among individuals. Anyone who

is compelled by the state to join a church has no notion of the purpose or plan of real religion. Churches supported by their members are usually alive and active while churches supported by the state have little individual support.

Educational surveys, despite charges of godlessness, have found American youth the most religious in the world. We do not hear of Americans going to Latin America for spiritual guidance. *The fact is, and do not let us forget it, a spiritual church does not need, nor does it seek, federal or state tax money.*

We have done well so far without tax aid for churches. Of the 257 denominations, only one now aggressively seeks tax funds. A church that cannot stand on its own financial legs should fall. Members who value religion will not let a worthy religion fall.

The American concept of religious freedom has been challenged. We are in danger of losing this precious heritage. On November 20, 1948, soon after the United States Supreme Court had upheld the American tradition and law of no public support for private schools or sectarian teaching, the Roman Catholic bishops boldly attacked the court's decision as "novel" and termed "separation" a "mere shibboleth of doctrinaire secularism." Many Americans regarded these clerical statements an assault upon the primal freedom which the Puritans came here to assert and which the First Amendment was forged to protect.

Very soon another verbal missile was launched at our freedom. Congressman Barden presented a bill in aid of public schools only. Francis Cardinal Spellman described Congressman Barden and his associates as "new apostles of bigotry" who led "disciples of discrimination." Not content with his attack upon Congressman Barden, the Cardinal included Mrs. Roosevelt, who had expressed her strong belief in the free public schools and in church-state separation.

Moreover, according to the *Detroit News* (July 31, 1949) the Rev. William E. McManus, assistant director of the educational division of the National Catholic Welfare Conference, stated flatly that the church's ultimate object is government financing of parochial schools.

A prominent Roman Catholic layman, J. Howard McGrath, then Attorney General of the United States, in a Cleveland address berated the principle of church-state separation—the very principle he was sworn to uphold and enforce.

In textbooks like "Living Our Faith" used in parochial high schools, and in public schools where nuns teach, the principle of separation is said to be a "compromise" barely acceptable to Roman Catholics in the United States. Consider for a moment the cumulative effect of such teaching on four to six million

young minds year after year. Add to these attacks the teachings of the widely circulated pamphlets in which Bishop John F. Noll identifies the public school as "Public Enemy No. 1"; of Father Paul L. Blakeley's "May an American Oppose the Public School" urging that "the first duty of a Catholic to the public school is to refuse to pay taxes, and keep his children out of it." And also the countless editorials and news stories in the Roman Catholic press attacking public schools; the comfort, if not aid, given by clerical agencies to organized defamers of public schools; and the demand of canon law (Canon 1374) which keeps Roman Catholic children out of our public school system except by special dispensation of the Bishop.

Study objectively Catholic activities from coast to coast harmful to public schools, and any fair-minded American must conclude that the official policy and practice of the Roman Catholic church is in no wise friendly to public education in the United States. Roman Catholic leaders would supplant our public schools with their own, if they could. Indeed, their claim that the state has no inherent right to educate—that only their church has such right—compels them to this objective.

For example, Archbishop Cushing is working diligently to make the great American city of Boston another Quebec. In fact, he has purchased 12 public school buildings in two years at sub-basement bargain prices, ranging from \$200 to \$12,000 converting them to parochial schools.

The monetary compromise they now seek is your tax dollar and mine for a system of schools of their own whose curriculum is frequently questionable from an American viewpoint. Many thoughtful Americans, including former President Conant of Harvard University, believe that "divisive sectarian" propaganda at public expense will destroy our religious freedom and wound unto death our public schools.

You cannot teach a child respect for another's religion while at the same time teaching him that the other religion is a "counterfeit."

I happen to be a Protestant. But as a Mason, and I hope a fairly good American, I would defend the constitutional right to worship of a Roman Catholic or a Jew as quickly as I would defend the right of a Protestant. I would do so out of simple justice, but primarily because in matters of religion there is no majority creed-rule in America, nor is this a "tyranny of the minority."

I am a Methodist by creed. I would not trust my church with its hand in the public tax treasury any more than I would trust yours. We are all inclined to be selfish and over-zealous for our faith. I like the good sense of an Episcopal Bishop in Portland, Oregon, who said that some of his members wanted

30 thousand dollars of tax money for one of their schools. He went on: "I will not take it nor let them take it, because other people would be tempted by our quest. Soon the creeds would be locked in combat and the religious life of the people would suffer."

Here are a few sources of trouble which concern devout, intelligent and patriotic Americans who cherish the American dream:

1. The efforts of the Roman Catholic leaders to obtain an ambassador to the Vatican.
2. The bigoted opposition of the Roman Catholic Church to the American public school system.
3. The aims to dominate through fear tactics and intimidation congressional committees handling bills for Federal aid to education.
4. The clerical denunciation of great educators like Dr. James Bryant Conant, and Pearl Wanamaker, State Supt. of Washington, whose only "sin" was affirmation of church-state separation.
5. The banning of books and magazines from schools and libraries; the boycotting of motion pictures on the grounds of heresy or blasphemy.
6. The "bullying" tactics against editors whose only error has been to print the truth.
7. The attacks upon the right of assembly—for example, the Denver affair when high-placed Roman Catholic leaders tried to keep one of the Vice Presidents of Protestants and Other Americans united for the separation of Church and State from speaking in that city.
8. The propaganda that non-Catholics are soft on Communism, and the flamboyant efforts to exploit the fear of Communism for Roman Catholic political purposes.
9. The frequent appeals to Jews and Protestants to join Roman Catholics in a Holy War against Communism, when Jewish and Protestant leaders know that Latin America and Italy are on the verge of going Communist. The appeal would be more convincing if Archbishop O'Boyle would lead a crusade against Communism in Italy, the center of Roman Catholic power, and by the same token a crusade against persecution in Spain and Colombia.
10. The national campaign to put nuns—drawing tax free salaries—in public schools, thus converting public schools into parochial schools. Nearly every state in the union has felt this tension and the practice has been

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PLEDGE OF SERVICE * * *

judged unlawful by the courts in New Mexico, Missouri and Colorado, and so ruled by state superintendents in Michigan, Wisconsin and Minnesota.

11. The Papal pronouncements urging Roman Catholic judges to substitute canon for civil law when the latter conflicts with the former.
12. The use of tax funds to support Catholic-controlled hospitals in which doctors take orders from theologians. Eighty-six millions in Federal funds go to such hospitals on the theory that they serve the public without discrimination—but the fact is otherwise. If you have ever practiced medicine and surgery in a Catholic Hospital, you will know exactly what I am referring to.
13. And finally, the ever accelerating attacks against freedom itself. Right in the City of Washington, D. C. the then head of a great Jesuit University (Father Hunter Guthrie, S. J.) was quoted in our press with this shocking statement: "Liberty is today's major plague."

It is these and other similar practices and applications of political power for special services and benefits which produce dangerous tensions. Rarely do officials of non-Catholic churches seek special privileges, or endeavor to force their will upon the entire community because they look upon their religion as the exercise of freedom in moral and spiritual affairs and not as an instrument of political pressure.

Practically the same charges made by Catholics against Communists in Poland can be made by non-Catholics against Catholics in Colombia. We believe that neither Communists nor Roman Catholics, nor anyone else, have a right to censor history. Yet both

do it. In Quebec 400,000 Protestants and many non-Catholics were denied the opportunities to see the great religious film "Martin Luther" which is said to be authentic from a historical standpoint.

Communists are accused, among other things, of banning books, censoring history, denying religious freedom, persecuting dissenters, controlling the press, defying a leader, closing churches and doing most everything that runs counter to the American ideas of freedom. We think this is evil. We properly resist Communism. But what shall we say of Roman Catholic priests who ban books, magazines, and movies not acceptable to them? What shall we say of a great Department Store (Macy's in New York) which yields to pressure to keep a Blanshard book off its shelves, or of other pressures to deny the public forum to an Oxnam, Blanshard, or Poteat? What shall we say about tax money for church purposes in violation of law? What shall we say of Roman Catholic-controlled, but tax-built hospitals that dismiss doctors for joining Planned Parenthood groups?

These are matters that should cause Masons to speak out, because they are assaults upon the American Bill of Rights.

It is rather confusing to have Roman Catholics in this country point to their church as a haven against Communism, and to have Roman Catholics in Latin America and in Italy, where the Church boasts of total population, appealing constantly for United States aid to save themselves from Communism. Why is it that 37 per cent of Italians vote Communist? Could it be that in Italy where 99.6 per cent of the population is nominally Catholic, the dominant church has been blind to conditions like the denial of economic and religious freedoms — denials that foster Communism? *(To be continued)*

Masons In High Office

(Continued from last issue)

Hon. WILLIAM FIFE KNOWLAND

Our Brother from California is known to be one of the loudest critics of our China policy and has been called by his detractors, "the Senator from Formosa." However, he has the courage of his convictions and he refuses to follow dictation in matters that concern the men who are fighting. He served as Captain and Major in World War II (although he enlisted as a private). Brother Knowland was married at 18, youngest State Senator at 27 and youngest member of the U. S. Senate at 37. For him, youth was an asset, not a handicap.

* * *

Hon. W. STERLING COLE

Our Brother from Bath, N. Y., is a member of Steuben Lodge, 112, A mas Temple, the Shrine, in Washington, D. C. and the Knights Templar, DeMolay Commandery No. 22 in Hornell. He is now serving his 10th term in Congress and has served on Naval

Affairs, Insular Affairs, Soil Conservation and Post War Military Policy Committee. He is a Lt. Commander in the U. S. Navy Reserve, a trustee of Elmira College and of Woodlawn Foundation, Inc., and is an Elder of the Bath Presbyterian Church. He is presently a member of the Armed Services and Joint Committee on Atomic Energy.

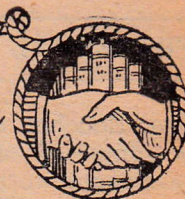
* * *

Hon. FRANKLIN D. ROOSEVELT, JR.

Our Brother from New York City represents the District where our Masonic Temple is located and is a member of Holland Lodge, 8—as was his father before him. A veteran of World War II, he served with the Navy in the Philippines, Okinawa and Iwo Jima campaigns and holds the Legion of Merit Combat "V." He is a member of the law firm of Roosevelt, Freidin & Littauer and was elected to succeed the late Brother Sol Bloom in 1949 and reelected by a clear majority ever since. *(To be continued)*



Fraternal Reviews



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

Oklahoma - 1952

M. W. Lyle H. Ball, retiring Grand Master
M. W. Lee Parks, incoming Grand Master
M. W. Claude A. Sturgeon, Grand Secretary
384 Lodges; 78,000 Members; 2,092 Net Gain

ON THE STATE OF THE CRAFT, the report shows that there are 384 lodges and 2 U.D. lodges with a total membership of 78,000. The net gain for the year 1951 is 2,092. Dispensations have been issued for the formation of two lodges.

Whole-hearted support and cooperation is being extended to the various charitable institutions of Oklahoma. Of the various organizations which have volunteer workers in Masonic hospitals for veterans, the Grand Lodge of Oklahoma has the distinction of being the only lodge which has a full-time counselor who attends to the needs of every veteran whether he is a Mason or not. The Masonic Charity Foundation, the purpose of which is to maintain an endowment fund for the support of Masonic Homes and other charities is being supported unceasingly. The same can be said of the Masonic Homes and the Home for the Aged. In all these worthy endeavors due recognition has been given the valuable assistance rendered by the Order of the Eastern Star. The Order has contributed much to the welfare of these institutions in the form of financial and material aid.

The recommendation of the Grand Master that the office of Grand Orator be abolished and that each succeeding Grand Master be requested to appoint a capable outstanding speaker to deliver the Grand ora-

tion was met with the approval by the Committee on Laws and Usage.

The Grand Lodge of Oklahoma has severed relations with the Grand Lodge of Uruguay. A series of investigations conducted since 1945 have shown that the Grand Lodge of Uruguay has so far departed from Masonic practices as to be inconsistent with the virtues of the Craft. The report states that the latter has eliminated prayers from its services and that a formula bespeaking of an atheistic attitude has been substituted for the name of God.

The oration of Bro. Leslie Allen was "On the Art of Being Kind." We quote a portion of his oration.

"Kindness is the secret of the art of making friends. Friendship rests upon a foundation of integrity and trust. You cannot give your confidence to a man you cannot trust, whose honesty of purpose you doubt. But a solid foundation is not enough. Upon the foundation of honor and honesty you must erect a superstructure of other things. You must have a community of interest, and congeniality, and above all unflinching kindness. The world is full of honest people who have not succeeded in forming lasting friendships. Their hearts are pure as an Alpine snowdrift and as cold. It takes warm kindness to make friends."

Quebec - 1952

82nd Annual Communication, October 8-9, 1952 in the City of Montreal.

M. W. J. W. Buckland, Grand Master, Presiding
M. W. C. L. Roman, Elected M.W.G.M.
101 Lodges; 17,393 Members; 294 Net Gain.

FOR GRAND MASTER J. W. BUCKLAND, the year 1951-1952 was a busy but fruitful year. During his incumbency, the Grand Master travelled over 11,000 miles, made a total of 41 visitations and attended about 12 Divine Services. He also attended the Grand Masters' dinner which took place on February 20, 1952 at the Statler Hotel of Washington, D.C., where scholarly addresses were delivered by several Grand Masters. We regret that their messages have not been reproduced. The Grand Master also attended the installation of the Right Honorable, the Earl of Scarborough, as Grand Master of England.

Brother Buckland has continuously emphasized that members of investigating committees should be

discerning not only with regard to the moral and spiritual qualifications of candidates but their physical fitness as well. He reminded the Masters of lodges that the Grand Master is the only one imbued with the power to waive these physical requirements.

The response of the brethren to the Masonic blood bank has been very satisfactory and the report tells us that blood is now available not only to the members of the local jurisdiction but also to those of other jurisdictions.

An oration was delivered by Bro. J. E. Boucher, District Grand Chaplain of Montreal District. The theme of his oration was the Masonic way of life. Making an analogy with Crusades of the Middle Ages,

FRATERNAL REVIEWS * * *

Bro. Boucher declared that the Masonic way of life is composed of three elements: a definite goal, a passionate enthusiasm, and loyalty to the supreme commander. We quote one of the passages on the subject of 'definite goal.'

"Indeed there is a spirit, abroad to day, which is wholly hostile to the higher human life. It is vigilant, alert, aggressive. It teaches that what is good for one class is good for all classes, that the gaining of wealth is the chief end of man, that property rights must pre-

cede human rights, that profit-making must never be interfered with, or at least, be very tenderly dealt with, both by religion and government, and that a dispute of these dogmas is blasphemy, or a heresy to be stamped out."

"To beat these forces, to rescue the world from materialism and lawlessness, to recover the old tradition of simple faith and faithful service to God and man, is a crusade worthy of the noblest ambition of God-fearing Masons."

Oklahoma - 1953

M. W. Lee F. Parks, retiring Grand Master
M. W. Murray L. Coppock, incoming Grand Master
386 Lodges; 80,183 Members; 2,183 Net Gain

THE 45TH ANNUAL COMMUNICATION was presided over by Most Worshipful Brother Lee F. Parks. With the constitution of Del City Lodge No. 536 and Jones City Lodge No. 537, two more lodges were added to the roll of subordinate lodges. Conferences were had with other Grand Jurisdictions for the purpose of threshing out inter-jurisdictional problems, all of them were successful. Valuable suggestions have been made by the Board of Control of the Masonic Homes, and the response to them was wonderful.

Brother Parks had this to say on Masonry:

"Masonry is not a material thing; it is a science of the soul; it is not merely a creed or doctrine but a universal expression of the Divine Wisdom. We are dedicated to Brotherly Love, Relief and Truth, and there is no doubt in our minds that the freedom of worship that we hold dear and enjoy is the keystone of all freedoms. With the destruction of this freedom, mankind has nothing upon which to cling; civilization would crumble and be destroyed. Masonry does not subscribe to any particular creed or cult. But it does require that anyone accepted within its precepts must affirm a belief in a Supreme Being. We stand as soldiers in the great Masonic Army of the world; we guard with vigilance that priceless heritage passed down to us through the years and which is our keeping. Our cause is just. Faith in the principles of our institution is unwavering."

The oration of Brother Leslie Allen was most inspiring. He made an intelligent dissertation on the meaning of tolerance, which we regret cannot be quoted in full. Following is a passage taken from his oration:

"Tolerance of other people's views and ways is a wonderful thing. What is tolerance? It is not in-

difference to truth, as so many people think. You hear them say that it does not matter what you think as long as you are sincere. Now sincerity is a great virtue. In fact, it is the keystone in the arch of character. When that keystone crumbles the whole arch disintegrates. Without sincerity religion becomes hypocrisy. Without sincerity friendship becomes a fraud. Without sincerity love becomes hell on earth. All honor to sincerity. But we are not saved by being sincere. We are saved by obeying the truth. Years ago the best doctors sincerely believed that malaria was caused by the mists that gather on the swamps at night. So they advised their patients to keep their windows shut at night. The patients did and went on dying of malaria. Then somebody discovered that malaria was not caused by the mist of night but by the bite of the Anopheles mosquito. Measures were taken to destroy the Anopheles mosquito in its breeding place and the death rate from malaria declined. You see, it is not sincerity of belief that saved us from the dread malady but finding the truth about the cause of it and acting accordingly. 'Ye shall know the truth and the truth shall make you free.' We ought to tolerate people who hold error but not tolerate error, for error is dangerous to human welfare and progress."

M. W. Claude A. Sturgeon was elected Grand Secretary Emeritus. He has served from 1931 to 1952 continuously as Grand Secretary of the Grand Lodge of Oklahoma. M. W. J. Fred Latham is now the present Grand Secretary.

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Sons and Daughters of Masons

We have about 100 applications for the following positions on record:

- Dentists
- Pharmacists/Laboratory Assistants
- Music Teacher (Piano)
- Librarian
- Translator English/Tagalog
- Teachers—Elementary/High School
- File Clerks
- Office Clerks
- Clerk Law Office
- Typists/Stenographer-Typist
- Secretarial positions
- Accounting Clerks
- Bank Clerks
- Bookkeepers
- Cashiers
- Telephone/Teletype Operator
- Messengers
- Janitors
- Fisheries Technologist
- Mechanical Engineer/Draftsman
- Electrical Engineer/Draftsman
- Electrician
- Mechanic
- Drivers
- Laborers

* * *

PLACEMENT COMMITTEE

Application of Brother Masons on Record

	Salary	Bond
001 Storekeeper (Mechanical Engineer) -----	P200.—/300.—	P5,000.—
002 Maintenance Foreman -----	P200.—/300.—	10,000.—
003 Teacher (B. S. E.) -----	P200.—/300.—	P5,000.—
004 Store Manager/Stock Clerk-----	P200.—/300.—	Yes
005 Spanish/Law Teacher-----	P300.—/400.—	P1,500.—
030 Administrative Position, (Ex-Captain, Philippine Army)-----	Adequate	—
031 Office Clerk -----	—	—
032/40 Carpenter Foreman -----	P7.— per day	—
033 Lawyer/Journalist -----	P200.—	2,000.—
037 Insurance Agent -----	Adequate	Yes

039 Lumber/Sawmill Manager-----	—	5,000.—
041 Store Manager -----	—	1,000.—
042 Automotive Shop Administrator -----	200.—/300.—	Yes
043 Branch Manager (Graduate in Salesmanship) -----	—	Very experienced
044 Timekeeper -----	Adequate	—
045 Business Management/Instructor -----	300.—	Yes
046 Salesman/Bookkeeper -----	200.—	—
047 Collector/Representative/Sales Agent -----	200.—	1,000.—
048 Steward/Club Manager -----	200.—/300.—	5,000.—
049 Chief Clerk/Cashier -----	300.—	10,000.—
050 Branch Manager -----	Adequate	Yes
051 Property/Procurement Clerk -----	—	3,000.—
052 Salesman/Sales Promoter -----	—	Yes
055 Commercial Agent -----	300.—	2,000.—
057 Cashier/Warehouse Man -----	Adequate	Yes
060 Accounting/Bookkeeping -----	200.—	10,000.—
061 Office Clerk -----	150.—/200.—	Yes

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Brother Mason, 38 years old, married, experienced storekeeper (U.S. Navy), principal clerk and statistician (U.S. Army) B.S.C. Looking for position as storekeeper or clerical, salary P250.00 up. Energetic — Industrious — Winning personality.—

PLACEMENT COMMITTEE

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BOWLING CHAMPS

IN THE CHAMPIONSHIP GAME of the recent Interlodge Bowling Championship held under the auspices of the Grand Lodge, High-Twelve Lodge No. 82 defeated Nilad Lodge No. 12 in three straight games. The scores follow:

High-Twelve Lodge No. 82

Salomon	102	156	91
Escosa	98	100	112
De Leon	105	96	100
Casas	100	104	108
Aramburu	110	100	95
	<u>515</u>	<u>556</u>	<u>506</u>

Nilad Lodge No. 12

Gonzales	92	97	98
Bascara	95	110	96
Ustaris	88	96	99
Dizon	82	89	99
Torres	84	105	81

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Wor. Bro. Pio Salomon rolled the Highest Single Game of 156; and Highest Triple Game of 349.

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SECCION CASTELLANA NOTAS EDITORIALES

EL COMUNISMO ES UN DELITO MASONICO

LLAMANOS la atención de nuestros electores hacia el hecho que el COMUNISMO es un delito masónico. En la página editorial en inglés transcribimos la resolución adoptada a este efecto por la Gran Logia de California.

Desde luego que basándose como se basa la Ley Masónica en esta Gran Jurisdicción en la Ley y Jurisprudencia Masónicas de California, dicho se está que la doctrina comunista se considerada en Filipinas por nuestra Gran Jurisdicción como un delito masónico, y todo individuo que se hace simpatizador del comunismo queda, desde luego, descualificado para ser Masón, o continuar siendo Masón,

Es imposible ser Masón y COMUNISTA al mismo tiempo. El Comunismo es una dictadura y la Masonería es una democracia. La doctrina comunista es totalitaria. La doctrina masónica es la glorificación del individuo. El gobierno del pueblo es la base de la teoría Masónica. El gobierno de un grupo pequeño de autócratas es la base de la teoría comunista. La

A Father to his Son

(from a letter of Ibarra to Maria Clara)

My father wishes me to go away in spite of my pleadings. "You are a man now," he told me, "and you must think about your future and about your duties. You must learn the science of life, a thing which your fatherland cannot teach you, so that you may some day be useful to it. If you remain here in my shadow, in this environment of business affairs, you will not learn to look far ahead. The day in which you lose me you will find yourself like the plant of which our poet Baltazar tells: grown in the water, its leaves wither at the least scarcity of moisture and a moment's heat dries it up. Don't you understand? You are almost a young man and yet you weep!" These reproaches hurt me and I confessed that I loved you. My father reflected for a time in silence and then placing his hand on my shoulder, said in trembling voice, "Do you think that you alone know how to love, that your father does not love you, and that he will not feel the separation from you? It is only a short time since we lost your mother and I must journey on alone toward old age, toward the very time of life when I would seek help and comfort from your youth, yet I accept my loneliness hardly knowing if I will ever see you again. But you must think of greater things, the future lies before you while for me it is already passing behind; your love is just awakening while mine is dying; fire burns in your blood while the chill is creeping into mine. Yet you weep and cannot sacrifice the present for the future, useful as it may be alike to yourself and to your country." My father's eyes filled with tears and I fell upon my knees at his feet, I embraced him, I begged his forgiveness and I assured him that I was ready to set out.

UNA CARTA GLORIOSA DEL HERMANO CLAUDY

NOS REMITIMOS a la carta que nos escribe desde Washington el Muy Ilustre Hermano Carl Claudy, secretario ejecutivo de la Masonic Service Association y que aparece en la sección inglesa de este número. Es con respecto a la actuación de nuestro Muy Ilustre Hermano Mauro Baradi ante la referida asociación el febrero último. No queremos hacer comentario alguno, pues, no podríamos añadir nada a lo que con tanta elegancia nos informa. Nos felicitamos porque nuestro Muy Ilustre Gran Maestre ha puesto a nuestra Gran Logia a la altura que se merece,

—(Antonio González, P. G. M.)

lealtad al gobierno y las autoridades constituidas es un principio masónico. La deslealtad al pueblo y a sus autoridades libremente elegidas es el principio comunista.

No nos olvidemos, pues, que el COMUNISMO es un delito masónico. —(Antonio González, P. G. M.)

EDITORIALS —

COMMUNISM A MASONIC OFFENSE

(Continued from page 579)

is a Masonic offense and renders the lodge member subject to expulsion. Sections 724, 208, 868-870, Ross Digest.

"With respect to the question of whether the membership in the Communist Party antedated the lodge membership (a question dubious of proof) it is clear under our Masonic law that a Mason may be tried for offenses committed before initiation. Section 753, Ross Digest. Moreover, knowing the tactics of Communists, it would seem that you could not take the word of a person that he had renounced Communism unless the most cogent proof was adduced.

"Consequently, for the reasons stated and under the circumstances presented, the lodge member may be tried and expelled."

For the foregoing reasons, and more particularly for the reason that all Masons are forbidden to enter into plots and conspiracies against the Government and the constituted authorities, Communism has always been and continues to be, and forever shall be a Masonic offense in the Jurisdiction of the Grand Lodge of the Philippine Islands.

(Antonio Gonzalez, P.G.M.)

"My friends are the better part of me: their strength absolves my weakness and their weakness sublimates my strength."

By Milford E. Shields

To The Brethren Of America

(Continued from inside front cover page)

from within, are decided to fight the good fight and continue spreading with more vigor the teachings of the Craft.

At the Grand Secretaries' Conference (February 24), I obtained valuable information from the various speakers on procedure, investigation, lodge attendance, and annual returns. I could not have been more enlightened by other sources within so short a time; the remarks I gave at the Conference were a confirmation of this fact. An observation was made that other Grand Lodge officers come and go but with the Grand Secretaries, this is not so because they always have much work to do. To this, others added: "Them are our sentiments." In my personal interviews, these recorders of Grand Lodges' transactions, custodians of papers and documents, and trusted keepers of Grand Lodges' Seals made me feel at home — what with their years of experience in contacting personally and corresponding regularly with brethren wherever they may be. And it was a grand old man, yes, a Grand Secretary who, after the Conference called me aside and in a humorous vein said: "If you don't want to forget a thing, write it down, my friend." Now, I realize what my elder brother meant.

The Thirty-fifth Annual Meeting of The Masonic Service Association of the United States concluded Masonic Week. While it was the last of the conferences, it was not the least. The Grand Lodge of Free and Accepted Masons of the Philippine Islands is a member of the Association. In previous annual meetings, Most Wor. Bro. Carl H. Claudy ably and efficiently acted as representative of this Grand Lodge. It was at this Annual Meeting — and for the first time — that our Grand Lodge was actually represented by a delegate coming from the Philippines. As Grand Master and as delegate, I availed myself of the rare opportunity to express in the name of our Grand Lodge, the debt of gratitude we owe the Association for the Masonic literature and other publications it sends us regularly as sources of information and additional knowledge about Freemasonry; but more than this, for its invaluable assistance and sacrificial service extended the brethren in the Philippines and their loved ones soon after the forces of liberation under the inspired leadership of Bro. General Douglas MacArthur landed on our shores. These acts of kindness by ever so many Masons of different Grand Jurisdictions across the seas at a time when we were in distress can only be acknowledged, never repaid. What I did not acquire from books, I learned at the Annual Meeting from the instructive speeches of Most Wor. Bros. Samuel H. Wragg, Frederic B. Blackburn, Hubert M. Poteat, Ray V. Denslow, and others; and Bro. George G. Meade who touched the hearts of those who listened to him. The selections rendered by Benjamin B. French Lodge No. 15 Quartet and the prayers offered brought about an atmosphere of oneness among the delegates and spelled success for the Annual Meeting. Thus we can truly say: We met together as good friends and parted from one another as dear brethren.

I wished my visit abroad could have been prolonged to enable me to enjoy more the warmth of Masonic fellowship in an atmosphere saturated with mutual sympathy and closer understanding. Lucky are the brethren in the United States; not only do they have their freedom but that they enjoy it still. On this score, we who live in this part of the world are less fortunate, for on the one hand, we are menaced by godless Communism, and on the other, we are assailed by foreign totalitarianism. As the saying goes, "We get it coming and going." In spite of it all, however, we are neither daunted nor discouraged; we fear not in upholding and defending our Masonic principles, strengthened in the very conviction that our cause is as noble as it is righteous, and for it we stand ready, yes willing to sacrifice dearly even as our brethren had done in days gone by. It is in this spirit that we rest our case. And as for the morrow — that we leave in the hands of Divine Providence.

Please let me hear from you.

Sincerely and fraternally,



MAURO BARADI
Grand Master

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