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OFFICIAL ORGAN
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OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINES

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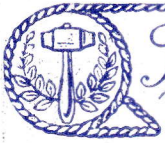
1955-1956 OFFICERS OF KASILAWAN LODGE No. 77, F. & A. M.

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Plaridel Masonic Temple
1440 San Marcelino

Annual subscription P1.80
Manila, Philippines

CAMILO OSIAS, Editor



The Grand Master's Message



To The New Officers

THE TIME HAS AGAIN COME for the election and appointment of officers to pilot the affairs and activities of the different Lodges of our Grand Jurisdiction. I hereby extend my sincerest congratulations to the outgoing and incoming officers, elective and appointive, for sharing with the Grand Lodge Officers the duties and responsibilities of implementing our common program indicated in our mutual guide and objective: More Masonry Among Masons, More Men in Masonry.

TO THE NEW OFFICERS we urge the study of the circulars issued and to see that they are complied with. We particularly urge sincere and unified effort to carry into effect our program to raise money for the Masonic Heroes Memorial Temple. The Easter Festival will be held during the period of March 17 to April 1, 1956, inclusive. Whether ticket purchasers attend the Festival or not they are helping the cause of Freemasonry and the promotion of the progress

(Continued on inside back cover page)



THE CABLETOW

Editorials:

PEACE AND GOOD WILL

THE MESSAGE OF CHRISTMAS is two-fold, namely peace and good will.

It is not simply a message of peace on earth and to men of good will.

The true message is peace on earth and good will to men.

This is made crystal clear in the second chapter of St. Luke. Verses 10 to 14 are the following:

“AND THE ANGEL SAID UNTO THEM, (the shepherds in the field keeping watch over their flock) Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

FOR UNTO YOU IS BORN this day in the city of David a Savior, which is Christ the Lord.

AND THIS SHALL BE A SIGN unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

AND SUDDENLY there was with the angel a multitude of the heavenly host praising God, and saying,

GLORY TO GOD IN THE HIGHEST, and on earth peace, good will toward men.”

FREEMASONS BELIEVE IN GOD AND GLORY in loving and reverencing Him as Our Father, the Father of all mankind.

FREEMASONS FURTHERMORE ARE DEDICATED to the ceaseless mission of fostering brotherhood among men.

UNIVERSAL THAT FREEMASONRY is, the members of the organization of Free and Accepted Masons desire peace on earth, the whole earth, and good will toward men, all men.

IN THE RIGHT AND RIGHTEOUS SPIRIT of the Yuletide season, we delight in transmitting the good tidings of great joy to all people and peoples in general and to the Lodges and brethren in particular.

THE WORLD NEEDS now and in the future, as it needed in the past, peace on earth and good will among men.

CAMILO OSIAS
Grand Master

HIS BEST CHRISTMAS GIFT

AS LONG AS HE CAN REMEMBER, Pedro Denuovo had been receiving gift after gift every Christmas Day. Outwardly, he is happy but somehow or another there is something missing in his demeanor; he lacks that spirit of cheer which comes to a person during the celebration of Jesus' birthday. Denuovo often says: "Christmas gifts please me but only for a while; at least as long as these material possessions remain. I am happy but not contented."

HERE IS A PERSON who considers Christmas only in terms of his friends' presents. Like a great number of people, the Day centers on gifts and is for merry-making. Soon the Day is gone, and the celebration fades away like clouds in the distance.

BUT DENUEVO RECEIVED SOMETHING this year different from all the rest. It came "From a friend" whose name he knows not. He takes away the wrapper, opens the container, and to his pleasant surprise he sees and now holds a book, indeed, the Holy Bible which he is told is "dedicated to God, it being His inestimable gift to man as the rule and guide of his faith." Carefully he opens the Sacred Volume indicated by the bookmark and curiously but with reverence he reads thus:

"And lo, the angel of the Lord came upon them, and the glory of the Lord shone about them; and they were sore afraid.

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

"And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

"Glory to God in the highest, and on earth peace, good will toward men."

(Luke 2:9-14.)

AT LONG LAST, the missing link is found. Denuovo's thoughts are clear, his joy genuine. Yesterday he valued more the things which pass away; today as in the future, he will have cheer of countenance from without and peace of mind from within because his lasting Christmas gift has come, the book of books — the Holy Bible.



Grand Lodge of Free and Accepted Masons of the Philippines

**THE MASONIC SERVICE ASSOCIATION IN WASHINGTON
TO WELCOME OUR GRAND MASTER**

THE MASONIC SERVICE ASSOCIATION of the United States of which the Grand Lodge of the Philippines is a member has invited M. W. Camilo Osias, Grand Master to attend the Association Conference to be held in Washington, D. C. on February 23, 1956 at Statler Hotel.

A LETTER RECENTLY received by M. W. Bro. Mauro Baradi, Grand Secretary, from M. W. Bro. Carl H. Claudy, Executive Secretary of the Association states:

“ . . . The Philippines, as you know, have been dear to my heart for a great many years and letters like yours make a Christmas the happier.

“I shall look forward with great pleasure to greeting your Grand Master and his wife and only wish that I could take you and your lady by the hand in 1956.”

OTHER CONFERENCES to be held during Masonic Week in Washington and about which our Grand Master has been informed are:

- Grand Masters' Conference February 19-21
- Grand Secretaries' Conference February 21
- George Washington Masonic
National Memorial Association
(at Alexandria, Virginia) February 22

GRAND MASTER OSIAS VISITS HIRAM LODGE, No. 88, F. & A.M.

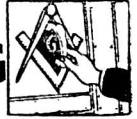
THIS LODGE HELD ITS PUBLIC INSTALLATION of officers (1956) on Friday, December 16, 1955 at the Plaridel Masonic Temple. The elective officers are: Jesus P. Manlapaz, W.M., Mauro Abad, S.W., Cirilo Dimson, J.W., Aniano M. Masa, Treas., and Ramon Ramos, Sec. M. W. Bro. Antonio Gonzalez, P.G.M. and Wor. Bro. Macario C. Navia, P.G., acted as Installing Officer and Master of Ceremonies respectively.

MUSICAL NUMBERS were contributed by members of the choir of St. Paul's Methodist Church while the presentation of Life Member-

(Continued on page 1209)



WHAT OUR LODGES ARE DOING



ST. JOHN'S LODGE No. 9, F. & A. M.
Manila

THIS LODGE WILL BE full of activities during the incoming Masonic year. The brethren who left Manila on vacation are expected to be back early in 1956 thus insuring bigger attendance at the meetings.

We regret to announce the sudden death of a beloved member of this Lodge and a former officer of the Grand Lodge of the Philippines, Wor. Bro. Ervin C. Ross who died in a motor accident near Bonn, Germany on November 19, 1955. The fatal accident was indeed a shock to relatives and countless friends of the deceased. From the Lodge Bulletin (No. 12, December, 1955), we quote:

"Wor. Bro. Ross had resided in the Philippines from June 1914 until November 19, 1953 when he returned to the United States and retirement. In this country he was first a school teacher on Cuyo, Palawan and Lucena, Quezon (Tayabas) following which he became an examiner in the insular civil service and was chief of that service until 1921. He became associated with the Johnston Picket Rope Company and later with The Manila Rock Asphalt Company, these business associations occupying him until 1938. As he was about to return to the United

States in that year he was asked to join the U.S. High Commissioner's Office as passport agent. Following World War II he was retained by the newly established United States Consulate in much the same capacity. During the war he was confined in the Santo Tomas and Los Baños concentration camps. In 1953, when the present administration assumed power, Bro. Ross was released from his position and he decided to retire. He had been gone just two days short of two years at the time of his death. When the news spread that he was to be relieved of his post the entire American community was aroused to protest and strong letters were forwarded to Washington from virtually every American organization in this country. He was t e n d e r e d a luncheon by St. John's, prior to his departure, and presented with a memorial gift.

"A member of St. John's since 1921 he was the only man to govern the Lodge as Master for two terms, once in 1926 and again in 1950. Deeply interested in the precepts of Masonry since the day he was initiated, he occupied all the chairs, at one time or another, was a bulwark

of strength in the organization and a source of encouragement to all younger brethren. His personal interest in St. John's and all the works was deep and sincere. "My beloved Lodge," was his most common reference to our band of brothers, and at the last stated meeting a letter, one of many from him, was read.

"It can be said without fear of refutation that no man, native or alien, knew so many people. Very few ever called at his

desk and left without a smile. His hearty, bluff manner, his willingness to help no matter what the applicant's station in life might be, and his inherent understanding of human nature were assets that earned him the love of his intimates and the appreciation of all others.

"Our Brother will be remembered among us as one who will remain in the memory of men and Masons forever. May he rest in peace."

PINTONG BATO LODGE No. 51, F. & A. M. Bacoor, Cavite

THE LAST DAY OF THIS MONTH, December was the public installation of the officers of this Lodge for the ensuing Masonic year, 1956. The Lodge Hall, newly painted and well arranged was full of brethren from various subordinate Lodges together with their families. Wor. Bro. Rafael F. Trias and Wor. Bro. Evaristo Narvaez, both Past Masters were the installing officer and Master of Ceremonies respectively. Among those installed were E. Cuevas, Master, C. Culabutan, Senior Warden, Ildefonso Vergara, Junior Warden, E. G. Celestino, Treasurer and Mario C. Balmaceda, P.M., Secretary.

THE INCOMING MASTER EMPHASIZED the need for better attendance and more activities

on the part of his brethren. "The more we get together the more we can accomplish together for the good of our Lodge and our Fraternity in general," he said.

WOR. BRO. PEDRO GIMENEZ, P.M. awarded Life Membership Certificates to the following brethren: R. G. Tolentino, P.M., Mariano T. Sy-Qyimsiam, P.M., Teopisto C. Batungbacal, P.M., Rafael F. Trias, P.M., Lucio R. Ildefonso, P.M., Pedro E. Cuevas, Juan A. Legaspi, Felix Ocava, Evaristo G. Celestino, Bonifacio Noriel, Dionisio C. Añonuevo, and Celedonio Culabutan.

A FEATURE OF THE PROGRAM was the unveiling of the Plaque in honor of Wor. Bro. Francisco Gaudier, P.M. who do-

WHAT OUR LODGES ARE DOING * * *

nated the lot where the Temple stands — by Wor. Bro. Epifanio Malinis, P.M.

The Guest Speaker, Bro. Justice Buenaventura Ocampo of the Court of Appeals called the attention of the brethren to the fact that Masons should ever be vigilant and see to it that the freedoms won for them by our heroes and martyrs who sacrificed their lives should not be trampled upon. He said that our fight for the preservation of democratic ideals as against the onslaught of Communism and totalitarianism is con-

tinuous; that we should never relax in upholding freedom as against slavery, love as against hatred, tolerance as against fanaticism.

M. W. BRO. MAURO BARADI, P.G.M., Grand Secretary spoke in representation of the Grand Master then in Northern Luzon visiting Lodges there. The Grand Secretary stressed the importance of studying and knowing more about Freemasonry in order to be able to live its wholesome teachings and counteract the criticisms and attacks of its enemies.

MARIKINA LODGE No. 119

F. & A. M.

ON DECEMBER 17, 1955, this Lodge held its ninth annual installation of officers (1956) at the Kalaw Memorial Hall, San Juan, Rizal. Rt. Wor. Bro. Vicente Y. Orosa, Senior Grand Warden was the installing officer and Wor. Bro. Mateo D. Cipriano, acted as Master of Ceremonies. A number of the program was the "Signing Ceremony" where the outgoing Master, assisted by all Past Masters of the Lodge signed his name on a page of the Bible at the Altar of the Lodge. The elective officers are S. S. Santiago, Master, T. L. Santos, Senior Warden, C. P. Soriente, Junior Warden, Isaac Eustaquio, P. G., Treasurer and Florencio Ilagan, P.M., Secretary. The Past Master's Jewel was presented to Wor. Bro. Jacinto T. Gavino by M. Wor. Bro. Mauro Ba-

radi, P.G.M., Grand Secretary who paid tribute to the fruitful administration of the recipient. "Wor. Bro. Colonel Gavino is not only a disciplined soldier but a good administrator and we need men of his enthusiasm and determination to carry out the mission of Freemasonry," the speaker concluded.

RT. WOR. BRO. OROSA spoke on the necessity of building well-planned temples for subordinate Lodges which according to him "should serve as fitting places for brethren and their friends to meet and have fellowship together." "Masons are known for their courage and conviction and I do not see any reason why, if the brethren stick together and cooperate with one another, they can not build enduring temples," he said.

Masonic Hospital * * *

MASONIC HOSPITAL FOR CRIPPLED CHILDREN

1828 Taft Avenue
Manila, Philippines

2318 G. San Anton
Sampaloc, Manila
December 15, 1955

Masonic Hospital for Crippled Children

912 Taft Avenue

Manila, Philippines

Attention: Atty. Alfredo Pascual

Dads:

It is needless to say that I am indebted to you and will always be indebted for the rest of my life. For me, an invalid person, the help that you generously extended brings not only happiness but also a future full of promise. You have made possible my dying hope to live—my faith set aflame to look forward for a better living.

To see yourself again in its feet made it possible for you to relive the past when you were strong and able, when you could still do your usual work and not a dependent upon others. A few more days and I will be again that man, back to my former self and this is all because of you.

With your aims in mind, I have the feeling that something good will come to me in this world, where human beings struggle so bravely all their lives to wring happiness from cruel circumstances; and when this shall have been fulfilled — then and only then can I claim that I have repaid you for your wish has not been in vain.

May I wish you too a very Merry Christmas and a Happy New Year.

Respectfully yours,

(Sgd.) MAXIMO LU NORTE

OFFICIAL SECTION * * *

(Continued from page 1205)

ship Diplomas to Wor. Bros. G. P. Ricaford and M. C. Navia were made by M. W. Bro. Mauro Baradi, P.G.M., Grand Secretary.

M. W. BRO. CAMILO OSIAS, Grand Master delivered the address and reiterated his plea for "More Masonry Among Masons. More Men in Masonry." He stated that 10,000 Masons in the Philippines where there are more than 20,000,000 people show that there is yet much to be accomplished. "Masonry is Democracy and we need more brethren to uphold the principles of Democracy." "If we have freedom today," he said "it is because men who practiced Masonic tenets lived and died for our land," he concluded.

Pledge of Service * * *

MASONRY AND THE ROMAN CATHOLIC CHURCH

—*A Short Historical Survey From The Eighteenth Century
Up to Date*—

By EUGENE STRANSKY, M.D.

Mount Lebanon Lodge No. 80, F. & A. M.

Member of the International Society for History of Medicine

MUCH HAS BEEN ALREADY WRITTEN, right and wrong, on the topic "Masonry and the Roman Catholic Church." When I decided to review this problem again, I do it in order to avoid misinformation and to add some new, hitherto unknown details.

IN ORDER TO UNDERSTAND the official attitude of the Catholic Church to Masonry, it seems to be necessary to make some general remarks on the policy of the Catholic Church. The Church is one of the most conservative institutions on earth. It is still using Latin as its official language for the simple reason that at the time of the birth of Christianity, Latin has been the language of the Roman Empire and thus of the strongest and most cultured nation at that time. While the Greek and Protestant Churches adopted the languages of their respective countries, the Catholic Church is even in this respect reluctant to acknowledge any progress as far as it had or is changing former concepts. Pope Bonifacius VIII, prohibited in 1300 any autopsy of the dead human body, delaying the development of

anatomy and medicine. However, after the plague epidemic of 1348 when one third or even more of the inhabitants of Europe perished, Pope Clemens VI hoping to find out the nature of the scourge, permitted reluctantly autopsies. Galileo in the first part of the seventeenth century furnished the evidence that our earth is not the center of the world but just a planet of minor importance. He has been tried by the Inquisition; he had to retract formally and only the influence of the Grand Duke of Tuscany saved him from capital punishment. Later on, Catholic priests and monks became famous for their work on astronomy following the principles of Galileo. But such a change of attitude is not a general policy of the Catholic Church. When Martin Luther opposed the sale of indulgences, which was to finance the construction of Saint Peter's basilica. Pope Leo. X. excommunicated him and when he defended his attitude in a letter of the wrongly-informed pope to the better informed pope, there was no change in the attitude of the pope. King Henry VIII. did not succeed to get

a divorce from his first wife Catherine of Aragon, from the pope, for the simple reason that she has been the aunt of the Emperor and King Charles Hapsburg (Emperor of the Holy Roman Empire and King of Spain) and the pope has been afraid of Charles. But while formerly the pope may have reversed the attitude of one of his predecessors this became hard if not impossible, when in 1870, after Rome has been taken by Victor Emmanuel, King of United Italy, made capital of the new kingdom and when the sovereignty of the pope over the Papal State subsided, the pope has been declared infallible by the consistory of the cardinals. The latter fact has to be emphasized in the discussion of the attitude of the Holy See against Masonry.

WE ALL ARE AWARE OF THE FACT that the First Grand Lodge, that of England has been established in 1717, followed soon by similar Grand Lodges on the European Continent. Pope Clements XII. condemned already in 1738 Masonry. According to Masonic sources of information, the reason for this condemnation was due to a personal affair, to that of "Chevalier" Ramsay. Ramsay was a Scotland-born in 1680 or 1681, the son of a wealthy baker. He had an excellent education, was known as a very versed man in different arts and became while still young, the tutor of the sons of the Earl of Wennys. Soon how-

ever, he left Britain, went in 1709 to Leyden to continue his studies and moved already the next year on invitation of Archbishop Fénélon, the tutor of the grandsons of King Louis XIV. to Combray, to live there as his guest. Under his influence he changed his religion and embraced the Roman Catholic faith. As such he became the tutor of the highest ranking aristocrates in France. In recognition of his services he was made a Knight of the Order of St. Lazarus and as such a "Chevalier." In 1724 he became the tutor of the three sons of James (Stuart) III, the Roman Catholic pretendant for the throne of Britain living in France. He moved with his pupils for some time to Rome. In 1730 he joined Masonry in France. Chevalier Ramsay had a great influence in the development of Masonic degrees, especially those of the Chapter of Rose Croix. This, as he tried to furnish the evidence that the Knights of the Crusades were the precursors of our Fraternity; hence he nurtured the idea that the Catholic Church and Masonry are to a certain degree related and are therefore supposed to cooperate. In 1737 he wrote a letter to Cardinal Fleury the prime minister of France at that time for this purpose. I would like to quote from Mackay's Encyclopedia, the English translation of the French letter literally:

"Condescend, my Lord, to support the Society of Freema-

 PLEDGE OF SERVICE * * *

sons in the broad views they entertain, and your Excellency will render your name more illustrious by this protection that Richelieu did of his by founding the French Academy. The object of the one is much greater than the other. 'to encourage a society which leads only to reunite all nations by a love of truth and of the fine arts, is an action worthy of a grand Minister, of a Father of the Church and of a holy Pontiff. As I am to read my discourse tomorrow in a general Assembly of the Order, and on Monday to hand it to the Examiners (Press Censors) of the Chancellery, I pray your Excellency to return it to me tomorrow before noon by a special messenger. You will indefinitely oblige a man whose heart is devoted to you."

This letter has been written on March the 20th, 1737 in Paris. A second letter, dated on March 22 of the same year may be likewise quoted:

"I learn that the Assemblies of Freemasons displease your Excellency. I have never frequented them except with a view of spreading maxims which would render by degrees unbelief ridiculous, vice odious, and ignorance shameful. I am persuaded that if wise men of your Excellency's choice were introduced to head these Assemblies, they would become very useful to religion, the state, and literature. Of this I hope to convince your Excellency if you will accord me a short interview at Issy. Awaiting the happy moment, I pray you to inform

me whether I should return to these Assemblies and I will conform to your Excellency's wishes with a boundless docility."

THE CARDINAL, HOWEVER, did not agree, as he had to write on the margin of the letter with pencil the sentence: "Le roi ne le veut pas," (The King does not wish it.") Of course, he did not like it as Masonry has been considered as a British institution and Britain has been almost constantly at war with France in the Eighteenth century. King Louis XV. has been, in spite of his debaucheries, a devout Catholic and even for this reason an enemy of Britain and all movements coming from Britain. At any rate, one may form his own judgment on the masonic qualities of Chevalier Ramsay. No wonder that Mackay writes: "Therefore it is well to give here all that can be found (the above letters) of it and readers are then better qualified to form their own conclusions. Ramsay, and he was in all probability, led to this course by the blunt notation of the Cardinal upon his letter on March 22, 1737 seems to have done what is really evident he would do if Fleury expressed an unfavorable reply, and that is, that he would not return to the meetings of the Brethren. So much is clear. Was it but a mere coincidence that a year later the Church would have issued over the signature of Pope Clemens XII. an

attack on Masonic Institutions? I personally believe that the above correspondence has been submitted to the Holy See with recommendation and the attitude of Pope Clemens XII (1730-1740) has been the famous bull on April 24, 1738, In Eminenti Apostolatus Specula, the essence of it is: "For which reason the temporal and spiritual communities are enjoined, in the name of holy obedience, neither to enter the Society of Freemasons, to disseminate its principles, to defend it, nor to admit, nor conceal it within their houses or palaces or elsewhere under pain of excommunication ipso facto for all acting in contradiction to this and from which the pope only can absolve the dying." On the 14th of January 1739 an even more stringent edict for the Papal States has followed in which death and confiscation of property, without hope of mercy, was the penalty.

IT IS INTERESTING, however, to observe that when Freemasonry was established in Austria in 1740, at that time one of the mightiest countries of Europe, the founder of the First Lodge has been Count Schaffgotsch, Archbishop of Breslau and the Protector Francis de Lorraine, the latter Emperor of the Holy Roman Empire and the husband of Maria Theresa, the ruler of Austria, in spite of the papal bull, condemning Freemasonry.

NO WONDER THAT THE IMMEDIATE SUCCESSOR to Pope

Clement XII. Pope Benedict XIV. had to renew the ban of Masonry in a bull dated May 18, 1751.

HOW THE PAPAL STATES PERSECUTED MASONRY, may be seen by the history of Josef Balsamo, known under the name of Count Cagliostro. Mackay wrote on Cagliostro: Masonic persons of romantic celebrity who flourished in the XVIII. century, the Count Cagliostro was most prominent, whether we consider the ingenuity of his schemes, the extensive field of his operations through almost every country in Europe, or the distinguished character and station of those whose credulity made them his enthusiastic supporters. The history of the eighteenth century would not be complete with reference to Freemasonry without a reference to this personage. "While Mackay considers the available date on Count Cagliostro sufficient, the famous British Historian Carlyle deplors the fact that there are not sufficient written reports on the life of Cagliostro. At any rate, Mackay considers him" to be "a charlatan and a prince of masonic impostors." He has been born as a son of a poor family in Sicily and entered at first a convent there. However, he had to leave the convent after having escaped several times. He continued then his immoral life in Palermo, where he succeeded to swindle bigger sums of money. With this money he escaped to Alexandria in Egypt, where he

PLEDGE OF SERVICE * * *

lived for several years. In 1776 he was accepted somehow in the Esperance Lodge in London. This was the start of his masonic activities, culminating in the establishment of "Egyptian Freemasonry" of his own discovery, which he propagated in all European countries, so in France, Germany and even Italy. It is more than probable that the 31st degree has something to do with the ideas of Cagliostro on "Egyptian Freemasonry." Finally he tried to establish a Lodge of "Egyptian Freemasonry" in Rome, the City of the Holy See, dedicated to St. John the Evangelist. He has been caught by the henchmen of the Inquisition and imprisoned on December 27th, 1789 in the Angel's Castle in Rome. His books were burnt and he was condemned to death. Only the intervention of several influential persons saved him from execution; he has been pardoned and condemned to lifelong imprisonment. He died in the prison of Urbino in 1795. In the sentence against him, the bulls of Pope Clemens XII. and Pope Benedict XIV (1740-1758) were quoted. The Pope at the time of his death sentence has been Pius VI (1775-1799). So Cagliostro although a liar and impostor, became one of the martyrs of Freemasonry. At any rate, the attitude of the Holy See as seen in this particular case, may have been an important reason for the Secrecy made obligatory in Freemasonry.

FURTHER P A P A L BULLS

AGAINST FREEMASONRY, confirming the first bull of Pope Clemens XII. and the second of Pope Benedict XIV, were: Nr. III. of Pope Pius VII. on September 13, 1821. Nr. IV. of Pope Leo XII. on March 13, 1825, *quo graviora*, Nr. V. of Pope Pius VIII. on May 21, 1825, Nr. VI. of Pope Gregorius XVI. on August 15, 1832, Nr. VII. and VIII. of Pope Pius IX. in 1846 and 1865, Nr. IX. of Leo XIII. 1884, *Humanum genus*. — The last bull is important as it has been issued after 1870 when the dogma of infallibility of the Pope has been proclaimed and has to be considered therefore as final. In the last bull, the Pope admits that Freemasonry is widespread and well established.

ALL THESE DATA WOULD BE INCOMPLETE if I would not have had the privilege of getting a personal report of our Brother Dr. Carl Neumann, on the recent developments of the problem. I am likewise obliged to Brother Neumann for the majority of the data, discussed here. According to Bro. Neumann, Most Worshipful Brother Dr. Bernhard Scheichelbauer, Grandmaster of the Grand Lodge of Austria met Cardinal Dr. Theodore Innitzer, Archbishop of Vienna in the health resort Badgastein in Austria, about two years ago. Although representatives of different ideologies, they knew each other and there was mutual respect of both for their moral integrity. Our M. W. Brother discussed the attitude of

the Holy See against Freemasonry with the Cardinal and informed the Cardinal on the tenets and principles of Freemasonry. Cardinal Innitzer has been deeply impressed by the report and admitted that his information on Freemasonry have been completely wrong. He was furthermore impressed by the declaration of the M. W. Bro. that there are plenty of Masonic Brethren, who are good and faithful Roman Catholics and that they are resenting the fact that they are virtually excommunicated from their Church, being Freemasons. In case of an open conflict, it is more than probable that the Brethren may decide against the Catholic Church. It has to be emphasized here that M. W. Bro. Scheichelbauer is likewise a Roman Catholic. Cardinal Innitzer promised to our Brother to inform other high Church Dignitaries and to do his best, although he was unable to make any promise as the decision depended entirely on the

Pope and the Vatican. Cardinal Innitzer found plenty of Cardinals and other high Dignitaries of the Roman Catholic Church, who were willing to change their attitude. Hence a petition was submitted to the Pope with many signatures. However, the reply was completely negative and denied even the consideration of any change of the attitude of the Roman Catholic Church against Freemasonry.

I tried to give a short review on the attitude of the Roman Catholic Church against Masonry and tried to find some reasons for it. Of course any discussion must be sketchy, considering the fact that the controversy is over two hundred years old and there may be much more details to discuss. I hope, however, to have given at least an idea on the nature of the controversy and was able to give some information to the Brethren, interested in this problem.

INAUGURAL ADDRESS

Wor. Bro. NOLI Ma. CORTES

Master-elect, Kasilawan Lodge No. 77

F. & A. M.

December 26, 1955

Most Worshipful Brother Baradi,
Worshipful Brother Thurnau,
Dignitaries of the East,
Brethren of Kasilawan Nodge
No. 77, and Sister Lodges,
Ladies and Gentlemen:

ONCE MORE I wish to express

and convey to the brethren of Kasilawan Lodge No. 77 my most profound thanks and grateful appreciation for the trust and confidence reposed in me in electing me to the Master's Chair which is the highest honor that a Mason can receive in any Lodge. My fa-

 PLEDGE OF SERVICE * * *

mily joins me in this sincere expression of gratitude and thanks. Tonight I am exceedingly happy and my joy I cannot conceal, for tonight is one of the happiest moments of my life, since this solemn occasion marks the culmination of my five years service to my brethren in Kasilawan Lodge. To the Brethren of Kasilawan Lodge No. 77 we plead for cooperation, understanding and support. To the Past Masters we will look up for guidance and wise counsel. It shall always be a part of our plan to conform to the pattern of efficiency and harmony they had set up while in office.

KASILAWAN LODGE has a splendid record. It occupies among its sister lodges a place of honor and distinction. Its honor and integrity are unblemished, its record clean, its name spotless. This is so, because of the untiring efforts and sacrifices of its pastmasters who labored continuously with the cooperation and support of the brethren. This administration promises to serve the lodge and its members to the best of their ability in order to maintain this high standard and reputation that the Lodge now enjoys. It will be our endeavor, if possible, to improve on our present record and place Kasilawan Lodge at the highest peak of honor and admiration among its sister lodges. If these we cannot do, rest assured my brethren and friends that we will maintain to the best of our ability

and even at the sacrifice of our time and effort that high standard, honor and dignity with which the Lodge is now adorned. We shall not do any act knowingly or unknowingly which shall mar the clean name of the Lodge or affect adversely its reputation. This, my friends, is not a mere promise but a pledge from this administration.

BEFORE PROCEEDING ANY FURTHER, I wish to thank the brethren from sister lodges for joining us in this celebration. We are specially thankful to our friends and relatives who are non-masons who come tonight and grace this occasion with their presence. Installation ceremonies like the one you have just witnessed could be held in private, in a closed lodge and among masons themselves. We have agreed on a public installation for a purpose. We wanted our families and friends to share with us in our happiness and rejoicing on auspicious occasions like this, and at the same time we decided to give the non-masons a chance to see the masons and learn some truths about Masonry, for we masons had, most often, been misrepresented and misunderstood. In the language of Most Worshipful Brother Mauro Baradi, Past Grand Master and now Grand Secretary, we want the people to know that the Mason sets examples worthy of emulation by the youth, respects and obeys the laws of his country, venerate his fami-

ly's traditions, enlightens the people around him and solicits their support in their fight against evils and vices of society, such as ignorance, fanaticism, superstition, greed, corruption, dishonesty, intolerance and all forms of spiritual, mental and political slavery. Masonry is a fraternity of men of different races, creed, religious beliefs and political affiliations, bound together by close ties into a Brotherhood of men under the Fatherhood of God. The three principal tenets of Freemasonry are BROTHERLY LOVE, RELIEF and TRUTH. And so it is not surprising that a mason loves God, his neighbor and his family.

VERY OFTEN the mason is misunderstood. He is maligned and bitterly criticized. Yet all these criticisms, aspersions, insults and derogatory remarks made against Masonry and the mason are very often the product of ignorance and intolerance. Those who bitterly criticize Masonry belong to two camps. The first are those who have no cause against Masonry, but because they are in the dark about its aims and purposes, they have no other alternative but to be suspicious and doubtful. These people have not associated with masons and have not even seen the inside of a lodge and, therefore, they are incompetent to prejudge Masonry and the masons. To the other camp belong those who refuse to see the light and the truth and will always be antagon-

istic to Masonry for their own purposes and designs. To this camp belong those people who are jealous of Masonry, fearing that, when through Masonry the eyes of the people would be opened to see the light and know the truth, they would lose face with their congregation and members. For these reasons, I propose that we masons conduct a crusade of enlightenment to erase those doubts and suspicions against Masonry and the mason, for we all know that their accusations and criticisms are groundless and without an iota of truth. I propose, in this connection, that we start with our own families, for having been misunderstood and misrepresented in several quarters, we can ill afford to be misunderstood by our own flesh and blood. For if our own families are in the dark regarding Masonry how else could we expect to convince others that Masonry is good, being a fraternity of men, the purpose of which is to seek improvement and, if possible, the perfection of man, that they may be morally, spiritually, physically and mentally fit to accomplish their respective purposes and missions in life. On occasions like this and at all times when the Lodge is open to the public, let us bring with us the members of our own families that they may see for themselves what Masonry is and what it is doing for men. Let them realize that a man, on becoming a Mason, becomes a better man, a faithful husband, a responsible

PLEDGE OF SERVICE * * *

father, a loving brother and a true and constant friend; so that armed with this information the members of our own families can take our side as allies in defense of Masonry and the mason against any untoward, unfounded and untruthful tirades and assaults. Let us explain to the wife and to our children what Masonry is and what mission it has to accomplish. In so doing, we will have peace and harmony in the home, and the mason who comes to the Lodge comes with the conviction and assurance that his family is with him in all masonic endeavors, that there is no shadow of doubt nor even the slightest suspicion that he has joined an unworthy organization. When we have, thus, enlightened our families who can branch out and seek the understanding and support of our relatives and friends, let us proceed to the general public, that the people may know the truth about Masonry.

THE ENEMIES OF MASONRY AND ITS CRITICS are loud

and vocal in their criticisms that the masons are a godless people. This, however, is not true, for no man can ever be a mason if he does not believe in God and a future existence. An atheist, however bright and successful he may be in any chosen field of endeavor, could not be a mason because he does not believe in God. Let me call your attention, my non-mason friends, to that letter "G" suspended in the East. That letter stands for God Almighty. Again let me call your attention to the open book at the masonic altar in the center of the hall. That is the Holy Bible, the word of God. It is the same bible that is used by all Christian churches, irrespective of sect. I invite you, if you please, when this proceedings are over, to see for yourself and examine if that bible is different from the bible that you use in your own churches. If the mason does not believe in God, how could people explain that one of the great lights of Masonry is the Holy Bible which is the rule and guide of our

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faith? In all masonic meetings at the opening and closing of the lodge the brethren pray, and how could people without belief in God pray? To whom shall they offer their prayers? To convince you all that the Masons believe in God and a future existence and that religion is an essential requisite for admission into Masonry I will read you the MASONIC CREED:

“As an expression of the simplest form of the faith of Masonry, not exhaustive, but incontrovertible and suggestive; the following is

THE MASONIC BELIEF

- “There is one God, the Father of all men,
- “The Holy Bible is the Great Light in Masonry, and the Rule and Guide for faith and practice.
- “Man is immortal.
- “Character determines destiny.
- “Love of man is next to love of God, man’s first duty.
- “Prayer, communion of man with God, is helpful.

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

THE MASONIC TEACHING

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

WITH SUCH A CREED, setting forth our Masonic belief and teaching, can anybody say we do not believe in God? To prove to you, my friends, that the enemies

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PLEDGE OF SERVICE * * *

of Masonry and their advocates are unjustified in their accusations against Masonry, let me tell you that they are not even consistent in their criticisms and accusations. They say the masons are godless and then again they come out with the accusation that Masonry is against the church of Christ because it is another form of religion. If Masons are godless, how could Masonry be a religion, when religion in its simplest definition is nothing more or less than a form of worship that links the individual to his Creator. Masonry is not a religion, but since man, to become a Mason, must have a belief in God and in a future existence it follows that the mason must have a religion of his own. Masonry is not a religion, although Masonry embraces the basic principles of all true religions. It teaches that reason is the power which enables men to define their relationship to God and the universe. In the words of Bro. Agress:

“MASONRY IS NOT A RELIGION but it emanates in man the highest zeal and fervor to labor for the improvement of the human race, to remove the beastly passions from the heart of man which dims the godly spark in man. Masonry strives to unite all peoples by supplying identical dignity to all good men of any society or creed so they may stand on the same level, and together labor for the attainment of the Botherhood of

Man and the final realization of Peace on Earth and Good Will among Men.”

IN SPITE of all these criticisms, slander, and derogatory remarks against Masonry and the Mason, we, who are masons, are happy and proud that we are members of the Craft. We offer no apologies. We harbor no regrets on becoming Masons. And, if we are to be reborn and given a chance to live life anew from the cradle of our present existence we, the Masons, will join Masonry again. We will join it earlier than we did in this present life, for we already know the glory, joy and contentment of a man who is a mason.

MASONRY, my friends, is indestructible. Indestructible because Masonry builds its temples in the hearts of men and among nations. Masonic temples like this and other buildings where masons meet are but temporary structures where masons could come for their meetings and other Masonic activities. The real Masonic temples are those temples in the hearts of all masons which are indestructible. Masonic books and masonic literature may be lost and destroyed by fire or any other calamities, still the tenets and principles of Freemasonry will live, for the teachings of Masonry are deeply engraved and rooted in every Masonic heart, which is the sacred repository of all Masonic doctrines, tenets and principles. When these literature, history books, maps

and other paraphernalia of a lodge are destroyed, and even if circumstances will render it impossible to replace them, Masonry will still grow and flourish among men, for the living masons will guide and teach the novitiates and apprentices in Masonry. Through the instructive tongue they will whisper and make known to the attentive ears of their disciples the true tenets and principles of Freemasonry. Freemasonry is indestructible as long as there are men in Masonry who are worthy to be called masons.

I close in the language of
Chauncey M. Depew:

"Dynasties have disappeared;

thrones have crumbled; whole races have been annihilated; governments have succeeded one another with a frequency beyond the power of the historian to record; civilization itself has risen to the highest excellence and then sunk in darkness and oblivion. But Masonry has continued through the centuries with the same spirit of universal brotherhood, of equal democracy as existed be legend among its traditional founders. Belief in God and love for one's brethren are ideas founded in divinity and humanity which are absolutely indestructible."

I THANK YOU, my friends.

B u y

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HEROES DAY

By Bro. THOMAS L. U. SZENES
Bagong Buhay Lodge No. 17,
F. & A. M.

IN THE SERIES OF COMMEMORATIVE DAYS that bestow an austere dignity upon the month of November, one that coincides with the latter's end is of particular significance to our Filipino friends: National Heroes Day.

EVEN BEFORE THIS COUNTRY became a sovereign state, November 30 was widely observed as the anniversary of Andres Bonifacio's birthday — a man whose name has been revered as that of a major fighter and martyr in his compatriots' ceaseless struggle for national independence. Americans who less than a week ago celebrated Thanksgiving Day, an occasion which vividly reminded them of that earliest period in their history when they had not yet attained nationhood should feel brotherly sympathy with the citizens of this Republic. For Andres Bonifacio can rightly be called the Samuel Adams of the Philippine Revolution.

THOMAS CARLYLE, THE BRITISH HISTORIAN, has formulated that famous phrase, "the Revolution devours her own children." Throughout all those violent upheavals of the human race which erupted when social pressures became intolerable within an existing community, we see this

statement come true. It is one of the most poignantly tragic elements in the everlasting drama of man's fight for freedom that those leaders who, as if called forth by the magic wand of a supreme conjurer, appear at revolutionary crossroads in history to give aim and direction to the moving masses, are invariably destroyed by these very forces they have organized. Andres Bonifacio was one of them.

HOWEVER, it is not his name that has become accepted as that of the Philippines' greatest patriot. This honor was reserved for Dr. Jose Rizal, whose execution by the Spaniards on December 30, 1896, is officially commemorated as a national holiday — not so much as a day of mourning, but rather a tribute of recognition to a great Filipino who, by his martyrdom, exploded the fury of his people into rebellion.

ALTHOUGH RIZAL, one of the giants of the nineteenth century — in a brief life he achieved excellence as a poet and physician, anthropologist, linguist, biologist, zoologist, engineer, and economist — more than any other man symbolized the indomitable spirit of freedom among his fellow-countrymen, the forces that were to

transform his message of liberation proclaimed in his great political novels, "Noli Me Tangere" and "El Filibusterismo," into reality were organized by Bonifacio. Basically, Rizal was too intelligent to be a fiery revolutionist. He hoped for reform within a Spanish framework rather than revolt. Even the patriotic association he founded, the *Liga Filipina*, had rather moderate aims: union of the archipelago into a compact, vigorous, and homogenous body; mutual protection; defense against violence and injustice; encouragement of education, commerce, and agriculture — indeed this group, consisting mostly of intellectuals, could be called an academic debating society.

AS THE SPANISH RULERS became increasingly brutal in their desperate repression of the mounting revolutionary fever — the prison of Fort Santiago was so overcrowded that on a single day fifty-six persons died of asphyxiation—the Filipinos realized that their struggle for freedom had to be

waged until total independence was achieved. Rizal's Liga with its reform program did not satisfy the deeply aroused common people in the provinces. Andres Bonifacio's political instinct led him to organize a new revolutionary movement, a secret society which has come to be known as "Katipunan," for the purpose of overthrowing the Spanish rule. This group — the full name of which was "Kataastaasan Kagalang-galang Katipunan ng mga Anak ng Bayan" or "Highest and Most Respectable Association of the Sons of the People"—was founded on July 7, 1892, the same day that Rizal was banished to a remote place by the Spanish Governor-General. No other political organization has contributed more to the ultimate victory of the Filipino people's struggle for freedom than the "K.K.K.," as the Katipunan was also called. Its exploits have made history.

AND AGAIN WE WITNESS one of those great personal tragedies of history mentioned before:

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Bonifacio was sentenced to death by another revolutionary leader, Emilio Aguinaldo — just as Danton was sentenced by Robespierre, or Trotzky by Stalin. Indeed the revolution does devour her own children!

EVERY CITIZEN OF THIS COUNTRY today remembers with a deep sense of pride and gratitude the heroic resistance of those anonymous fighters whose untold sacrifices prepared the road to national independence. They were the heirs to a great historic past, for in the years between 1521, when the first Spanish soldier set foot on these Islands, and 1946, when the flag of the sovereign Republic of the Philippines replaced

the Stars and Stripes, the Filipinos' indomitable love of freedom made them revolt against their colonial masters over one hundred times! A proud record indeed!

TODAY, when the whole free world is called upon to defend its highest values against a new form of colonial despotism, the American people understand and have profound sympathy for the feelings of their Filipino friends on the latter's National Heroes Day. We all believe in the same ideals for which our forefathers sacrificed their lives, and the grateful memory of their heroic deeds gives us courage to face the future with the same determination and unshakeable faith in ultimate victory.

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From Other Grand Jurisdictions * * *

THE CASE AGAINST PUBLIC SUBSIDIES FOR PAROCHIAL SCHOOLS *

HENRY C. CLAUSEN, 33°, M. W. GRAND MASTER
Scottish Rite Deputy in California
 315 Montgomery St., San Francisco, Calif.

PART I.

MR. CHAIRMAN, Distinguished Guests, Brethren: You have asked for my comments as attorney for the plaintiff in the California case to declare unconstitutional a so-called Proposition 3. This was a legislative statute, approved later at a state referendum election by a slim 75,000 majority out of 4,800,000 votes cast. The act provided, among other things, for tax exemption of properties of parochial schools.

The trial court held the act violated provisions of our state constitution. Our adversaries appealed from this decision to our State Supreme Court. That appeal is still pending. I have documented certain statements in this paper by references to my Respondent's Brief on this appeal, in the event you are interested in pursuing the subject further.

There were and still are involved in the case Federal Constitutional questions applicable to all states. Consequently, I shall discuss here only the phases which deal with those contentions, and which are of particular interest to you.

It should be borne in mind at the

outset that under-collegiate schools include the following three distinct types:

First, NON-SECTARIAN PUBLIC SCHOOLS: These are not affected by the law suit. They are supported by public tax funds and are protected by law from sectarian intrusion. They are sanctuaries of religious freedom. They are a product of the free, equal-opportunity-for-all spirit of American institutions. They weld the children truly into a unified, intelligent, American citizenry.

Second, NON-SECTARIAN PRIVATE SCHOOLS: These also ban sectarian instruction. They many times reject state aid rather than incur political pressures, and normally are supported by student charges, alumni gifts and endowments.

Third, SECTARIAN PRIVATE SCHOOLS: These are called *parochial schools*. They exist solely to indoctrinate the church dogma and policy of the American or foreign hierarchy which conducts the schools. They are supported by the church hierarchy, student charges, alumni gifts and endowments. One particular sect, the

FROM OTHER GRAND JURISDICTIONS * * *

Roman Catholic, intervened in the lawsuit through the Roman Catholic Welfare Corporation. As shown by its figures, that sect has 90 per cent more students attendance in its parochial schools than all other such exempted schools in California combined; and hence would receive that disproportionate amount of any sum total tax avoidance. This amount annually has been estimated to exceed millions of dollars.

When speaking of "private" schools, it is necessary to specify, therefore, since there is such a marked difference between the "sectarian" and "nonsectarian" private schools.

It is important also to have in mind at the outset the vast contrast between what is taught in the public and in the parochial schools. This is especially true in the field of history, religion, civics and social studies. In the lawsuit we offered in evidence representative books used in the parochial schools. The simple question, therefore, is whether you should be forced through tax exemption to support parochial schools that drill into the minds of young children such things as these representatives quotes from one of their textbooks, being Plaintiff's Exhibit 6. This is one of Catholic High School Religion Series, Book Three, entitled *Living Our Faith*, issued under the official aegis of Cardinal Spellman in 1945:

THE CHURCH IN THE UNITED STATES. In this country the Church has flourished to such a degree that we may be inclined to think that separation is a satisfactory and workable plan. The Church holds that this is still a compromise and that the condition is the lesser of two evils.

(Page 247.)

COUNTERFEIT RELIGIONS. The material, size, and shape of the paper and metal money in the United States is determined and authorized by the government. No other money is legal tender, and any other agency issuing such money is guilty of counterfeiting. In the same way, non-Catholic methods of worshipping God must be branded counterfeit. (Page 112.)

NO ACTIVE PART. No matter what the circumstances, a Catholic cannot take an active part in any non-Catholic service. He may never act, therefore, either as a sponsor at a non-Catholic baptismal ceremony, or assist in any part of non-Catholic ritual. There can be no exception to this rule, even though abiding by it may offend our friends. (Page 112.)

A FALSE RELIGION. Like all partially Christian sects, such social agencies as the Salvation Army, the Friends' Committee, and the Y.M.C.A. are not a true religion, and acceptance of them as such is a form of false worship. (Page 113.)

ASSOCIATION WITH NON-CATHOLICS. In our modern materialistic world, Catholics cannot be too careful to avoid the many pitfalls which endanger their Faith. Organizations, which appear outwardly as social in nature, often are the means of undermining belief in everything supernatural. Catholics who are genuinely interested in preserving their Faith will not seek membership in these groups, even though it may mean greater so-

cial prestige or financial opportunities. (Page 117.)

OTHER BANNED GROUPS. There are other societies which are nor so severely condemned, but which Catholics may not join. These include the Knights of Pythias, the Odd Fellows, and the Sons of Temperance. These groups are chiefly fraternal, beneficiary, and charitable organizations, but in their foundation and membership they are non-Catholic. For this reason, Catholics, bound to avoid associations harmful to the Faith, may not cooperate with them. (Page 116.)

MASONRY A RELIGION. Catholics are opposed to Masonry for the same reason that they oppose Protestantism. It is a false religion. According to Mackey's Lexicon of Freemasonry, "all the ceremonies of our Order begin and terminate with prayer, for Masonry is a religious institution." It has been a religious organization since its foundation in England in 1717, since which time it has spread over the world as a universal association. (Pages 115-116.)

OPPOSITION TO PUBLIC AND PRIVATE NON-SECTARIAN SCHOOLS. The Church is opposed to attendance at non-Catholic schools, for she recognizes the real danger to our Faith. (Page 55.)

CANON LAW states: "Catholic children shall not attend non-Catholic neutral or mixed schools, namely those which are open also to non-Catholics." (Canon 1374.) Therefore, by right and by church law parents are required to register their children in Catholic schools. (Page 238.)

In the words of Pope Pius XI: "It is evident that both by right and in fact the mission to educate... belongs to the Church." This means in practice that students must attend Catholic schools. It is not by any means sufficient that they receive brief in-

struction outside of school hours. We can only learn, know, and live our religion if we absorb it constantly from our surroundings.

In the ideal educational atmosphere religion is infused into the whole process of learning. Students should be constantly aware of the unbreakable connection of the world with eternity. Teachers should be Catholics and, whenever possible, religious. Textbooks in every branch of knowledge and on every level of education, from the first grade to the end of university training, should be Catholic publications when they are available. (Page 237.)

There are many serious reasons why parents sin grievously if they fail to send their children to Catholic schools. In most non-Catholic schools, from the primary to the university level, there is possible danger to faith and morals, from the methods or books employed, or from the teachers and companions encountered. Since the public or state schools do not give instruction in doctrine and moral principles, the student easily comes to think that these are matters of minor importance... In non-Catholic high schools and colleges harmful textbooks are placed in the hands of students who are not sufficiently informed in their religion to refute false statements. (Pages 238-239.)

STATEMENTS IN COURT. A witness in court is called upon to tell the truth and nothing but the truth. He may not tell a lie, but, if he has a very good reason, he may withhold the truth. St. Thomas Aquinas says, "It is one thing to withhold the truth and another to utter falsehoods." Truth must be revealed insofar as the law obliges it. (Page 241.)

You may ask: What does all this have to do with Masonry? It is

 FROM OTHER GRAND JURISDICTIONS * * *

assumed you are interested in the preservation of the public schools of our country; and, consequently, in combating any attack which would cripple or destroy that system. Also, that there is here involved no question of partisan politics traditionally tabooed in Masonic Lodges. Instead, this is a matter of good citizenship — of preserving principles which go to the root of your American democracy. This distinction was well stated by that ardent Mason, President William McKinley, who said: "*Our agreements are principles; our differences are politics.*"

The Grand Lodge of California has recognized this subject in that light. At the 1953 Annual Communication, the Grand Lodge amended our Section 126 of the Ordinances to read as follows:

A Lodge shall not, by circular or otherwise, solicit pecuniary assistance from Lodges or Masons of this or other jurisdictions, without the permission of the Grand Master. Nor shall any Mason circulate on Lodge premises a petition asking financial aid for any matter or thing whatever, not Masonic, however worthy it may be, *except for statewide public school purposes*, and then only as a duly appointed member of an authorized Lodge Committee.

Statewide public schools welfare is a proper subject for discussion in Lodges. Solicitation of individual donations for any statewide purpose concerning the protection or improvement of the public schools system may be made on Lodge premises but not in a tiled Lodge. Such solicitation

may be made by first class mail in a sealed envelope by a duly authorized Lodge Committee, which *committee may use the Lodge membership list for such purpose.* (1953)

In this fashion, and in California at least, Masons may raise their voices to sustain the American symmetry of political principles. In so doing, you are not creating controversy; rather you are maintaining harmony. You are preserving the plan the early Masons of America bolted and riveted down. You are taking an active interest in the social welfare of your fellow men as encompassed within the Masonic credo. If that be political, then it is politics in the loftiest and broadest and most permissible sense.

As good American citizens you agree, as do the great majority of American people, that you should support the American public school system, that it is a crucial cornerstone of our American democracy, that education is a primary function of your democratic government, and that no one is better able to establish, develop and control under-collegiate schools in this country than the American people through the American government.

The present Chief Justice of our United States Supreme Court, Earl Warren, when Grand Master of Masons in California, said this in his annual message, regarding the availability of education to our American youth:

* * * FROM OTHER GRAND JURISDICTIONS

This can best be done, indeed it can only be done, by a system of free, public education. It is for this reason that the Grand Lodge of California, ever striving as it does to replace darkness with light, is so vitally interested in the public schools of our state. One of the greatest leavening influences in society today is the public school.

In the McCollum case, which I shall discuss later, four justices concurred in saying: "The public school is at once the symbol of our democracy and the most pervasive means for promoting our common destiny."

The contrary and the minority view, as shown by the parochial school book quotations above, takes its pattern from medieval times, when a church controlled all education.

But it should be borne in mind that there is not unanimity on this subject even among the adherents of this church. For example, some have recognized there is danger of government regulation by accepting government subsidies. They feel that sooner or later state aid means state control. They have learned this lesson in Mexico, Spain, Germany, Italy and France.

United States Senator David I. Walsh of Massachusetts, a member of the Roman Catholic Church, in speaking to the Holy Cross Alumni at a commencement exercise of the Holy Cross College, pointed out this danger in these words: "Federal subsidies carry with them Federal control, bureaucratic meddling, and invasion of state's

rights and local self-government."

The Supreme Court of the United States has ruled that: "It is hardly lack of due process (of law) for the government to regulate that which it subsidizes" (Wickard, Secretary of Agriculture v. Filburn, 1943).

The Honorable Andrew Jacobs, former member of Congress from Indiana, also a Roman Catholic, expressed in Congress these views regarding Federal subsidies to parochial schools:

Early this year I stated that in my opinion we could not wisely nor constitutionally use public funds in support of parochial schools. . . . Religious freedom is a two-way street. We are free to establish and utilize our parochial schools or utilize public schools, as we choose. . . . Our parochial schools are an adjunct of our religion, established for educational use instead of using public schools, solely for sake of the child's religious training.

Moreover, some segments of that church choose to send their children to public schools. Paul Blanshard tells us in *The Irish and Catholic Power* (page 327) that Michael Davitt, founder of the Irish Land League, and a leading Catholic revolutionist, saw that issue clearly as early as 1906 when he battled British rule. In a controversy with the Catholic bishops of his country, Davitt wrote: "The growing experience of progressive civilization is coming to see that the American system of universal and free secular education is the best all-round plan yet devised."

FROM OTHER GRAND JURISDICTIONS * * *

But there are those who work incessantly for a universal return to the parochial school system. Moreover, they want their parochial schools maintained out of public funds. That is where we join issue and blow the bugle. For, while we do not deny them the constitutional right to their own kind of schools, we do say with all the emphasis possible: if that is the kind of schools they want, then let them pay for it themselves!

We also know that, if you yield to the incessant demands in one form or another for public subsidies, it would lead in the end to the crippling or destruction of your public school system. And if that should ever occur, you shall have reached the dismal point forecast in 1869 by Horace Greeley:

"When our common schools shall have perished, we may still have a country; but it will not be the land of liberty and equality for which our fathers toiled and suffered, and poured out their blood."

I. THE FEDERAL ISSUE IN THE CALIFORNIA CASE:

The broad constitutional question is this: Is tax exemption of parochial schools an aid for religion within the prohibition of the First Amendment of our Federal Constitution made applicable to the States by the Fourteenth Amendment?

The effect of the First Amendment is set forth in these words of the United States Supreme Court in *Everson v. Board of Education*, 330 U.S. 1, 15-16:

The "establishment of religion" clause of the First Amendment means at least this: Neither a state nor the Federal Government can set up a church. *Neither can pass laws which aid one religion, aid all religions, or prefer one religion over another. . . No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion.*

And so the ultimate question becomes this: Is a public annual subsidy in the form of tax exemption such a public aid as those which the courts have held unconstitutional? *(To be continued)*

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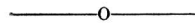
VIEW OF WORLD MASONRY

Freemasonry's army of 5,500,000 members scattered throughout the world faces the dangers of the atomic age — and its promises — with courage and faith. When one considers there are 4,000,000 Brothers in the United States and 550,000 in England, a scant million represents the rest of the globe. How fares the Craft in other countries? Freemasons in Latin America are pressed in many cases under two heavy feet—the national dictator and the dominant church. In Colombia Laicism (priesthood and Laity) has reverted back to mediæval persecution. In other South American countries Masons risk family, livelihood, home — even life — for their principles.

In historically tolerant Netherlands the Craft has made gains. Resumption of Masonic labors in Germany continues to grow after decimation by Hitler and the Gestapo (membership dropped from some 70,000 in 1933 to 10,000 in 1950). About 5,000 Brethren in the Soviet East Zone are completely cut off from all contact with their Brothers in the Western Zone. Masonry in Australia still suffers from the death blow delivered by Emperor Joseph II back in 1785. The news from Greece is good and many Lodges have reopened after World War II ravages. Little Finland, which gave Masonry the great composer Jean

Sibelius, has only seven Lodges left with a mere 325 members. In poor Hungary the government has taken over Masonic properties and padlocked Lodges. Italian Masons have their problems with Church and Communist oppression.

Bits of information leaking through the Red Curtain say the Communists have not directly assailed the Chinese Grand Lodge or its six subordinates. Chinese Brethren have been given a broad hint that the regime in power regards the Craft as a quasi-religious organization, not subversive to their rule, and thus ignored. In Hong Kong, English, Scottish and Irish Lodges operate. On Formosa, where Nationalists hold fast, there are leading officers of the American Military Group who are Masons. Chiang Kai-shek is a Mason, as are many high officers in the Nationalist movement. A quick roundup of Masonry around the globe... growing under the fertile protection of free nations... reeling, holding on, sometimes going under where the Dictator and Church hold sway — Masonic Inspiration.—*The Ohio Mason.*



LIFE BEGINS AT SIXTY

When you look at the facts, man's best days are not over at 60. There are figures to show that the greatest achievements of man

FROM OTHER GRAND JURISDICTIONS * * *

were consumated between his 60th and 70th years. Examining the histories of some 400 career men, the most notable and outstanding statesmen, painters, warriors, poets and writers of their time, indicates the decade of years between 60 and 70 contained 35 per cent of the world's greatest achievements; between 70 and 80 years, 23 per cent; after 80 years, 8 per cent. In other words, 66 per cent of all great achievements accomplished by man were developed and given posterity after he had reached or passed his 60th year.

—*Employment Counselor.*

—————o—————

HARMONY

Harmony is the cornerstone of the Craft. From it springs the eternal fountain that pulses life into the whole fabric. The manner of devotion to this principle determines the life of Masonry or any particular Lodge.

Harmony is more than mere individual peace of mind. Men are so constructed that they cannot live fully except with fellow men. To Masons the Masonic Lodge is one of the happiest places on earth, and indeed, it is the charmed circle. Whatever faults it possesses, it has much that is good.

As a rule Masonic brethren dwell in a pleasant unity. Sometimes it is true, discord and disruptions may break out within the

circle. But these storms serve frequently to clear the atmosphere, as a shower refreshes a summer day.

Only when harmony is broken do we fully appreciate its worth. The contrast augments its value. The effort to heal the breach, the forgiving spirit, all bring to the surface Masonic virtues, and leave them stronger than they were before.—*London Masonic Record.*

—————o—————

WHAT IS FREEDOM?

Freedom is a man at the lathe, or at the desk, doing the job he likes to do, and speaking up for himself.

It is a man in the pulpit, or on a street corner, speaking his mind.

It is a man puttering in his garden in the evening, and swapping talk with his neighbor over the fence.

It is a man saying, "Howdy, stranger," without cautiously looking over his shoulder.

It is singing the "Star Spangled Banner" off key, and meaning every word of it.

Freedom is the air you breathe and the sweat you sweat.

Freedom is you, and 160 million people like you, with their chins up, daring anybody with a funny haircut to take it away from you.

—*The Oklahoma Mason.*

A WARNING

Communists need win only once, whereas those who believe in the democratic system must win every succeeding election to survive. This is a unique feature of Communism, as one country after another in Europe has learned.

It is what the Americans abhor most about Communism. Men accustomed to freedom — freedom of expression, freedom of the press, freedom to work and to worship when and where they please — detest the utter finality of Communism.

When the Reds win, there is no "next election."

What has happened in Europe and is now happening in Asia is very real. Nations in Europe that have, through "rigged" elections, succumbed to Communism have lost what we understand freedom to be:

The right to worship as we please;

The right to think and to read and to speak as we please;

The right to work when and where and for whom we please;

The right to criticize men in public office, and the candidates for public offices, and to vote for whom we please, and to be free of fear of police invasion of our

homes as long as they are conducted decently and honorably as all homes should be.

Evasion, mental reservation, mealy-mouthed refusals to bear testimony before American court regarding Communism speak poorly of one who would call himself an American citizen and, as such, would directly or indirectly render aid and comfort to the enemy of our way of life by standing on his "constitutional rights."

No thinking man would attempt to pretend, even to himself, that our form of government was perfect. It is a form of government that permits change, as contrasted to the final brutality exercised by a dictatorship such as Communism has proved itself to be.

Any loyal American, in a few well-chosen words, can make it clear to all that he is 100 per cent for the continuation of our way of life, and that he is 100 per cent opposed to any further encroachment of his freedom by the Russian police state through a policy of infiltration into our social and political life by foreign agents and American-born dupes of the Kremlin's philosophy.

Just a few well-chosen words tell exactly where a man stands.

—Zuhrah Arabia, in *New Age*

Fraternal Reviews . . .

DISTRICT OF COLUMBIA, 1954

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

THE 144th ANNUAL COMMUNICATION of the Grand Lodge of the District of Columbia was held at the Masonic Temple, 13th Street and New York Avenue, N. W., at 2 o'clock in the afternoon on December 15, A. L. 5954, A. D. 1954. All the Grand Officers were present, besides, it was attended by 12 Past Grand Masters. The business of the annual communication was ushered with prayer delivered by the Grand Chaplain.

MOST WORSHIPFUL Fredric B. Blackburn has become alarmed with the seemingly gradual decline in its membership which is due to the continued exodus of the population to Maryland and Virginia. And we agree with his observation that unless properly and timely solved, "Masonry will cease to be a progressive force in the Nation's Capital." Yet, we rely upon the expert plans of the great minds in the Grand Lodge of the District of Columbia. There was a period when it lost 5485 of its members but it gained during a similar period of time by 82 members over its loss as above indicated. It was a tremendous task for, may we say, a come-back and such an accomplishment only goes to show that Masonry will not only stay in the Capitol but always will remain a potentiality.

IN REPORTING a year's work, Most Worshipful Blackburn informed the delegates to the grand communication that he visited un-

officially all the 48 lodges under his jurisdiction and with the Officers of the Grand Lodge paid annual Grand Visitations to each of the 48 lodges. He appointed Grand Representatives, issued 10 dispensations to confer degrees, install officers, inter-lodge visit, waive statutory period of residence and/or between degrees and to permit a constituent lodge under another Grand Jurisdiction to meet in a Masonic Temple within the jurisdiction of the Grand Lodge of the District of Columbia. One matter which "has brought some measure of grief and concern" is the fund raising campaigns using Masonic affiliations as the moving spirit. Most Worshipful Blackburn deplores the practice of such organizations known as "Playgrounds of Masonry" and the "Fellowcraft Clubs" which unfamiliar with Masonic Code include such pastimes as gambling and/or raffles to raise money in their campaigns and he has referred the matter to the Jurisprudence Committee for necessary legislation. On the other hand, Brother Blackburn took occasion to praise the splendid work of St. John's Mite Association and the Masonic Board of Relief for their wonderful work in dispensing needed relief to suffering brethren and/or their families. To the many honors and distinctions bestowed upon the Grand Master, we join his multitude of friends and admires in extending to him our warm felicitations.

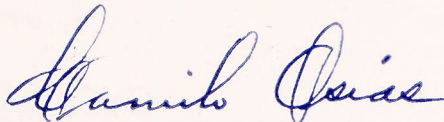
To The New Officers

(Continued from inside front cover page)

of the local Lodges and the Grand Lodge. Incidentally they are also rendering service beneficial to themselves and beneficial to the advancement of human brotherhood. Likewise there are prizes that may be won the value and usefulness of which are far greater than the little investment and sacrifice entailed.

LET EVERY LODGE AND EVERY MEMBER lend ready and enthusiastic assistance and cooperation. When we achieve something good or permanent a new pride wells in our heart and an added prestige redounds to our Fraternity.

WE ALL DO WELL TO REMEMBER the challenging words of a wise educator who said, "Be ashamed to die before you have won some victory for humanity."



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