

The Cable Tow

Vol. XXIV

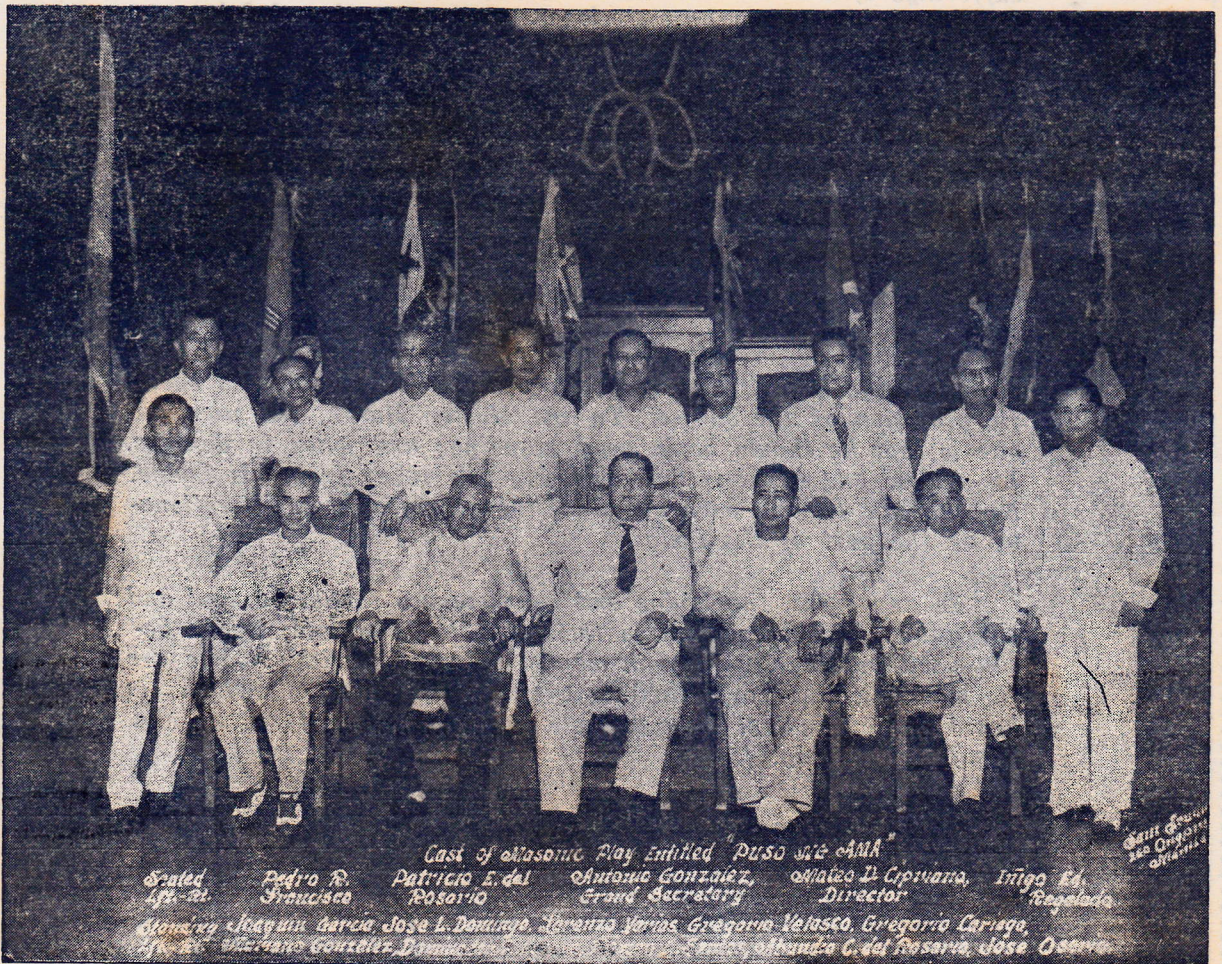
MANILA, PHILIPPINES, MAY, 1950

No. 11

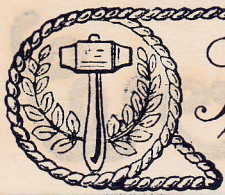
OFFICIAL ORGAN OF THE
GRAND LODGE OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINE ISLANDS

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

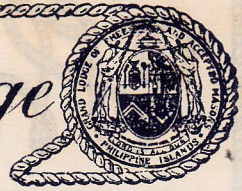
(Entered as second class mail matter at the Manila Post Office)



Cast of Masonic Play Entitled "Puso sa AMA"
Seated: Pedro R. Francisco, Patricio E. del Rosario, Antonio Gonzalez, Grand Secretary, Mateo D. Cipriano, Director, Hugo E. Regalado.
Standing: Joaquin Garcia, Jose L. Domingo, Lorenzo Yarnos, Gregorio Velasco, Gregorio Caruso, Mariano Gonzalez, Donaciano Sison, Juan C. de la Cruz, Atanacio C. del Rosario, Jose Osorio.



The Grand Master's Message



On Masonic Relief

THERE have been instances when "relief" was confused with "donation". The former may consist of help or assistance given to those who are poor or in need; the latter is a gift to another who is rich or poor.

It is the duty of the Mason to relieve the distressed, assist those in want, and through other acts of kindness assuage the sufferings of others. What greater opportunity is there in the field of human sympathy and closer relationship than helping one for good!

In some cases the matter of relief is not clear in the minds of Brethren. To ask or not to ask has been and still is an oft-repeated question. A Brother who loses a job and becomes penniless must do something to keep his family alive. To him approaching his Lodge might be out of place; pleading with his fellow members—so he feels—would be embarrassing. If a Brother has such reaction how much more his widow and orphans?

There is no irregularity involved in asking for relief. Our Grand Lodge Constitution not only permits it but contains specific provision on the subject. To the Master Mason, the prerequisite is that he should be in good standing; and when in distress, his widow and orphans may properly ask relief from his Lodge. No one can demand such aid since the giving of it is discretionary on the part of the Lodge.

In any event, the Lodge and its members should be kind and charitable, first because it is their duty to do so and, second because without charity—though we be wise and wealthy — we are "as sounding brass, or a tinkling cymbal" the sound of which is heard for an instant only to fade away soon to be forgotten and signifying nothing.

Grand Master

THE CABLETOW

Editorials==

Charity For Crippled Children

THE first duty of the Mason is to have faith in God who is love; to realize his infinite goodness and mercy; to obey his commandments, the greatest of which is to love one another.

This love can be expressed by helping the needy and the sick; by relieving the sufferings of the maimed and the unfortunate. With this objective in mind, a group of active Masons met twenty-five years ago and organized the Masonic Hospital for Crippled Children. The honor of being the incorporators goes to Wenceslao Trinidad, then Grand Master (1924), Frederic H. Stevens, W. W. Larkin, Teodoro M. Kalaw, H. McRae, F. E. Hedrick, Joseph H. Schmidt, E. A. Perkins, Fred A. Holmes, Miguel Bonifacio, Vicente Carmona, Rafael Alunan, Gonzalo C. Go Quiolay, and Manuel Camus. Mrs. F. H. Stevens likewise was an incorporator. The sentiment at the time of organization was expressed thus:

"... There is no more worthy charity than that of bringing health, happiness and joy to suffering little children by making over their deformed little bodies and restoring them to the rightful heritage to which all of God's children are entitled."

This was reiterated in an editorial of *The Cabletow* (October 1, 1924) when it stated:

"...The Masonic Home, School and Dormitory and the Masonic Hospital for Crippled Children—could there be nobler and more deserving charities?"

As of September 27, 1924, only two months after organization, the membership of the corporation consisted of; Honorary, 3; Life (Entrance fee P500.00), 11; Sustaining (No entrance fee, annual dues P100.00 for five years), 19; Regular (Entrance fee P10.00, dues P2.00 per annum), 184—this number included members of sister Lodges, their families, as well as those under Foreign Jurisdictions.

To increase the enthusiasm among members, prizes were offered; for instance, a handsome oxidized silver watchfob was given to any member of the corporation who, after December 1, 1924, recommended another Mason for membership thereof. Benefits such as dancing recitals were also held to swell the funds.

By July, 1925 the corporation had for its membership: Honorary, 3; Life, 16; Sustaining, 39; and Regular, 817. Its resources showed a total of P26,882.31, with no actual liabilities. On August

The Tyler's Register

THE term "register" denotes a written record regularly kept. When we refer to a Tyler's Register we have in mind such Register kept by the Secretary of a Lodge in which "all members shall record their names, and all visitors shall record their names and the names, numbers, and locations of their respective Lodges, before entering the Lodge."

This act of recording is not optional. It is the duty of every Brother to do so upon entering the Lodge.

Unfortunately there are instances when this constitutional mandate of our Grand Lodge is not complied with, consciously or unconsciously. When a member comes late to a meeting, he simply enters the door as if this were an ordinary one; to him registering his name takes time and he can not afford to lose more. In fully-attended meetings when members and visitors alike rush toward the Register, it is likely that there are others who are neither inclined to write their names in it nor have a little patience to wait for their turn to do so. Still others rush inside for choice seats in the Lodge. The result is that the number of members attending the meetings does not tally with the names appearing in the Tyler's Register.

While the Tyler should see that the Lodge is duly tiled, he should also be instrumental in seeing that his Register is properly accomplished.

Lest we forget, the Tyler's Register forms part of the official records of a Lodge and as such every member and visitor should do their part in making it dependable and accurate. It will be read by those who will take our places and remind them of the regularity or irregularity of our attendance in the Lodge.

—Mauro Baradi, M. P. S.

8, 1925, a contract was signed between Mary J. Johnston Memorial Hospital and the Masonic Hospital for Crippled Children under which a ward of the former, capable of accommodating eight beds was set aside for the use of the latter. The solemn dedication of the ward was scheduled on Sunday, September 27, 1925, 4 o'clock, P. M. which coincided with the admission of the first patient. The ceremonies were witnessed by regular Masons, their families and friends. Among those who participated in the program prepared for the occasion were: Most Wor. Grand Master C. W. Rosenstock, Very Wor. Bro. E. A. Perkins, Most Wor. Bro. Wenceslao Trinidad, P. G. M., Dr. Rebecca Parish.

(Continued on page 182)



GRAND LODGE
of
FREE AND ACCEPTED MASONS
of the
PHILIPPINE ISLANDS

EDICT No. 34

April 17, 1950

To the Masters, Wardens and Brethren
of all Lodges in the Jurisdiction of the
Grand Lodge of the Philippine Islands.

Greeting:

By virtue of the power and authority in me vested and in accordance with the established laws and customs of the Fraternity of Freemasonry, I hereby declare that in order the better to promote the proficiency of every member of the Craft —

At the raising of a brother to the Degree of M.M. and as he is being enjoined to commit to memory a portion of the lecture of the degree; the Master of the Lodge, at his discretion, should designate an instructor for the newly raised brother in order to prepare him to such task.

After sufficient period of time of instruction, the newly raised brother can submit himself to an examination, in open lodge, that his proficiency may be finally determined.

Successful candidates shall be given certificates of proficiency, and this shall be reported to the office of the Grand Secretary. Such certificate is available at the Grand Secretary's office at P1.00 each.

Given under my hand in the City of Manila, Philippines, this 17th day of April, 1950.

(SGD.) CLIFFORD C. BENNETT
Grand Master

ATTEST:

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

GRAND LODGE OFFICIAL VISITATION

MOST Wor. Grand Master Bro. Clifford C. Bennett accompanied by officers and members of the Grand Lodge of the Philippine Islands will pay a joint official visitation to the following Lodges: Walana No. 13, Dapitan No. 21, Taga-Ilog No. 79, F. D. Roosevelt Memorial No. 81, High-Twelve No. 82 and Mencius No. 93 on May 30, 1950 at 6 P.M. at the Plaridel Masonic Temple. The program prepared for the occasion is as follows:

1. Opening of the Lodge
2. Reception of the Most Worshipful Grand Master of the Grand Lodge of the Philippine Islands and Officers accompanying him at 6:00 P.M.
3. Welcome address in behalf of the six Lodges by Wor. Bro. Genaro Pestana of "High-Twelve" Lodge No. 82, F. & A.M.
4. Conferring of the Third Degree of Masonry. By "High-Twelve" Lodge team.
5. SHORT ADDRESSES:—
By Wor. Bro. Zacarias C. Ronquillo, Master, "Walana" Lodge No. 13
" " Teofilo A. Abejo, Master, "Dapitan" Lodge No. 21
" " Eucebio Salazar, Master, "Taga-Ilog" Lodge No. 79
" " Cenon Trias, Master "F. D. Roosevelt Memorial" Lodge No. 81
" " James V. Limpe, Master, "Mencius" Lodge No. 93
6. Remarks by Most Wor. Bro. Clifford C. Bennett, Grand Master
7. Closing of the Lodge
8. Refreshments

A surprise number was the presentation of an honorary membership diploma from "High Twelve" Lodge No. 82 to M. W. Bro. Esteban Munarriz, P.G.M. by Rt. Wor. Bro. Mauro Baradi. Bro. Baradi eloquently described the sterling qualities of the recipient—firmness of purpose, humility and sacrificial service.



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OFFICIAL SECTION ★ ★ ★

OFFICIAL VISITATIONS OF SISTER
LODGES IN JAPAN

MOST Worshipful Grand Master Clifford C. Bennett accompanied by officers and members of the Most Worshipful Grand Lodge of the Philippine Islands made official visitations to sister Lodges in Japan (April 5-11, 1950).

The delegation left Manila via a Philippine Airlines plane in the morning of April 4 arriving at Taipeh at noon from where they took off for Okinawa and arriving at the latter place at 4 p.m. the same day. Brethren of Okinawa lost no time in preparing a meeting and an open forum which lasted two hours; among the speakers were officers of Okinawa Lodge No. 118, M. W. Bro. Bennett, M. W. Bro. Antonio Gonzalez, and Rt. W. Bro. Mauro Baradi. At 12 midnight the same day, the delegation arrived at the Haneda Airport, Tokyo where they were met by Brethren headed by Wor. Bro. Michael Rivisto; thence they proceeded to the Masonic Temple at Tokyo, their headquarters during their stay.

The program prepared for the visitations is as follows:

Wednesday, 5 April: Consecration of Tokyo Lodge No. 125 and Square & Compass Lodge No. 126, at Masonic Temple, Tokyo.

Tokyo Lodge No. 125 and Square & Compass Lodge No. 126, Luncheon at Masonic Temple, Tokyo.

Visitation Far East Lodge No. 124 at Yokohama.

Thursday, 6 April: Yokosuka Naval Masonic Lodge No. 120 visitation.

Lodge luncheon at Admiral Benton W. Decker's home.

Rose Croix service at Masonic Temple, Tokyo.

Friday, 7 April: Luncheon at Union Club, Tokyo Grand Lodge conference at Masonic Temple, Tokyo.

Saturday, 8 April: Tour of Tokyo and other cities
Dinner at Prince Lee Eun Mansion

Sunday, 9 April: Easter Church services
Scottish Rite Easter Service at Masonic Temple

Tokyo Lodge No. 125, Square and Compass Lodge No. 126, Official Banquet at Masonic Temple, Tokyo

Monday, 10 April: Luncheon, General Walker, at home
Yokohama
Visit to Toho Film Studio

Tuesday, 11 April: Luncheon, General Willoughby, at NYK Building
Tour of National Diet

Dinner tendered by Minister Bernabe Africa at Masonic Temple, Tokyo

Invariably during these visitations, the Grand Master gave brief but challenging messages; M. W. Bro. Gonzalez,

GRAND MASTER'S BIRTHDAY ANNIVERSARY

THE social hall of the Plaridel Masonic Temple was the scene of an enjoyable and successful party recently. The occasion was the birthday anniversary celebration of M. W. Bro. Clifford C. Bennett, Grand Master, on May 6, 1950. Though the occasion was unannounced, many Brethren and their families and friends were on hand to wish the Grand Master many more years of service to the Fraternity.

Besides a literary-musical program, a Masonic play entitled "ANG PUSO NG AMA" (A father's heart) highlighted the affair. The principal roles were played by Brothers Patricio del Rosario as worshipful master, Iñigo Regalado as clown, and Pedro R. Francisco as the father. The original play in English was translated in Tagalog by Wor. Bro. Mateo D. Cipriano who directed the play. The play was accompanied by the officers and members of the Most Worshipful Grand Lodge of the Philippines who were graphically and skillfully portrayed in the play; humorous episodes were injected here and there and the climax was vigorous and challenging: a pathetic scene which through convincing interpretation of the players, actually drew tears from those who witnessed the play. Credit is due the entire membership of the cast including Bros. P. del Rosario, Romeo Santos, Gregorio Velasco, Gregorio Cariaga, Abundio del Rosario, Lorenzo Varias, Jose L. Domingo, Mariano Gonzalez, Espineli, Joaquin Garcia, Iñigo Regalado, and Pedro R. Francisco.

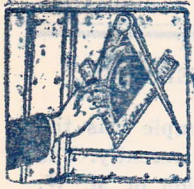
Rt. Wor. Bro. Cenon Cervantes, Deputy Grand Master spoke on behalf of the officers and members of the Grand Lodge and their friends mentioning some of the sterling qualities of the honored guest. The Grand Master in turn thanked Bro. Cervantes and all those responsible for the "surprise".

our Grand Secretary gave information to, and answered queries from Brethren resident in Japan. M. W. Bro. Michael Goldenberg, P.G.M. greatly helped in the conferring of degrees and in giving the Brethren a true picture of post-war Masonry in the Philippines. Rt. Wor. Bro. Mauro Baradi spoke on behalf of the grand Lodge during the visitations upon request of the Grand Master.

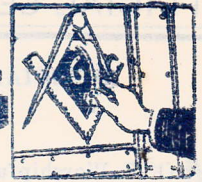
As in the past year the Brethren of the sister Lodges in Japan and specially Wor. Bro. Rivisto and his fellow officers of Tokyo Lodge No. 125 were most accommodating and spared no efforts in making the visit of the Grand Master's Party pleasant and fruitful.

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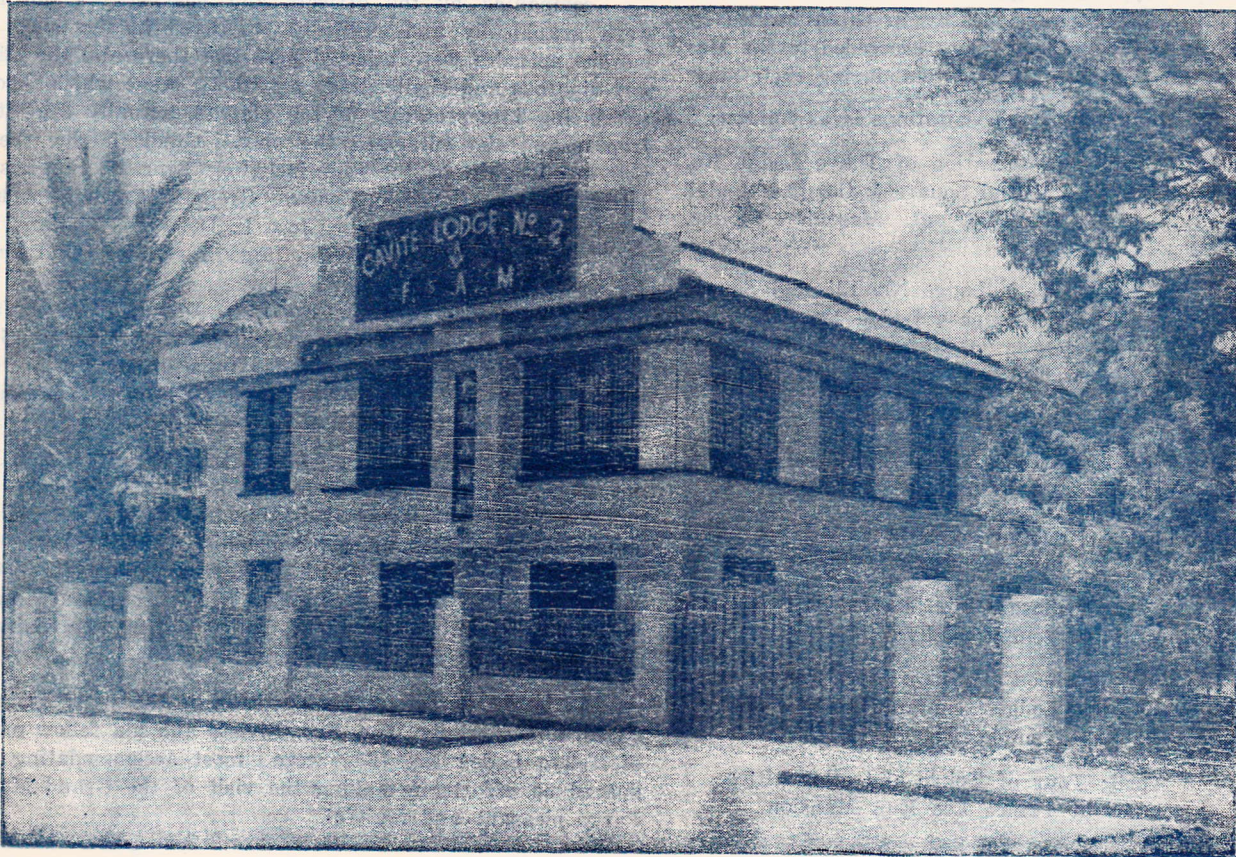
WHAT OUR LODGES ARE DOING



CAVITE No. 2
Caridad, Cavite City

ONE of the historic dates on the calendar of this Lodge is May 5, 1950. The occasion was the consecration of the new Temple of the Lodge situated at 388 P. Burgos, Caridad, Cavite City. Brethren from many sister Lodges—far and near—were witnesses at the consecration. Rt. Wor. Bro. Cenon Cervantes, Deputy Grand Master spoke on behalf

of the officers and members of the Grand Lodge and in his characteristic way dwelt on the importance of harmony and cooperation among the Brethren; that the Temple then being consecrated would mean little if those working within its halls did not dedicate themselves to service — to God and fellowmen.



On the same occasion the Grand Master, M. W. Bro. Clifford C. Bennett and the Grand Secretary, M. W. Bro. Antonio Gonzalez extended their message thus:

We wish to extend our congratulations, on the occasion of the solemn consecration of the Masonic Temple of "Cavite" Lodge No. 2, F & AM, Cavite City, to all members of this Lodge and to all others who in one

way or another have sacrificed that the temple be erected and dedicated to the promotion of brotherly love, relief and mutual understanding. While Masonry builds its temples in the hearts of men, yet, it is but fitting that a select place be edified in the pursuit of its labors.

The officers and members of Cavite Lodge desire to thank the Brethren of sister Lodges who attended the important Masonic undertaking.

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★ ★ WHAT OUR LODGES ARE DOING ★ ★

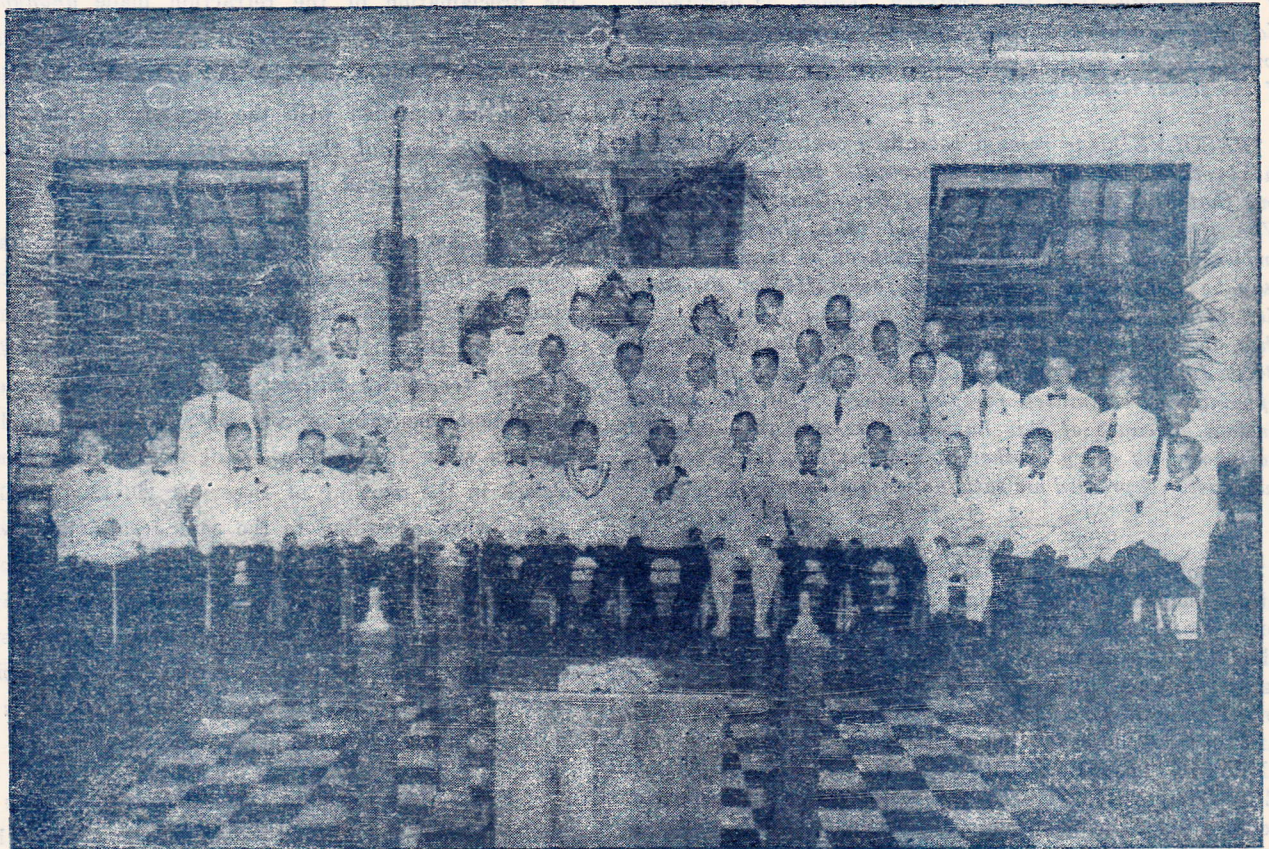
BAGUMBAYAN NO. 4, MANILA

THE May Stated Meeting of Bagumbayan Lodge No. 4, in addition to the transaction of ordinary business, was dedicated to the observance of the 8th anniversary of the murder by cruel Japanese Invaders of the Late Chief Justice Jose Abad Santos, Past Master of the Lodge, and Past Grand Master of the Grand Lodge of the Philippine Islands. Immediately after the opening of the Lodge, the brethren stood for one-minute prayer for the late Past Grand Master followed by a rebroadcast of the different orations delivered

by the selected orators at the program given by the Grand Lodge to celebrate his birthday on February 12, 1950.

Several brethren from other sister Lodges were in attendance. Most Worshipful Brother C. W. Rosenstock, founder of Bagumbayan Lodge No. 4, Past Master of the Lodge, and Past Grand Master of the Grand Lodge, and at present Chairman, Committee on Jurisprudence of the Grand Lodge was present at the meeting.

ILOILO-ACACIA LODGE No. 11, Iloilo City



COSMOS NO. 8, MANILA

THIS Lodge held its regular stated meeting on May 24, 1950 at which time important transactions were discussed. It was one of the fruitful meetings held as on that same occasion a guest was invited to speak, Wor. Bro. Edwin C. Ross, MM, K. T., Present Master, St. John's Lodge and Knight Templar, Royal Arch Chapter. He chose as his subject, SOME REMARKS ON MASONIC SYMBOLISM which

was the second of a series of lectures and addresses on Masonic subjects given at the regular stated meeting of the Lodge. Bro. Ross is an oldtimer in the Philippines and is at present with the American Embassy.

Brethren from sister Lodges expressed a desire that lectures of this kind be given more often.

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WHAT OUR LODGES ARE DOING ★

MALINAW No. 25
San Pablo City

IN one of the stated meetings of this Lodge the following resolution was passed:

RESOLUTION No. 10

"Worshipful Master, Bro. Constatino, brought to the attention of the lodge the fact that actually there were 28 barrios of the City under the war zone, and that all the inhabitants of those barrios have been evacuated to the town, most of whom have hardly means of living, and that the brethren should, as demanded aid the indigent evacuees. Several brethren spoke favorably on the matter, and after deliberate consideration of the same, it was unanimously

"RESOLVED, to raise a voluntary contribution among the brethren for this very important move of charity, and that the Worshipful Master, Bro. Constantino, with Wor. Bro. W. P. Schetelig, should take charge of the amount raised from among the brethren so that the same may be inverted in materials or foodstuffs for distribution to the needy evacuees. Each and every present brother gave his quota of contribution to be turned over to Bros. Juan Aporongao and Crisostomo Leviste who were appointed a committee for the collection of the contributions. Because of this humanitarian and very masonic act shown by every brother at the meeting, the Worshipful Master expressed his satisfaction and heartfelt thanks."

* * *

AT another stated meeting, Wor. Bro. Cirilo D. Constatino, master of the Lodge announced the presence of Wor. Bro. Pablo Mariano, past master of Kasilawan Lodge No. 77 accompanied by Wor. Bro. Agaton Day, master of said Lodge and by Bro. M.P. Gatmaitan of the same Lodge. Wor. Bro. Dalmacio Aquino introduced the speaker Bro. Mariano who chose for his subject: "THE ROLE ON MASONRY IN THE PRESERVATION OF PEACE AID ORDER". The speaker traced the origin of Freemasonry and discussed its principal tenets of Brotherly Love, Relief and Truth. "We are all aware" said Bro. Mariano, "that the establishment of peace and order is essentially necessary in a young Republic like ours if we are to realize the ultimate goal of making her a safe place for our own children and our children's children, in which to live." "Let us as Masons" he continued, "do our best to help in bringing normalcy in our land."

A resolution was passed thanking the visiting Brethren for the visit they made and through them Kasilawan Lodge No. 77.

Pledge of Service

MORE ABOUT RIZAL'S DISPUTED RETRACTION

By

Juan Nabong, P. M.

(Continued from last issue)

ON examination of the alleged retraction shows in the last paragraph that Rizal requested the Diocesan Prelate to make public his retraction. Why was not this done under the signature of the said Prelate? If the retraction is true, why did he not tell the Filipino people at that time of Rizal's retraction? And who was this Diocesan Prelate? Why was the proclamation of the retraction made *anonymously* only thirty years later? Surely, if the retraction was true, it would have brought prestige and respect to the Diocesan Prelate if he complied with the request of Rizal "in order to repair the scandal that my acts may have caused and in order that God and men may forgive me."

The last paragraph also described his retraction as a "spontaneous manifestation" of Rizal. How untrue is this statement! It was against the facts. The word "spontaneous" in the dictionary means "arising from inherent qualities or tendencies without external efficient cause especially without constraint or coercion". And how could it be spontaneous when Jesuit after Jesuit worked upon him from 7:00 o'clock in the morning of December 29, 1896 to 11:30 of that night, when according to the said Jesuits that was the only time they were able at last to have Rizal make the priced retraction? Could such a retraction be spontaneous when there was an external efficient cause in the person of the Jesuits who harassed and bombarded him with spiritual pressure? Could an act be spontaneous when it is done after a long theological third degree coercion?

From the foregoing, it is hard to believe that Rizal really signed the alleged retraction or even if he signed it that he really meant what he said. At least the most charitable word that can be said of the retraction in the light of the surrounding circumstances under which it was extracted from our dying hero and belatedly published 30 years after his death, is that it was a carefully fabricated death-bed retraction now used as a self-serving evidence by the Roman Catholic hierarchy in order to bolster its rapidly waning influence on the masses.

Prisco N. Evangelista

CERTIFIED PUBLIC ACCOUNTANT & AUDITOR

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Freemasonry and the Four F'S

By

MAURO BARADI

Grand Orator (1948-49, 1949-50)

Grand Lodge of F. & A. M. of the Philippine Islands

I. INTRODUCTION

ONE year ago, I spoke in this temple. As Grand Orator, I pleaded "For A Vigilant And Dynamic Masonry". The conditions obtaining at the time have not improved and the present outlook is not encouraging. Under the circumstances, I urge you as men and appeal to you as Brethren to be ever on the alert so that neither sabotage nor subtlety may succeed in nullifying our labors on behalf of the Fraternity.

Tonight, it is again my privilege to address you on this the Thirty-fourth Annual Communication of our Most Worshipful Grand Lodge. How splendid it is to be in company with more than five hundred (500) members of our Craft on this momentous occasion! You who — leaving the burdens of office and disregarding the rigors of travel — have come from places far and near as representatives of sister Lodges; you who speak and act on behalf of almost eight thousand (8,000) Master Masons, all charged with the responsibility of keeping the Masonic light shine with more luster in the community.

II. A TWO-FOLD PURPOSE

THE three great tenets of a Mason's profession are so well known to us that it is unnecessary to mention, much less discuss them here. It is of no consequence that they be repeated by word of mouth. What is important is their practical application by the Brethren from day to day so that a two-fold purpose may be served; first, to habituate ourselves to purposeful living; and second, to sow the seed of service wherever we are, that this may bear fruit of a similar kind.

Nor do I need to enumerate the four Masonic virtues which make for useful citizenship and prosperous nationhood. These are also familiar terms in our vocabulary.

III. THE FOUR F'S

WITH your indulgence, I desire instead, to dwell on a few qualities which have transformed men to better Masons. I refer to "Freemasonry and the Four F's". These four F's are: 1. *Faith*, 2. *Fidelity*, 3. *Freedom*, and 4. *Fellowship*. The acquisition and practice of these excellent marks of manhood will enrich our Masonic Way of Life and enable even non-Masons to clearly understand the teachings of our Venerable Institution.

1. **FAITH.** The layman generally believes in the teachings of religion. He associates faith with religion and vice versa. Thus the Christian believes in the Christian faith, the Jew in the Jewish faith, and the Mohammedan, the Mohammedan faith.

The Bible defines faith as "*the substance of things hoped for, the evidence of things not seen.*" The definition is as brief as it is clear.

It is indispensable that an individual must have faith, the details and ornaments of which are left to his own judgment.

Our Universal Brotherhood does not ask the particular creed of him who knocks at the door of Masonry; it only re-

quires him to believe in God and a future existence. This is the basis of its dogma. Furthermore, he must be at least twenty-one (21) years of age when the petition for degrees is presented.

No man inherits Masonry at birth; he does not become eligible to it during baptism and while yet a minor. Under such circumstances, he is still immature, incapable of making binding decisions.

Inside the Lodge — and we should not forget that the Lodge is erected to God — the prayers addressed to the Deity do not specify a special appellation but such names as the Great Architect of the Universe, Supreme Ruler of the Universe, Almighty Father of the Universe, Supreme Grand Master, Almighty God, or God.

The Great Light of our Brotherhood is the Holy Bible. Being the rule and guide of our faith, it is on the altar of every Lodge; in it are recorded the wonders accomplished by faith: how the sinful woman was saved by her faith; how through faith "*we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear*"; how by faith the people of God "*passed through the Red sea as by dry land; which the Egyptians assaying to do were drowned; by faith the*



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walls of Jericho fell down, after they were compassed about seven days"; of God's children who through faith "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens"; how through faith "women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection"; and how the Great Master told his disciples thus" . . . for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you."

A notable exponent of the Masonic faith was Marcelo H. del Pilar likewise known as Plaridel. He detested the oppressive rule of the monastic orders of his day. He believed that oppression can not continue indefinitely. He left the Philippines for Spain to fight for reforms. There he joined our Fraternity and later became Master of *Solidaridad* Lodge of Madrid. Being instrumental in the organization of Filipino Lodges in his country, he is rightly called the Father of Filipino Masonry. As a Filipino and a Mason he suffered indescribable hardships but his passion for righteousness and justice encouraged his fellowmen to work unselfishly for home and country. He died away from his loved ones but his faith was unshaken until the end; he left a legacy of determination to Brethren when he said:

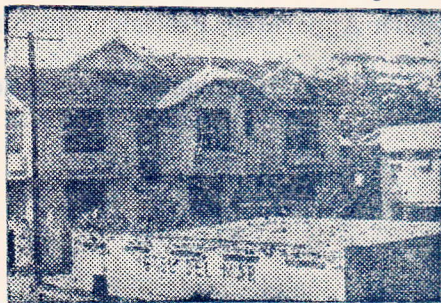
"We must exert all efforts so that our Venerable Order may extend its influence to the remotest corners of our beloved Philippines, so that we may imbue the popular customs of our people with the love of Liberty, Equality, and Fraternity."

Herein do we discover the power of faith; faith expressed in terms of honest efforts, good works and noble services.

2. **FIDELITY.** The true Mason strictly adheres to duty. His devotion to a deserving cause is likened unto his fidelity to truth. His fealty to things that dignify his own kind and elevate the human soul distinguishes him from others. He compromises not with questionable propositions because of his conviction that the good and the right always remain so wherever found and applied.

Fidelity is not merely thought of; it must be expressed in tangible form. In other words, it is not the intention but the result that counts.

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So important is the Mason's fidelity to his promises and responsibilities that it is strongly emphasized in the several obligations which he solemnly takes at the altar. These obligations, of course, do not interfere with his duties toward God, himself, family, country, or neighbor. He is expected to be loyal to Freemasonry, his Lodge, and his Brethren and considerate to their widows and orphans and those with whom he associates.

When a Brother pays his dues promptly, attends stated meetings regularly, participates in the labors of his Brethren actively, and obeys other Lodge summonses cheerfully, he is not doing these as a matter of course but out of fidelity to his sacred vows.

Most of the ills of mankind are caused by insincerity — in dealings between neighbors, peoples, and nations. Even among friends there is unfaithfulness, among leaders face-saving, in high offices, chincanery, and between heads of states, trickery. Each one tries to take advantage of the other at the expense of innocent persons. And the relationship formed is superficial, the profit obtained becomes an investment in double-dealing which may ripen into war. This unfortunate state of affairs will go on as long as man concerns himself more about his privileges and immunities and less of his duties and responsibilities.

We have been hearing plenty regarding conflicting ideologies and "isms". It is not unlikely that through threat, pressure, and propaganda some may switch from one camp to the other. But men who have chosen to be loyal to established principles can not, should not be so easily shaken in their beliefs, otherwise nothing can be certain because then a sea of doubt will spread everywhere and life becomes an encumbrance and a drudgery.

The task of Masonry is definite. It is to build temples in the hearts of men and nations. Every Mason understands this and is willing to pay the price to implement it.

We remember now the eleven (11) Masonic martyrs of Bagumbayan; the Brethren who sacrificed dearly rather than betray the trust they had pledged to keep. These are the types of men that inspire their Brethren and glorify the Craft. Four (4) of them were specially active in Masonry: Faustino Villaruel was first Master of Walana Lodge (founded May 1892); Moises Salvador y Francisco was member of *Solidaridad* Lodge in Madrid and later became Master of Balagtas Lodge No. 149; Domingo Franco was initiated in Nilad Lodge No. 144, then of the *Gran Oriente Nacional de España* and transferred to Balagtas Lodge; and Numeriano Adriano also of Nilad Lodge whose own home in Nagtahan, Manila was the very place of frequent meetings among Masons. All the eleven (11) were arrested and imprisoned on a charge of "treason against the government and religion", tortured in Fort Santiago, and publicly executed in the historic field of Bagumbayan on January 11, 1897. The stool-pigeons and spokesmen of an oppressive rule were flattered with the hope that when Masons die, the ideals of the Fraternity which they have embraced die with them. These adversaries of human progress were disillusioned because man may come and go but the spirit of Masonry lives forevermore.

3. **FREEDOM.** Every man should not only be free but should enjoy freedom. This, however, is not without restriction for in so exercising it, respect must be had for the rights of others.

The Mason loves and fights for freedom; to him it is

self-determination; to think and act for one's self.

Jesus who gave the world the new law on love said: "Ye shall know the truth and the truth shall make you free." Note that he said "know"; not accept, receive, or borrow the truth from others. In the case of the former, there is an element of honest search involved but as to the latter, truth is presented like a gift to the recipient and because he is told something is true, it must be so.

The votaries of Masonry are enjoined to value freedom dearly. The petitioner for degrees "freely and voluntarily" offers himself as a candidate for the mysteries of our Institution; he assumes his obligation of his own free will and accord. He is endowed with reason — to think inquire; to distinguish good from evil, right from wrong. The doctrines of the Craft—he interprets for himself; its teachings he must learn mainly through his own experience.

It is an admitted fact that by and large, the most progressive countries are those wherein Masonry is not banned but allowed to thrive; where freedom and not narrow-mindedness is the general rule. A lesson from the past should not be forgotten: that no man no matter how wise and powerful could be entrusted with the keeping of the freedom of others. This is why our Fraternity insists on freedom of interpretation; it allows Masons to have disagreements, differences of opinion. Thus in essentials, united and in non-essentials, liberty. Without liberty, we stagnate, we degenerate.

In one of his momentous addresses to the Congress of the United States, while still President of that great Republic, Brother Franklin Delano Roosevelt said:

"In the future days, which we seek to make secure, we look forward for a world founded upon four essential human freedoms.

"The first is freedom of speech and expression—everywhere in the world.

"The second is freedom of every person to worship God in his own way — everywhere in the world.

"The third is freedom from want—which translated into world terms, means economic understandings which will secure to every nation a healthy peaceful life for its inhabitants—everywhere in the world.

"The fourth is freedom from fear — which, translated into world terms, means a worldwide reduction of armaments to such a point and in such a thorough fashion that no nation will be in a position to commit an act of aggression against any neighbor—anywhere in the world."

Thus spoke the President and the Mason who knew, understood, and felt the significance of freedom; freedom not only for the few, the well-to-do, and the mighty but for all peoples of every creed, race, and nationality.

The Philippines in spite of its bitter critics, has never been wanting in Filipinos who fought and died for freedom. This is specially true in the case of our heroes who were mostly Masons.

Here was Andres Bonifacio, a poor Manila lad. By nature, he was self-reliant, rebellious to anything dictatorial, abusive, and tyrannical. It was not surprising therefore, that in due time he joined Freemasonry; through its tenets and teachings he saw the possible redemption of his race. When Masonry was prescribed by religious authorities and monastic orders, Brother Bonifacio organized and became *Supremo* of the

Katipunan society. In 1896, he led the Cry of Balintawak which echoed and re-echoed throughout the Philippines resulting in the Revolution against Spain. He died fighting for freedom and monuments erected in his honor evidence the undying admiration of his own people.

And here too is the case of José Abad Santos, outstanding Filipino hero of World War II. He was Grand Master of the Grand Lodge of the Philippine Islands in 1938; Chief Justice of the Supreme Court of the Philippines from December, 1941 to May, 1942; designated as delegate of President Manuel L. Quezon with power to act after the latter left the Philippines for the United States via Australia. When the President asked M. W. Bro. Abad Santos if he would like to join the trip to America, the latter replied as a great man and courageous Mason saying: "I prefer to remain, carry on my work here, and stay with my family." Early in April, 1942 he and his son were captured by the Japanese who learned that our Brother was not only Chief Justice but actual head in the Philippines of the Commonwealth Government. For adamantly refusing to renounce his oath of allegiance to his country and the United States, he was tortured. Like Brother Rizal before him, he would rather die than give up his convictions. Thus in the afternoon of May 7, 1942, a Japanese broke the tragic news that he was going to die. The condemned man called his son who was apprised of the impending tragedy. Hearing his son crying, the father said: ". . . This is a rare opportunity for me to die for our country; not everybody is given that chance." A short prayer and a pause — then a volley of shots and Brother Abad Santos died a hero's death. His grateful Brethren enclosed his grave — in Malabang, Lanao, Mindanao — with a fence — as simple as his own life—on which is written just a few words: "José Abad Santos, P. G. M., F. & A. M., Philippine Islands." His was a glorious death consecrated at the altar of freedom; an outstanding example of a Mason's love for his home, people, and native land.

4. **FELLOWSHIP.** Fellowship consists of two useful words: *fellow*, meaning a companion, comrade, an equal, a partner, and *ship* which may include a vessel or its personnel, a fortune, an airplane. As a suffix of nouns, however,—*ship* denotes condition, character, office or skill. So that when we refer to fellowship we have in mind a community of interest, feeling, or like sympathies. This is richly illustrated in the

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Holy Book where Saint John, the Evangelist, speaking of fellowship, says:

"If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth:

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin".

The petitioner for degrees expresses a sincere wish to be serviceable to his fellow creatures. During the perambulation in the first degree, this biblical passage on unity which is a psalm of David, is read: *"Behold how good and how pleasant it is for brethren to dwell together in unity . . ."*

When the candidate is clad as a Master Mason he is presented with the working tools of the third degree, especially the trowel. To the Mason, the trowel is a symbol: to spread the cement of brotherly love and affection. And the five points of fellowship which are impressed upon him deal with charity, worship, secrecy, service, and counsel.

The altar is in the center of the Lodge. Around it the Brethren sit. The purpose is obvious: it is equidistant from all classes and conditions of men *"from the wise and sophisticated in the East, from the physically strong and stalwart in the West, from the artistic in the South, and from the ignorant but willing to learn in the North."* Indeed, continuously and consistently, Masonry has struggled and claimed for man what constitutes his three-fold heritage namely, liberty, equality, and fraternity.

Let us consider this fellowship in actual practice. In 1940, Most Worshipful Brother Harry S. Truman was elected Grand Master of the Grand Lodge of Missouri. It was through the influence of this distinguished Brother that the American Masonic Commission to Europe was enabled to extend relief to Freemasons in occupied countries; it was through his intimate understanding of, and love for his fellowmen that relief to the Far East including the Philippines was granted. This man and Mason is a tower of strength for he represents the best in American manhood and citizenship.

This genuine concern for others has been reaffirmed by no less a personage than M. W. Bro. His Majesty The King, Past Grand Master of the United Grand Lodge of A. F. & A. M. of England. On March 23, 1948 at the Royal Albert Hall, London, and in the presence of more than seven thousand five hundred (7,500) Master Masons, he obligated, invested, and installed M. W. Bro. The Duke of Devonshire as Grand Master. As regards the policy which Freemasonry can pursue in the future, M. W. Bro. His Majesty The King addressed the Grand Master and the United Grand Lodge in this wise:

"I believe that a determination to maintain the values which have been the rock upon which the Masonic structure has stood firm against the storm of the past is the only policy which can be pursued in the future . . . I can not better impress this upon you than by quoting from the Book on which we have all taken our Masonic obligations:

"Remove not the ancient landmark which thy fathers have set."

Thus he enjoined his Brethren and he reminds us now, to preserve and never to infringe our ancient landmarks among which are: *"That all Masonic teaching is based on the recognition of a natural law; . . . that only freemen, of good habits and mature age, can be made Masons; . . . and that*

all Masons are equal, as sons of the Great Father of Humanity."

On the very first day of this Grand Lodge Communication, we have been honored by the presence of His Honor, Fernando Lopez, Vice-President of the Republic of the Philippines. Following his reception and the Flag Ceremonies which inspired all who witnessed same, the Vice-President delivered an address and Masons would do well to remember it. He said:

" . . . My friends and members of the Grand Lodge of the Philippine Islands, frankly, I have no vivid picture of the ceremonials and structure of your organization, but I am conscious that your deliberations and efforts are not intended for your self-interest. They are motivated rather by your desire for the general welfare of the community and society. . . "

X X X

"Here in the Philippines, the Grand Lodge has greatly contributed to our social and governmental order by spreading brotherhood among men and by translating the fundamental precepts of Freemasonry into real service to humanity and society. You have stood firm in the prosecution of your principles —liberty, equality, justice, truth and fraternity, —which are the indispensable factors of true democracies. These principles are part of the four freedoms enunciated by the late President Roosevelt. It cannot be denied that on the basis of cosmopolitan and international measurement, you are doing your share together with the millions of Freemasons the world over."

Let us strengthen the ties of our kinship; multiply as fast and as steady as we can our friendship; and in one concerted and honest endeavor, let us all build an unsinkable, non-destructive, and an enduring ship in which we may all live, and move, and have our being — the enemies of none and brothers of all — that ship which we can truly call *"One-World Fellowship"*.

IV. THE CHALLENGE

THE Masonic Way of Life is neither one of comfort and ease nor of popularity and wealth. For he who treads this path may not escape provocations, even conflicts engendered by intriguers and mapped out by Machiavellians. Many a time the Mason finds himself misunderstood, deserted; very much alone in the espousal of causes wherein his Brotherhood is involved. And when pressure and pull from extraneous sources are set in motion, the tendency is to give up principles and all in order to join a bigger company and enjoy the allurements of demagogues. It is precisely under such circumstances when a man's mettle is tried that the Mason should come out stronger, for then he could display those great virtues he has been taught to practice.

Yes, the Mason is a soldier — ever-ready to do battle, not necessarily behind the trenches or in the front lines but in the neighborhood and among the uninitiated. For he sees around him day in and day out, during war and in peace, a continuous struggle between honor and corruption, fealty and treachery, duty and irresponsibility. As an ally and defender of the just and the good and an uncompromising foe of the wrong and the evil, he has no time to lose. He should act now, in the immediate present for this is all he has at his disposal, and not tomorrow or later on, which to him may never come. Remember, a man's life is but an infinitesimal span of the bridge that leads to eternity.

★ ★ ★ **Order of The Eastern Star** ★ ★ ★

O. E. S., YOKOSUKA CHAPTER NO. 1, YOKOSUKA NAVAL BASE, JAPAN



Group picture taken April 6, 1950 in the garden of Admiral B. W. Decker's home.

REPRESENTATIVES OF VILLARUEL CHAPTER No. 2, headed by Worthy Patron Jose M. E. Leon visited Yokosuka No. 1, O. E. S. in Yokosuka, Japan on April 6, 1950. The Worthy Patron's party including Past Worthy Patron Michael Goldenberg, Associate Patron Primo I. Guzman, Antonio Gonzalez, Mauro Baradi and other members were royally welcomed by the members of the host Chapter. There was

a long and informal exchange of views between the two Chapters and judging from the topic of discussion, a desire for exchange of correspondence among members and more frequent visits was expressed. The occasion was held during the luncheon given by the Yokosuka Naval Masonic Lodge held at Admiral Benton W. Decker's home on April 6, 1950.

In lieu of despondency in the Masonic fold, let us have the zeal with which we have been charged, for our Ancient and Venerable Institution. Bigotry, which in the past had enslaved our forbears must never again be permitted to confuse and divide our people in order to make them once more mere pawns of scheming busy-bodies and submissive vassals of foreign powers. Our Brotherhood spares no efforts in bringing about an atmosphere of tolerance and mutual trust and counts not the cost in supporting an era of enlightenment and human understanding. The gospel of fear so acquiescently accepted by the gullible must be replaced with the doctrine of fortitude; the former breeds cowardice and inaction while the latter impels the individual to think and do good.

Yesterday we heard, saw, and participated in a war said to end all wars. We suffered and are still suffering from its consequences. Today, before the deep wounds are healed and bitter memories forgotten, rumors come thick and fast of yet another war — this time to destroy civilization and wipe out man from the surface of the earth. The future is anyone's guess. It is gloomy for those who keep on imagining the horrible things that may happen and doing little or nothing to prevent their coming; but hopeful for those who with faith in Divine Providence, go on practicing the right and

sharing with others the vivifying influence of cooperation and helpfulness.

V. CONCLUSION

THE chaos in which we find ourselves is disgusting and disgraceful. Yet, no excuse is valid, no apology is justified for any attempt to explain this mess. Why? Because it is man-made, the result of our egoism and greed.

Here is the opportunity to let our lights penetrate the domain of darkness to find those who have chosen to misunderstand and hate other men: not to curse them but to convince them to walk the better path of life where man is brother to man; not to look down upon them with disdain but to treat them with forbearance. Some day they may change their ways for a nobler one where "all men shall form one great family of brethren, and one law alone, the law of love, shall govern God's whole Universe." This is the hope of the Mason. It is the goal of Freemasonry wherein the four F's: Faith, Fidelity, Freedom, and Fellowship abound.

* Grand Oration delivered at the Thirty-fourth Annual Communication of the Grand Lodge of F. & A. M. of the Philippine Islands, Plaridel Temple, Manila, January 26, 1950.

Editorials--

(Continued from page 171)

Wor. Bro. W. W. Larkin, and Mrs. Francisco A. Delgado.

Subsequently and within a period of nine months, a total of 33 crippled patients were treated (3 Europeans, 3 Chinese, and 27 Filipinos), and there were many applicants for admission. The children who got cured went about showing what medical science could do through the skillful hands of the doctor and the cheerful help of the nurse. And the people began to take interest in the welfare of other children; thanks also to words of encomium from Masonic publications in other Grand Jurisdictions and various organs of public opinion in the Philippines. We cite an editorial of *The Tribune* (Manila Daily) in its issue dated September 3, 1926:

"The ward at the Mary J. Johnston hospital, which is devoted to the care of crippled children, is a tribute to the effective but unostentatious work of the Masons who are paying for its support. This is an example of philanthropy which achieves distinctive and direct results because it was conceived as a practical problem and was approached and handled in a practical manner. It is not seldom that the public is regaled with ambitious projects of social service and amelioration, with grandiose programs of social reforms. The very vastness that outlines such commendable plans is from the outset self-defeating.

"The Masons have proved how, in a modest manner, a great service can be rendered. Other associations, with surplus funds that can be devoted to public charity, should follow their example."

A grateful and satisfied father wrote from Cebu on January 25, 1927, to Most Wor. Brother Schmidt, then Grand Master saying:

"You cannot imagine how the Mrs. and self were pleased to receive your kind letter of the 8th which just now I have been able to make the reply. My wife simply will not part with the pictures which you have most kindly sent us. She cried but with pleasure and ask me to write the best I could to thank you for all you have done for us. And this is the best I could. She also ask me to thank Dr. Darby, thru you, for the kind remarks she has for Oscar."

"My wife is indeed very much pleased of your remarks with regards to the disease that Oscar is suffering from that has now been arrested. And also that he is now able to walk, sing and is happy. I told her of these before, but her belief on these were completed when she read your letter."

It was Most Wor. Brother Manuel Camus (deceased) who, in his capacity as Grand Master recommended in his Annual Message at the 23rd Annual Communication of the Grand Lodge (January 22, 1935 that the

"Grand Lodge make an appropriation of three thousand pesos, representing a donation for the years 1933, 1934 and 1935 for the Ma-

sonic Hospital of which we are all so proud, and that said amount together with the 'Larkin Fund' be turned over to the Masonic Hospital for Crippled Children for the purchase of much needed X-Ray equipment."

Thereafter, every Grand Master supported the noble undertaking and voiced the gratitude of the Grand Lodge to all who directly or indirectly relieved the pains of children and made them well again.

During the enemy occupation, not only was the care of crippled children neglected but the very hospital where they were housed, destroyed. These two facts were a calamity to the patients and their parents. And when liberation came it was felt that the good work started before the war be resumed.

Now the Masonic Hospital for Crippled Children is legally re-organized. The Most Wor. Grand Master and the Sovereign Grand Commander, Supreme Council, A. & A. S. R., Republic of the Philippines, are honorary presidents and some of our outstanding Masons—including three Past Grand Masters are members of the new Board of Directors. It has been announced that the Board *"has already made arrangements with the Mary Johnston Hospital for the use of a ward to be placed at the exclusive disposal of the Masonic Hospital for Crippled Children. And the Hospital is now about ready to begin activities in the near future."* *"The Worshipful Grand Master of Masons of the Philippines,"* the announcement continues, *"has given his very hearty consent and approval to the solicitation of donations and contribution for this cause."*

Children are priceless jewels in the home and for a good reason, we should extend to them tender care and careful attention specially when they are crippled. Our own government sets aside millions of pesos annually for the education, training, and health of children who will later become the great body of youth, fair hope of the fatherland. And the Masons whose supreme virtue is charity, should spend liberally for a great cause, for what we see now as defective children in the neighborhood may in the future become useful citizens of the nation.

We need not remind ourselves that an act of charity is a double-blessing—to the author of the act and the recipient; to the former, because he expresses in a practical way the greatest thing in the world—love, and to the latter because he may find the happiness he has lost through sickness or mishap.

Many years ago, we heard the country folks sung a hymn in the vernacular. The message of the song was:

*"Here on earth when our lives doth end
Nothing but memories of our deeds remain."*

Let us not let the crippled children down. A donation here, a contribution there, would go far in enabling the little ones to live normal lives in the community where they belong.—Mauro Baradi, M.P.S.



SECCION CASTELLANA
NOTAS EDITORIALES

Un Estado Dentro De Otro

SIEMPRE se ha criticado a los dignatarios de la Iglesia Católica Apostólica Romana por el deseo de convertir esta organización eclesiástica en un verdadero ESTADO dentro del ESTADO que le cobija. En algunos sitios se ha llegado hasta a decir que no solamente es el deseo de convertir la Iglesia en un estado dentro de otro, sino de ponerlo por encima del ESTADO en donde se desarrolla y vive y medra.

Sería cerrar los ojos a la realidad si no decimos que se están revelando síntomas de este deplorable fenómeno en nuestra propia comunidad o comunidades en Filipinas.

No hace muchos días se ha querido dar al traste con una legislación sobre el libro de Palma referente a la vida y escritos de Rizal. También es de conocimiento público los esfuerzos de elementos de dicha Iglesia para matar la buena idea de inculcar en los colegios y universidades, sino en las clases elementales, las valiosas enseñanzas de Rizal, especialmente en su NOLI ME TANGERE y EL FILIBUSTERISMO. Se dice que varios congresistas van recibiendo hasta amenazas de algunos sectores católicos cuando hay pendiente una legislación que no es del agrado de los elementos católicos o de sus jerarquías eclesiásticas. Hasta con ciertos movimientos obreros se meten algunos sacerdotes, incitándoles a adoptar actitudes contrarias a los mejores intereses de la comunidad. Y ejemplos de esta naturaleza se pueden multiplicar.

Y lo que es aún peor, las altas autoridades eclesiásticas, se van envalentonando por la actitud pasiva de nuestro gobierno. Para esos, la separación de la Iglesia y del Estado es un mito. Para esas autoridades eclesiásticas, la Iglesia es un Estado dentro del Estado en que actúa, o vive, o medra, y parece ser, dada su actitud, que no solamente quiere imponerse sobre el mismo ESTADO, sino que desea estar por encima de él, obedeciendo órdenes de Roma. Como masones es nuestro deber llamar la atención y no cruzarnos de brazo. Y cumpliendo con esta misión, llamamos a las filas a nuestros miembros para atajar este mal antes de que sea muy tarde.

(Antonio González, P.G.M., F.P.S.)

La Orden De DEMOLAY En Filipinas

CON un buen programa de acción, esta organización es una fuerte fundación cívica y educacional para nuestra juventud. Principios elementales de patriotismo, desinterés, espíritu de sacrificio por el bien común, son las bases que sustentan el hermoso edificio de esta organización que, siendo aún joven, ya cuenta con millones de miembros especialmente en los Estados Unidos de América.

Lo que se aprende y se inculca de joven, es y se hace parte de la estructura moral y espiritual del individuo. Es como el árbol que en sus tiernos años va creciendo recto, y que ya en sus años maduros no se le puede doblegar. La juventud necesita de fuertes soportes morales y espirituales que le sirvan de sustento para los fuertes embates que necesariamente ha de encontrar en sus años maduros. Sin estos fuertes soportes, podría muy bien que sucumba moral y espiritualmente. Y una quiebra moral y espiritual es peor que una quiebra física o económica.

El Estado está interesado en la formación de una juventud moralmente fuerte, una juventud conocedora de sus obligaciones y responsabilidades, y no tan sólo de sus derechos y privilegios. El Estado está interesado en el desarrollo de esa juventud según sus normas y tradiciones nacionales, y no según las normas impuestas por ideologías extrañas a sus idiosincrasias individual y nacional. Y es por eso porque la educación de la juventud se ha hecho por ley fundamental función estatal.

La orden de DE MOLAY es precisamente eso. El desarrollo de ese programa para que nuestra juventud se impregne desde sus años mozos de los principios de patriotismo, amor a lo propio, amor a los padres, amor al trabajo, sacrificio por el bien común, desinterés, moralidad, y ese cúmulo de virtudes que son las bases fundamentales de nuestra vida nacional, comunal e individual, y en consonancia con nuestras tradiciones como pueblo y como raza. Es nuestro incuestionable deber prestar nuestra ayuda a ese movimiento.

(Antonio González, P.G.M., F.P.S.)

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SAW E. SAM

Proprietor and Manager