Hon. D. Garcia Mutuary
RIZAL LODGE No. 20, F. & A. M.
UNDER THE JURISDICTION OF THE M. W. GRAND LODGE OF THE PHILIPPINES
LOPEZ QUEZON

The Cable Tow

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OFFICIAL ORGAN OF THE
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OF THE PHILIPPINE ISLANDS

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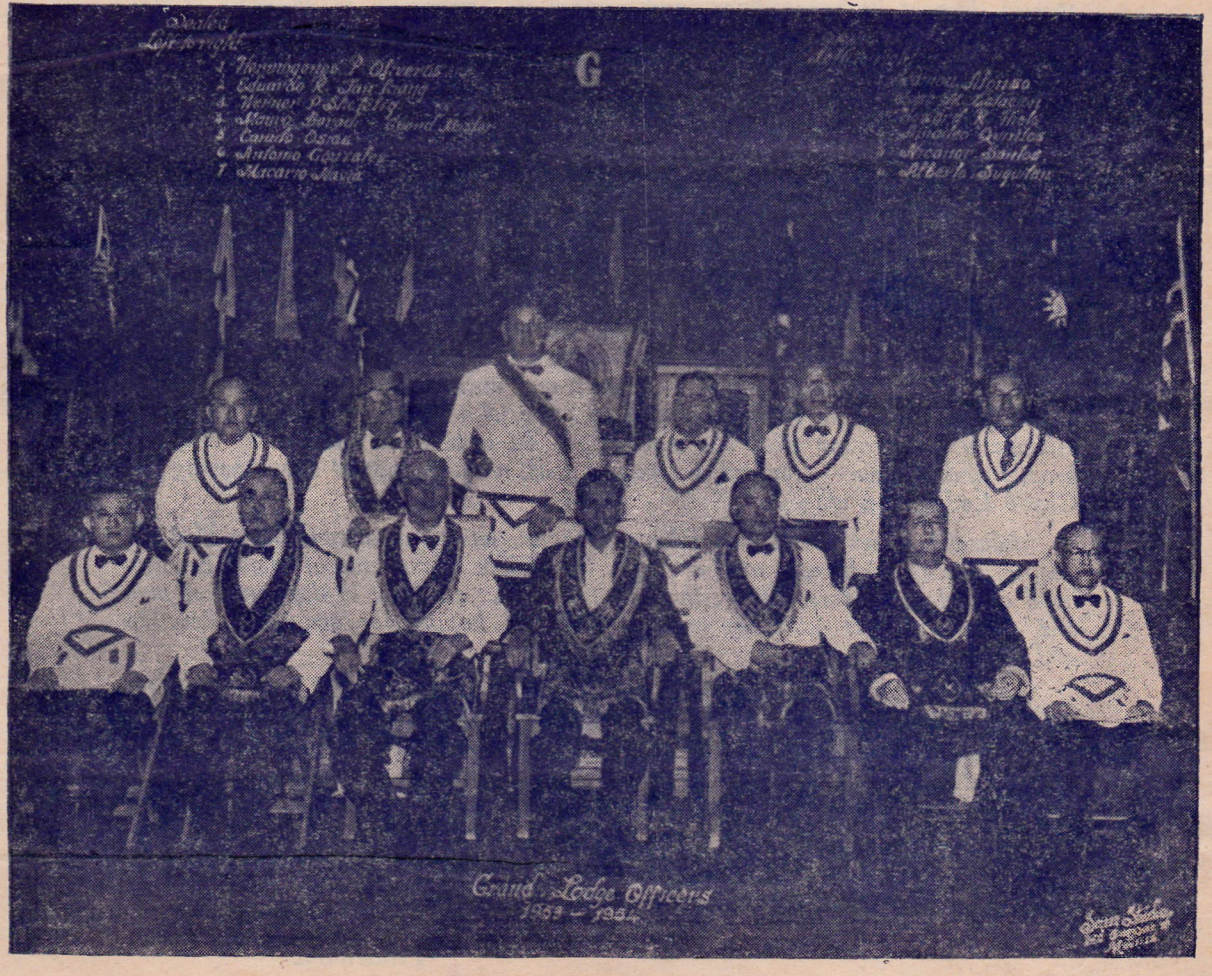

Mauro Baradi, Editor
Plaridel Masonic Temple, 520 San Marcelino

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Manila, Philippines

The Grand Master's Message

Grand Master's Official Visitation

IT IS THE IMPRESSION of some brethren in the Fraternity that the visit of the Grand Master to a subordinate lodge is confined mainly to examining the work of the latter and delivering a message to its members. However, the visit is broader in scope and more significant in nature; it includes renewal of fellowship by and between the Grand Lodge Officers and the brethren receiving them; a follow-up of the decisions reached and resolutions passed during the previous Annual Communication; even an occasion to enumerate or at least, to summarize what the Grand Lodge expects from a subordinate lodge and vice versa. In common parlance—bringing the Grand Lodge closer to the brethren.

During the interval between the Grand Lodge Communications, the Grand Master exercises its executive powers. He can "convene any Lodge, preside therein, inspect its proceedings, and compel its conformity to Masonic usage." While it is the duty of the Grand Lodge Inspector to inspect the work and examine the records and books of a subordinate lodge, it is the Grand Master's right to visit it; participate in its business transactions, and to correct its errors. This is so because as head of the Grand Lodge, he made a solemn promise not only to conform strictly to its edicts but to see that the provisions of its Constitution are "punctually and properly observed and obeyed."

Since the welfare of our Grand Lodge is the concern of every Mason, it is essential that the subordinate lodge of which he is a member should vie with other sister lodges in earnestly implementing the program of the Grand Lodge. It is not enough that just one lodge follows its own schedule of activities and submits a report thereof at the end of the Masonic year; this may have found justification years ago when lodges were few and adjacent to one another. But now, the Grand Lodge has greatly grown — in area and membership — and there is need not only of redoubling our efforts to keep pace with the progress attained but of effectively cooperating with one another — be it between lodge and lodge or brother and brother — toward a common goal, namely, that of strengthening our Grand Lodge as a whole.

Masonry is an universal builder of temples, seen and unseen; those Masonic temples that rise wherever men are free, are visible monuments of world brotherhood and closer understanding; those of the unseen are built in the hearts of men and among nations earnestly praying and yet hoping for genuine fellowship and peace enduring.

And so it is that the Grand Master's official visitation should be a vehicle for this gigantic task of building; a time when the good points and even the defects of a lodge is emphasized on the one hand and exposed on the other. For it may be that a frank presentation of the lodge's problems — during such a visitation — will result in finding satisfactory solutions for the benefit of Masonry.

Let us then consider the official visitation of the Grand Master not only as an inherent prerogative on his part but an opportunity of the lodge visited to demonstrate the work it has done.

Fraternally,

Mauro Baradi

MAURO BARADI
Grand Master

THE CABLETOW

Editorials

AN INSPIRING EXAMPLE

EVERY MASON knows that charity is one of the principal tenets of Freemasonry. But it is one thing to know and another thing to apply what is known; the latter is an expression in tangible form and, therefore, a realization of the former.

Here is charity abundantly demonstrated: the cause, Holland Relief Fund; the recipients, brethren of the Dutch Craft; the donors, brethren in the United States and no less than forty-one Grand Lodges therein.

It will be recalled that early this year, European countries including Holland (Netherlands) were victims of a terrible catastrophe — flood. For the record, we quote hereunder self-explanatory correspondence from The Masonic Service Association of the United States:

HOLLAND RELIEF FUND

February 3, 1953, we queried the Grand Secretary of the Grand Lodge of Holland (Netherlands), as follows:

"PLEASE CABLE EXTENT FLOOD DAMAGE MASONS. DOES GRAND LODGE NEED FRATERNAL AID TO ASSIST HOMELESS OR FATHERLESS MASONIC FAMILIES? DESIRE TO ASSIST IF SUCH HELP WANTED. ANSWER PAID TO TWENTY DOLLARS. MASONIC SERVICE ASSOCIATION, CARL H. CLAUDY."

To this an immediate reply was received from the Grand Lodge of Holland as follows:

"FRATERNAL THANKS. MASONIC BUILDINGS UNDAMAGED. IMPOSSIBLE TO ESTIMATE DAMAGE TO MASONS. DUTCH CRAFT TRIES TO GATHER 100,000 GUILDERS FOR GENERAL AID. I FRATERNALLY AND URGENTLY INVITE YOU TO PARTICIPATE. DAVIDSON, GRAND MASTER."

Immediately we wired every Grand Master in the United States as follows:

"WE CABLED GRAND LODGE HOLLAND NEED FOR FRATERNAL HELP. GRAND MASTER DAVIDSON REPLIES QUOTE DUTCH CRAFT TRIES TO GATHER HUNDRED THOUSAND GUILDERS FOR GENERAL AID. I FRATERNALLY AND URGENTLY INVITE YOU TO PARTICIPATE UNQUOTE. THIS ASSOCIATION THEREFORE ESTABLISHES HOLLAND RELIEF FUND WITH INITIAL CONTRIBUTION OF FIVE HUNDRED DOLLARS, WILL PAY ALL EXPENSES GATHERING AND TRANSMITTING FUNDS AND SEND CERTIFIED PUBLIC ACCOUNTANT AUDIT TO ALL CONTRIBUTORS. OF COURSE WE SET NO QUOTA AND WILL GRATEFULLY ACKNOWLEDGE ANY CONTRIBUTION BUT ANSWERING NATURAL INQUIRY AND CONSIDERING EXTENT OF DISASTER AND GRAND MASTER'S CABLE BELIEVE DONATION TWO CENTS PER CAPITA WOULD BE VERY GENEROUS. THIS TELEGRAM SENT ALL U.S. GRAND MASTERS. WILL APPRECIATE YOUR TELEGRAPHED REPLY. REGARDS. MASONIC SERVICE ASSOCIATION. CARL H. CLAUDY, EXECUTIVE SECRETARY."

The response was instant and heartening. Within a few hours nearly three thousand dollars was promised or in hand. In twenty-four hours the sum was ten thousand dollars. In forty-eight hours it had grown to twenty thousand dollars.

At the close of the Holland Relief Fund, March 26th, 1953, the sum was $29,985.32.

(Continued on page 423)

FREEMASONRY AND HARMONY

OVER TWO CENTURIES AGO, a poet wrote that harmony was not understood. Despite man's persistent efforts toward mutual understanding, not to mention his much-vaunted progress, he still lives in and is surrounded by an atmosphere of discord, strife, conflict, dissension. To hear lectures and listen to advices on harmony are not enough.

Many years back, Benjamin Franklin, a Mason, invented an instrument called the "harmonica"; from it pleasing sounds or sour tunes may be heard, depending upon the one who plays it. In the same manner, harmony depends upon the individual — how he speaks and acts in relation to his fellow men.

Harmony may now be correctly interpreted but is not yet universally applied; the reason, of course, is man's failure to conserve what he has previously gained in this direction.

Like other successful undertakings, harmony to be lasting must be learned and lived. For instance, in the case of the Mason, the prayer at the opening of a lodge invokes the blessing of the Supreme Ruler of the Universe, and beseeching that the meeting be conducted in peace and closed in harmony; he is reminded — through the Senior Warden in the West — that harmony is the strength of all societies, especially that of Freemasonry; he is charged as a Mason to regard the volume of the Sacred Law as the great light in his profession and on him is impressed the goodness and pleasantness for brethren to dwell together in unity. Among his working tools as a Master Mason, is the trowel with which he is taught to use for spreading the cement of brotherly love and affection.

There is certainly more to be gained by seeking the things that would bring together a brother in company with his brethren whereby they may use their talents for good and find solutions for their common problems.

Within the Fraternity the objective is harmony, and outside of it — fellowship that is neither selfish nor limited but real and universal.—M.B.

Official Section

Grand Lodge Of Free And Accepted Masons Of The Philippine Islands

May 1, 1953

GRAND LODGE CIRCULAR No. 1.
(Series of 1953 — BARADI)

GREETING:

SUBJECT: MASONIC HEROES DAY

On May 3, 1952, my immediate predecessor, Most Wor. Bro. Sidney M. Austin issued Grand Lodge Circular No. 3 amending Circular No. 1, Series of 1952 "so as to fix the date as of May 7th, the same to be called MASONIC HEROES DAY"; the latter date is in accordance with the resolution adopted by the Grand Lodge at its Thirty-Fifth Annual Communication (Proceedings, 1951, pages 44 and 45).

However, at the Thirty-Sixth Annual Communication, the Grand Lodge approved the recommendation of Most Wor. Bro. Cenon S. Cervantes, then Grand Master, changing the Annual Communication from the fourth Tuesday of January to the fourth Tuesday of April. This change brings the Annual Communication too close to May 7th thus making it difficult to fully prepare for the celebration of Masonic Heroes Day, to say nothing of the fact that members of the Grand Lodge — including Masters and Wardens of Subordinate Lodges — in attendance at the Annual Communication specially those coming from afar may not arrive in their respective places of abode in time for the celebration.

Two dates were submitted to the Grand Lodge from which to select Masonic Heroes Day, namely: 1. August 30 — the birthday of Bro. Marcelo H. del Pilar, and 2. May 7 — the day of martyrdom of Most Wor. Bro. Jose Abad Santos (Proceedings, 1951, page 45). Under the circumstances, it is more practical to celebrate Masonic Heroes Day on August 30.

In view of the foregoing, all our Subordinate Lodges are hereby enjoined to observe August 30th as Masonic Heroes Day with appropriate ceremonies in memory of our Masonic Heroes.

Given under my hand and the seal of the Grand Lodge of the Philippine Islands, in the City of Manila, Republic of the Philippines, this 2nd day of May, A.D. 1953, A.L. 5953.

(Sgd.) MAURO BARADI
Grand Master

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

May 7, 1953

GRAND LODGE CIRCULAR No. 2
(Series of 1953 — BARADI)

TO THE MASTERS, WARDENS AND MEMBERS OF OUR SUBORDINATE LODGES

GREETING:

SUBJECT: FIRE VICTIMS OF BATANGAS, BATANGAS

The fire which broke recently in Batangas, Batangas resulted in the burning of houses and loss of properties. Among the numerous fire victims who are now homeless and destitute are members of our Fraternity.

One of the principal tenets of Freemasonry is relief. As Masons it is our bounden duty not only to express our sympathy to the fire victims but to show our concern on their behalf by donating whatever we can to aid them. These donations should be forwarded without unnecessary delay, to the office of the Grand Secretary who will send the funds to the fire victims through a special committee I have created.

I therefore, earnestly appeal and fraternally urge the Masters, Wardens and members of our Subordinate Lodges to contribute whatever they can to relieve the suffering and aid the needy, ever remembering that it is more blessed to give than to receive.

Given under my hand and the seal of the Grand Lodge of the Philippine Islands, in the City of Manila, Republic of the Philippines, this 7th day of May, A.D. 1953, A. L. 5953.

(Sgd.) MAURO BARADI
Grand Master

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

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May 18, 1953

Grand Lodge Circular
No. 3—(Series of 1953—Baradi)

SUBJECT: VOLUNTARY CONTRIBUTION TO THE COUNCIL FOR THE PREVENTION OF JUVENILE DELINQUENCY.

One of the worthy causes which should be benefited with Masonic support and spirit is the Prevention of Juvenile Delinquency. It is unnecessary to discuss here the merits of such cause. It is sufficient to remind all that the youth is the hope of the fatherland.

The Council for the Prevention of Juvenile Delinquency is now busy in the construction of necessary cottages to house boys who are otherwise abandoned, orphaned, or astray. Voluntary funds are being solicited to finance the project.

It is therefore fraternally requested that all Subordinate Lodges in this Jurisdiction contribute a certain sum raised from individual voluntary contribution of their members to this fund which is hereafter known as JUVENILE DELINQUENCY FUND. Any collection made should be forwarded to the Grand Secretary, whose office will take care of remitting it to the Council for the Prevention of Juvenile Delinquency.

(Sgd.) MAURO BARADI
Grand Master

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

* * *

May 22, 1953

GRAND LODGE CIRCULAR
No. 4—(Series of 1953—Baradi)

TO ALL MASTERS, WARDENS AND MEMBERS
OF ALL SUBORDINATE LODGES
SUBJECT: VOLUNTARY CONTRIBUTIONS TO DEFRAY EXPENSES FOR THE IMPROVEMENT AND UPKEEP OF THE MONUMENT COMMEMORATING THE FIRST MASONIC LODGE IN THE PHILIPPINES.

GREETING:

In the Annual Communication just concluded, this Grand Lodge has appropriated the amount of ₱500.00 to be taken from the voluntary contributions for the improvement and upkeep of the monument commemorating the founding of the first Masonic Lodge in the Philippines.

The necessity of improving the precious token of our labors is worthy of our full consideration.

It is therefore requested that the brethren should spare such sums as would help swell the needed funds.

(Sgd.) MAURO BARADI
Grand Master

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

May 15, 1953

CIRCULAR
of the Grand Lecturer
in Consultation with
and Assistance of the
Custodian of the Work

SUBJECT: **REGIONAL LODGES OF INSTRUCTION**

In order the better to attain the highest efficiency and uniformity in the Ritualistic work, there are created Regional Lodges of Instruction. This work is entrusted to the kind care of the Grand Lecturers in consultation with and assistance of the Custodian of the Work.

The Subordinate Lodges are assigned to different groups. The initial work will take place on May 23, 1953 at 4:00 P.M. in Olongapo, Zambales with Lincoln Lodge #34 as Host. Lodges assigned to this group are Lincoln Lodge No. 34, Pinatubo Lodge No. 52 and Zambales Lodge No. 103.

The second Regional Lodge of Instruction will take place in Lucena, Quezon on June 6, 1953 at 2:00 P.M. with Kalilayan Lodge No. 37 as Host. Lodges in this group are Rizal No. 20, Malinaw Lodge No. 25, Pinagsabitan No. 26, Balintawak No. 28, Batangas No. 35, Kalilayan No. 37, Jose Abad Santos No. 43, Tamaraw No. 65 and Sixto Lopez (Batulao) No. 129.

The third Regional Lodge of Instruction will take place in San Fernando, La Union on June 13, 1953 at 2:00 P.M. with Union Lodge No. 70 as Host. This group is composed of Pangasinan No. 56, Angalo No. 63, Baguio No. 67, Union No. 70, Laoag No. 71, Agno No. 75 and Abra No. 86.

The fourth Regional Lodge of Instruction will take place in Naga City on June 20, 1953 at 2:00 P.M. This group is made of Isarog No. 33, Bulusan No. 38, Mayon No. 61 and Camariner Norte No. 107. Isarog No. 33 will serve as the Host.

The fifth Regional Lodge of Instruction will take place in Cavite City on June 27, 1953 at 2:00 P.M. with Bagong Buhay Lodge No. 17 as Host. This group is composed of Cavite No. 2, Pilar No. 15, Bagong Buhay No. 17, Ibarra No. 31, Mt. Mainam No. 49, Pintong Bato No. 51, Primera Luz Filipina No. 69, Bagong Ilaw No. 97 and Indang Lodge No. 115.

Other groups will be announced at a later date.

The Masters and Wardens of the different Lodges are particularly enjoined to attend these meetings. Regular Master Masons are welcomed.

APPROVED:

(Sgd.) MAURO BARADI
Grand Master

ATTEST:
(Sgd.) ANTONIO GONZALEZ, PGM
Grand Secretary

(Sgd.) HERMOGENES OLIVEROS
Grand Lecturer

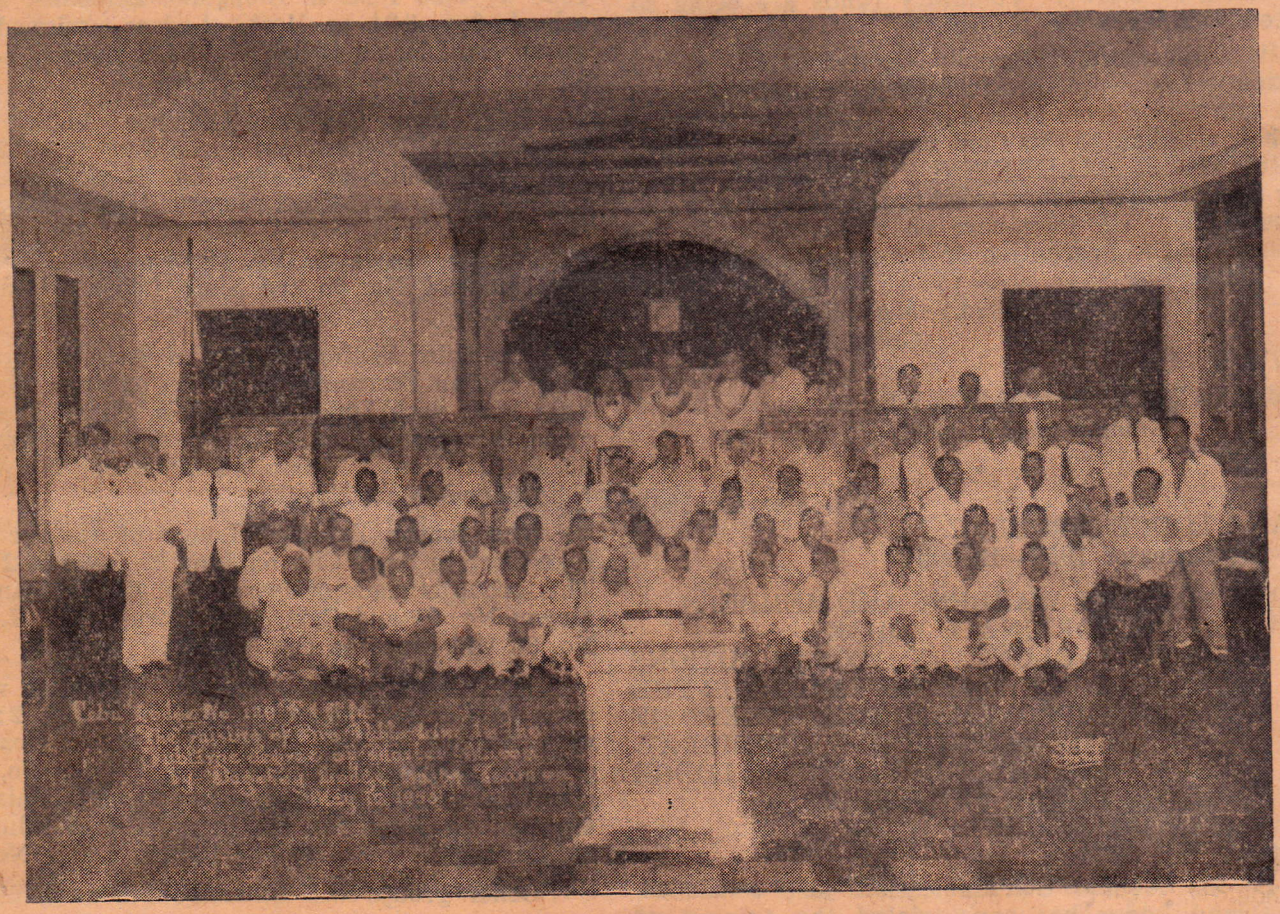
WHAT OUR LODGES ARE DOING

KASILAWAN LODGE No. 77
Manila

THIS LODGE held its stated meeting for May on the 11th instant. Besides the transaction of its regular business, the special election of secretary was held due to the resignation of Wor. Bro. Luis de los Santos. Wor Bro. Jose F. Fetalvero, P.M., was elected secretary and installed as such by Wor. Bro. Marciano Gatmaitan, P.M.

A feature of the program at the meeting was the speech of Wor. Bro. Rufino Macalinao, P.M. of Bagumbayan Lodge No. 4. He dwelt on the importance of attending Lodge meetings regularly and stated that it is not only a Mason's duty to do so but that big attendance is conducive to the healthy growth of a Masonic Lodge.

CEBU LODGE No. 128
City of Cebu



THE FIRST of a series of fraternal "get-together" conferals of degrees among neighboring subordinate lodges of the Visayas was held on May 16, 1953 at Cebu Lodge No. 128 in the city of Cebu. The complete teams for first and second sections of the third degree to raise Bro. Pablo Lim, (son of Bro. Lim Poh of Bohol) to the sublime degree of Master Mason was composed mostly of Past Masters of Dagohoy Lodge No. 8.

The next scene for a "get-together" shall be at Tagbilaran, Bohol in the Dagohoy Lodge temple. Plans had also been laid down by the Dagohoy and Mt. Kalodias Lodges to interchange teams at the confering of degrees of candidates of both lodges and, if present plans do not miscarry, the same shall also be realized. This is one of the many ways in promoting good fraternal fellowships among members of Lodges in the Jurisdiction and of cementing brotherly love and affection not only among brethren but also with their kins as well.

The raising to the sublime degree of Master Mason of Bro. Pablo Lim was attended by the brethren of three (3) lodges; viz: Maktan Lodge No. 30, Dagohoy Lodge No. 84, and Cebu Lodge No. 128-all numbering around a hundred Masons. After performing the usual ceremonies, short speeches were delivered by the Wor. Masters of Dagohoy, Cebu and Maktan Lodges, after which supper was offered by the father of the recipient of the degree at the Ivory Kitchen.

PLEDGE OF SERVICE ◆ ◆ ◆

The Implications Of Brotherly Love

By Most Wor. Bro. Sidney M. Austin, P.G.M.

IT IS VERY UNFORTUNATE that most of us make use of the word "brother" without paying due attention to the implications that such a word should carry with it; we make use of it very frequently indeed and yet how many of us pause long enough to ponder the true meaning of the word.

When used in a Masonic sense, the word "brother" should always carry with it a depth of meaning and tenderness that can be associated with but very few other words, it should carry with it the significance of a bond that exists between members of our Brotherhood, a bond that is, or should be, just as strong and unbreakable as it is invisible, a mystic tie that Masonry, through it's benign influence, weaves between man and man, a tie that defies the ability of the most learned to define, yet neverthe'ess, it is there and as strong as the strongest bands of steel; in times of stress it forms a bond of sympathy and unselfish endeavor and in times of joy it is a forceable link of happiness.

The word itself is as common as most of the other words that form the English language and is just as carelessly and unthinkingly used as some other words that deserve better treatment: however, when it is made use of with its proper and true meaning implied then it has the greatest significance among men.

It would be difficult to find anv other word that should carry a finer or better understanding among men for if we use it in it's proper sense then we consider ourselves as brothers and act accordingly whereas if we make use of the word in an emoty and offhanded manner then we are not tru'y brothers and all our words would be empty and convey no real implication.

How many of us have given sufficient time and thought to delve into the deeper and proper application of the word? What does it mean to us in it's Masonic implication? In this connection, it can have no other meaning than that we accept a man into our inner and intimate circle of friendship and that we bind ourselves to him with a moral and spiritual tie that should be just as binding as the ties of blood between brothers in the same family; it certainly can imply nothing less than that.

If we look upon the meaning of brotherhood in this manner, and surely it is the only proper way to look upon it, it will rebound to the benefit of our beloved Fraternity as well as to ourselves and we shou'd all derive what an old writer referred to as the happy and beneficial effects of our ancient and honorable Institution".

If we assume that this aspect of brotherhood is the proper one to cultivate, pursue and practice then we must exercise the utmost care, caution and judgment before admitting a new member into the intimate circle of our family of brothers.

Carelessness in this particular aspect has been the indirect cause of most of the ills and troubles that have befal'en our Fraternity and we must impress upon our investigating committees the great and urgent need for doing a thorough and painstaking job and that they should never render a favorable report unless they have assured themselves, beyond all reasonable doubt, that the applicant is a person who will ultimately reflect credit upon our Craft.

However. it should always be remembered that no member of the human species is perfect and that the moral teachings of our Institution have been so designed and developed that we may consider every Masonic Lodge to be a sort of moral workshop that shou'd be able to take a rough ashler and make of it a stone that would be considered suitable to be used in the erection of that spiritual building that should be the goal of all Freemasons.

The investigating committee should not look for perfection and due allowance shou'd be made for the frai'ties of the human being, otherwise our great Fraternity would not expand and would eventually pass out of existence. for we must not permit ourselves to forget that if the Lodge, to which we made our application for the degrees, had insisted upon perfection that we might not have been considered suitable material for the workshop of the Masonic Fraternity.

Therefore, human nature being what it is, we should not feel at all discouraged because we find that we sometimes misjudge the qualities of an applicant for our degrees and that after he has entered our doors we discover that he does not measure up to the moral standards expected of our votaries and the question then arises as to what action we should take in such a case?

Of course. in instances where a criminal violation of the law of the land has been committed, our duty is very plain indeed, however, it is very fortunate indeed that this type of case is very rare in our circle.

However, the solution is not quite so easy in cases where a brother injures himself, another brother or the reputation of the Lodge.

These particu'ar cases require special treatment for it should be the general practice of the Craft to endeavour to put a brother back on the right path rather than to mete our punishment in the form of Masonic penalties.

It occasiona'ly falls to the lot of a Master of a Lodge to be called upon to arraign a brother, have him tried and possibly to expel him, in such instances the Master will move slow'y and carefully because he will fully realize that it is very easy to permit our passions to govern our actions and that an injustice may be done un'ess the matter is handled properly.

The Master will also take into consideration that it is a characteristic of the human species to be a lit-

PLEDGE OF SERVICE * * *

tle weak, to be a litt'e strong, to be a little good and to be a little bad and that when a man is actuated by the baser qualities of human nature that his common good sense will be inactive and befogged by passion and bad intentions.

It speaks very highly for the efficacy of our teachings that by far the greater number of our votaries are gent'e, sympathetic and wise when called upon to deal with a brother who has erred against our regulations, we can well c'a'm that Masonic charity and patience is not a theory that we talk about and fail to put into practice. Masonic charity is one of the noblest qualities that has ever been created by man.

It is but very seldom indeed that a brother will wilfully break our ru'es and regulations, or as the o'd brethren of Operative days used to put it, "spoiling his work," but when it does happen it is up to us to make every endeavor to put him on that "straight and narrow path" again.

He may have violated our laws through ignorance, through lack of moral resistance or because of a streak of blind passion that he did not have the strength to curb and bring under control.

In these cases, it is generally possible that the application of brotherly tact and kindness, coup'ed with infinite patience, will eventually bring him back to a sense of sanity and that he will be able to see the error of his ways and amend them to conform to what we expect of all our members

Sometimes we are told about the misdeeds of a brother, just a veiled suggestion here. and there, that will be entirely out of proportion to the actual facts; in such cases we shou'd always remember that it is our bounden duty to defend a brother in his absence and that we should suggest to the "tale-bearer" that he must produce proof and, in every case, we should insist upon a suspension of opinion until the brother concerned is present and able to defend himself and then we might well find that the facts will take a proper proportion.

In any case we should make it our duty to inform the brother as to what was said in his absence and then ask him to te'l us his side of the story, if we fail to do this then we certainly fail in the practice of "brotherly love".

Of course, there are instances, fortunately of very rare occurence, when inspite of all our efforts, a brother will not respond to our entreaties but will insist upon going his own way; in such a case we must bow to the inevitable and with a sorrowful heart we must admit that we have failed but that sorrow wi'l be tempered by the knowledge that we did our best and that our conscience is clear; perhaps something within him keeps urging him to continue to tread the wrong path, some inherent failing, some blind spot that will not permit him to see right from wrong, has caused him to go astray thus opening up a chasm between us that we cannot cross

Thus should we treat an erring brother, not with bitterness and certainly not with good-natured easiness and not with any show of indifference but with great patience and with sympathy and with a loving tenderness of spirit.

We should always bear in mind that a moral collapse is a type of disease, a sickness, a loss of some vital urge to do right; it is one of man's greatest misfortunes; it's reaction is worse than death itself and it always adds misery to guilt and the only treatment is the application of tender and sympathetic understanding, applied firmly yet with gentle patience.

It requires a very delicate treatment and it's application is apt to prove most difficult as all men are possessed of like passion which, un'ess curbed by the application of common sense judgment, are apt to cause us. in a moment of provocation to commit an act of which we should be, when in our normal condition, most heartily ashamed.

Therefore, my brethren, we should strive to master the lessons that Masonry endeavours to teach us as by this means we shall be enabled to build up our characters in the qualities of virtue, honour, charity, making soft what is hard within us and making strong that part which is to resist the lures of temptation to fall into evil ways.

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Supplement —

Officers Of Subordinate Lodges

	MANILA LODGE NO. 1	CAVITE LODGE No. 2
Wor. Master	Dirk Van Dongen	Antonio M. Donado
Senior Warden	Howard H. Curran	Lester Earl Williams
Junior Warden	Philip Greenfield	Jose Peñaflor
Treasurer	George A. Clegg	Jose V. Colina
Secretary	Henry Gilhouser	Apolonio Pisig
	P. O. Box 2646, Manila	Cavite City
	(First Tuesday)	*(First Friday)*

	CORR.-SOUTHERN CROSS LODGE No. 3	BAGUMBAYAN LODGE No. 4
Wor. Master	Francis B. Freeman	Estanislao R. Lopez
Senior Warden	Harold B. Manning	Jose T. Enriquez
Junior Warden	Herman E. Birr	Enrique C. Sobrepeña
Treasurer	David G. Gunnell	Bernardo Palma
Secretary	Walter H. Schoening	Luis Meneses
	P. O. Box 626, Manila	1120 Constancia, Sampaloc, Manila
	(Second Thursday)	*(Second Wednesday)*

	ISLAND-LUZ-MINERVA LODGE No. 5	BIAK-NA-BATO LODGE No. 7
Wor. Master	Domingo Y. Villaseñor	Servando de los Angeles
Senior Warden	Cecilio Bonifacio	Jesus P. Carpi
Junior Warden	Graciano N. Villamante	Marcelo C. Cheung
Treasurer		Antonio Militar
Secretary	Porfirio A. Romulo	Filemon Asuncion
	1201 F. Jocson, Manila	71 Minerva, San Miguel, Manila
	(First Wednesday)	*(Second Thursday)*

	COSMOS LODGE No. 8	ST. JOHN'S LODGE No. 9
Wor. Master	James E. Grimes	Victor L. Stater
Senior Warden	Robert P. Binkley	James Hendryx
Junior Warden	Roland W. Bush	Norris N. Everett
Treasurer	George A. Mayhew, P.M.	Frank C. Miles
Secretary	Donald O. Thurnau, P.M.	Herbert E. Warfel
	912 Taft Ave., Manila	c/o American School,
	(First Monday)	Donada, Pasay City
		(Second Friday)

	ILOILO-ACACIA LODGE No. 11	NILAD LODGE No. 12
Wor. Master	Amador D. Garcia	Amado Pineda
Senior Warden	Eduardo J. Gonzaga	Delfin Cruz Simbra, Jr.
Junior Warden	Ponciano Leonidas	Romeo A. Santos
Treasurer	Wong Tap	Jose Ma. Cajucom
Secretary	Olimpio Magat, P.M.	Mariano Gonzalez, P.M.
	Rizal (Estanzuela)	13 Privado, San Miguel, Manila
	Iloilo City.	*(First Saturday)*
	(First Saturday)	

	WALANA LODGE No. 13	DALISAY LODGE No. 14
Wor. Master	JacintoJacinto Mendoza	Domingo Santos
Senior Warden	Cirilo Honorio	Pantaleon Trinidad
Junior Warden	Pedro Taguba	Bayani B. Ibarrola
Treasurer	Luis San Juan	Arsenio Tenmatay
Secretary	Ramon F. Samaniego	Jose L. Domingo
	983 Trabajo, Sampaloc. Manila	44 Ruiloba, Sampaloc, Manila
	(Fourth Saturday)	*(First Tuesday)*

	PILAR LODGE No. 15	SINUKUAN LODGE No. 16
Wor. Master	Dominador Levardo	Gabino de Castro
Senior Warden	Miguel del Rosario	Rosalio Y. Santos
Junior Warden	Candido Monzon	Geronimo Cruz
Treasurer	Jose N. Topacio	Leoncio Santiago
Secretary	Marciano Sayoc c/o Office of the Prov. Governor, Cavite City.	Panfilo de Leon 1190 Carola, Sampaloc, Manila
	(First Saturday)	*(Second Friday)*
	BAGONG BUHAY LODGE No. 17	ARAW LODGE No. 18
Wor. Master	Victorino Hernandez	Justiniano G. Castillo
Senior Warden	Gregorio P. Cataulin	Felipe Pilapil, Jr.
Junior Warden	Hernando R. Bautista	Leon A. Vidallon
Treasurer	Mauro Miranda	Te Cheng Tiong
Secretary	H. Perez Santos, 32 Bugallon St., Caridad, Cavite City	Jose N. Quedding R-411 Chaco Bldg., Manila
	(Third Saturday)	*(Second Saturday)*
	SILANGANAN LODGE No. 19	RIZAL LODGE No. 20
Wor. Master	Teodoro V. Santos	Julian P. Capiral
Senior Warden	David Cruz	Victorio L. Jorvina
Junior Warden	Salvador Villavieja	Sofio V. Villanueva
Treasurer	Crisostomo Umali	Hermogenes D. Escobar
Secretary	Jose M. Santos Pasig, Rizal	Victor Oblefias Lopez, Quezon
	(First Saturday)	*(Last Saturday)*
	DAPITAN LODGE No. 21	MALINAW LOGE No. 25
Wor. Master	Martiniano C. Esguerra	Felipe Urtola
Senior Warden	Jose M. Trinidad	Lauro D. Dizon
Junior Warden	Pedro C. de Jesus	Ignacio V. Noble
Treasurer	Temistocles Elviña	Pablo A. Tan
Secretary	Benjamin T. Araniego Meycauayan, Bulacan	Santos Z. Torres T. Azucena St., City of San Pablo
	(Third Monday)	*(Second Saturday)*
	PINAGSABITAN LODGE No. 26	BATONG BUHAY LODGE No. 27
Wor. Master	Eliseo Alampay	Eduardo R. Tan Kiang
Senior Warden	Democrito Santos	Francisco Monroy
Junior Warden	Isidoro Corpus	Remedios E. Racela
Treasurer	Juan C. Ngcha	Saw Eng Sam
Secretary	Fidel T. Magana Sta. Cruz, Laguna	Delfin A. Viola Rm-401 Burke Bldg., David St., Manila
	(First Saturday)	*(First Wednesday)*
	BALINTAWAK LODGE No. 28	ZAPOTE LODGE No. 29
Wor. Master	Jose Estrada	Ruben Mendoza
Senior Warden	Roque Olivera	Lorenzo Varias
Junior Warden	Cipriano Estrada	Roman Quisol
Treasurer	Alberto Olea	Jacinto Beltran, P. M.
Secretary	Victoriano A. Tañafranca Gumaca, Quezon	Francisco Panganiban, P. M. Bureau of Agricultural Ext., Manila
	(Second Saturday)	*(Third Saturday)*
	MAKTAN LODGE No. 30	IBARRA LODGE No. 31
Wor. Master	Vicente A. Racaza	Lazaro Udasco
Senior Warden	Jose D. A. Diao	Lorenzo E. Samonte
Junior Warden	Joseph J. Miller	Gerardo Legaspi
Treasurer	Go Siong Mit	Andres H. Polintan, P.M.
Secretary	Jesus E. Zabate, P.M. c/o Treasurer's Office, Cebu City, Cebu	Antonio N. Vidal, P.M. Kawit, Cavite
	(Second Friday)	*(Second Saturday)*

	ISAROG LODGE No. 33	LINCOLN LODGE No. 34
Wor. Master	Vicente S. Tuason	Harry E. Pappas
Senior Warden	Arturo V. Gumabon	Philip Leung
Junior Warden	Pacifico B. Marcelo	Marcial de la Cruz
Treasurer	Apolonio G. Maleniza	Procopio A. Ledina
Secretary	Ignacio Meliton	Purisimo Ramos
	City of Naga, Cam. Sur.	P.O. Box 19, Olongapo, Zambales
	(Second Saturday)	*(First Friday)*

	BATANGAS LODGE No. 35	KALILAYAN LOGE No. 37
Wor. Master	Lazaro Malabanan	Primo Carmona
Senior Warden	Cipriano V. Alberto	Gregorio B. Defee
Junior Warden	Esteban Buhat	Florentino Racelis
Treasurer	Mariano B. Cantos	Melecio Magsino
Secretary	Ernesto C. Pureza	Dominador N. Victoria
	Batangas, Batangas	Quezon Y.M.C.A., Lucena, Quezon
	(Third Saturday)	*(First Thursday)*

	BULUSAN LODGE No. 38	MABINI LODGE No. 39
Wor. Master	Sotero Escandor	Jorge K. Siriban
Senior Warden	Francisco Romero	Fernando Pascua
Junior Warden	Demetrio Torio	Julio Laceda
Treasurer	Bernardino Duran	Lim Ching Tee
Secretary	Maximo Beriña	Candido Valera
	Sorsogon, Sorsogon.	Aparri, Cagayan
	(First Saturday)	*(Second Saturday)*

	MAGUINDANAO LODGE No. 40	JOSE ABAD SANTOS LODGE No. 43
Wor. Master	Pastor C. Argayoso	Luis Pineda
Senior Warden	Felix Caburian	Mario O. Sumilang
Junior Warden	Johnny Wilson	Fidel R. Chavez
Treasurer	Ubaldo D. Laya, P.M.	Enrique Zabella
Secretary	Dionisio Q. Erfe, P.M.	Gerardo S. Rallana
	City of Cagayan de Oro	Tayabas, Quezon
	(First Saturday)	*(First Saturday)*

	CHARLESTON LODGE No. 44	MT. APO LODGE No. 45
Wor. Master	Edward Drozynski	Pablo Sebastian
Senior Warden	Joaquin Taitano Charfarous	Fernando D. Luistro
Junior Warden	Maurice Joseph Cabana	Yeo Boon Liong
Treasurer	Paul Lestor Fisher	Cheong Tu Boh
Secretary	Joaquin Flores Sablan	Severino C. Santos
	Box 476, Agana, Guam	Box 49, Zamboanga City
	(First Monday)	*(Second Tuesday)*

	MALOLOS LODGE No. 46	MAKABUGWAS LODGE No. 47
Wor. Master	Nicasio Marin	Demetrio Resurreccion
Senior Warden	Generoso V. Reyes	Melecio Palma
Junior Warden	Dominador Martin	Pedro Capucion
Treasurer	Anselmo C. Marcelino	Evaristo B. Pascual
Secretary	Apolinario Cruz	Celestino Elefaño
	Malolos, Bulacan	Tacloban, Leyte
	(Second Saturday)	*(First Saturday)*

	PAMPANGA LODGE No. 48	MOUNT MAINAM LODGE No. 49
Wor. Master	Pedro C. Barin	Miguel Garcia, Jr.
Senior Warden	Victoriano Alabado	Gorgonio Velasco
Junior Warden	Salvador G. Dabu	Pedro Poblete
Treasurer	Ignacio C. Baluyut	Pio Valenzuela
Secretary	Basilio Castro	Juan Hernandez
	San Fernando, Pampanga	Naic, Cavite
	(Second Saturday)	*(First Saturday)*

	SARANGANI LODGE No. 50	PINTONG BATO LODGE No. 51
Wor. Master	Pantaleon A. Pelayo	Gregorio T. Samoy
Senior Warden	Tiburcio S. Cervantes	Lorenzo Punzal
Junior Warden	Silvio A. Decena	Sotero Borja
Treasurer	Joseph Lim So	Francisco Gaudier
Secretary	Francisco T. del Rosario	Epifanio Malinis
	Cor. Claveria & Cortes, Davao City	Poblacion, Bacoor, Cavite
	(Second Saturday)	*(Second Saturday)*

	PINATUBO LODGE No. 52	CABANATUAN LODGE No. 53
Wor. Master	Marcelino Santiago	Felipe M. Sinaguinan
Senior Warden	Lazaro Cawagas	Lucas S. Ramirez
Junior Warden	Saturnino Farrales	Ambrosio A. Grospe
Treasurer	Maximo Manglicmot	Jose N. Carlos
Secretary	Silvestre F. Fontilea	Narciso J. Martinez
	San Narciso, Zambales	City of Cabanatuan
	(Second Saturday)	*(First Saturday)*

	PANGASINAN LODGE No. 56	LUZON LODGE No. 57
Wor. Master	Arturo R. de Guzman	Vicente L. Co Chien
Senior Warden	Ramon Labo	Feliciano Balingit
Junior Warden	Teofilo Goyena	Lim Siong
Treasurer	Pio L. Coquia	Antonio P. Baguio
Secretary	Andres P. Torio	Vicente P. Flechero
	Dagupan City	520 San Marcelino, Manila
	(Second Saturday)	*(First Thursday)*

	LABONG LODGE No. 59	ISABELA LODGE No. 60
Wor. Master	Jose B. Perez	Apolonio A. Tiburcio
Senior Warden	Benito Tan	Filomeno S. Mariano
Junior Warden	Pedro B. Sioson	Casimiro Desierto
Treasurer	Teodoro E. de Jesus	Esmeraldo Mirason
Secretary	Vicente Quijano	Cirilo M. Cariño
	Malabon, Rizal	Ilagan, Isabela
	(First Saturday)	*(First Saturday)*

	MAYON LODGE No. 61	ANGALO LODGE No. 63
Wor. Master	Damaceno J. Ago	Severino D. Dagdag
Senior Warden	Alejandro D. Cruz	Celso Buenavista
Junior Warden	Esteban Hipolito	Salvador Cabanilla
Treasurer	Agapito L. Lorete, P.M.	Graciano P. Pada
Secretary	Victor D. Pineda, P.M.	Valente Burgos
	Daraga, Legaspi City	Vigan, Ilocos Sur
	(First Saturday)	*(Third Saturday)*

	KANLAON LODGE No. 64	TAMARAW LODGE No. 65
Wor. Master	Serafin V. Aguilar	Lorenzo Gamboa
Senior Warden	Manuel A. Moreno	Pedro Mantaring
Junior Warden	Benito Salazar	Daniel Llave
Treasurer	Vicente Bailon, P.M.	Chua Ching
Secretary	Jose B. Lopez, P.M.	Emilio A. Leachon
	P. O. Box 29, Bacolod City	Calapan, Mindoro Oriental
	(Second Saturday)	*(First Saturday)*

	GONZAGA LODGE No. 66	BAGUIO LODGE No. 67
Wor. Master	Jose M. Torres	Stanley J. Willimont
Senior Warden	Agustin Balisi	Tomas Galgala
Junior Warden	Hilario de Yro	Eugene E. Kneebone
Treasurer	Marcelo Paguyu	C. Kim
Secretary	Lorenzo de Leon	Damaso Bitoncol
	Tuguegarao, Cagayan	62 Ferguson Rd., Baguio
	(Third Saturday)	*(First Tuesday)*

	MAGAT LODGE No. 68	PRIMERA LUZ FILIPINA LODGE No. 69
Wor. Master	Ambrosio Abesamis	Jose M. Legaspi
Senior Warden	Florentino Fontanilla	Pio Arboleda
Junior Warden	Eulogio Santos	Marcelo Ronas
Treasurer	Maximiano B. Reyes	F. Barzaga
Secretary	Marcelo T. Leon	Francisco C. Ferre
	Bayombong, Nueva Vizcaya	Binakayan, Kawit, Cavite
	(First Saturday)	*(First Saturday)*

	UNION LODGE No. 70	LAOAG LODGE No. 71
Wor. Master	Pio A. Tadina	Alberto Suguitan
Senior Warden	Anselmo Flores	Leon Verano
Junior Warden	Rodolfo A. Piszon	Vicente Giron
Treasurer	Victor P. Liclican	Rizal G. de Peralta
Secretary	Andres B. Rivera	Narciso B. Chua
	San Fernando, La Union	Laoag, Ilocos Norte
	(First Saturday)	*(Third Saturday)*

	NUEVA ECIJA LODGE No. 73	AGNO LODGE No. 75
Wor. Master	Eulogio Sta. Maria	Pedro Romasoc
Senior Warden	Felicisimo Gatmaytan	Rodulfo U. Arciaga
Junior Warden	Primitivo Lumibao	Cirilo Casareno
Treasurer	Ponciano D. Rivera	Juan Kagaoan
Secretary	Pedro Medina	Jose C. Soria
	Cabanatuan City	Natividad, Pangasinan
	(Fourth Saturday)	*(Third Saturday)*

	KASILAWAN LODGE No. 77	TAGA-ILOG LODGE No. 79
Wor. Master	Bonifacio I. Javier	Sesenio Rivera
Senior Warden	Daniel V. Lomotan	Leoncio R. Salanga
Junior Warden	Jose R. Aniceto	Daniel L. Kolipano
Treasurer	Victoriano E. Chua	Guillermo Valido
Secretary	Jose F. Fetalvero	Clemente Bernabe
	520 San Marcelino, Manila	1849 Sulo, Sta. Cruz, Manila
	(Second Monday)	*(Fourth Saturday)*

	MOUNT LEBANON LODGE No. 80	F. D. ROOSEVELT MEMORIAL LODGE No. 81
Wor. Master	Adeeb J. Hamra	Victorino Perianes
Senior Warden	Earl M. Irving	Dominador M. Villanueva
Junior Warden	Abraham Salamy	Juan Encarnacion
Treasurer	Thomas G. Harding	Hermogenes Sotto
Secretary	Teofilo Ragodon, P.M.	Filomeno Iturzaeta, Jr.
	R-303 Burke Bldg., Escolta, Manila	P. O. Box 2663, Manila
	(First Thursday)	*(Third Saturday)*

	HIGH-TWELVE LODGE No. 82	DAGOHOY LODGE No. 84
Wor. Master	Pedro R. Francisco	Fortunato Bagaipo
Senior Warden	Alfonso T. Navales	Rosalio C. Mandin
Junior Warden	Domingo del Callar	Diosdado S. Bongato
Treasurer	Mateo C. Cornelio	Felicisimo Maisog
Secretary	Gregorio R. Cariaga	Arturo Fortich
	2526 M. Natividad, Manila	Tagbilaran, Bohol
	(Second Saturday)	*(Second Saturday)*

ABRA LODGE No. 86

Wor. Master Evaristo G. Langbayan
Senior Warden Antonio C. Torrijos
Junior Warden Leocadio Asencio
Treasurer Esteban B. Buenavista
Secretary Cayetano Barros
Bangued, Abra
(Second Saturday)

HIRAM LODGE No. 88

Vicente S. Garcia
Isaac I. Puno
Amado S. Lansang
Inocencio C. Dumpit
Ramon Ramos
912 Taft Ave., Manila
(First Friday)

MUOG LODGE No. 89

Wor. Master Jose Estrella
Senior Warden Sol H. Gwekoh
Junior Warden Paulino S. Marquez
Treasurer Pedro Lombos
Secretary Teodorico B. Santos
Parañaque, Rizal
(Third Saturday)

MEMORIAL LODGE No. 90

Onofre B. Padolina
Felix L. Tuason
Jose P. de Leon
Rufino Angeles
Victorio S. Lingas
Muñoz, Nueva Ecija
(Second Saturday)

MOUNT KALADIAS LODGE No. 91

Wor. Master Clyde V. Powers
Senior Warden Luis Arnaiz
Junior Warden Demetrio Navarro
Treasurer Elfren V. Quial
Secretary Pablo Corsino, P.M.
Dumaguete City
(Second Tuesday)

MENCIUS LODGE No. 93

Richard Khoo
William Pay
Choa Khong Khi
Pedro Chua
Benjamin L. Teodoro
425 Nueva, Manila
(Second Thursday)

SERVICE LODGE No. 95

Wor. Master Adam D. Tanner
Senior Warden Severino Roldan
Junior Warden Pascual Gunlo
Treasurer Clifford C. Bennett
Secretary A. D. Rosario
1310 O'Donnell, Sta. Cruz, Manila.
(Fourth Tuesday)

ISAGANI LODGE No. 96

Lorenzo Bonifacio
Mateo T. Caparas
Gregorio M. Dayao
Antonio Ll. Cervantes
Guillermo Espinosa
Tarlac, Tarlac
(First Saturday)

BAGONG ILAW LODGE No. 97

Wor. Master Roberto J. Cipriaso
Senior Warden Nicolas Fernandez
Junior Warden Daniel Lisanin
Treasurer Ramon Zapanta, P.M.
Secretary Jose A. Alvarez, P.M.
Noveleta, Cavite
(First Saturday)

MOUNT HURAW LODGE No. 98

Teodorico Noble
Nicolas R. Peñamora
Procopio Ch. Perez
Eufracio Salazar
Alejandro F. Piczon
Catbalogan, Samar
(First Friday)

KEYSTONE LODGE No. 100

Wor. Master Ricardo P. Bahia
Senior Warden Leonardo C. Galima
Junior Warden Romulo S. Dolojan
Treasurer Vicente Bahia, P.M.
Secretary Federico E. Palma, P.M.
833 Ampioko St., Balut Is., Manila
(Second Saturday)

BUD DAHO LODGE No. 102

Tating Sangkula
Felix Casimiro
Eduardo Maruhon
Wu Siock Boon
Ahmad R. Abubakar
Jolo, Sulu.
(First Saturday)

ZAMBALES LODGE No. 103

Wor. Master Victoriano Fajota
Senior Warden Agerico Miranda
Junior Warden Lorenzo del Fierro
Treasurer Proceso Cabal
Secretary Placido Farin
Iba, Zambales
(First Saturday)

BATAAN LODGE No. 104

Jose D. Forbes
Cayetano A. Oconer
Roman S. Valenzuela
Jose E. Heras
Jesus Heras
Balanga, Bataan
(First Saturday)

	LEONARD WOOD LODGE No. 105	CAMARINES NORTE LODGE No. 107
Wor. Master	Richard N. Thompson	Gregorio Lagumen
Senior Warden	Alfred Adrian	Manuel Ong Huy Hong
Junior Warden	Blake M. Smith, Jr.	Bonifacio Gregorio
Treasurer	Robert R. Hollingsworth	Leon D. Hernandez
Secretary	Alvin A. Cleman (Actg.)	Santiago H. Ferrer
	Clark Air Force Base, Pampanga	Daet, Cam. Norte
	(First Tuesday)	*(Second Saturday)*
	KUTANG BATO LODGE No. 110	MARANAW LODGE No. 111
Wor. Master	Casimero A. Pasco	E. B. Roque
Senior Warden	Francisco C. Tizon	Pablo R. Padilla
Junior Warden	Aguedo Y. Gepte	Dy Chu Tee
Treasurer	Marcelo D. Domingo	Ang Han Tiong
Secretary	Tomas Lasmarias	Vicente Casas
	Cotabato, Cotabato	Iligan City
	(First Saturday)	*(Second Saturday)*
	INDANG LODGE No. 115	VICTORY LODGE No. 116
Wor. Master	Zacarias Quiniquini	Esmeraldo U. Guloy
Senior Warden	Marcelo Gonzales	Nicolas G. Lim
Junior Warden	Gregorio del Rosario	Rodrigo B. Felix
Treasurer	Vicente de los Santos	Mauro S. Yadao
Secretary	Teofilo A. Costa	Inocencio G. Lactaoen
	Indang, Cavite	Camiling, Tarlac
	(Second Saturday)	*(First Saturday)*
	OKINAWA LODGE No. 118	MARIKINA LODGE No. 119
Wor. Master	William M. Finch	Quiterio Q. Marcos
Senior Warden	William D. Mc Masters	Makaaraw Cruz
Junior Warden	Frank J. Enasen, Jr.	Arcadio Atanacio
Treasurer	Robert L. Silverman	Julio Q. Gregorio
Secretary	Harold E. Dill	Florencio AR Ilagan
	Rycom Post Engineer, APO 331	San Juan, Rizal
	(Second Tuesday)	*(Third Saturday)*
	YOKOSUKA NAVAL MASONIC LODGE No. 120	QUEZON CITY LODGE No. 122
Wor. Master	Earle Mervin Sears, Jr.	A. S. Baylon
Senior Warden	Orville Leonard Driver	M. V. Ramos
Junior Warden	Howard Winburn Commons	Bayani Santos
Treasurer	Paul Donald James	Joaquin Pleno
Secretary	Rolls Royce Spradling	Pet. I. Vallejo
	Navy 3923 Box 44,	710 Highway 54, Cor. K-10th
	c/o FPO, S. F., Calif.	St., Kamias, Quezon City
	(First Monday)	*(Last Saturday)*
	MILTON C. MARVIN LODGE No. 123	FAR EAST LODGE No. 124
Wor. Master	George Winfield Avery	Leroy Robert Allen
Senior Warden	Robert David Murphy	Stephen Richard Kucharski
Junior Warden	George Henry Morrow	George Sadaichi Horiuchi
Treasurer	Lloyd Oscar Haig	Francisco Arthur Bothelo Yule
Secretary	Thomas Frederick Schinowsky	George Nelson Harding
	Station 8, Camp Asan,	289th Army Band, APO 503
	Agana, Guam, M.I.	
	(First Wednesday)	*(First Wednesday)*
	TOKYO MASONIC LODGE No. 125	SQUARE & COMPASS LODGE No. 126
Wor. Master	Takashi Komatsu	Benjamin F. Draper
Senior Warden	George K. Togasaki	Joseph Penley
Junior Warden	George B. Morgulis	Joseph H. Smith
Treasurer	Winthrop A. Long	Rogert R. Mass
Secretary	Warren Avenson	Preston W. Long
	13, 1 Shiba sakae-cho,	Civ. Hsg. Area, FEAMCOM,
	Minato-ku, Tokyo	APO 323 zz z
	(First Thursday)	*(First Monday)*

	KYUSHU LODGE No. 127	CEBU LODGE No. 128
Wor. Master	John Horen	Guillermo Aballe
Senior Warden	Wilfredo McCaslin	Honorio Nuñez
Junior Warden	Jack Milstead	Lim Kay Chun
Treasurer	Charles Hendrickson	Florentino Almacen
Secretary	Frank O. Brasch	Felix M. Sun
	Hdqts AGRSG 8204 AU APO No. 3	c/o China Banking Corp., Cebu City
	(Second Monday)	*(Second Tuesday)*

	SIXTO LOPEZ (BATULAO) LODGE No. 129	MT. MALINDANG LODGE No. 130
Wor. Master	Ceferino C. Deguito	Pascual Caoile
Senior Warden	Gregorio C. Pañganiban	Aniceto Belisario
Junior Warden	Galicano G. Afable	Leonardo Oteyza
Treasurer	Vicente Villacrusis	Leon K. Martinez
Secretary	Casiano T. Calalang	Aurelio M. Mendoza
	Balayan, Batangas	Ozamiz City
	(Fourth Saturday)	*(First Saturday)*

	GENERAL JOHN J. PERSHING LODGE No. 131	TORII LODGE No. 132
Wor. Master	Elmer P. Curtin	Ralph McIntosh
Senior Warden	Harry N. Duncan	James E. Silliman
Junior Warden	Lefteri A. Despotakis	Ricard E. Faust
Treasurer	John E. Ussery	Norman E. Herr
Secretary	Thomas M. Powell	Arthur D. McGrew
	US Army Hospital, 8164th	APO 710 c/o P.M.
	AU, APO 9	Nagoya, Japan
	(Second Tuesday)	*(Last Wednesday)*

	CAGAYAN VALLEY LODGE No. 133	MORIAHYAMA LODGE No. 134
Wor. Master	Lino C. Barrera	Frederick Bayard Phillips
Senior Warden	Agapito Salvador	John William Hansford
Junior Warden	Angel Barcelo, Jr.	Carl Toyomi Nakamura
Treasurer	Rufino S. Roque, Sr.	Mathado R. Uyeda
Secretary	Antero Dirige	Charles H. Young, Jr.
	Santiago, Isabela	Tokyo Ord. Depot,
	(Second Saturday)	APO 712, c/o P.M., S. F.
		(Third Wednesday)

	SENDAI MASONIC LODGE No. 135	TEODORO M. KALAW MEMORIAL LODGE No. 136
Wor. Master	H. F. Bode	Teodoro Kalaw, Jr.
Senior Warden	Glen Davies	Eulogio Galang
Junior Warden	Arthur H. Jacobs	Anacleto Q. Marcos
Treasurer	R. E. Boyd	Manuel M. Crudo
Secretary	Charles V. Dutton	Godofredo P. Ricafort
	8012th AU, APO 547	79-A Blumentritt, San Juan, Rizal
	c/o P.M., S. F.	*(Second Tuesday)*
	(Third Monday)	

	BASILAN LODGE No. 137
Wor. Master	Juan S. Alano
Senior Warden	Emilio Sanson
Junior Warden	Nicasio Valderrosa
Treasurer	Arsenio Sebastian
Secretary	Leon R. Barinaga
	Basilan City
	(Second Saturday)

	NIPPON LODGE, U.D.	AOMORI LODGE, U.D.
Wor. Master	Ellroy V. Davis	Robert G. Booth
Senior Warden	Douglas J. Allred	Bishop Moorhead
Junior Warden	Myles R. Rustin	Luther O. Page
Treasurer	— — — — — — — —	— — — — — — — —
Secretary	— — — — — — — —	— — — — — — — —
	Sesebo, Japan	Omisawa, Japan

On Religious Instruction In The Public Schools

Interview Broadcast Over DZBB: Bishop Enrique C. Sobrepena, Presiding Bishop of the United Church of Christ in the Philippines, as guest speaker, and Mr. Bob Stewart, as interrogator, March 16, 1953, 8:30 P. M.

(Continued from last issue)

9. DO YOU THINK that the Catholic Church is trying too hard to have religion taught in public schools?

Yes. Now and then, and every time there is an opportunity. I think what the Roman Catholic Church is attempting to press is some form of compulsory religious instruction. We are against that move. While we believe in religion and our people, the Filipino people, in God—even as it is so reflected in the preamble of the constitution: "The Filipino people, imploring the aid of Divine Province . . ." at the same time we also believe so much in the constitutional principle of the separation of Church and State, which is the basis of democracy, that we take the stand against any move endangering that position. If we permit an arrangement in which there is an inter-locking of activities between the Church and State, there would be a threat, we hold, to the democratic way of life. If we abide strictly by the provision of the constitution, the teaching of religion must not bear any semblance whatsoever of the fusion of Church function and State function.

10. BUT CONGRESSMAN PELAEZ said last night that the teaching of religion is not a threat to Democracy. He says that Communism does not believe in religion and in God. What then is feared by our people in the teaching of religion since religion on the whole is needed by the people as a foundation stone of democracy?

Religion, the Christian Religion, is indeed an ally of democracy. Democracy is based upon the teaching of Jesus Christ in which he emphasizes the dignity of human personality and the value of the individual. What is feared is not religion but sectarian religion. When the Church as an organization comes in to interfere unduly with the affairs of the State, that is bringing us back to the old days with all their attendant evils when there was a great deal of fusion of Church and government affairs. As the late President Quezon put it: "It is a sad and tragic day when the affairs of the Church are dragged into politics." The reverse is equally true. His concern was not so much the independence of the Church from the State as the independence of the State from the Church. The state should not again be interfered with, much less dominated by the Church. We are against such a situation. We would like as far as possible that our sad history be not repeated for the sake of religion and for the sake of government.

11. WHERE DOES THE THREAT of the Catholic Church controlling the State come in?

It will come in when as in this case now before the country, there is an attempt on the part of one Church to interfere with the proper functioning of public schools. If a Church should want to come in with her sectarian teaching, it should be done outside the hours scheduled by the government for its educational program. There should not be any interference of any sort. If the Roman Catholic Church is really deeply interested in religious education, she already has many parrochial schools throughout the country, and can carry her program outside the public schools. We ought to avoid making the public schools some sort of parrochial schools. They belong to the government. The public schools constitute the only common ground wherein Filipinos of all creeds can meet. Where one or any Church interferes with the proper functioning of public schools, there would be created disharmony, disunity, and controversy.

12. YOU FEAR that the Roman Catholic Church might make the religious instruction issue an opening to try to control the State?

That is the thought. We fear that any Church, not necessarily the Roman Catholic Church but any Church, interfering with the unfettered functioning of the State as it sees fit, is opening a wedge to increasing interference and control. As a matter of fact, the provision in the constitution which permits optional religious instruction is in itself violative of a provision of the constitution. The constitution provides that: "no public money or property shall ever be appropriated, applied or used, directly or indirectly, for the use, benefit, or support of any sect, church, denomination, sectarian institution, or system of religion . . ." (Art VI, Sec. 13.) It can thus be seen that this particular constitutional provision is violated when the public school buildings are used for religious instruction.

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PLEDGE OF SERVICE * * *

13. YOU THINK then that in view of this particular section of the constitution religious teaching in the schools may be classified as illegal?

Yes; however, it was felt that we had to make a recognition of the fact that there is such a desire for religious training and when it is done reasonably, the same might be tolerated.

14. ACCORDING TO "SOC" Rodrigo, the three gentlemen in the Department of Education have not been following the constitution in that they want religious instruction in public schools to be abolished. What can you say about that, Doctor?

That seems to be the charge. I was, however, present at the hearing in the legislature yesterday which was attended by many principals and supervisors of public schools. But all of these high officials denied having received pressure from these three officials about obstructing religious education. These officials are representatives of the public schools in Manila, Quezon City, and Rizal.

15. IT IS CLAIMED that these officials are masons and the masons are for the elimination of religious instruction as shown in a set of resolutions approved by them.

It is very unfortunate that the masonic document referred to was entitled "Committee on the Elimination of Religious Instruction in Public Schools." But a document should be known more by its contents than by the heading, and a committee by its action than by its name. In our congress, there is a committee named "Committee on Un-Filipino Activities." This committee, however is not against the Filipinos. In the United States there is a similar Committee on Un-American Activities, and this also is not against the Americans.

The masons believe in God. They are zealous about freedom of religion and the maintenance of fundamental rights of men. They are always on the guard against undue interference on the part of the Church in the affairs of the State.

16. "SOC" RODRIGO read a masonic pamphlet which said that the Catholic Religion is as bad as Communism. What is the stand of the masons?

The masonic fraternity hates no religion. The membership is drawn from all types of religion. The masonic fraternity is really an expression of a common belief in God and in religious liberty. The masonic fraternity is one of the best organizations in the world for the protection of religion and the promotion of democratic ideals.

17. WHAT IS THE VIEW of your particular Church with respect to who is going to teach your particular religion? Who will supply teachers?

We would like to supply them if we could. However, our Church carries on a systematic program of religious education. We have Sunday schools in all our churches, and Daily Vacation Bible Schools during vacation time. We carry on a program of religious education in our local churches and in our homes. We carry out a program of religious teaching without interfering with the activities of the government. We feel that this is the best way to undertake a program of religious education. The Church herself and by herself should carry it out. The Roman Catholic Church has schools in practically every town and barrio throughout the country. It has money, large convents, large church edifices, and many school buildings everywhere in the country. Certainly, if it only wanted to carry out a systematic program of religious instruction, it can do so without cutting into the activities of the public schools. This is the wisest thing to do on the part of all Christian religions, of all religions. There is truth in the words of Benjamin Franklin when he said: "Religion, I conceive, can support itself, and when it does not support itself and God does not take care to support, so that its professors are obliged to call upon the civil power to help it, then it is a sign, I apprehend, of its being a bad one." The Church can get the support of the people without having to lean unduly upon the power of the government. There is nothing worse than forcing children to study anything. The Church should make the program of religious education so attractive that pupils take it at hours not in conflict with regular school hours.

If the time for religious instruction in public schools is sandwiched between class hours, then it comes under the administrative responsibility of the Department of Education. The pupils are there and would be practically forced to attend. It is easy to get signatures of parents, and even teachers might be pressed to exert their influence in getting the consent of parents. Controversy would arise. And what is prohibited by the constitution and what is sought to be avoided is done.

Take the Jenovahs Witnesses, for example. This freak sort of religion believes that organized religion is a racket and that priests and ministers are parasites. They even do not believe in saluting the national flag. What kind of citizenship shall we be teaching the children in the schools with such conflicting views invading the schools? We shall be misusing the schools which constitute the only com-

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mon ground for unity, and the only common place for the nurture of Philippine nationalism. An arrangement like that, I am afraid, would bring discord, disharmony, and even disaster.

18. ARE YOU AGAINST the Roman Catholic Church?

I am not exactly against the Roman Catholic Church. As a matter of fact, being head of the United Protestant Church in the Philippines, I have been honored with an honorary bishopric by the Philippine Independent Church (Aglipayan). I have shown interest in the Christian religious program of the various Churches. While I do not believe in all that the Roman Catholic Church teaches, I feel that the Roman Catholic Church has helped this country. While she is in error in many of her teachings, I cannot be blind to the good that this Church, as an institution, has done to this country and the entire world. I believe she is our ally in fighting Communism. She may have her own approach to this problem, just as we have our own peculiar approach to it. With this Church the Protestant Church is against the ideology of a Godless world. We are all against the prevalence of totalitarian practices in society. We in the United Church work for God, Christian Education, character, and human brotherhood, and count on the Roman Catholics for the same effort. We are not against the Roman Catholic Church because we believe that the Protestant Church may have something to contribute to her in our common endeavor for the cause of Christianity. The Roman Catholic Church has learned some good from us. I know that her ways, particularly her people in the Philippines, have greatly changed from the old. Some of our patterns have been emulated by her. Organizations initiated by the Protestant Church, though disliked by the Roman Catholic Church, are being imitated. We, as a Church, the United Church of Christ, are a member of the World Council of Churches which includes all the Christian Churches throughout the world, execpting only the Roman Catholic Church. The World Council of Churches includes various types of Chrisitan Communions: including the Greek Orthodox Church, the Anglican Church, the Armenian, and others. I hope that in the fight against Communism, the 350 million Protestants united in the World Council of Churches might have also the cooperation of some 300 million Catholics.

Mr. Bob Stewart (the interviewer): Your answers have been very enlightening and we wish we had more time.

Dr. Sobrepeña: Just a word more. If the Roman Catholic Church, the Protestant Church and the Aglipayan Church could get together and work out a common program of Christian Citizenship training, and present it, not so much as a program of religion but as a program of character education, undergirded by Christian concepts and convictions, much of what is desired for religious teaching can be achieved. We should not, however, present a sectarian approach to the public schools but a Christian approach. We should present such a program based on the common convictions of Christianity, those in which all Christians can agree upon together: belief in God, acceptance of Jesus Christ as Lord of life and of the idea of human brotherhood. We have so much in common which we can jointly propose as means and motives and goals in training the youth toward the life of goodness and godliness. A common Christian approach, avoiding the divisive sectarian teachings, can and should be worked out for the benefit of the youth of the land and the good of the people.

AN INSPIRING EXAMPLE

(Continued from page 415)

As fast as the money came in it was sent, in cashier's checks of $5,000 denomination, to the Guaranty Trust Company of New York, Holland's choice of a fiscal agent, to be deposited to the credit of the Grand Lodge of Holland, and Holland was advised by cable of each remittance.

On behalf of the Grand Lodge of Holland (Netherlands), the Grand Master thereof wrote The Masonic Service Association, thus:

A friend in need,
A friend indeed.

Dear Brethren,

In my cables I already expressed my fraternal gratitude for the aid offered by you. The whole Dutch Craft highly appreciates the spontaneous aid given by you for the victims of the terrible catastrophe by which my country was overtaken.

Thanks to the overwhelming help from inland and abroad much misery could be prevented.

In the name of the Dutch Order of Free Masonry I wish to thank you from the bottom of my heart for the most generous help which you gave me. It is of high comfort to them that the Lodge is immediately able to offer help.

May I ask you to convey my sincere thanks to all Grand Lodges forming part of your Masonic Service Association which did such splendid work in the present event.

Just such spontaneous help of, and wholehearted cooperation among brethren to brethren, strength our conviction in the soundness and validity of Masonic teachings and fortify our faith in the mercy of God and goodness of man.

Let us bear in mind this inspiring example!—M.B.

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SECCION CASTELLANA
NOTAS EDITORIALES

LA MASONERIA Y EL DELITO DE GENOCIDIO

Leemos en el No. 30 año VII, del mes de diciembre de 1952, de la revista masonica SIMBOLO, órgano de la Masonería Argentina, el siguiente editorial intitulado EL DELITO DE GENOCIDIO:

"El Consejo de la Orden de la Gran Logia de la Masonería Argentina, en una de sus últimas reuniones, entró a considerar un asunto de capital importancia, como es el relacionado con la persecución que se hace objeto, por el actual gobierno que rige los destinos de España, a los masones que habitan en el suelo de la Madre Patria.

"El Consejo llegó a la conclusión que, tales persecuciones, configuran o constituyen el delito de genocidio, de acuerdo con la definicion dada en el texto de la Convención de las Naciones Unidas celebrada en París el 9 de diciembre de 1948, y, en consecuencia, resolvió, por la unanimidad de sus miembros, apoyar toda gestión que se haga ante esa Alta Asamblea Mundial, para responsabilizar a quienes resulten culpables de dicho delito.

"Y, a fin de llevar a la prática el acuerdo del Consejo de la Orden, se comunicó inmediantamente tal resolución a todas las Potencias Masónicas del Universo, con quienes cultiva correspondencia nuestra Gran Logia, solicitándoles tomen, a su vez, análogos acuerdos.

"Pero, cabe preguntarse: ¿qué se entiende por genocidio?

Genocidio as un vocablo nuevo. Se empezó a hablar de él raíz de la terminación de la Segunda Guerra Mundial, y, en la Asamblea General de las Naciones Unidas, con fecha 11 de diciembre de 1946, se aprobó una moción, en la cual se calificaba al genocidio como un crimen internacional, tomando en cuenta los horrores a que fueron sometidas miles de personas por el hecho de pertenecer a una determinada raza, religión o idea política.

"Podría haberse creído que, con la terminación de la Segunda Guerra Mundial, los autores del crimen de genocidio, una vez perdida la guerra y con el ejemplar castigo, previo proceso, a que fueron sentenciados sus jerarcas, se hubiera terminado con los apetitos regresivos que involucra la persecución del hombre por el hombre, por el simple hecho de ser una minoría racial, nacional o religiosa.

"Desgraciadamente, no fué así. En España había aparecido un brote malefico. El lo de marzo de 1940, se dictó una ley intitutlada "Ley de Represión de la Masonería", la que es una verdadera herejía jurídica, ya que no se respeta, en ella, ninguno de los principios fundamntales de todo proceso.

"En efecto, esa ley declara delito:

a) Pertenecer a la Masonería, creación absurda de delito, "que en él se señala como tal a la Organización y afiliados a una religión monoteísta que cree en la inmortalidad del alma y aspira al perfeccionamiento moral e intelectual de sus adeptos, y, a traves de estos, de la Humanidad";

b) Dicha ley tiene efectos retroactivos. En toda ley penal, la figura delictiva se crea para aplicarse a los hechos a cometerse, y, en las leyes procesales penales, rige el principio de la benignidad de la ley, todo ello en beneficio del hechor o culpable. En la flamente ley que comentamos, se persigue a quienes, con anterioridad, eran miembros de la Institución, o sea, pertenecían a nuestra Augusta Orden antes de dictarse la famosa ley de represión;

c) Se juzga a los acusados por tribunales especiales, y no por los tribunales Judiciales, que son los jueces naturales, y que, por su composición, ya establecida de antemano, habría que suponerios provistos de toda imparcialidad, y

d) No se admiten abogados defensores para los acusados del "delito de ser masón", y la acusación toma cuerpo por la simple denuncia de la policía o de cualquier miembro de la falange.

"Como se ve, por la ligera relación que hemos expuesto, estamos frente a un grave retroceso jurídico y moral, y plena razón ha tenido la asamblea de las Naciones Unidas en establecer, como un crimen internacional, el delito de genocidio.

"Es de desear, entonces, que así como la sociedad ha perseguido a los delicuentes de otros crímenes internacionales, como la piratería. la venta de esclavos, etc., las naciones civilizadas, ahora, responsabilicen y castiguen a quienes se hagan culpables del delito de genocidio.

"No es posible, por amor a nuestros semejantes, tolerar la repetición de los terribles métodos adoptados en una época lejana y obscura de la historia practicado por Torquemada, con su tristemente célebre "Santa Inquisición".

A propósito y en relación con el anterior tema, vamos a transcribir a continuación porciones de un artículo que nos envía el Her. Antonio Amechazurra con el título de HACIENDO MASONERIA:

"Cuando el año 1940 regresé a Madrid después de la famosa proclama en que se invitaba a regresar a España a cuantos hubiesen nuído durante la guerra civil y tuvieran "las manos limpias de sangre", conocí casualmente a un sacerdote simpático y adicto al régimen. Se llamaba, ..., y era coadjutor de la parroquia de ..... Haciendo honor ..... de tipo agitanado, muy delgado y mas bien alto

de estatura, y vestía con elegancia. ..... A todas estas cualidades había que añadir que era sumamente inteligente, tolerante y comprensivo con los amigos con quienes intimaba y muy dado a charlar con ellos de toda clase de asuntos, históricos, filosóficos y mundanos. Solía asistir conmigo casi a diario a espectáculos en los que un sacerdote español no desentona ni causa escándalo, como el café, los toros y el frontón, mas conocido en Filipinas con el nombre de Jai-Alai.

"D. ..... (el sacerdote) no sabía, al entablarse nuestra amistad, que yo era masón. Me guardaba muy bien de que nadie lo supiera, pues tenía el convencimiento de que tarde o temprado se me detendría y llevaría a la cárcel como tal. Con fecha 1 de marzo de 1940 se publicó en la GACETA OFFICIAL la nueva ley que declaraba a la Masonería como delito gravísimo contra la seguridad del estado y de la sociedad, con efectos retroactivos, y concediendo un plazo, creo que de tres meses, para que los que hubieran pertenecido a ella pudieran retractarse ante las autoridades eclasiásticas y militares, concesión esta última de lo mas engañosa y falaz, ya que la mayoría de los retractados fueron mas tarde a parar a la cárcel, por considerar el Tribunal que su retractación fue "insincera". Para que la retractación fuera considerada sincera había que delatar a todos los miembros componentes de la Logia y servir de testigo al efecto ante el Comisario de Policía y ante el Juzgado Instructor de la causa, una vez detenidos los delatados. Afortunadamente, que yo sepa, sólo hubo dos masones que cometieron esta infame villanía, un farmaceutico de cuyo nombre no recuerdo, que denunció a varios Hermanos amigos míos que andaban escondidos por Madrid y provincias, y un tal ..... a quien yo había conocidó de ..... y que me denunció a mí ante el Tribunal como propagandista de la masonería minutos antes de comparecer ante él y ser condenado.

"Ya un año antes de la publicación de esta ley se había detenido a casi todos los masones de España, valiéndose de ficheros muy completos que se guardaban en la residencia de ..... en Salamanca. Según algunos, estos ficheros habían sido compilados por ..... durante el transcurso de muchos años, y según otros, cogidos por alemanes al entrar en Bruselas, a donde los traslado nuestro Supremo Consejo al estallar la Guerra Civil, y traídos a después a España cuando las huestes hitlerianas llegaron hasta los Pirineos. Si no se nos detuvo a todos los masones desde el primer momento fue porque la policía española—justo es confesarlo—no puso en ello mucho empeño. Esto me consta positivamente. A mí me conocían como mason muchos agentes de la Dirección General de Policía, y con ellos me veía casi a diario en los cafés y calles de Madrid, y charlaba de nuestras andanzas durante los tres años en que no nos habíamos visto. Aun más, en una ocasión, un Jefe de una Comisaría de las más importantes de Madrid me prestó un servicio valiosísimo el mismo día en que tuve el gusto de conocerle: me puso sobre aviso contra cierto sujeto de Madrid, que yo creía uno de mis mejores amigos, alto funcionario del gobierno y uno de los jerarcas de falange, que tuvo la bajeza de delatarme como masón ante la Comisaría a su cargo con el fin canallesco de quedarse con doce o quince mil pesos de muebles y ajuar doméstico que yo tenía en mi casa y que deje en su custodia mientras me trasladaba temporalmente a Filipinas.

"Antes de confiarle a ..... mi secreto quería saber hasta qué extremo podía confiar en él. Por sus mismas revelaciones pronto supe a qué atenerme. En repetidas ocasiones le pregunté por algunos masones que yo sabía estaban en la cárcel de Porlier y observé en sus respuestas que no tan sólo no sentía hacia ellos aversión alguna, sino que més bien admiraba su conducta y desaprobaba la del gobierno en la persecución que contra ellos había decretado. Los masones, según ....., eran enemigos de la religión y ateos, pero mientras no se les acusara de crimen específico alguno, no había por qué meterlos en la cárcel. Muchos militares y falangistas lo eran también, a él le constaba, y sin embargo nadie les perseguía. Aproveché el momento para confiarle, como amigo, como caballero y como sacerdote, que yo era masón. Por nuestras disquisiciones filosófico-religiosas podía él, mejor que nadie, decidir si yo era enemigo de la religión y ateo. ..... quedó sorprendido, pero no por eso menguó nuestra amistad. Al contrario, despertó su curiosidad, que yo satisfice en cuanto un masón puede satisfacer la curiosidad de un profano.

Por las noches me reunía yo con algunos Hermanos perseguidos por la policía de falange en cafés alejados camareros Hermanos. A veces les llevaba noticias interesantes que recibía de ....., que en alguna ocasión fueron provechosas.

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....., además de su coadjutoría, tenía un enchufe oficial. Los fusilamientos de presos de la Cárcel de Porlier, antiguo colegio de Padres Escolapios que fué habilitado como prisión, primero por el gobierno republicano al incendiarse la Carcel Modelo en 1936 y luego por Franco, después de la toma de Madrid, tenían lugar dos veces por semana, y ..... era el confesor oficial de estos condenados a muerte cuando yo le conocí. Sólo de esta cárcel salían semalmente unos cien sentenciados a la última pena, sin que la prensa publicara noticia alguna y sin que el público, con excepción de los familiares de los reos, se enterara en absoluto de estos fusilamientos en masa.

Lamento aquí tener que reconocer que ....., no obstante ser una persona simpatiquísima y jovial, tenía la morbosidad de recrearse hasta cierto punto en estos fusilamientos. Su espíritu de guerrillero podía más en él que su espíritu de ministro del Señor. Se esmeraba en darme detalles de los fusilamientos que tenía que presenciar y de los últimos momentos de al-

Fraternal Reviews

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

IRELAND, 1953

THE MOST WORSHIPFUL RAYMOND F. BROOKE, Grand Master of the Grand Lodge of Ireland, in appreciation of his re-election for another year as Grand Master, said: "I appreciate this further sign of your confidence in me, and I promise you that I shall always do everything in my power to forward the interests of the Grand Lodge of Ireland." And in closing his report, he said: "I think, Brethren, I have taken you round the world with me. I know I have been far too long, but really I have only skimmed through the report. I do hope that Brethren everywhere will read the reports from all over the world. They are not only extremely interesting, but, without exception they show that Freemasonry under the Grand Lodge of Ireland has made progress during the year that is drawing to a close, and in these difficult times, that can only be described as most satisfactory."

Truly, the Grand Master has reported on the activities of the various Lodges scatered all over Ireland, Africa, New Zealand and China.

The Grand Lodge of Ireland is made up of 779 Subordinate Lodges. It is divided into Provincial Grand Lodges which exercises direct supervision over the Subordinate Lodges in definite areas. The Grand Lodge of Ireland maintains, however, its central administration in the Capital City of Dublin. The Provincial Grand Lodges are located in Antrim, Armagh, North Connaught, South Connaught, Down, Londonderry and Donegal, Meath, Midland Counties, Munster, North Munster, South-Eastern Counties, Tyrone and Fermanagh, Wicklow and Wexford, New Zealand, Northern South Africa, Southern Cape, Rhodesia and Natal. Hongkong and China are under an Assistant Grand Isspector. Each of the Provincial Grand Masters submitted individual reports. On the whole, there was marked prosperity of the Craft.

The Grand Lodge of Ireland does not seem to think much about the number of its members — its gains and losses. On the other hand, its statistics boast of the Masonic Girls' School, Masonic Boy's School, Grants to a Brother of a Lodge, Grant to the Widow of a Brother of a Lodge, Grants to the Daughter of a Brother of a Lodge.

The various funds are known as Victoria Jubilee Masonic Annuity Fund, Elena Donoughmore Memorial Masonic Charity Fund, Masonic War Relief Fund, the Southern jurisdiction Masonic War Relief Fund and the Wesley Guard Memorial Fund. Among the investments of the Grand Lodge of Ireland are War Stock, Land Bonds, Savings Bonds and Conversion Stock.

At present, the Grand Lodge of the Philippine Islands is not represented near the Grand Lodge of Ireland, neither is the Grand Lodge of Ireland represented near the Grand Lodge of the Philippine Islands.

SECCION CASTELLANA * * *

gunos reos. Los fusilamientos tenían lugar junto a las tapias del Cementerio del Norte, y comenzaban al despuntar la aurora. El cuadro lo formaban veinte Guardias Civiles o de la Policía Armada y doce tiradores constituían el pelotón. Las ejecuciones se verificaban en grupos de seis, asi que cada reo recibiá dos balazos, uno en el corazón y en la cabeza el otro. Aunque ..... les exortaba a todos antes de salir de la cárcel, muy pocos eran los que aceptaban sus auxilios espirituales. De ahí que hasta el último momento los acompañara, ofreciéndoles a última hora un Crucifijo para que lo besaran antes de recibir la mortifera descarga. La mayor parte, sin embargo, morían enteros y valientes, dando vivas a la República, ...

Coleccionaba mementos que le entregaban los condenados antes de morir, y en algunos casos los recogía de los cuerpos exámines después de caer. ..... Un dia, en presencia de mi esposa, nos enseñó un estuche de esos, imitación de oro, que las mujeres usan para sus afeites y cosméticos, desparramando su contenido sobre la mesa de su despacho. "Esto—nos dijo—lo he recogido esta mañana del cuerpo de una muchacha muy jóven y muy guapa, que en el momento de recibir la descarga fatal se estaba pintando los labios. ....."

Hacemos nuestro el editorial que va copiado arriba

(Antonio González, P. G. M.—F. P. S.)

Grand Lodge Officers — 1953-1954

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Junior Grand Deacon	" "	JOSE ARANETA	(45)
Senior Grand Steward	" "	ALBERTO SUGUITAN	(71)
Junior Grand Steward	" "	ROMAN KAMATOY	(26)
Grand Organist	" "	ANGEL MONTES	(27)
Grand Pursuivant	" "	HANS H. SACHERS	(126)
Grand Tyler	" "	VICENTE R. MENDOZA	(17)

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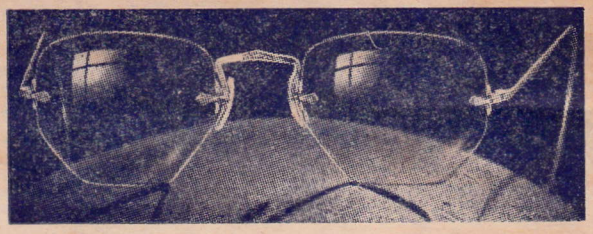

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