Hon. D. Garcia – Mutang

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

The Cable Tow

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

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

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Rizal Monument
Isabela, City of Basilan

FLORAL OFFERING by Most Wor. Bro. Maure Baradi, Grand Master, Grand Lodge of F. & A. M. of the Philippine Islands, June 19, 1953.

Plaridel Masonic Temple, 520 San Marcelino
Mauro Baradi, Editor

Annual subscription ₱1.80
Manila, Philippines

The Grand Master's Message

Now Is The Time

THE CANDIDATE for the mysteries of Masonry sincerely wishes to be serviceable to his fellow men.

As an Entered Apprentice, he is enjoined to help as much as he can afford—a brother or friend as the latter's necessities may demand; this means actual help not a future one. The twenty-four-inch gauge which is one of his working tools, reminds him to devote a portion of his time for the service of God and the relief of a distressed worthy brother. To cheer the disconsolate, sympathize with their misfortunes and sufferings and bring about peace of mind are among a brother's objectives.

These same objectives are again emphasized in the Second Degree where the candidate's mind is impressed that Masonry is a progressive—not backward or retrogressive—moral science and where he is urged to support and assist in the execution of Masonic laws and regulations. This likewise means action not lassitude.

In the Lodge of Master Masons, the Bible at the altar is opened on Ecclesiastes, chapter 12 calling our attention to

> *"Remember now thy Creator in the days of thy youth,*
> *while the evil days come not, nor the years draw nigh,*
> *when thou shalt say, I have no pleasure in them;*
>
> *"While the sun, or the light, or the moon,*
> *or the stars, be not darkened, nor the clouds*
> *return after the rain: . . ."*

This same passage of Scripture (verses 1 to 7) is read during the perambulation; in some Lodges, it is sung in paraphrased form, thus:

> *"Let us remember in our youth,*
> *Before the evil days draw nigh,*
> *Our Great Creator, and his Truth,*
> *Ere memory fail, and pleasures fly;*
> *Or sun, or moon, or planet's light*
> *Grow dark, or clouds return in gloom;*
> *Ere vital spark no more incite;*
> *When strength shall bow and years consume."*

In his obligation, the Master Mason solemnly pledges to abide by all laws, rules, and regulations of the Third Degree and obey signs and summonses sent to him from his Lodge. Here again there is no evasion by postponement nor non-fulfillment through alibi. Indeed, time is of the essence; a delay will not only be detrimental but may prove costly as well. Let no brother then be a procrastinator, much less an idler who is usually found out of his time. Furthermore, the Master Mason's charge requires a brother as such to constantly care for the preservation of Freemasonry's reputation because a slackening attitude weakens the tie that binds him with the Fraternity. To this same brother, there are emblems whose significance should not be overlooked, among them the bee hive which is a representation of industry that is synonymous with activity, diligence, perseverance. This again implies a busy and well-spent life.

However, we see nowadays so many of our acquaintances headed toward the easy and reckless life. The craze for pleasance and wordly riches is drawing away man's attention from the prudent and disciplined conduct. These tendencies, the Mason should guard against, lest he too, will fall by the wayside.

Bear in mind that the Mason is a worker, doer, and builder; in Freemasonry his twenty-four-hour-a-day is occupied—for God and fellow man, his profession, for refreshment and repose. Therefore, let him who has something good to do, do it now, lest the tomorrow he awaits will never come.

Fraternally,

Mauro Baradi

MAURO BARADI
Grand Master

THE CABLETOW

Editorials

THE FIRST THIRTY YEARS

THE CABLETOW was first published on June 1, 1923. The first of its four editorials is on the "Aims and Purposes of Our Publication" from which we quote:

> *"No progressive Mason will deny the necessity of Masonic periodicals. The time when Masonry was obliged to work in the dark is a thing of the dim past. Our Brethren demand further light in Masonry; they are anxious to keep informed of what the Craft is doing in the Islands and abroad; they are ready to welcome with open arms any masonic literature they know to be regular and authorized in these times when clandestine Masonry is rampant, and year after year we have heard expressed the desire that our Grand Lodge publish something in the nature of 'Official Gazette,' informing the Craft in the Islands of the edicts, circulars and decisions of the Grand Master, giving them other news of interest, and, if possible, containing articles on masonic subjects for the enlightenment and instruction of the thousands of Masons dispersed throughout our widespread Archipelago."*

The reasons for such a publication were stated by M. W. Bro. Frederic Harper Stevens, then Grand Master, as follows:

> *"As a means of keeping the provincial lodges in touch with Grand Lodge affairs.*
>
> *"The necessity for good Masonic literature in order that the older Masons, who were brought to light under the old Spanish regime, may become better acquainted with the principles of ancient craft masonry as now practiced by our Grand Lodge.*
>
> *"And, in general, to promote the welfare of the lodges in this jurisdiction in order that they may be a determining factor in the welfare of their community."*

THE CABLETOW was sent to and read by "Masons dispersed throughout our widespread Archipelago;" today it reaches brethren in Guam, Okinawa, and Japan where subordinate lodges under our Grand Lodge are also located. While our Grand Jurisdiction embraces peoples and countries besides the Philippines, the objectives of our official organ since its initial issue remain practically the same. This is because our Fraternity's "Old Landmarks" and "Ancient Charges" and principal tenets are unchangeable and because our Brotherhood is universal in scope.

Of the benefits derived from THE CABLETOW some may be mentioned. It has brought the Grand Lodge closer to the subordinate lodges and the members of the latter more accurately informed of the workings of the former; it has in a way helped Freemasonry to be better understood by the people; it has kept alive the spirit of tolerance and love of freedom not only among Masons but non-Masons as well;

(Continued on next page)

RIZAL ON HONESTY AND GOODWILL

THIS MONTH OF JUNE marks the ninety-second birthday anniversary of the greatest hero and patriot of the Filipinos — Jose Rizal. Coupled with the many celebrations we hold in his honor, we should remind our people and the youth in particular, not so much of the significance of his birth but the lessons to be learned from his life.

The town that is Calamba is the visible monument of his birthplace; it has existed long before Rizal came to the world, it was there when he was born, it is there for all to see and will still be there in the years to come. But as important as this shrine of Filipinism are the golden advices of the man whose earthly life was in itself an inspiration to his fellow men. Fortunately for us, his thoughts and desires have been recorded — through his poems, novels, letters, and other writings — for us to read again and ponder over, that from them we may in a way translate same to reality.

When in Europe, where he came in close association with Masons of other lands, he wrote on various subjects including freedom, brotherhood, unity, enlightenment, and progress. He believed that no success is worth attaining if man himself is incurably selfish and morally bankrupt; he realized that where slavery — physical or mental — exists, tyranny reigns; therefore, he fought against these evils whether they obtained in his country or abroad. In one of his letters (dated at London, January 28, 1889) to his countrymen then living in Barcelona, Rizal in dealing with honesty and good will, wrote:

> "... Much honesty and plenty of good will. No one should expect prizes or honors for what he does; he who complies with his duty with an eye to compensation is usually disappointed because almost no one believes himself sufficiently compensated. And in order that there be none dissatisfied or badly compensated it would be good that each one does his duty only because it is his duty, and what is more to expect to be treated later with injustice, because in anomalous countries, injustice is the prize for those who comply with their duty."

As a Mason, Rizal knew that the square is used by operative Masons to square their work but to the Free and Accepted Mason, the same tool is for squaring our actions by the Square of virtue; in other words — honesty, fairness, justice. As a Mason too, Rizal was charged to learn his important duties to God, neighbor, and self, and these from one of the great lights—the Volume of the Sacred Law—of the Fraternity.

If Rizal urged his countrymen to practice good will, it was because as a Mason he found that kindness and benevolence, universal in scope, would bring

(Continued on next page)

Official Section

Grand Lodge Of Free And Accepted Masons Of The Philippine Islands

ANNOUNCEMENT

The Annual Meeting of the members of Masonic Hospital For Crippled Children, Inc., will be held on Monday, July 20, 1953, at 5:15 P.M. at the Scottish Rite Temple, 912 Taft Ave., Manila.

Only Life, Sustaining and Regular Members of good standing and who have paid their dues for the year, 1953, are entitled to vote and to be voted upon as members of the Board of Directors.

For this reason, members who have not yet paid their dues are fraternally requested to do so now.

The First Thirty Years

(Continued from previous page)

it has brought to the attention of the brethren, the fact that our Craft can be strong and progressive only as its votaries are active in their respective tasks and united in their common resolve—brothers all in one world.

On the other hand, there existed and still exists a problem difficult of solution—"the lack of funds." Otherwise a much-improved publication could be had. We believe, nevertheless, that this can be remedied but with the usual "if" to begin with—if only the brethren individually and collectively would support their paper more enthusiastically and seriously in terms of contributions both financially and literarily—interesting news items, enlightening and inspiring talks and addresses, authorative and challenging Masonic articles.

The first thirty years of THE CABLETOW have passed away and the next thirty are yet to come. Let us remember our failures to the extent that they remind us to do better, and face the present and the future with the consciousness that we could do more for the welfare of the Grand Lodge and the permanency of our Ancient and Venerable Institution.—M.B.

Rizal On Honesty And Goodwill

(Continued from previous page)

peoples and nations to better understand one another and help in the building of universal brotherhood. Then too, he came from a land where at the time there were so much bitterness, cruelty, hatred. "Hate", Rizal said, "creates none but monsters; crime, criminals; only love carries out marvelous works; only virtue can save."

Nor did Rizal stop where his preaching begin. While others succumbed to the rule of gold, he lived the golden rule. Thus, for the people of our day, Rizal's is the sound and safe way.—M.B.

Grand Lodge Circular
No. 5
(Series of 1953—Baradi)

SUBJECT: MASONIC HEROES DAY

One of the features commemorating MASONIC HEROES DAY will be an essay contest to be participated in by Master Masons in good standing and to the exclusion of the past and present officers of the Grand Lodge. Previous winners in similar contests are ineligible to participate.

The essay may be written either in English or Tagalog, consisting of not less than 2,000 words, typewritten on legal size paper (8 x 13), double space.

The subject of the essay is: OUR MASONIC HEROES. The author must use a pseudonym or nom-de-plume and should furnish five (5) copies of his essay for submission to:

M. W. Bro. Antonio Gonzalez
Grand Secretary, Grand Lodge of the
Philippine Islands
520 San Marcelino, Manila

The deadline for the submission of the essay — August 8, 1953 on or before 5:00 o'clock in the afternoon. Manuscripts submitted after that time will not be considered.

The decision of the Board of Judges shall be final.

Prizes will be given to:

1st prize in English — in Tagalog
2nd prize in English — in Tagalog
3rd prize in English — in Tagalog

Winners (first in English and first in Tagalog) will read their winning essays during a literary program to commemorate the day.

Issued in the City of Manila, Republic of the Philippines, this 12th day of June, 1953 A.D., 5953, A.L.

(Sgd.) MAURO BARADI
Grand Master

Attest:

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

TEOFILO A. ABEJO
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Grand Master's Visitation • • •

The M. W. Grand Master Visits His Mother Lodge

M. W. Bro. MAURO BARADI, Grand Master, made an official visitation of his Mother Lodge—"High-Twelve" Lodge No. 82 at the Plaridel Masonic Temple, Manila, May 30, 1953. The visitation coincided with the celebration of the thirtieth anniversary of the founding of the Lodge.

A beautiful souvenir program (34 pages) was printed, the program being dedicated to the Grand Master "for the distinct honor he has brought to 'High Twelve' Lodge No. 82, F. & A. M., his mother lodge." In it also appear messages from the Grand Master and Past Grand Masters, M. W. Bros. Harry E. Stafford, Frederic H. Stevens, Frncisco A. Delgado, Esteban Munarriz, Antonio Gonzalez, Edwin E. Elser, and Sidney M. Austin and also from Wor. Bros. Filomeno Galang (Master, 1923) and Pedro R. Francisco (Master, 1953). The 30th Anniversary Committee is composed of the following brethren: Jose B. Santos, P. M., Alvaro L. Martinez, Alfonso T. Navales, Domingo del Callar, Mateo C. Cornelio, and Gregorio R. Cariaga, P. M. From "A Brief History of 'High-Twelve'" we are informed that

> *"from a casual gathering (June 25, 1922) of sixteen inspired members of the Craft there came into being 'High-Twelve' Lodge No. 82 which now counts with 136 active members. The record made by the lodge during the thirty years of its fruitful existence stands out in the memory of all those who know, as a glowing tribute to its founders, to its officers and its members who, from year to year, have carried on the work of promoting universal brotherhood through the practice of the principal tenets of our Institution—Broherly Love, Relief, and Truth."*

Those listed as life members are: Paciano Armeña, Dominador R. Escosa, P. M., Filomeno Galang, P. M., Jose L. Intal, P.M., Severino C. Karganilla, Jose F. Nano, P. M., G. W. Lewis de Silva, Adriano C. Uson, P.M., Donato Valenzuela, P. M., and Heriberto G. Vila; those who have gone to the "Great Beyond": Rafael Boyabos, Felipe Carbonilla, Manuel C. Dario, Kewel Din, Roman de la Dingco, Higinio L. Escosa, Juan Fontanoza, Fidel T. Manalo, Emilio Marquez, Angel Pastrana, Antonio Quiaoit, Nemesio Reyes, and Adriano Rivera.

Among the recipients of "High-Twelve's" radio receiving sets are the Children of the Settlement House, the Psychopathic Hospital, and the National Orthopedic Hospital.

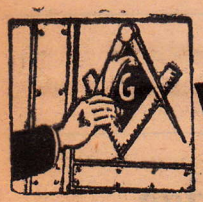
Part I of the program was held at the Jose Abad Santos Hall, namely:

1. Opening of the Lodge.
2. Reception of Visitors.
3. Reception of the Most Worshipful Grand Master, Officers and Members of the Grand Lodge.
4. Flag Ceremony.
5. Words of Welcome—by Wor. Bro. Pedro R. Francisco, Worshipful Master.
6. Address on behalf of sister lodges—By Wor. Bro. Macario Navia, P. M.
7. Songs—Mr Rene. Antonio, Tenor "Sin Tu Amor".
8. Address on behalf of the Past Grand Masters —By Most Wor. Bro. Frederic H. Stevens, P.G.M.
9. Songs — Miss Conching Rosal, Soprano "Taga Bukid" "Ulila Sa Pag-ibig".
10. Address on behalf of the Grand Lodge—By Most Wor. Bro. Antonio Gonzalez, P.G.M.
11. Duet—Miss Conching Rosal, Soprano Mr. Rene Antonio, Tenor.
12. Address—By Most Wor. Bro. Mauro Baradi, Grand Master.

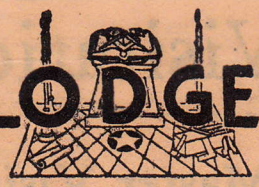
The Master, Wor. Bro. Francisco in welcoming the brethren and their families expressed appreciation for the cooperation of those who made the celebration possible. Wor. Bro. Navia on the other hand paid tribute to "High-Twelve" for its splendid record of achievements and contribution toward strengthening Freemasonry in the Philippines. Wor. Bro. Ervin Ross and M. W. Bro. Antonio Gonzalez stated that the steady growth of "High-Twelve" was due to the loyalty of the members to the Lodge and their spirit of fellowship. Included as surprise numbers were the awarding of a gift to Mrs. Eden Guevara Baradi, wife of the Grand Master, presentation of diplomas of Life Membership, and plaque to the Grand Master "for loyalty and devotion to his Mother Lodge . . . and for distinguished service to Freemasonry (1953)."

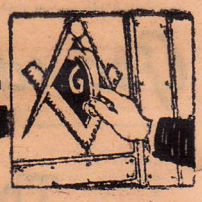
The Grand Master who spoke last rallied his brethren to action, positive action. "Every Mason should not be satisfied with mere membership in a Lodge; he should work harder and do more—to insure the progress of his Lodge and win the respect and admiration of people who live with him in the community", he said. "We are living in an era of wonders—in the field of art, science, invention, business, politics. While we should keep ourselves informed about these things, we have a greater challenge before us, a harder task to perform: making democracy a reality within our borders and driving away the influence of Communism and dictatorship from our shores, for democracy is Masonry in practice while Communism and dictatorship are slavery in the extreme", he continued. "The first thirty years of 'High-Twelve' were trying years but we were not discouraged. Gaining from past experiences, we shall march forward more determined than ever to make of our Lodge and the Grand Lodge sources of understanding and fellowship, and indeed Freemasonry's temple of brotherhood", he concluded.

The second part of the program which was held at the Newton C. Comfort Social Hall, consisted of refreshments, dancing, entertainments, and distribution of prizes.



WHAT OUR LODGES ARE DOING





ISLAND-LUZ—MINERVA LODGE NO. 5

MOST WOR. Bro. Mauro Baradi, Grand Master officially visited Island-Luz-Minerva Lodge No. 5 on Monday, May 18, 1953, accompanied by other Grand Officers and members of the Grand Lodge. The scene of the visitation was Jose Abad Santos, Hall, Plaridel Masonic Temple, Manila.

After the Grand Master's reception, the master of the Lodge, Wor. Bro. D. Y. Villasenor extended to the visitors words of welcome stating that the occasion was a means of renewing his brethren's loyalty that the occasion was a means of renewing his brethren's loyalty and cooperation to the Grand Lodge. The lodge officers next conferred the Second Degree of Masonry upon Bro. Eugenio T. Balmes, an Entered Apprentice. Honorary membership diplomas were presented to Wor. Bros. Vicente Mendoza, Rufino Macalinao, Stanley S. Tongko and Leon Pelaez by Wor. Bro. Ramon Alonzo. The lodge activities were briefly reported by Bro. P. A. Romulo, lodge Secretary while Wor. Bro. Genaro Pestana gave a short talk as Grand Lodge Inspector.

The Grand Master was then presented by Most Wor. Bro. Antonio Gonzalez, Grand Secretary. In his address, the Grand Master made mention of the fact that while accuracy in ritualistic work was to be desired, the application and practice of Masonic teachings on the part of the brethren were essential. "It is difficult to win friends and sympathizers of our Craft if we as Masons do not faithfully perform our duties and responsibilities", he said. "Be exemplary Masons first before you can convince others of the beauty and strength of our Ancient and Venerable Institution."

After the program, the brethren were served with refreshments.

ILOILO-ACACIA NO. 11

ILOILO CITY

THIS LODGE which holds its stated meetings on the first Saturdays of every month has resumed its series of activities for this Masonic year under the leadership of Wor. Bro. Amador D. Garcia, and Bros. Eduardo J. Gonzaga and Ponciano Leonidas, Master, Senior and Junior Wardens respectively. Those desiring to contact the lodge may do so by addressing their correspondence at Rizal (Estanzuela), Iloilo City.

A member of the lodge Bro. Dr. Luis V. Advincula was given a warm send-off by his brethren recently. Bro. Advincula left on a Philippine Airlines Plane on June 24, 1953 for the United States where he will join the House Staff of Lebanon Hospital, Bronx, New York City in order to further his studies in abdominal surgery. He was formerly a Resident Physician of Iloilo Mission Hospital, Iloilo City.

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PINAGSABITAN LODGE NO. 26

SANTA CRUZ, LAGUNA

THIS LODGE held a special program commemorating the 92nd birthday anniversary of Brother Jose Rizal on June 19, 1953. The ceremonies were preceded by a floral offering at the Rizal Monument led by Wor. Bro. Eliseo Alampay, master of the lodge.

In the evening Master Masons, their families and friends gathered at the P. Guevara Masonic Temple where the following program was held:

1. **Flag Ceremony** by Marshal, P. Empederado: Sr. Deacon. T. Caballero: and Jr. Deacon, Pio Villaraza. **With mass singing** — "Ang Pambansang Awit" — To be led by Mrs. Trinidad Soriano de Santos.
2. **Pagbasa ng isang salaysay** — "Ang Ina ni Rizal ayon kay Dr. Jose Bantug" — By Senior Warden, Democrito Santos.
3. **Dissenting opinion against those who believe that Dr. Jose Rizal retracted from Masonry** — By Wor. Bro. Balbino Kabigting.
4. **Trio**—Mrs. Trinidad Santos, voice; Bro. Luis Godoy, violin: and Bro. Alfredo Santos, flute.
5. Talumpati — "Tilamsik ng Diwa ni Rizal"—By Wor. Bro. Hilario Zalameda.
6. **Panghuling pananalita**—Wor. Bro. Eliseo Alampay.
7. **Dance to be preceded by a "Rigodon de Honor"**—By members of Pinagsabitan Lodge No. 26 and their respective partners.
8. Refreshments and picture taking.

The speakers dwelt at length on the qualities of Dr. Rizal as a Filipino and his unsewerving faith in the justice of his people's cause — the eventual freedom and independence of the Philippines; they emphasized the hero's loyalty to Masonic principles and his conviction that truth would eventually triumph in the end.

Bro. Valentin G. Ramos acted as Master of Ceremonies and the "Laguna High School Band" under Mr. Jaime Samonte furnished the music.

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P. O. Box 344, Manila

Lincoln Lodge No. 34
Pinatubo Lodge No. 52
Zambales Lodge No. 103

The official visitation of Most Wor. Bro. Mauro Baradi, Grand Master—accompanied by officers and members of the Grand Lodge—to these three lodges in Zambales was made on Saturday, May 23, 1953. The center of activities in connection with the visitation was Lincoln Lodge No. 34 at Olongapo.

Brethren coming from Manila accompanied by members of their respective families were guests of the Zambales brethren for a day. The visitation which took place in the afternoon was preceded by visits to the homes of members of Lincoln Lodge No. 34 and sight-seeing. At 4 o'clock, p,m, the program was held as follows:

1.	Opening of the Lodge.	
2.	Reception of the Most Worshipful Grand Master, Worshipful Brother MAURO BARADI and Grand Lodge Officers and Members accompanying him.	
3.	Welcome Addres- -- --	Wor. Bro. D. P. Santiago, PM
4.	Music -- -- -- -- -- --	Bro. Jose de Leon
5.	Address -- -- -- -- --	Wor. Bro. Hermogenes P. Oliveros, Grand Lodge Lecturer
6.	Addresses -- -- -- -- --	(1) Master, Pinatubo Lodge No. 52
		(2) Master, Zambales Lodge No. 103
		(3) Master, Lincoln Lodge No. 34
7.	Addresses -- -- -- -- --	(1) Grand Lodge Inspector, Pinatubo Lodge No. 52
		(2) Grand Lodge Inspector, Zambales, Lodge No. 103
		(3) Grand Lodge Inspector, Lincoln, Lodge No. 34
8.	Music -- -- -- -- -- --	Bro. Jose de Leon
9.	Closing Remarks -- --	Most Wor. Bro. Mauro Baradi Grand Master, Grand Lodge of F.&A.M. of the Philippine Islands.
10.	Closing of the Lodge.	

Among the addresses delivered were those by Wor. Bros. Victoriano Fajota, Marcelino Santiago, and Harry E. Pappas all of whom expressed appreciation for the Grand Master's visit and the hope that subordinate lodges be more informed of the activities of the Grand Lodge. While the speakers knew the difficulties ahead, they were confident that in spite of said difficulties iheir lodges would achieve progress. The Grand Lodge Inspectors of the three lodges visited were unanimous in their opinion that there existed closer understanding among the members of these lodges although to some extent, the stated meetings were not welll attended as they should.

The Grand Master on his part rallied the brethren to give their support to the Grand Lodge and Freemasonry as a whole. Speaking on Masons as builders, he said that Masons are builders of temples in stones, builders of character in men. "This spacious and imposing lodge (Lincoln Lodge No. 34) where we are met was conceived, planned, and built by Masons with big hearts and willing hands; it is in itself a monument to mutual cooperation and better understanding. If we can build as such, there is a cause more worthy to be served — a character that is grand and beautiful," he continued. "While others are urged to criticize, let us teach to enlighten; if some choose to malign and misunderstand, let us continue to speak well of, and appreciate more the good in our fellow men. While the task of destruction may satisfy the ambition of the cruel, we as Masons should continue building and yet building — for universal brotherhood — until those who would destroy could not destroy any longer," he concluded.

MAYON LODGE No. 61

Legaspi City

THIS LODGE celebrated the 92nd birthday anniversary of Bro. Jose Rizal at the Albay Provincial Capitol, Friday, June 19, 1953.

The ceremonies to which the public was invited were featured by the speeches of Wor. Bros. Manuel Calleja, P. M. and Damaceno J. Ago, Master and Bros. Juan Tabora and Ignacio Meliton. The speakers dwelt on the struggles of Bro. Rizal as a youth and his determination to obtain higher education not only in his country but abroad; they emphasized Rizal's devotion to freedom and his relentless campaign against tyranny and oppression in his country as a result of which he paid the supreme sacrifice by giving his life for country and people.

The musical numbers were contributed by Miss Celia Galang and Messrs. Francisco Marcelino and Faustino Cruz.

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WHAT OUR LODGES ARE DOING * * *

MT. MALINDANG LODGE NO. 130

Officers (elected): Pascual Caoile, W. M., Aniceto Belisario. S. W., Leonardo Oteysa, J. W., Leon K. Martinez, Treas:, Aurelio M. Mendoza, Sec.

My Homage To Rizal

TODAY, JUNE 19, 1953, in commemoration of this glorious date, the 92nd anniversary of your birth, the second edition of Part One of my little book RIZAL AND HIS ENEMIES is off the press. As a token of my devotion to your sacred memory, I reproduce herein the dedication of my modest work:

"DEDICATION"

"The Truth shall make you free"

"To you, O youth of the Philippines, who take Rizal for your model and idol, in the various manifestations of life and who go in search for Truth, the emancipator of conscience, thought and mind, the Truth that will liberate you from all religious, political and social bondage or servitude, this book is humbly dedicated. It is likewise dedicated to the law students of the San Beda College, Manila, who have paid us some attention by mentioning our name in their pamphlet on a symposium on the alleged abjuration of Dr. Rizal.

"Read these pages, we pray, without prejudice or sectarian consideration, meditate serenely on what you have read and then judge it in the light of the reason you have received from God. Bear always in mind that:

'The Philippines is no longer that Happy Arcadia' where the indios lived contented and submissive under the staff of the missionary.'" (Filipinas (ya no) es la Arcadia Feliz donde los indios vivian contentos y sumisos bajo el baculo del Misionero.)

Your robed enemies are confronted now, more than ever with the falsity of their own documents; the Masonic recantation they impute to you. No less than three documents, allegedly written and signed by you on the eve of your execution glaringly different from one another, are quoted in my book. Mentioned in it are the reputed sponsors of the documents in question.

One of your robed enemies arrogantly challenges:

"I challenge any and all Freemasons to prove that Dr. Jose Rizal did not make a retraction before his death any time, any where."

My reply is simple: *Which of the three different documents did Rizal sign, assuming that he signed any of them?*

If this question cannot be correctly answered, fairness and decency demand that their sponsors admit the forgery of the documents, and stop confusing our youth by teaching them that you abjured Freemasonry.

19 June, 1953.

(Sgd.) LEONARDO GARDUÑO
Judge

PLEDGE OF SERVICE ◆ ◆ ◆

They Are In Error Regarding The State And Church Relations

By BRO. ENRIQUE C. SOBREPENA
Presiding Bishop
United Church of Christ

THE CURRENT POLITICAL ACTIVITY has brought the question of Church-State relations to the fore-front.

It started with the controversy initiated by the Roman Catholic hierarchy and subsidiary organization "for the elimination of religious instruction in the public schools" and obstructing the implementation of religious instruction in the public schools" and obstructing the implementation of the administrative code provisions regarding teaching of religion in the schools on optional basis. It is quite evident that this move has been timed to coincide with a presidential election year even as similar moves had been so timed before. From all appearances, the charges have not found solid basis in fact. I think the public as a whole has been timed to coincide with a presidential election year even as similar moves had been so timed before. From all appearances, the charges have not found solid basis in fact. I think the public as a whole has been satisfied as to the innocence of the officials charged. Any impartial observer is of the opinion, that there has been no violation of existing laws regarding optional religious instruction in the public schools on the part of any school official. What looms large is the design of the Roman Catholic hierarchy to discredit officials who happen to be Masons or Protestants and to have the law permitting optional religious instruction in the schools so implemented as to make such teaching actually compulsory, or at least, made part of the school curricula. Any change from the practice under the Administrative Code provisions Sections 927 and 928, the law in existence at the time of the adoption of the Constitution of the Philippines, would be violative of the fundamental law of the Republic. It would be an error to make any such change. The late President Quezon vetoing bill No. 3307 of the National Assembly of 1938, which contemplated introducing changes, wrote:

> *"As already stated, optional religious instruction was prescribed by law as early as 1901. Under said law and conformably to its provisions, rules and regulations were issued by the Bureau of Education which had been in force without change until 1934, prior to the approval of the Constitution. The members of the Constitutional Convention were cognizant of the law and the rules and regulations promulgated thereunder. Attempts were made to change the law. The Constitutional Convention rejected these attempts and went to the extent of specifically confirming and ratifying the legislation then in force."*
>
> *"To me, it is very clear that the National Assembly can in no manner amend the present law without violating Section 5, Article XIII, of the Constitution. Any attempt direcly or indirectly, to give to religious teaching in the school an importance lesser or greater than is now accorded to it by law, would be unconstitutional. Even without recurring to the statements of Mr. Taft above adverted to, the letter and spirit of Sections 927 and 928 of the Administrative Code which, by reference, have been made a part of the Constitution, clearly indicate, in my opinion, that the intent and purpose thereof, is merely to tolerate the teaching of religion in the public schools and not to give it such prominence or encouragement, as contemplated in the bill under consideration."*
>
> *"In view of the foregoing, I am returning the Bill No. 3307 of the National Assembly without my signature."—From Messages of the President, Vol. 4, part 1, pp. 419-428. (Bureau of Printing, Manila, 1939.)"*

The Nacionalista Party was faced with this issue of Church-State relations when one of its top leaders, a well-known Free Mason and Protestant, aspired for nomination as candidate for Presidency of the Philippines. From practically all considerations, Senator Camilo Osias who was one of the strong hands that upheld this Party when it was tottering and brought it back to power, would have been the choice. But as one of the leaders of the Party said: "Every score was in his favor, except his religion—he is a Protestant and Mason and could not win the election to such a singularly high office in a country where 85% are presumed to be Roman Catholics". It has been widely reported that the hierarchy of the Roman Catholic Church would have trained every "fire-power" at its command to strike at Osias had he been presented nominee for Presidency by the Nacionalista Party. Such attitudes are without question against the letter and spirit of the principle of religious freedom in a democratic state and they are in error whose acts are governed by religious prejudice and intolerance. The Constitution clearly enunciates:

> *"No law shall be made respecting an establishment of religion, or prohibiting the free exercise thereof, and the free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed. Nor religious test shall be required for the exercise of civil or political rights." (Article III, - Bill of Rights . Sec. 1 (7).)*

Not long ago former Mayor Manuel de la Fuente of Manila insinuated that Mr. Ramon Magsaysay, the Presidential nominee of the Nacionalista Party was a baptized member of the "Iglesia", officially called

PLEDGE OF SERVICE * * *

"Iglesia ni Cristo", of Manalo. This Church, it is said, permits itself for political patronage and often rallies all its adherents to vote solidly for a party or person for some form ot consideration. This charge was immediately answered by the Secretary General of the Church, saying that Mr. Magsaysay was not a baptized member of that Church, and stating that to rally all its members in favor of a cetrain party or person was within its right, guaranteed in a democracy. An editorial note on the published letter added its stamp of approval on the point of view expressed, namely, that it is within the right of any group to secure the support of its members to support some particular party or person in a political election.

Individually, every person is a member of a state as well as possibly of a Church. He has a function to perform toward his political society and a function toward his spiritual society. Jesus recognized this and pointed it out when he was shown a coin which bore the image of Caesar. The Master Teacher was asked if the jews should pay taxes to Caesar's government. And Christ readily replied: "Give unto Caesar the things that are Caesar's and unto God the things that are God's." Among those that asked him were men who intended to trap him by his answer. The Jews were subjects of Caesar and Caesar's Rome and had been burdened with unjust taxes levied against them. Jesus could have instigated a revolution by swaying a people adhering to a certain religion against a people of another religion on a ground purely political. He, however, chose to differentiate two functions of the individual: one spiritual and the other political, the performance of which should not prejudice the interest of one or the other.

The Church of Manalo, as well as the Church of Rome, is in error when functioning as a Church and adverting to religious prejudice or persuasion, it should rally its faithful for or against any particular party or person in a political election. It may support general Christian and sound religious principles, as well as denounce wrong and unrighteousness of every form, but to align itself to one political party or another would be to bring disastrous consequences to itself and to the body politic made up of zealous adherents to different and varied religious organizations. For spiritual causes and toward religious goals, the Church may rally its faithful in undivided loyalty and united endeavour, but for purely political consideration or in the interest of increased political power on its part, it should not constitute itself into a political party or make itself a party to any political agrupation. It should allow every member to use his own God-given conscience and be free in the exercise of civil and political rights and prerogatives, without any religious sanctions.

Only recently, Nacionalista Candidate for President Mr. Magsaysay declared that should he be elected to the chief magistracy of the nation, he would permit the use of government naval ships to bring the Mohammedans on their pilgrimage to Mecca and would establish a University in Mindanao to perpetuate Moslem culture. The Liberal Party Headquarters was quick to pick this up to point out Magsaysay's faulty grasp of law and limited knowledge of governmental affairs, and to declare that religious minorities would be better protected and served by the State's neutral attitude towards religious organizations. Obviously Mr. Magsaysay is in error and no true believer in a democracy would support the government's intervention in purely Church interests. For if the government would provide ships for Moslem pilgrims to Mecca, it would have to provide similar facilities to Roman Catholic pilgrims to Rome and Protestant pilgrims to Jerusalem. If the government would establish a University for the perpetuation of Moslem culture, it would do the same for Roman Catholic and Protestant culture.

Appreciating Mr. Magsaysay's position, however mistaken, one is led to think of it as a possible rebuke to the party in power for being not really neutral in the matter of treatment of the various religious organizations. The government has always been biased in favor of the Roman Catholic Church. So far, no leader or head of any Church except the Roman Catholic has been invited to participate in programs at public functions; and a Roman Catholic Chapel exclusively used by Roman Catholic clergy is in Malacañan, a state-owned property. The recognition of the Papal Nuncio as such by the Philippine government and the sending of a Filipino ambassador to the Vatican are contrary to the principle of separation of Church and State. The government by these instances is actually not neutral but in favor of a certain Church in a democracy where Churches must be regarded as on equal basis.

They are all in error who would use the collective power of a religious organization to influence a political election, and those who would involve the government in the interest of any particular Church or religious organization. Individual church members, as free men in a free society, may and should individually participate in political and civic affairs without any thought of Church sanctons. The government and government officials may and should show sympathetic interest in every religious group, but must be careful to giving special favor to none.

LIFE IN DEATH

Physically, they are dead
These brethren who reached journey's end.
But as Masons, they did believe
That in death there's life everlasting!

—M. B.

Daniel Adamson, Service Lodge No. 95
April 28, 1953

Edward E. Christensen, Cosmos Lodge No. 8
April 30, 1953

Roman de la Dingco, High-Twelve Lodge No. 82
May 11, 1953

Troadio San Miguel, Island-Luz-Minerva Lodge No. 5
May 18, 1953

Why I Am A Mason

BY NATURE I am a joiner; I have to keep my 31 paid-up dues cards for 1952-53 in a box, not a wallet. Of all my memberships in fraternal and veterans' organizations, however, the closest to my heart is that in Masonry.

I could mention countless reasons for my devotion to the Masons, but I will name only three. First, I joined the Fraternity because I admired the Masons I had known; they seemed to be oustanding. Next I wanted to belong to the Craft that had on its rolls George Washington and 12 other Presidents of the United States; besides LaFayette, Goethe, Mozart, the Kings of England, Sweden, Norway and Denmark. It seemed to me a mark of distinction to be a Mason, and to be a member of an organization which expresses belief in the Universal God, Freedom and Education.

From the earliest extant documents, dated 1390 A.D., Masonic history has been a long struggle for freedom of the individual. Masons have been quick to ally themselves with every movement for liberty and freedom. Masons have distinguished themselves in our own War of the Revolution, in the French Revolution, and in Luther's Reformation. Simon Bolivar, the "George Washington" of South America, as well as other leaders of Central and South American republics, were also Masons.

Masons have always been in the vanguard for public education, from former Governor DeWitt Clinton of New York to the present Governor, Thomas E. Dewey. It was a group of Masons who spurred the lagging drive for funds to erect the Statue of Liberty on Bedloe's Island. They distributed miniature Statue of Liberty savings banks to the school children of America, and when sufficient funds were raised, the Masons personally laid the cornerstone of her pedestal.

But, perhaps my chief reason for being a Mason is the sense of belonging. It is wonderful to know that I have 306,000 brothers in New York State; 3,794,223 throughout the United States, and another 1,682,000 in the rest of the world: a total of 5,476,223 brothers. Just the good fellowship alone is an attraction: the Lodge meetings, the social affairs, and the golfing, hunting or fishing companions. Masons are not exclusive; they are remarkably democratic. When a man enters the Lodge he is a Mason, not a judge, a president, a doctor or a subway repair man.

Primarily, the Masonic Fraternity is a working order. They cooperate closely with the local communities on Go-to-Church Sundays, fund campaigns, patriotic observances, educational problems. They sponsor youth movements, particularly the Boy Scouts and De Molay. They are active in the Big Brother Clubs; frequently concerning themselves with the younger boys of families when the eldest is called into service with the Armed Forces. The Masons carry on a big program for servicemen and veterans.

They finance medical research and are studying the problems of geriatrics. They are eminently practical: in the old minutes of a country Lodge, I found that they had purchased a frock coat for a brother officer so that he might be fittingly attired for Grand Lodge Communication in New York City, and they bought a cow for a family with more children than they could feed.

Today, we are just as practical but more scientific, and we keep our charities in line with latest thought on social work. We adhere to our traditional interest in education by offering many scholarships in colleges and technical schools.

Masonry is deeply concerned with mankind's everlasting search for peace on earth, good will to man. This sense of Brotherhood of man under the Fatherhood of God, we feel, is a powerful force for peace in the world today. During the fighting in Israel, Lodge brothers who were European Protestants, Israeli members who were of the Jewish faith, and others of the Mohammedan faith, forgot racial and political discord when they entered the Lodge room.

Masons have one Father, which makes them brothers, and I am one of them — it is as simple and universal as that.—*Sojourner.*

(The Ohio Mason, May 15, 1953)

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SECCION CASTELLANA

NOTAS EDITORIALES

NUESTRO MENSAJE DE JUNIO

NUESTRO MUY ILUSTRE HERMANO Rafael Palma, P.G.M. ha escrito con el pseudónimo de ROBERT PAUL las siguientes impresiones sobre el FUSILAMIENTO DE RIZAL, que nos envía impreso en folleto el amigo RIZALISTA Sr. Alfonso T. Ongpin y que publicamos como un mensaje a nuestros lectores en este mes de junio en que conmemoramos el natalicio de nuestro Hermano Rizal:—

EL FUSILAMIENTO DE RIZAL

29 Dic. 1896.

Mañana será fusilado en Bagungbayan el mas grande de los filipinos: Rizal. Alli, sobre el mismo campo que enrojeció la sangre de los tres sacerdotes de la libertad: BURGOS, GOMEZ y ZAMORA, allí morirá el Evangelista de nuestra redención, que escribió su libro de luz para la salud de sus hermanos y azotó con verdasca de hierro las espaldas de la tiranía.

La muerte de este hombre es sentida en todo el Archipiélago y aún en el Extranjero: su nombre va unido a la causa simpática de la libertad de este país. Los que adoran fervientemente ese ídolo de los siglos modernos, erigido sobre la sangre y los despojos de las épocas esclavas, le aman también y le adoran.

La Providencia hace caer la hoja del árbol a su tiempo y sazón. Rizal muere, cuando la semilla depositada en el surco de la tierra ha fructificado ya, cuando muchos se presentan a cuidar el árbol que abonaran persecuciones y tormentos de siglos y generaciones pasadas. Bajo su sombra va agrupándose poco a poco una raza, ayer ilota y dispersa, hoy movido por una idea que batalla y suda en el gran trabajo de su redención.

No nos desconsolemos, pues. Cuando muere, es porque ha terminado su misión. Con él piensan dar muerte a la insurrección, esa sublime protesta de un pueblo que bajó de las montañas para propagar su eco en las llanuras; la bala que atraviese su cabeza creen que romperá también el cráneo de la rebelión. Locura, engaño. La sangre abona el terreno de las ideas y multiplica los héroes, como la lluvia refrigera la tierra y multiplica los gérmenes del campo. La Sangre es esencialmente fecundante. Derramad sangré, si quereis que una causa noble triunfe, y la causa triunfará.

El fusilamiento de Rizal es la apoteosis de su vida. Muere defendiendo con tesón sus convicciones e ideas; y le fusilan por abrigarlas. A la verdad yo no puedo concebir otra clase de muerte para él; o en el cadalso o en el destierro. ¡Cuánta gloria se le quitaría, si muriera en su cama, de cualquiera enfermedad!

Ha formado una gran familia de todo el Archipielago: así que todos le lloran, todos los hogares ocultan lágrimas o suspiros por su anunciada muerte.

30 de Dic. de 1896.

Esta mañana asistí al acto del fusilamiento. Compacta muchedumbre invadia la explanada de Bagumbayan, donde aquel iba a tener lugar.

Yo ansiaba conocer al héroe. Quería ver aquella SU CARA que desafió a los tiranos, aquella SU cabeza que contuvo una idea tan grande, como la creación de una patria, en fin, la figura de aquel ilustre patricio dispuesto a verter su sangre por su país.

Le ví dos veces. Imaginaba verle sereno, tranquilo, marchar a su escenario de gloria e inmortalidad, y puedo decir que no me engañe. Su rostro estaba pálido, pero sereno y brillante como el mismo cielo que veía: reía por momentos, departiendo con los dos padres jesuitas y el oficial que tenía cerca.

Me parece tener aún grabada en la retina aquella figura. Su rostro anguloso, estaba enflaquecido por los padecimientos de la prisón: el sol de nuestro cielo, que le faltó en sus últimos días, le había robado glóbulos rojos y demacrado bastante. Su amplia frente, aquella frente donde germinaron las ideas que galvanizaron un pueblo muerto, desaparecía bajo un sombrero negro, que me pareció mas negro aún, cubriendo aquella cabeza que deslumbraba con sus ideas. Sus labios, sombreados por escaso bigote, sonreían a todo el mundo, como si quisiera despedirse de todos. Sus ojos eran pequeños, pero movioles y vivaces, que parecían jugar dentro de sus órbitas.

Caminaba con gallardía, el cuerpo recto, erguido, sin afectación. Aquellos me representaba su carácter, que debía ser inflexible y atrevido. Yo comprendía entonces por que no se dobló ante la tiranía ni ante la muerte.

Vestía traje negro y chaleco blanco. Sus

verdugos no se habían olvidado de una cosa: tenían atados sus brazos con un cordel, como un facineroso.

Cuando llegó cerca del lugar tremendo del sacrificio, apresuro la marcha; dijérase que corría tras la gloria, que comenzaba a clarear al borde de su tumba y que temía malograr con su tardanza.

Desde aquel instante desapareció de mi vista. La gente se arremolinó alrededor del cuadro, y por mas esfuerzos que hice, no logré ver el momento de su muerte. Sonó una descarga, y una especie de inmenso suspiro de la muchedumbre me indicó que todo había trminado. Se oyó después un tiro aislado: creí por un momento que el pueblo que, según decian, promovería una algarada, cumplía su palabra; pero no fue así. Aquel tiro era el que llaman "de gracia", para rematar al ejecutado.

Se oyeron exclamaciones de !Viva España! !Mueran los traidores! por tres o cuatro veces. Luego comenzó el desfile y la gente fue despejando aquellos sitios, contenta y alegre, al parecer, de haber satisfecho su curiosidad. He visto reir hasta a algunos filipinos. Hubo muchos frailes que iban en carruajes, ávidos seguramente de dar a sus ojos el espectaculo de dar muerte a la presa, que habían arrojado a la debilidad de un gobernante.

No quise marcharme enseguida, sin antes ver el cadáver. Con muchos esfuerzos lo consegui, a cierta distancia y a través de los claros momentáneos que dejaban la masa compacta que tenía delante, alrededor del cadáver. Este, a juzgar por lo que ví, había caido de espaldas; tenia una mancha grande de sangre sobre el pecho, como un enorme sol. El sombrero había saltado a dos pasos de distancia, con la copa abajo.

Encontré, a un amigo y le gregunté detalles de la muerte. Rizal no se arrodilló, quiso mantenerse de pie. Pidió que le respetaran la cabeza, y cumplieron su deseo. Dicen que pidió tambien que no se le fusilara de espaldas, pero que no accedieron a ello. Pocos momentos después llegaba un coche-furgón, que le recogió para conducirle al cementerio, custodiado por algunos guardias.

En elcamino, tuve muchos pensamientos. Medité sobre la pérdida de Rizal y senti acongojarseme el corazón. Pensé en los que luchaban allá en Cavite, Batangas, y Nueva Ecija: en ellos revivía el espíritu de Rizal. Deseéles fortuna y valor: que los tiranos sepan que aquí hay corazón y dignidad. No sé por que pensé tambien en la pena de muerte, ese brutal invento de edades pasadas, que no se ha conseguido borrar de nuestra civilización y libertad. La pena de muerte es un insulto a la divinidad, y en cuanto a sus efectos no corrige ni escarmienta, sino envilece el ánimo y le hace sentir odio a la sociedad que así castiga.

!Héroe y mártir de la Patria! Tu sangre derramada en tan temprana edad halla corazones simpáticos en todas partes que hablen de tí, ponderan tu civismo, tu valor y sobretodo la serenidad sin ejemplo que demostraste al recibir la muerte, que a todos espanta y hiela!

Dios no hará inútil el sacrificio: tu sangre latirá en las venas de tus hermanos: los hoy separados se unirán: los que se miran mal correran a deponer sus iras y abrazarse: esa sangre creará heroes y resucitará conciencias dormidas para propagar el amor santo de la patria.

Sobre tu sepulcro jurarán muchos vengar la injusticia cometida en tu inocencia: no habra paz ni cuartel para los que te ajusticiaron. De tus cenizas surgirán almas generosas y jóvenes que haran lo que tú: amar a su patria y saber morir por ella.

Matáronte tus enemigos, que no te comprendieron: pero a tu vez los mataste para siempre en la historia. Hoy te ríes de los tiranos, y ellos, lembeciles!, creen que, al eliminarte de la vida, han conseguido descabezar tu idea.

!Eres imortal! Enséñanos desde allí el sublime y eterno lema que defendiste en toda la vida y que estampó el poeta latino en aquellas inmortales palabras:

DULCE ET DECORUM EST PRO PATRIA MORI

Meditemos y hagamos nuestro este puñado de sublimes pensamientos dedicados a Rizal y a su fusilamiento por nuestro Hermano Rafael Palma.

(Antonio González, P.G.M.—F.P.S.)

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Fraternal Reviews

Tennesse, 1953

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

139th Annual Communication held in Nashville, January 28-29, 1953

M. W. Bro. Amzie Kirkpatrick, Grand Master presiding.

M. W. Bro. Clyde H. Wilson, Grand Master elected.

376 Lodges; 74,184 Members (October 31, 1952); 3112 Net Gain.

The M. W. Grand Lodge of the Philippine Islands was represented by Bro. Wm. L. Dunn, Grand Representaive.

THE 139TH ANNUAL COMMUNICATION of the Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of the State of Tennessee commenced at 10 o'clock in the morning of January 28, 1953.

Fifteen Past Grand Masters answered the call of the roll. Among them—it was our good fortune to have met personally in our travels on a Masonic Mission—were such prominent Masons as Most Worshipful Bro. Herron, genial and energetic and Most Worshipful Bro. Doss, who is the Deputy General Grand Master of the General Grand Council of Royal and Select Masters.

The Grand Master's Address (M. W. Amzie Kirkpatrick) covered several subjects.

On District Meetings, the Grand Master said, "It was my good fortune to attend all 29 district meetings. I am glad to report that for the first time since the introduction of the district meetings every Lodge in every District was represented at its own District Meeting. We are truly grateful to you and also the District and County Chairmen for this achievement." x x x "Let me urge upon you to mark the date of your District Meeting for this year and tc make special effort to attend. In most cases your District Meeting will be your only opportunity to meet and hear the Grand Master. He will appreciate meeting you personally and your presence will add greatly to his visit."

About Conferences of Lodge Secretaries, he recommended that they be continued because "I am convinced that they are worthwhile."

On Masonic Charity, otherwise called "Our Work of Love," the Grand Master reported, thus:

"When I study the manner in which we look after our wards, I feel proud that I am a member of such a fraternity which puts selfishness away and realizes that all of our wealth and earthly goods are only loaned to us by our Father in heaven and we are but his agents to dispense the necessities of life to those in need. I am happy to report that our charity, or as I have heard it called, 'Our Work of Love' is on the highest scale and the manner in which it is handled meets with the approval of those most deeply interested.

"When I think of the splendid work of love carried on by you through the Board of Control and the able care of Brothers Connell and Duke and then review the work done by our sister jurisdictions, I am well pleased with the manner in which we maintain our wards. It has been my pleasure to visit some of their homes, and when I see that little fireside; when I can see that little mother with her brood about her, when I see each member of that family putting forth every effort to maintain themselves and with the backing of the greatest fraternity in the world assisting them in finding themselves, then do I again bow in humbleness for the blessings of having been born in a country whose God is the Lord ad for being permitted to be a member of such fraternity that lends a helping hand to those left in our care. Yet, I can assure you the wards of the Grand Lodge and the subordinate Lodges of the State of Tennessee are being cared for in such a manner that I am proud to say 'I am a Mason.'"

On the many Masonic trials during his administration, the Grand Master offered a remedy to reduce them. He urged that petitioners of the various Lodges should be thoroughly screened before they are accepted. He urged the Craftsmen that they should be conscious of material rather than of numbers, because the only way the world can judge Masonry is by the conduct of its members. The daily conduct of the members in every endeavor is the measure by which the fraternity is judged.

On our part, we acknowledge with humility the compliment M. W. Douglas of the Committee on Fraternal Correspondence of the Grand Lodge of Tennessee has said about our net gain in membership here in the Philippines. It surely encourages us to still redouble our efforts.

GREGORIO VELASCO
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Grand Lodge of Free and Accepted Masons of the Philippine Islands

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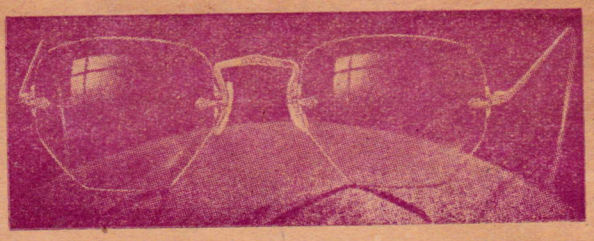

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