

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

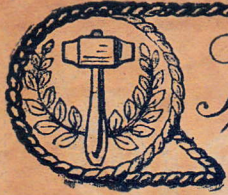
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of this Jurisdiction

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Mauro Baradi, Editor

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The Grand Master's Message



“Words And Principles To Live By”

When we talk of principles of a certain organization, we refer to a fundamental or general truth of that particular organization. Principles could be settled rules of man's action, the controlling laws of his conduct against which he may not commit acts detrimental to others.

Some years ago, there was published an inspiring and thought-provoking book by William Nichols entitled, “WORDS TO LIVE BY”. Mr. Nichols dedicated the work to his wife with this tribute. “To my wife, who taught me that philosophy is not just a text-book word, but the path to intensified love, intensified living and intensified Common sense.” There are four parts of the book namely: “Part One: MAN AND HIMSELF; Part Two: MAN AND HIS SOCIETY; Part Three: MAN AND HIS GOD; Part Four: PHILOSOPHY IN THE MAKING.” However, there is an unusual part of the book which might as well be considered as “Part Five” and that is the page with the heading “MY OWN WORDS TO LIVE BY by The Reader.” Thus, he who reads the book is enabled to know his relationship — through proverbs, words of wisdom, and the experiences of men tried and true — with himself, society, God, and a philosophy in life; after these, it is up to him to fill up, as he knows best, the very page reserved for him to accomplish.

In like manner, every man's life is a book; he has tenets to live by. In the case of the Mason, these are: BROTHERLY LOVE, RELIEF, and TRUTH. The pages correspond to the days, months, even years of his life — in terms of kindness or misdeeds; if instead of observing these tenets he forms another triad to dominate his passions such as ENMITY, SELFISHNESS, and HYPOCRISY, then the pages in his book of life will be written in words that make up sentences, paragraphs, and pages of disappointment, delusion, and disgrace; and when at long last he fills the last part of the book in a spirit of truthfulness, it would be his painful duty to say that he made a mess of his own life, and the work he has done would not be fit for reprinting, much less for redistributing.

Why the tendency to do evil instead of good? Let us not repeat with the skeptic his favorite saying: “There are so many good people around that to see them is becoming monotonous. I want to be different so I can be interesting.” He has chosen offending words to live by and feel flattered perhaps in being called a man of no principles.

If to endeavor to live the Masonic way of life is to be misunderstood and criticized, let us make the best of the situation and continue walking on the path of mutual understanding and brotherliness. Remember, when the final reckoning comes, no one will write fins to our book; the individual author will have to write it himself. And rather than leave a passage of shame and dishonor for the last page, let us be able to climax the publication with a lesson worth remembering and an example worth emulating:

A wholesome life, I have tried to live

And now I go, with no regrets.

Mauro Baradi

MAURO BARADI
Grand Master

THE CABLETOW

Editorials

Masonry In The Philippines

PRESIDENT QUIRINO, upon his return to our country on September 7, 1953, delivered these touching remarks:—"No nation in the world today has played the role that we have played, considering our insignificance in territory, in population and in wealth."

Paraphrasing President Quirino, we could properly say that no Masonry in the world today has played the role Masons in the Philippines have played considering our insignificance in territory, in population and in wealth.

We have today a Masonic population of around nine thousand Master Masons. Our Lodges number one hundred and seven and no more. We are rather poor, very poor in material wealth. Yet, the eyes of the Masonic world are, and have always been, upon us, as we stood, and will stand forever, as the outpost of Freemasonry in the Far East.

President Quirino made also the observation that our country stands as the bastion of democracy in the Far East. We claim that we owe to Masonry in the Philippines the success of the principles of democracy here. The hard struggle started in the closing years of the last century for the establishment of democracy in the Philippines was initiated and fought by Masonry and its ideals. Not in vain Masons were persecuted and killed. Not in vain Masons lost their fortunes and shed their blood. Freedom, democracy, liberty, as permanent institutions, were preserved by Masons in the Philippines. This is the work not only of Filipino Masons, but also of Masons of other nationalities working in our midst. And these institutions shall continue in our country so long as we enjoy the blessings of an alert and vigorous organization born to fight against all men and institutions that seek to enslave by might free peoples all over the world.

Masonry in the Philippines is to stay; and it is to stay with a firm resolve — to serve and promote the best interest of the country the best way it knows. Looking back on the achievements of Freemasonry in the Philippines in yesteryears, we will be inspired with the determination and vision of Marcelo H. del Pilar, Rizal, Lopez Jaena, Luna, Ponce, Pardo de Tavera and others who brought to the Philippines Masonry with its idealism and self-sacrifice in order to enlighten the masses on the principles of LIBERTY, EQUALITY, FRATERNITY thru the organization of local Masonic units as centers of political education and as means of strengthening the peo-

Genuine Gratitude

"GRATITUDE" comes only from a heart that feels, and a mind that understands human kindness; it may be expressed by anyone—old or young, rich or poor, strong or weak; it is one of the marks of a person's character.

We remember the inspiring example of a 5-year old girl, a patient at the Masonic Hospital For Crippled Children. She could hardly move her body in bed where she is confined—most of the time in pain. Asked what her name was, she immediately answered in a ringing tone, "Julita". One would think a sick girl as she is could clearly talk, but all during our conversation with her she was alert, cheerful. In fact she is sick in body but robust in spirit. "When I get well", she continued, "I will ask father and mother to give my nurse fresh flowers often just as she now brings me roses day by day. I will tell Mammy to invite her home so I can tell my brothers and sisters how kind and good she is to me." Another visitor queried: "What would you like to be when you grow older?" "Of course, I will be a nurse", came the prompt reply.

(Continued on page 490)

ple's resolve of emancipation from the chain of obscurantism and despotism then prevailing. Masonry succeeded. Morayta and Masons in Spain contributed a lot. This is history.

Then came America with its Masonry. The Masonic work continued. For the firm establishment of Democracy and Free Institutions here, Freemasonry of the American type helped us a great deal. Its labors culminated in the glorious emancipation and political independence of our country. This is also history. There is no need to elaborate on this, as it is of public knowledge.

And so, Masonry of the Latin type, as we received from Spain in the last century, and Masonry of the American type, as we received from America at the turn of the century, are here consolidated and welded in a strong organization SPIRITUALLY, though poor in material wealth and in the number of its affiliates and Lodges, which explains the important role Masons in the Philippines are now playing. In this corner of the world, Masonry will go onward and forward with the approval and the admiration of the Fraternity at large.

(ANTONIO GONZALEZ, P.G.M. - F.P.S.)
Grand Secretary

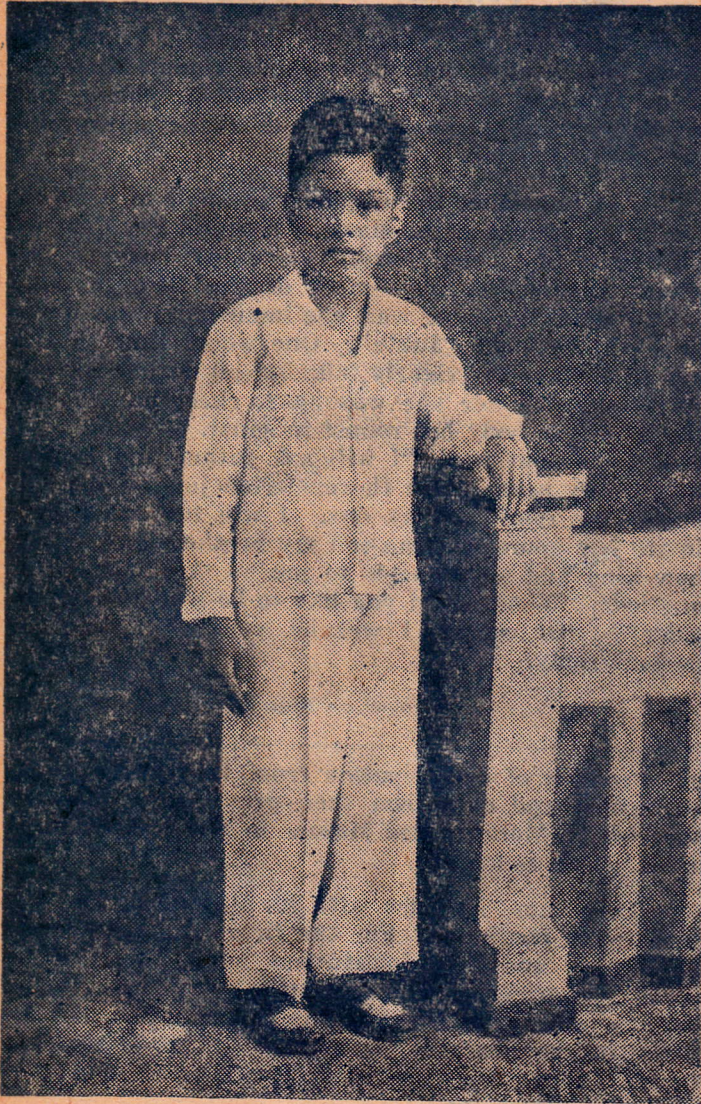


Official Section



Grand Lodge Of Free And Accepted Masons Of The Philippine Islands

BRIEF HISTORY OF ROMEO DANTE LAQUINDANUM'S TREATMENT



ROMEO DANTE LAQUINDANUM was born on July 12, 1944, the son of Victor Laquindanum and Purificacion Crisostomo of Malolos, Bulacan.

He applied for admission for treatment in the Masonic Hospital for Crippled Children on November 9, 1951, and thereafter was examined by Dr. Jose V. de los Santos, Medical Director and was found to be suffering from marked deformity of the right knee joint following an old infection therein as revealed by X-ray.

Before his admission for treatment into the Masonic Hospital for Crippled Children at the De Los Santos Clinic, Romeo was in such a physical handicap that he could hardly walk without so much pain.

Entered the De los Santos Clinic under the care and responsibility of the Masonic Hospital For Crippled Children on November 25, 1951, and after six long months of hospitalization, he was operated on. After the operation, he was later on fitted with a brace for support.

Released from the De los Santos Clinic on November 13, 1952, with the aid of brace. Today, he has practically discarded the brace and is now walking freely and naturally like other children as if he had never undergone any operation

September 15, 1953

Grand Lodge Circular
No. 11, Series of 1953—BARADI

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

Subject: "BARRIO IMPROVEMENT WEEK"

Greeting:

One of the principal tenets of Freemasonry is Brotherly Love. Thus as Masons, we are taught "to regard the whole human species as one family — the high and the low, the rich and the poor, — who, as created by one Almighty Parent, and inhabitants of the same planet, are to aid, support, and protect each other."

As Citizens of a free and sovereign Republic, we are likewise enjoined not only to faithfully discharge our civil duties but to obey the laws of our country.

The present campaign by individuals, societies, and organizations to improve the masses particularly those living in the barrios, is a forward step in forming an alert citizenry and in building a strong nation. And to bolster up this campaign, Proclamation No. 398 by the President of the Philippines has been issued "DECLARING THE PERIOD FROM OCTOBER 4 TO 10, 1953, AND EVERY WEEK BEGINNING WITH THE FIRST SUNDAY EVERY OCTOBER THEREAFTER AS BARRIO IMPROVEMENT WEEK."

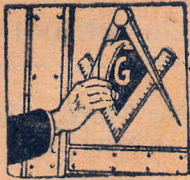
I therefore, urge the brethren in this Grand Jurisdiction to exert efforts in making BARRIO IMPROVEMENT WEEK a success and in implementing its objective.

Sincerely and fraternally

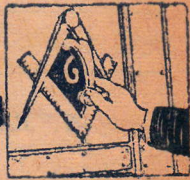
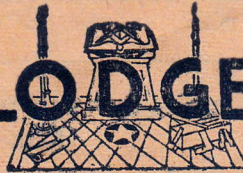
(Sgd.) MAURO BARADI
Grand Master

ATTEST:

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



WHAT OUR LODGES ARE DOING



Most Wor. Bro. Mauro Baradi, Grand Master Makes Official Visitation To Dagohoy Lodge No. 84, F. & A. M. Tagbilaran, Bohol



MOST WOR. MAURO BARADI, GRAND MASTER, F. & A. M. WITH GRAND LODGE OFFICERS AND MEMBERS OF DAGOHUY LODGE # 84, OFFERING FLOWERS TO THE DEAD AT DAGOHUY LODGE CEMETERY. AUGUST 8, 1953

MOST WOR. GRAND MASTER Mauro Baradi accompanied by Grand Officers and members of the Grand Lodge visited Dagohoy Lodge No. 84 on August 8, 1953. Leaving with the party via a PAL PLANE on said date, the party arrived at the Tagbilaran Air port at 11 a.m. where it was met by brethren of the Lodge and their families. A motorcade accompanied the visitors to the house of Wor. Bro. Arturo Fortich, Secretary where lunch was served. At 3 p. m., the Grand Master and party motored to the historic spot where Datu Sikatuna of Bohol and Capitan Miguel Lopez de Legaspi met at barrio Bool where a blood compact was supposed to have been made between the two as a token of friendship between Spain and the Philippines. The party next proceeded to the Dagohoy Masonic Cemetery where the Grand Master offered wreath of fresh flowers to the Masonic dead and their families who have gone to their eternal reward. Merienda was served at the beautiful mansion of Bro. Lim Poh.

At 7:30 p.m., the Grand Master, other Grand Lodge officers and members thereof, were received

in due and ancient form by the host lodge. Receiving the Grand Master were officers and members of Maktan Lodge No. 30 and Cebu Lodge No. 128. During the program which followed, the public was invited. It was one of the biggest visitations ever witnessed in Tagbilaran. Following were the numbers in the program:

1. Public reception of the Most Wor. Grand Master and Grand Lodge Officers and members.
2. Flag Ceremony — Allocution by Wor. Bro. Lecaros.
3. Welcome address by Wor. Bro. Bagaipo, Wor. Master.
4. Address by Most Wor. Bro. Antonio Gonzalez, Grand Secretary.
5. Song—Trio—Mrs. Leopando, Mrs. Ursos, and Mrs. Ballares.
6. Addresses by: Wor. Bro. Aballe, Cebu Lodge No. 128; Wor. Racaza, Maktan Lodge No. 30.

*** WHAT OUR LODGES ARE DOING

7. Remarks by Wor. Bro. Lim Fuk Su, Inspector of Dagohoy Lodge No. 84.
8. Duet—Mrs. Mercado and Mr. R. Valera.
9. Address by Rt. Wor. Bro. Werner P. Schetelig, Deputy Grand Master.
10. Community Singing.
11. Address by Most Wor. Bro. Mauro Baradi, Grand Master.

Seldom in the history of the 30-year existence of Dagohoy Lodge No. 84, was an opportunity afforded such as this Grand Visitation when the brethren and the public as a whole heard the extemporaneous but brilliant speech of Grand Master Baradi. As usual his audience was spellbound from beginning to end as he extolled the sacrifices and heroism of two great Boholanos, Sikatuna and Dagohoy. "Sikatuna", he said, "even in those early years showed the way to understanding and friendship with a foreigner by entering into a blood compact with Captain Legaspi. And Dagohoy demonstrated the courage and the perseverance of the Filipino when for years and years he fought the abuses of foreign invaders and resisted tyranny and oppression." "Let us not forget", the speaker concluded, "the lessons which Sikatuna and Dagohoy teach us—friendship for our fellow men, and a determination to fight cruelty and injustice in any form."

A sumptuous dinner was served at the residence of Bro. Lim Poh.

At 12 midnight, the Grand Master and party together with the brethren from Maktan and Cebu Lodges boarded a ship that brought them to the city of Cebu.

**MENCIUS LODGE No. 93, F. & A. M.
Manila**

GRAND MASTER'S VISITATION

MOST WOR. BRO. Mauro Baradi accompanied by officers and members of the Grand Lodge made his visitation to Mencius Lodge No. 93, F. & A. M. at the Plaridel Masonic Temple, Manila on August 29, 1953. The officers and brethren of other Subordinate Lodges who were in attendance made the occasion successful.

The Reception Committee was composed of the elected and appointed officers of the Lodge headed

Government

Governments are established for the welfare of the people and in order to accomplish this purpose properly, they have to follow the suggestions of the citizens who are the ones best qualified to understand their own needs.

by Wor. Master Richard Khoo, Senior Warden William Pay, and Junior Warden Choa Khong Khi.

Following the Grand Master's reception was the exemplification of the Second Section of the Third Degree by a select and efficient team composed of Mencius Lodge members. The candidate was Bro. Wong Ming Hai who after the conferral delivered a brief but challenging plea for human understanding and genuine cooperation not only among Masons but among men and nations. The Master of the Lodge, Wor. Bro. Khoo reported on the progress of his Lodge and added that there was a growing interest and enthusiasm among the members to promote the welfare of the Lodge and the progress of Freemasonry in this country.

The address was delivered by Most Wor. Bro. Mauro Baradi, Grand Master. The Grand Master as usual was not only eloquent but very convincing as he traced step by step the virtues that make a good man a better Mason. "Each Mason is like an open book from which the public may read his good works or evil deeds. The non-Mason can not enter a tied Masonic Lodge and his opportunity of judging whether Freemasonry is good or bad is the contact he makes with a Brother or the passages he reads from the printed page." "Let us always strive to go about doing good while yet we live", the Grand Master concluded, "for when at long last we answer the summons of death, it will be too late to make up where we have failed."

**GRAND LODGE OF F. & A. M. OF THE
PHILIPPINE ISLANDS
PLACEMENT COMMITTEE**

POSITION WANTED:

A) Brother Masons.	Salary Expected	Application No.
Cashier — Chief Clerk	P300.—	10
Salesman or Clerk	200.—	17
Salesman or Bookkeeper	—	1
Salesman or Chief Clerk	250.—	6
Storekeeper	Standard	3
Stenographer	120.—	11
Collector or Caretaker	Standard	16
Civil Engineer	350.	1
Mechanical Engineer	200.—	111
Construction Foreman	200.—	4
Caterer Club Steward	200.—	12
High School Teacher	200.—	13
Spanish Teaching	—	7
Master Auto Mechanic (Long experience)	—	15

B) Dependents of Bro. Masons.

	Son of Mason	Minimum	A
Watchman	"	"	B
Accounting Clerk	"	"	C
Accounting Clerk	"	"	D
Draftsman	"	"	E
Clerk	"	"	F
Chemical Laboratory/Pharmacy	"	"	G
Secretarial Work	"	"	H
Secretarial Work	Daughter	"	

PLEDGE OF SERVICE ♦ ♦ ♦

A Great Pillar Of Masonry

By M. W. Bro. Michael Goldenberg, P.G.M.

(Speech at the unveiling of picture of W. Bro. and General Doyle O. Hickey at Leonard Wood Lodge No. 105, F. & A. M., August 15, 1953)

*M. W. Grand Master,
Members of the Grand Lodge, members of Leonard Wood
Lodge No. 105 and brethren:*

IT IS INDEED A PLEASURE, a great privilege and a great honor for me to have been selected by our honoree, Worshipful Brother and General Doyle O. Hickey, the first Master of this Lodge, to unveil this commemorative picture of our honored brother.

In this ambitious, distrustful, and materialistic world of today, we find few men who would go out of their way to be of service to their fellowmen without expecting any reward or even slight recognition of their deeds and their loving kindness in their every day occupation so that this world would be made a better place to live in. When individuals may be found dishonest and heartless we can expect to see acts not tolerated by decent society particularly by Freemasonry everywhere, but when we see, in our own times, nations representing great populations, are governed by gangsters and their dictators who disregard God and the individual rights of our fellow human beings, thru a pattern of Government called Communism, we the Freemasons of the world and the first known originators and defenders of the democratic ways of life, should redouble our effort against the forces of evil whether it be political or religious dictators and usurpers of freedom everywhere. We are proud of being Freemasons, we have excellent men and leaders in our ancient and honorable institution, but we must now be more alert and solid in our unity than ever before and follow the example set by Wor. Brother Hickey so that we would be better enabled to serve God, our Country, our neighbor and perform the moral duties of righteousness we owe to ourselves and our families.

In this world of strife and distrust, it is certainly difficult to find a man and mason of the character and high repute of our own Wor. Brother Hickey. I cannot find words adequate enough to describe to you, my dear brethren, the very important work he has rendered to masonry under the Jurisdiction of the Grand Lodge of the Philippines and to masonry in general.

One of his very first acts after his arrival in these beautiful islands in 1929 as commanding officer of this important Military Base, was to father and organize Leonard Wood Lodge, U.D., the name chosen for this lodge is also of a great mason, famous General and former Governor General of these islands. He was chosen and elected as its first Wor. Master. He was an exemplary mason and worked hard here to implant the important teachings of Masonry in the hearts of his fellowmen. His masonic activities did not end here.

In the month of April 1950, I had the honor and privilege to be chosen to be in the party composing the Grand Lodge visitation to Japan and also to be given the rare privilege of raising the first Japanese into masonry in Japan. It was at that time that I first heard of the fine support that was given to our lodges in Japan by none other than the Chief of Staff of our own Brother and General Douglas MacArthur, member of Manila Lodge No. 1, who is none other than your own Brother and first Wor. Master, General Doyle O. Hickey. It was then decided that the Grand Master and his party make a courtesy call on General Hickey. We were highly impressed by the great interest he had displayed in order to establish masonry in Japan on a real and solid foundation. Whenever there was a problem to solve for the welfare and progress of our order it was always solved by the wise counsel of this great mason. He was always available to all masons and rank never influenced him to favoritism or to side with anyone but I can positively state that he was always frank, honorable, and just in his counsel. The brethren had the highest regard for this kind gentleman and I was afraid that they imposed upon him with their constant demand upon his generosity and support. No, on the contrary, it was always a pleasure for him to be of service.

I have made several trips to Japan and it was a distinct pleasure for me to visit him every time I did come to Japan. We now have a beautiful masonic building in Tokyo, the finest and largest masonic edifice in the Far East. If we do have this valuable building and property today, fully paid for, it was greatly due to the personal interest and leadership of this great mason that saved this important monument to masonry for the future generations of masons in Japan.

This was a great and risky venture for the masons in Japan as it involved a large sum of money. I had a small part in the matter of saving this building by securing extensions of payments overdue, also in order to liquidate the mortgage held by the Japanese

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Revised Edition

By DR. RICARDO R. PASCUAL

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LUZON PUBLISHING CORPORATION

P. O. Box 344, Manila

* * * PLEDGE OF SERVICE

Government before Japan was again given its full sovereignty, therefore, I am as well versed about this matter as anyone could be. Everything was not as smooth as the brethren wanted it to be; there was gross miscalculation and mismanagement, and this serious situation could never have been overcome without the disinterested and hearty cooperation of our Brother General Hickey. As Lt. General and Chief of Staff for the three outstanding and very famous Generals, Douglas MacArthur, Mathew B. Ridgeway, and Mark Clark, all masons, Wor. Bro. Hickey was truly a very busy man but he was always available and willing whenever possible, to see his brethren and listen to their masonic problems and give them wise counsel and guidance.

In the early days of the occupation of Japan as well as in pre-war days, the Japanese were not allowed by their own government to join any "secret society," particularly Freemasonry. Great obstacles and prejudices had to be overcome in order to organize and establish our lodges on a permanent basis, also to abolish the old prohibition so as to be able to admit Japanese nationals into our lodges. It was his outstanding work and defense of the high ideals and purpose of our honorable institution which overcame obstacles that made it possible for the brethren to raise funds to purchase besides saving the spacious, well-equipped and beautiful building which houses masonry today in Tokyo. Local orphanages and other charities are being greatly assisted by our Order which has given us the high standing and popularity it enjoys in the eyes of the populace all over Japan. Masonry had always had its enemies no matter where it may be established and no matter how outstanding its humanitarian and democratic labors may be, but with the full support brethren received from this very kind,

humble and outstanding mason, there never was any doubt of the great progress masonry would soon enjoy in Japan. He laid the foundation for others to build upon. I fervently hope that his name will ever be remembered as among "The Builders of Modern Masonry in Japan."

I understand that Brother Hickey departed for the United States and home in May 1953 after so many years of arduous and honorable service for his country in the second highest position of the Far East Command. I am certain that masonry in Japan will miss him and it will be considered by them a great loss and difficult to replace. We are grateful for his loving kindness and pray that the Supreme Grand Master of the Universe will preserve him for many happy years to come.

We, of the Grand Jurisdiction of the Philippines, are proud of the honor to have had Worshipful Brother Hickey on our roles as the first Master of Leonard Wood Lodge No. 105, Clark Air Base, Philippines. Truly a "Great Pillar of Masonry" in this part of the world.

The foundation he had implanted here, is now bearing the fruit of his sacrifices and labors which he so freely gave so that you may now enjoy the full benefit and pleasure of fellowship in this great fraternity. It is therefore, with great honor and privilege that I now perform this pleasant task of unveiling this picture in commemoration of a good friend and a great mason. I hope that this memento will ever be an incentive for many more masons of this lodge to follow—the example of our honored brother. His masonic labors could be summed up as follows:

Service to God—his Country—and humanity.

Freemasonry As A Continuing Institution

By Wor. Bro. R. N. THOMPSON

(Address delivered at Leonard Wood Lodge No. 105, F. & A. M., Clark Field, Philippines, August 15, 1953)

IN WHAT I SHALL SAY this afternoon, I shall begin like the Darcy Preacher who said "First I takes Ma Text." My text is taken from the gospel appearing in most of them as follows:

"There is one who cometh after me, the latchet of whose sandals I am unworthy to unlace."

In this case, my text might well refer to the speaker who is to follow me, Grand Master Mauro Baradi, because in every way there cometh one after me, the latchet of whose shoes I am unworthy to unlace. Although this text applies most accurately to the next speaker, I am going to speak this afternoon not of him but of a much larger group of persons.

Masonry is not a static institution. Just as there were those who preceded us, there are those who will come after us. In words well known to us though there are "structures which withstood not the ravages of barbarous force, Freemasonry notwithstanding still endures."

Freemasonry is a continuing institution. Our aims are not reached at once, but a constant process of inculcating ideas and ideals to be passed on from generation to generation. This history of freemasonry has proven those ideas and ideals are worthwhile, so when we fail, it is not Freemasonry that has failed, but the human element which has not stood the test. Too often, we believe that ideals can become ours overnight without effort on our part.

But

*"Heaven is not reached by a single bound
But we build the ladder by which we rise
From the lowly earth to the vaulted skies
And we mount to the summit round by round.*

Success in Freemasonry, my brethren, cannot be attained without constant effort on our part.

*The heights by great men reached and kept
Were not attained by sudden flight
But they, while their companions slept,
Were toiling upward in the night.*

Grand Lodge Of Free And Accepted Masons Of The Philippine Islands

GRAND LODGE CIRCULAR No. 12
Series of 1953—BARADI

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

**SUBJECT: RELIGIOUS INSTRUCTION IN THE
PUBLIC SCHOOLS**

Greeting:

1. On February 18, 1953, there was issued a "Joint Pastoral of the Catholic Hierarchy of the Philippines on Religious Instruction in Public Schools." This Joint Pastoral which was signed by twenty-nine ranking members of the Catholic Hierarchy of the Philippines, including five Archbishops and twelve Bishops, states that:

"There has recently been brought to Our attention evidence of the most serious kind that the Secretary of Education, Mr. Cecilio Putong, the Director of Public Schools, Mr. Benito Pangilinan, and the Assistant Director of Public Schools, Mr. Venancio Trinidad, have been since 1949, members of a secret Committee for the Elimination of Religious Instruction in Public Schools, organized by the Grand Lodge of Free and Accepted Masons of the Philippine Islands. This is not the first time that We have noted in certain public officials what seems to be a deliberate policy to neglect, and even to obstruct, the constitutional guarantee that 'optional religious instruction shall be maintained in public schools as now authorized by law' (Article XIV, Section 5). For this reason We indicated to the members of Catholic Action, in Our last joint pastoral letter, that 'the Hierarchy as a body gives its full and hearty support to whatever sane and constructive efforts they may make to defend the constitutional rights of our Catholic parents in regard to the moral and religious education of their children who attend public schools' (Joint Pastoral Letter of January 29, 1953)."

2. Since the Grand Lodge of Free and Accepted Masons of the Philippine Islands is referred to in the Joint Pastoral dated February 18, 1953, as having organized "a secret Committee for the Elimination of Religious Instruction in Public Schools," said Grand Lodge issued a Manifesto stating in categorical terms its stand on Religious Instruction, thus:

"I

"As an institution whose tenets are (1) Belief in God, (2) the Brotherhood of all Mankind, (3) Charity and Justice to all, (4) Liberty and defense of Fundamental Human Rights guaranteed by our Constitution, the Grand Lodge of Freemasons declares that it is NOT and NEVER has been in favor of elimination of religious instruction in the public schools.

"The Grand Lodge is on record as being against COMPULSORY religious instruction of a denominational character in the public schools, as provided in a National Assembly bill in 1938, and which was vetoed by President Manuel L. Quezon because it was unconstitutional. He said then:

"To me, it is very clear that the National Assembly can in no manner amend the present law without violating section 5, Article XIV, of the

Constitution. Any attempt, directly or indirectly, to give the religious teaching in the school an importance lesser or greater than is now accorded to it by law would be unconstitutional."

"The Grand Lodge is also on record as adhering to the provision of the Constitution that 'Optional religious instruction in the public schools shall be maintained as now authorized by law.' This resolution was in connection with a concerted movement initiated in 1947 to make religious instruction in the public schools compulsory. Since this resolution was published and distributed widely to Masons and non-Masons in all the countries of the democratic world where there are neither tyrants nor oppressors to persecute Freemasons, the claim repeatedly made that it is the work of a 'secret committee' is unfounded.

"Since a recent Joint Pastoral of the Catholic Hierarchy of the Philippines on religious instruction in the public schools invokes the same constitutional guarantee adhered to by the Grand Lodge, it is clear that there exists between these two institutions an initial wide area of agreement, namely, that both insist on the implementation of the constitutional clause regarding optional religious instruction in the public schools.

"If there is agreement over fundamentals, why the frantic generation of mass hysteria over the issue of religious instruction in the public schools?"

"II

"The Joint Pastoral of the Catholic Hierarchy accuses the three highest educational officials of the Republic of the Philippines of conspiracy to violate the constitutional provision regarding optional religious instruction in the public schools. Should the mere accusation by a hierarchy owing allegiance to a foreign state with a seat in Rome result in the immediate dismissal or even suspension of high Filipino government officials, as proudly and haughtily demanded by the Catholic Hierarchy and its publications?

"Let us not forget that under our Constitution a person no matter how poor and humble 'shall be presumed to be innocent until the contrary is proved, and shall enjoy the right to be heard by himself and counsel, to be informed of the nature and cause of the accusation against him, x x x.' Shall our highest public officials be entitled to less regard and consideration?

"Likewise, the Constitution provides that 'No officer or employee in the Civil Service shall be removed or suspended except for cause as provided by law.' We are confident that the President of the Republic who is bound by his oath of office 'to preserve and defend the Constitution, execute its laws, do justice to every man,' and consecrate himself to the service of the Nation will not deny Filipino officials the benefit of due process of law."

3. On February 23, 1953, the President of the Philippines entrusted to the Honorable Domingo Imperial, Chairman of the Commission on Elections, the investigation of the three ranking educational officials mentioned in the Joint Pastoral, namely, Messrs. Cecilio Putong, Benito Pangilinan, and Venancio Trinidad.

4. On March 4, 1953, a complaint was presented under oath before the Honorable Domingo Imperial entitled: IN RE: IN-

B

VESTIGATION OF SECRETARY CECILIO PUTONG, DIRECTOR OF PUBLIC SCHOOLS BENITO PANGILINAN, and ASSISTANT DIRECTOR VENANCIO TRINIDAD IN CONNECTION WITH RELIGIOUS INSTRUCTION IN THE PUBLIC SCHOOLS, CATHOLIC ACTION IN THE PHILIPPINES, CATHOLIC WELFARE ORGANIZATION, and ARCHDIOCESAN UNION OF HOLY NAME SOCIETIES OF MANILA, Complainants, versus Hon. CECILIO PUTONG, Hon. BENITO PANGILINAN, and Hon. VENANCIO TRINIDAD, Respondents.

5. The three ranking educational officials Messrs. Putong, Pangilinan, and Trinidad, were charged with obstructing, defeating, sabotaging and undermining the constitutional and statutory provisions on optional religious instruction in the public schools, under the following counts:

(1) That the respondents were members of a special committee of the Grand Lodge of Free and Accepted Masons of the Philippine Islands for the elimination of religious instruction in the public schools;

(2) That their membership in said special committee was in violation of their sacred oath of office to uphold the Constitution and the laws of the Philippines without mental reservation or purpose of evasion;

(3) That (a) the Grand Lodge of Free and Accepted Masons is opposed to any religious instruction in the public schools and (b) respondents have neglected and obstructed the implementation of the Constitution and the laws regarding optional religious instruction in the public schools; and

(4) That the neglect of, and obstruction to, optional religious instruction in the public schools have greatly contributed to the moral decadence in our country.

6. Formal investigation of the case was conducted in the Session Hall of the Commission on Elections, Taft Avenue, Manila on March 18, 19, 20, 26, 27, April 1, 8, and 9, 1953, during which time oral and documentary evidence were presented. The stenographic transcript of the testimonies of witnesses consisted of 480 pages.

7. After carefully analyzing the testimonies of witnesses and impartially weighing the evidence adduced, the Honorable Domingo Imperial, Investigator, came to the conclusion that the respondents were not obstructing, defeating, sabotaging or undermining the constitutional and statutory provisions on optional religious instruction in the public schools.

8. The President of the Philippines to whom the Investigator's report was submitted, agreed with the latter's findings that the respondents, Secretary of Education Cecilio Putong, Director of Public Schools Benito Pangilinan, and Assistant Director of Public Schools Venancio Trinidad were innocent of the charges and accordingly exonerated the three ranking educational officials therefrom. This exoneration, is contained in Administrative Order No. 213, issued by the President of the Philippines on September 22, 1953, as per Schedule "A", hereto attached and made a part of this Circular.

9. This case is one of utmost importance not only to the three ranking educational officials but to the Grand Lodge of Free and Accepted Masons of the Philippine Islands which has been charged in the complaint filed herein as "a society opposed

to any religious instruction in the public schools." This charge is however, belied by the findings made on the part of the Investigator and concurred in by the President of the Philippines. To be more specific, Administrative Order No. 213 aforesaid, clearly states that "the claim that the Grand Lodge of Free and Accepted Masons of the Philippine Islands is opposed to any religious instruction in the public schools is without any basis in fact."

10. Let us bear in mind these words of wisdom: "And ye shall know the truth, and the truth shall make you free."

11. And now that this particular controversy and historic case is settled, we should regulate our actions by those divine precepts which make us forbear and tolerate, understand and forgive. We should join hands with those who genuinely wish our country well and exert efforts toward the realization of a common objective—the peace and prosperity of our people and the permanency of a constitutional democratic government in the Philippines.

12. It is encouraging to know that the exoneration of the three ranking educational officials has been acclaimed with unanimity by votaries of Freemasonry, and received with approval by the public. For its part, the press through editorial after editorial has expressed the same favorable reception in the following tenor:

"COURAGEOUS DECISION

"We congratulate President Quirino and Justice Imperial on the administration's decision on the case against the secretary of education and his colleagues.

"The case against Secretary Putong was an offshoot of the controversy on the issue of religious instruction in the public schools. It was thus in the nature of a test case on an issue which happily has been resolved according to constitutional provisions and to the satisfaction, we hope, of all elements who favor the teaching of religion in state schools.

"Justice Imperial's findings show that the three education officials were innocent of charges that they had tried to obstruct and sabotage the implementation of the constitutional provision on the teaching of religion. His statement on freemasonry reflects the courage of an official who recognizes the patriotic ideals of a world-wide organization, some of the staunchest members of which come from Catholic ranks.

"President Quirino's concurrence also reflects courage, a virtue which a politician is hard put to it to assert in an election season. The decision, we hope, puts an end to the controversy and paves the way for a cooperative approach to the vital content of the public school curriculum."

(The Manila Times, Sept. 30, 1953.)

14. Brethren, we are duly informed. Let us act accordingly.

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 1st day of October, A. D. 1953, A. L. 5953.

(Sgd.) MAURO BARADI
Grand Master

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

MALACANAN PALACE
MANILA

BY THE PRESIDENT OF THE PHILIPPINES
ADMINISTRATIVE ORDER NO. 213

EXONERATING SECRETARY OF EDUCATION CECILIO PUTONG, DIRECTOR OF PUBLIC SCHOOLS BENETO PANGILINAN AND ASSISTANT DIRECTOR OF PUBLIC SCHOOLS VENANCIO TRINIDAD.

This is an administrative case against Secretary of Education Cecilio Putong, Director of Public Schools Benito Pangilinan and Assistant Director of Public Schools Venancio Trinidad who are charged with obstructing, defeating, sabotaging and undermining the constitutional and statutory provisions on optional religious instruction in the public schools, under the following counts:

(1) That the respondents were members of a special committee of the Grand Lodge of Free and Accepted Masons of the Philippine Islands for the elimination of religious instruction in the public schools;

(2) That their membership in said special committee was in violation of their sacred oath of office to uphold the Constitution and the laws of the Philippines without mental reservation or purpose of evasion;

(3) That (a) the Grand Lodge of Free and Accepted Masons is opposed to any religious instruction in the public schools and (b) respondents have neglected and obstructed the implementation of the Constitution and the laws regarding optional religious instruction in the public schools; and

(4) That the neglect of, and obstruction to, optional religious instruction in the public schools have greatly contributed to the moral decadence in our country.

Upon my request, the case was investigated by the Honorable Domingo Imperial, Chairman of the Commission on Elections, who after due notice and hearing, found the respondents innocent of the charge of obstructing, defeating, sabotaging and undermining the constitutional and statutory provisions of optional religious instruction in the public schools.

COUNT I

It appears that pursuant to the recommendation in the annual report of the outgoing Grand Master, Emilio P. Virata, to the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippine Islands in 1948, which contained the following portion:

"RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS

"At present we have a law permitting religious instruction in the public schools. There is a strong movement to make this instruction compulsory. This I take as a violation of our Constitution and I urge everyone of you to use all your power and influence, not only to frustrate the movement, but also to have the religious instruction law repealed."

the respondents were appointed members of a special committee headed by Dr. Mauro Baradi to study and deliberate on said portion of Mr. Virata's report. The committee was referred to as "Special Committee for the Elimination of Religious Instruc-

tion in Public Schools." Thereafter its chairman, Dr. Baradi, submitted a report, which was approved by the Grand Lodge, wherein the following recommendations were made:

"(1) That we adhere to the provisions of the Constitution of the Philippines that optional religious instruction in the Public schools shall be maintained as now authorized by law" (Art. XIV, Sec. 5);

"(2) that we be ever vigilant and fight any and all schemes to circumvent the Constitution of the Philippines on the question of religious instruction in the public schools; and

"(3) That on proper occasions and if and when circumstances warrant, we must show the dangers and adverse effects of religious instruction in the public schools."

Respondents denied having seen or received their appointments, averring that if at all the same had been sent they must have gotten lost among their papers. The fact, however, that such appointments were never returned to the sender and that Dr. Baradi sounded out their views on the question of religious instruction in the public schools before drafting and submitting the report and they expressed themselves for strict adherence to the constitutional precept on the matter, or for optional religious instruction in the public schools, would seem to indicate that they must have known of their membership in said committee. Respondent Trinidad was out of the country at the time and Dr. Baradi was not able to get in the touch with him.

It was been established, however, that the report of the special committee was drafted and signed exclusively by Dr. Baradi, its chairman, and the wording and language used therein were entirely his. From the evidence presented, I am convinced that respondents had not read the contents of said report before it was submitted by Dr. Baradi.

In connection with this count, two points bear clarification:

(a) how the committee was named "Special Committee for the Elimination of Religious Instruction in Public Schools" and (b) the intention and scope of the third recommendation of the Baradi report.

When the outgoing Grand Master recommended the appointment of a special committee to work for the total elimination of religious instruction in the public schools, he said the committee might be called "what you may." And when the Committee on Reports of Grand Officers recommended that the numerous recommendations be assigned to different committees, said committee limited itself by stating that "That portion headed 'Religious Instruction in Public Schools' be assigned to a 'Special Committee appointed by the incoming Grand Master.'" It did not call said special committee specifically as "Special Committee for the Elimination of Religious Instruction in Public Schools." In fact, the Grand Secretary of the Lodge in the record of the proceedings for the year 1949 (Exh. A) used the preposition "on" instead of "for" in the title of the special committee, thus naming it "Committee on Elimination of Religious Instruction in the Public Schools," explaining that, in his opinion, the preposition "on" conveyed better the purpose and aim of said committee, which was not precisely to eliminate religious instruction in the public schools. Under the circumstances, I am inclined to believe that the title "Special Committee for the Eli-

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mination of Religious Instruction in Public Schools" was intended merely to assign a name to said committee.

As regards the third recommendation of the committee which reads:

"(3) That on proper occasions and if and when circumstances warrant, we must show the dangers and adverse effects of religious instruction in the public schools." It is not clear whether it refers to the dangers and adverse effects of religious instruction in the public schools as an integral part of the latter's official program of studies, that is, as one of the subjects to be officially taught. However, it seems unduly stretching the point to interpret the paragraph as conveying an intention to have religious instruction in the public schools, including optional religious instruction, completely eliminated, because of the first recommendation in the same report averring adherence "to the provisions of the Constitution of the Philippines that 'optional religious instruction in public schools shall be maintained as now authorized by law'" and the second recommendation exhorting the member masons to be "ever vigilant and fight any and all schemes to circumvent the Constitution of the Philippines on the question of religious instruction in the public schools."

COUNT II

The second count against respondents seems to rest on the claim that they were committed to the policy of their association to work for the total elimination of religious instruction in the public schools and to have the present religious instruction law repealed—a policy opposed to the mandate of the Constitution, guaranteeing the right to optional religious instruction, which they solemnly swore to support and defend without any mental reservation or purpose of evasion in their oath of office. This count assumes that the Grand Lodge of Free and Accepted Masons was for the elimination of religious instruction in the public schools, which was not the case. The approval by the Lodge of the special committee's report which practically endorsed the prevailing school of thought among the masons which was for adherence to the constitutional provision on optional religious instruction in the public schools, and not for the complete elimination of religious instruction in said schools as advocated by the other school of thought headed by the then outgoing Grand Master, would indicate that the Lodge was for optional religious instruction in the public schools.

As has been shown elsewhere, the title "Special Committee for the Elimination of Religious Instruction in Public Schools" was rather a loose name and did not reflect the true aim and purpose of the committee. Judged by its recommendations, the committee was not really what it was supposed to be. At any rate, there is no showing that the respondents were committed to work for the total elimination of religious instruction in the public schools and to have the present religious instruction law repealed.

COUNT III

(a) In the light of the preceding discussion, the claim that the Grand Lodge of Free and Accepted Masons of the Philippine Islands is opposed to any religious instruction in the public schools is without any basis in fact.

(b) As to the claim that the respondents have neglected and obstructed the implementation of the Constitution and the laws regarding optional religious instruction in the public schools, the most that can be said of them is that they were just as conservative as their predecessors whose policy they merely followed, but assuredly they were not obstructionists.

It is noteworthy that when in 1938 the then Secretary of Public Instruction (Hon. Sergio Osmena, Sr.) refused to promulgate

new rules governing religious instruction in public schools and denied petitions to that effect addressed to him by several assemblymen, not a voice was raised accusing him of obstructing the implementation of the Constitution and the laws regarding optional religious instruction. On the contrary, his action was impliedly sanctioned by the late President Quezon when the latter vetoed the religious instruction bill of 1938. It would not seem fair to treat respondents with severity, specially considering that no formal petitions appear to have been made to them, unlike in the case of former Secretary of Public Instruction Osmena.

Neither should the respondents be taken to task for not changing the existing policy, adopted in consonance with Section 928 of the Revised Administrative Code, on religious instruction in the public schools with the promulgation of the new Civil Code inasmuch as, according to the Secretary of Justice (Opinion No. 208, s, 1950), Article 359 (1) of said Code "must be taken to be merely a reiteration of Sections 927 and 928 of the Administrative Code which still prevail in their totality."

The fact that enrolment in religious instruction in the public schools shows a consistent upward trend from 4.798% in 1937 to 12.527% in 1952, during the incumbency of the respondents, would seem to belie the charge that they were obstructing the teaching of religion in the public schools.

Regarding the specific acts of obstruction supposedly committed by the respondents, I am satisfied that either they had nothing to do therewith or that, as in the case of the Igbaras Regional High School, respondent Trinidad was merely adhering to the old regulation followed by his predecessors and was simply being guided by the opinion of the Secretary of Justice already referred to. It is to be remembered that under Section 928 of the Administrative Code, the division superintendents of schools possess full discretion in fixing the hours for religious instruction in the exercise of which their superiors may not interfere unless there is grave abuse.

In this connection, let it be stated that under Administrative Order No. 209 issued by me on April 17, 1953 (when the investigation of this case was going on), the policy laid down in Section 55 of the Bureau of Education Revised Manual followed all along by the respondents has been changed and liberalized. Further discussion of said section and of the old practice and policy in consonance therewith, which were vigorously impugned by counsel for the complainants as prescribing an inconvenient or unholy hour for the teaching of religion in the public schools, is therefore no longer necessary, the matter having become purely academic.

COUNT IV

This count would impute to the respondents the responsibility to a large extent for the moral decadence in this country for allegedly neglecting and obstructing optional religious instruction in the public schools. Considering that this imputation is a mere consequence of the preceding counts already discussed above, it is unnecessary to take it up any further.

In view of all the foregoing, I agree with the investigator that the respondents are innocent of the charge, and, accordingly, they are exonerated therefrom.

Done in the City of Manila, this 22nd day of September, in the year of Our Lord, nineteen hundred and fifty-three, and of the Independence of the Philippines, the eighth.

(Sgd.) ELPIDIO QUIRINO
President of the Philippines

By the President:

(Sgd.) MARCIANO ROQUE
Acting Executive Secretary

My Brethren:

We must face the facts that either we are not selecting our candidates carefully enough or we are not processing them carefully enough. There are two types of masons in this world. Those who have been given the "once over lightly" treatment whose only evidence of Masonry is a ring on their finger or a pin on their coat lapel and the better type who remind one of the process used in branding cattle on the western plains of America, where the mark of the owner is burned into the side of the animal, never to be effaced. We need more of the latter type of Masons where Masonry has been indelibly engraved, and stamped, upon their hearts, their minds, and indeed upon their very lives. We have said that either we are not selecting our candidates carefully enough, or we are not processing them well enough. These two elements are essential because they will determine who will come after you and likewise what type of Masonry will exist after you are gone.

You cannot live forever on this earth, and therefore if masonry is to go on, someone must take your place before you depart. He must be as good a Mason as you are if Masonry is to survive. He must be a better type than you are if Masonry is to progress. You are not only building your life into Masonry, but you must insure that the new blocks built above you when you are gone are of the right quality and also the right stability.

In the olden days when they laid a cornerstone, they made it big enough to contain a human sacrifice. They walled that sacrifice into the building while the victim was still alive. In this modern age, we do not wall persons into a building while they are still alive. But death will come along and wall you into masonry. You will then be built into Masonry for good or for ill. But while you are alive, you will constitute the bridge between the masons of old like Rizal, Washington, Marcelo H. Del Pilar, Benjamin Franklin and Lafayette and the Masons of the future.

I ask you to think my brethren, what kind of bridge will you build for masonry.

PLARIDEL...

(Karugtong sa pahina 491)

Bukas din ang dibdib sa sawi at dukha
Pagkat kanyang tuwa
Ang makapaglingkod.

GANYAN si Plaridel,
Ang Dakilang Mason:
May loob sa baya't may loob sa Diyos,
Pusong maawai't mahabaging lubos,
Mapagkawanggawa't mapagbigay lugod;
Ang tanging panata'y ng maipaglingkod
Ang buhay na angkin
Sa habang panahon.

Jose Dal Estrella

Palanan, Makati,
Rizal.

* Nalathala sa Lingguhang Liwayway noong Agosto 1952

BUILDING THE BRIDGE

*An Old man travelling a lone highway,
Came, at the evening, cold and gray,
To a chasm, vast, and deep, and wide,
Through which was flowing a sullen tide.
The old man crossed in the twilight dim;
The sullen stream had no fears for him;
But he turned when safe on the other side
And built a bridge to span the tide.*

*"Old man," said a fellow pilgrim, near,
"You are wasting your strength with building here;
Your journey will end with the ending day;
You never again must pass this way;
You have crossed the chasm, deep and wise,—
Why build you the bridge at the eventide?"*

*The builder lifted his old gray head;
"Good friend, in the path I have come," he said,
"There followeth after me today
A youth, whose feet must pass this way
This chasm, that has been naught to me,
To that fair-haired youth may a pitfall be
He, too, must cross in the twilight dim;
Good friend, I am building the bridge for him."*

Lastly there cometh after you ONE the latchet of whose sandals you and I are alike unworthy to unlace. At the appointed hour, HE will enter into the Temple to view the work to see what kind of living stone you have built into the HOUSE not made with hand.

"THERE COMETH ONE"

*What will you do when the Building comes
The Maker of earth and sky;
When he enters your Temple to view the work
With his great All-Seeing Eye?
When he tries each one with the Final Square
And tests your life by his Plumb;
Will your building stand the Eternal Test
Or will you stand mute and dumb
With hanging head and a face of shame
For your work so badly wrought;
While the Master of Craftsmen passes by
And esteems your work as naught?
Oh, Brother: prepare ere that moment comes,
Place well every needful stone
That your Temple may stand in that crucial hour
By the test of one Judge alone.*

Will Allen Dromgoole

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PLEDGE OF SERVICE * * *

The Gauge Of Time

By M. W. Bro. Sidney M. Austin, P.G.M.

SOMETIME during the year 1797, our Brother Thomas Smith Webb compiled his first Monitor and, even in the earlier editions, we may read the following which I am quite sure will be very familiar to you all, and I quote:

"The twenty-four inch gauge is an instrument made use of by operative masons, to measure and lay out their work; but free and accepted masons are taught to make use of it for the more noble and glorious purpose of dividing their time; it being divided into twenty-four equal parts, is emblematical of the twenty-four hours of the day, which they are taught to divide into three equal parts, whereby are found eight hours for the service of God and a distressed worthy brother; eight hours for their usual avocations, and eight hours for refreshment and sleep."

As you will note this has come down to us almost unchanged from its original form in spite of those few brethren who, although actuated by the best of motives, are never happy unless they are engaged in making "improvements" in the wording of our rituals.

In our particular Grand Jurisdiction, there is some divergence from the original. We say "but we as Free and Accepted Masons, etc.", we substitute We for THEY and repose for sleep and vocations for avocations and we are now taught to divide our time into 3 parts instead of three equal parts as in the original version.

However, the spirit and the sense have not been allowed change from the original and this seems to be the case with practically all Grand Jurisdictions throughout the world which is a remarkable accom-

plishment especially when one takes into consideration that the original was written well over a century and a half ago and in conditions that were very different from what they are today.

Unhappily for some of us, Bro. Webb did not seem to feel the necessity of going deeper into the implications of the symbolism of the twenty-four inch gauge. Apparently he must have thought that it would be to our advantage if we were caused to seek the inner and hidden inferences for ourselves.

The relationship between the twenty-four inch gauge and the twenty-four hours of the day should present no difficulty and require no explanation. However, if we permit ourselves to ponder over what it is that has to be divided into 3 equal parts, an elucidation thereof is not quite so easy.

However, in that, he was not departing from the usual procedure because it seems to be a characteristic that all Masonic symbols have in common in that they tend to conceal more than they reveal and that if we desire to ascertain the unseen message that they have for us then it is necessary that we search for same below the outer surface.

Some sort of measurement seems to have been developed with peoples in all inhabited parts of the globe from the earliest times. And history teaches us that it appears to have been a general trait to have used certain parts of the human body as units of measurement: this is exemplified in the foot, the hand, the palm, the digit, the cubit and so forth, some believe, though it has never been actually proved, that even the inch originated as the length of the first joint of the thumb.

(To be Continued)

GENUINE GRATITUDE

(Continued from page 483)

Note the selflessness of the child. She wants no costly dolls or dresses for herself; she asks flowers of remembrance and invitations of friendship for others. We are apt to take for granted the services of our fellow men. Sometimes we take the view that because a person is being paid for what she does—say a nurse, for instance—that there might be no necessity for expressing thanks to her. This should not be the case; for the helping hand, the sympathetic look, and the understanding heart mean more than medicine and can not be evaluated in terms of money or similar considerations. More troubles have arisen, and many tragedies have occurred because of ingratitude. And these could have been avoided if credit were given to whom it was due.

Gratitude—genuine gratitude—is a language of refinement, a gesture of good will. Let us utilize it ever so often for fellowship building and for the cause of mutual confidence.—M. B.

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WIKANG PAMBANSA ◆ ◆ ◆

Si Plaridel

GANITO ring araw noon. Sa gitna ng mga luha ay sumipot sa Bulakan, sa anyo ng isang bata, ang isa sa mga diyos, ang isa sa mga tala; naging ganap na lalaki, tumungo sa ibang lupa at doon ay inihanap ng landas ang kanyang diwa na uhaw sa katarungan at nais na makalaya. Ang Katwiran dito noo'y may bitayang nagbabala.

DATAPUWA'T ang lalaki'y napabantog sa pangalang mal'walhati na Plaridel. At ang sabi nang lumisan: "Paalam na, bayang mutya, hindi ko na makayanang pagmasdan ka sa lagay mong omuondap ka nang ilaw; sa tulong ng mga misa, ng pulpito't ng dasalan ang natutong magkunwaring marangal mong kaibigan bago'y nagsasamantala sa iwi mong kahinaan."

SI PLARIDEL ay lumayo, tinawid ang mga dagat at sa lilim ng Espanya'y ubos-kayang namahayag; ang hagibis ng buhawi'y ibinigay sa panulat at sa gayon ang hinaing na hindi maisiwalat sa sariling bayan nati'y maningning na naisulat; at nataho ng Espanya na dito sa Pilipinas ang praile't ang gobyerno'y kapwa Kain, kapwa Hudus—makamandag ang dalawa'y nanunukang mga ahas.

SI PLARIDEL ay umiwas sa matalim na sungnarit ng praile't "guardia civil" na magkasing-panaginip; at sa kamay ng tadhana'y iniasta ang tangkilik niyong kayang mag-iinang nagbata ng madlang sakit, saka doon sa Espanya'y hinagkis nang buong init ang pamahalaan ditong walang tanging sinigasig kundi tayo'y busabusin, at tayo pa'y pinipilit humalakhak sa kalansay ng laya nating nalupig.

ANG MADUGONG pananakop at sukdulang panunupil ay tumimong mga subyang at umantak sa damdamin ng bayaning Bulakenyo, at bumaong mga pangil sa sariwang mga laman ng kawawang bayan natin, kaya walang alinlangan, walang sindak at matining, may tiwala sa sarili'y sinuong nang buong giting sa malagim na larangan ang mabigat na gawaing ibagsak ang kalupitan—ang masama ay durugin.

AT DI NATIN MASUSUKAT ang malaking dalamhati na sa kanyang kaluluwa'y lumikha ng mga gahi: ang labis na pagkadusta ng minahal niyang lahi'y pagdaramdam na sa kanyang puso't diwa'y namalagi hanggang wakas na minsan man ay maanong nakahati ang asawa't mga anak sa timyas ng pagtatangi. !At kay lungkot na isiping ang mga pagkukunwari na lubos niyang binaka hanggang ngayo'y naghahari!

ANG MASAKLAP at wala nang kasinlungkot na bahagi ng dinanas sa Espanya ng mahal nating bayani ay ang naging buhay niyang higit pa ng sa pulubi: humihitit lang ng upos, nanlilibag na parati, sumasala sa pagkai't ang lukbuta'y kating-kati. Ang ganoong kalagayang naulila sa kandili'y humantong sa karamdaman na sa kanya ay pumuti samantalang nagtatanggol ng bayan nating sarili.

IYAN SIYA, si Plaridel: isang taong napaukol sa Mithiing darakila at banal na mga layon: isang kahoy na mulawin, na mabunga at mayabong—sa bayan at masonerya'y naging mahal na abuloy; isang kamay ni Bathala—sa duhagi'y nakatulong: alagad ng Kalayaan—ang alipi'y ibinangon;

Plaridel...

Gunita sa Kaarawan ng Dakilang Mason,

KAYLAN ma't ang Diyos
Ay taglay ng tao

Sa kanyang damdamin, sa bawat sandal'y
Malinis ang puso't marangal ang budhi;
Sa kilos at gawa'y nagiging matimpi,
Maging sa layunin, sa haka't sa mithi'y
Walang pagiimbot
Ni Panggingimbulo.

MAY pagtitiwala
Sa sariling lakas:

Buong kasiyaha't buong pagtitiis
Na sa kanyang kaya'y nakikipagtalik;
Sa palad ng iba'y hindi nangiinggit
Nguni't nagsisikap na kanyang makamit
Ang dakilang nasang
Mabuhay sa galak.

ANG katiwasayan
Ng kanyang kapuwa'y

Laging nasa puso, diwa't guniguni:
Kung hingan ng tulong ay di tumatanggi't
Handang makiramay sa duhagi't api;
Kapakanan niya ay laging panghuli
Sapagka't ang banal
Ay mapagparaya

MAPAGPAUMANHI'T
Sanay na magtiis:

Upasalain ma'y hindi nababakla't
Sa dagsa ng dusa'y sanay na magbata;
Sa kanya ang pula ay walang halaga
Pagkat udyok lamang ng diwang bulag pa
Na pinangulumlim
Ng masidhing inggit.

MAPAGPAKUMBABA'T
Maawaing loob:

Sa kanyang dalangi'y hindi nawawala
Ang kapanutuhan ng kanyang kapuwa;
Bukas ang tahanan sa mga salanta,

(Itutuloy sa pahina 489)

isang pantas—naging gabay ng bayan ang kanyang dunong,
at sa wakas ay bayani nang humimlay sa kabaong.

IGNACIO FACUNDO

Agosto 30, 1953

(*) Binigkas ng may-akda sa pinagtambal na palatuntunan ng Grand Lodge sa Pilipinas at ng Logia Malolos No. 46 alang-alang sa pagdiriwang ng ika-103 kaarawan ng bayaning Marcelo H. del Pilar (Plaridel), na idinaos sa Templo Plaridel sa Malolos, Bulacan, noong ika-30 ng Agosto, 1953.

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Fraternnal Reviews



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

Florida, 1952

M. W. Cleveland R. Horne, Grand Master, Retiring.
M. W. Perry R. Marsh, Grand Master, Incoming
R. W. George W. Huff, Grand Secretary, re-elected.
249 Lodges; 51,092 Members; 2,057 Net Gain.

Most Worshipful Horne was too modest with his accomplishments during his tenure of office as Grand Master of the Grand Lodge of Florida. He said on opening his valedictory, "If I have failed you in any way, forgive me; if I have served you faithfully and well, remember me with kindness and love in your hearts. I have wanted to build my monument in the hearts of my Brethren."

During his term of office, he has issued 151 dispensations to confer degrees on service men, short of time and proficiency; to remove the disability of amputees, with artificial limbs, able to comply with requirements; to elect and install officers, to re-open dark ballot and on miscellaneous matters. His visitations included not only with subordinate lodges but also with Royal Arch Chapters, and the Grand Chapter, O.E.S. of Florida. Incidentally, we had the pleasure of meeting Mt. Wor. Horne when he attended the Triennial of the General Grand Chapter of Royal Arch Masons and the General Grand Council of Royal and Select Masters in little Rock, Arkansas. During his term, too, he attended the Supreme Council, A&ASR in Washington where he was invested with the rank

and decoration of the Knight Commander of the Court of Honor. He likewise attended emergent communications of the Grand Lodge which consisted in consecrating, dedicating, and constituting subordinate lodges or in laying cornerstones of temples. He rendered around 70 odd rulings and decisions. He issued eight Edicts and ruled on amendments to by-laws of around 60 lodges.

He likewise attended the annual conference of Grand Masters in Washington, D.C. where the Grand Jurisdiction of Florida was recognized through his appointment as a member of the General Conference Committee and to the Special Committee to study and recommend a "fact finding agency for recognition of foreign Grand Lodges."

In his desire to improve the Masonic Home, he had a new superintendent appointed and advocated a change in the policy so that the doors of Masonic Homes which were heretofore shut to the helpless and afflicted, the sick and the blind be reversed and the others placed on the non-resident relief.

Truly, Mt. Wor. Horne has had a well-spent term at the helm of the Grand Lodge of Florida.

1953

M. W. Perry R. Marsh, Grand Master, Retiring.
M. W. James L. Mixson, Grand Master, Incoming.
R. W. George W. Huff, Grand Secretary, re-elected.
257 Lodges; 53,571 Members; 2,479 Net Gain

M. W. Perry R. Marsh had for his administration the theme — "to bring more happiness into the lives of our Brethren by doing something for others." for he believes like the poet on "DO SOMETHING" that—

"For only through kindness and giving
Of service and friendship and cheer
Can we learn that real glory of living
And find heaven's happiness here."

Mt. Wor. Marsh was as just as busy as his immediate predecessor in office. He approved the amendments to by-laws of 168 lodges and disapproved those of three; he laid the cornerstone of seven temples; presided over 11 emergent communications which consecrated, constituted, dedicated and installed officers of subordinate lodges; he held 20 special meetings; installed officers of five lodges; attended 27 district meetings and 36 other meetings either with

the Scottish Rite Bodies, the Shrine, Grotto or the Board of Trustees of the Masonic Home; issued 137 dispensations — 74 to confer degrees on servicemen short of time and proficiency, 9 to confer degrees on men with physical disabilities but who are able to comply with the requirements, 17 to elect and install officers, 15 to move the Lodge to a new location and 33 on miscellaneous matters. The Grand Master has

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called the special meeting honoring him by the St. Petersburg Lodge No. 139, the outstanding meeting during his incumbency. In that occasion an "excellent likeness of the Grand Master was unveiled."

Mt. Wor. Marsh has given special attention to the Masonic educational program. To this end, he appointed 30 District Lecturers.

We wish to extend our knightly greetings to Sir Marsh on the occasion of his installation in St. Sebas-

tian Conclave No. 27, and for the 11 other honors bestowed upon him.

He also set down 51 Odd Rulings, Decisions and Interpretations of Masonic Law, all to maintain the dignity and honor of our venerable fraternity.

Indeed, Mr. Wor. Marsh has accomplished many things that as he is "relegated to the ranks" his brethren can very well say, Most Worshipful Sir, Congratulations for a work well done.

District Of Columbia, 1952

M. W. Renah F. Camalier, Grand Master, retiring.
 M. W. Roy D. Borden, Grand Master, incoming.
 R. W. Raymond N. Badcock, Grand Secretary, re-elected.
 48 Lodges; 25,265 Members; 188 Net Gain.

The Grand Lodge of the District of Columbia had five special communications either for honoring a deceased brother, laying the cornerstone of an edifice or dedicating a Lodge. It also had a stated communication known as the St. John's Day Communication. This last, in the words of one of its Past Grand Masters, "is unique in time; it can never occur again. It is unique in place; it has never occurred in any other land, in any age." We will deal at some length about it in the latter part of this review.

Mt. Wor. Camalier served in his Grand Lodge for a period of 20 months as the then incumbent was called to continue in the Celestial Lodge above, before the expiration of his term. We wish to express also our sympathies to the family of the illustrious dead.

Grand Master Camalier visited all his Subordinate Lodges with the exception of seven. In addition, he also was greeted by 28 other groups from coordinate bodies. He likewise attended sessions of 4 Grand Jurisdictions. The Grand Master was brought into a close fraternal friendship with the Worshipful Masters of the Subordinate Lodges through the Worshipful Masters Association of 1952.

The Masonic Board of Relief and the St. John's Mite Association continued to carry forward their extremely valuable contributions to the brethren and their families. The Eastern Star Home was complimented for the excellent facilities and comfort provided for the guests at the Home. And to the Order of DeMolay, the Grand Master said that it "stands supreme and its work cannot be properly evaluated." He likewise lauded the magnificent response of the brethren in swelling the blood bank.

The Historical Occasion — When the White House was being remodeled, many stones of historic value were found in its foundations. The stones had Masonic inscriptions of various degrees curved upon them, apparently the "signatures" of members of the Craft. President Truman designated, "As the Grand Lodge of the District of Columbia is Masonically supreme in the Capital of the United States, I hope it will undertake the distribution of these precious ashlar which so intimately link Freemasonry with our Government." On that rare honor, M. W. Bro. Claudy, Past Grand

Master, D.C. at the St. John's Day Communication gave this remarks. "It is not my intention here to attempt to read history to this group of Masonic leaders; it is my hope to emphasize the fact that the more it is known throughout this Nation that Freemasonry played a vital part in the formation of the governing instrument of the Nation — the Constitution — the more we all understand that Freemasonry was then looked up to, found helpful, often necessary, in the early and struggling days of the United States, the more pride we may have and the more respect and veneration for Freemasonry will the non-masonic public possess. It is now a reasonably well-established fact that Freemasons laid the cornerstone of the White House; only recently has there been proof of the fact in the discovery of a single copy of a newspaper of the day which recorded the occasion. We have been proud of the membership in the Fraternity of James Hoban, architect and Roman Catholic, proud that he was concerned in the designing of both the White House and Capitol. It is these stones — one for every Grand Lodge in the Nation — which President Truman has given into our care as a trust, we to be his ambassadors to carry these gifts to all Grand Lodges. Note, please, and with pride, he did not ask this of the largest Grand Lodge — New York. He did not go to the oldest Grand Lodges — Massachusetts and Pennsylvania. He did not. He might as well have turned to the great Mother of Western Freemasonry, his own Grand Lodge of Missouri, to entrust to her this important task." "Into our hands, and ours alone, has come this great opportunity to tie in Masonic minds, as it is tied in fact, the indissoluble bond between Freemasonry and Government; between freedom as we know it and the principle of the Ancient Craft."

In the matter for the requests for recognition, the National Grand Lodge of Iceland was given favorable

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FRATERNAL REVIEWS * * *

recommendation by the committee. That of the Grand Lodge of China, the committee made the following observation — "your committee is not disposed to recommend the unqualified recognition of a Grand Lodge in a country where Freemasonry is forbidden by the controlling government." Of the United Grand

Lodge of Germany, recognition was withheld until more definite and permanent jurisdictional boundaries are established; of the National Grand Lodge of France, it was assigned for further study; of the Grand Lodge of Israel, recognition was withheld for further study.

Colorado, 1952

M. W. Olin Pierce Lee, Grand Master, Retiring
M. W. Hubert Glover, Grand Master, Incoming
M. W. Harry W. Bundy, Grand Secretary, re-elected.
156 Lodges; 43,148 Members; 1,188 Net Gain.

The valedictory address of Most Worshipful Olin Pierce Lee is scholarly. In giving an account of his stewardship of the Grand Lodge of Colorado, he has chosen to make reference to what the Great Mason and President, Father of his Country has said on entering upon his term as President. He quoted "Whatever is required of steadfastness and integrity, that I will give." And the Grand Master thus refreshed the memory of the brethren assembled in annual communication that he, too, made such solemn promise before the Altar of Freemasonry upon assuming his duties as head of the Grand Lodge of Colorado. He was confident that he has kept the faith as he has chartered his course.

Most Worshipful Lee reported to the Grand Lodge that "it is well with Masonry in Colorado. Its loyalty is still strong, its goal still high, its opportunity still great. It continues to grow in numbers, resources and strength. Masonry, in the coming years, will play an increasingly important role in holding high the ideals on which all must build if for them life is to be rich and full; in maintaining the fundamental liberties that are the heritage of each; in preserving democracy for our children and our children's children."

The Grand Lodge of the Philippine Islands joins the brethren in Colorado in their grief over the demise of two of its Past Grand Masters and extends its condolence to their respective families.

The Grand Master has well said that one of his most irksome tasks consisted of Masonic trials. During his term there were such fifteen trials, involving embezzlement, drunkenness, immoral acts, fraud in connection with income tax, defamation, abuse with foul language, illegal sale of drugs and the like. In all of them the full force of the Masonic Law was observed. He granted 88 dispensations and 22 decisions on various matters. He made 113 visitations

in Colorado and 11 out-of-state which went as far as Cuba and Mexico City.

The problem of liquor, although the more perplexing and dissatisfying among others that confronted the Grand Master, yet, he took it in a light vein as it is not surprising, being one of the oldest in the history of our civilization. However, the Special Committee which studied the question recommended that the full force of the Masonic Law be enforced.

In conclusion, Most Worshipful Lee answered the question, "What is our ultimate objective here in our lodge?" He said, "In his 'Republic', Plato is asked, 'Will the heavenly city ever be realized on earth?' Plato's reply should never be forgotten by Masons. 'We must turn our eyes up to behold the eternal archetype and then down to observe and influence the affairs of men.'" And so the Grand Master said, "we come together here and assemble in our lodges to gain a clearer picture of the eternal archetype, to light again the torch of faith, to catch again the vision that makes for strength and brotherhood, in order that out from our lodges will come a continuous stream of worthy successors to our Patrons and Grand Masters of old to give permanency to this Grand Lodge, to keep the foundation of our ceremony, and to help carry the torch of freedom throughout the world."

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SECCION CASTELLANA NOTAS EDITORIALES

Masonería En Filipinas

A SU ARRIBO EN FILIPINAS el Presidente Quirino el 7 de septiembre, 1953, dijo estas sensibles palabras: "Ninguna nación en el mundo de hoy día ha desempeñado el papel que hemos desempeñado, teniendo en cuenta la insignificancia en cuanto a la extensión nuestro territorio, el número de nuestros habitantes y la riqueza nacional."

Parafraseando al Presidente Quirino, podríamos propiamente decir que ninguna institución Masonica en el mundo ha jugado el papel que los Masones en Filipinas han jugado considerando las mismas circunstancias en cuanto a la extensión de nuestro territorio, el número de sus habitantes y la riqueza nacional.

Tenemos ahora alrededor de unos nueve mil Maestros Masones. El número de nuestras Logias asciende tan sólo a ciento siete y no mas. En bienes materiales somos pobres, pero muy pobres. Sin embargo, los ojos del mundo Masónico están, como han estado antes, enfocados hacia nosotros, pues que aquí estamos, como estaremos para siempre, a la vanguardia de la Masonería en este lejano Oriente.

El Presidente Quirino hizo también la observación de que nuestra patria es el bastión de la DEMOCRACIA en Oriente. Y nosotros añadimos que debemos a la Masonería en Filipinas el triunfo de los principios democráticos en nuestro suelo. La lucha difícil que empezó en los últimos años del siglo pasado para el establecimiento de la DEMOCRACIA en Filipinas se inició y se llevo a cabo por la Masonería y por sus ideales. No en vano nuestros Hermanos Masones fueron muertos y perseguidos. No en vano los Masones perdieron sus vidas y derramaron su sangre. Los ideales de DEMOCRACIA y LIBERTAD se mantuvieron y se preservaron por nuestros Hermanos Masones en Filipinas. Y ésta fue la obra no solamente de los Masones Filipinos sino también de Masones de otras nacionalidades que laboraron en nuestro suelo. Y las instituciones de LIBERTAD y DEMOCRACIA continuarán subsistiendo en nuestra patria mientras exista aquí una organización alerta y vigorosa como la nuestra, nacida para frustrar toda actuación de hombres é instituciones que han estado para siempre tratando de esclavizar por la fuerza y el poder a hombres y a pueblos libres en todos los ámbitos de la tierra.

La Masonería está aquí para permanecer, y permanecerá aquí para siempre con la firme resolución de servir y promover los intereses patrios. Echemos una mirada retrospectiva y observemos los logros obtenidos por nuestros Masones de la talla de Marcelo H. del Pilar, Rizal, Lopez Jaena, Luna, Ponce, Pardo de Tavera y otros, y pronto recibiremos la inspiración que los movió para traer a nuestra patria la Masonería con su alto idealismo y su espíritu de sacrificio para ilustrar a nuestras masas en los principios de LIBERTAD, IGUALDAD y FRATERNIDAD mediante la organización de pequeñas unidades Masoni-

cas que actuaran como centros de educación política a fin de reforzar las ansias de emancipación de nuestro pueblo del yugo del obscurantismo y despotismo entonces reinante. Y esa Masonería triunfó. Morayta y los Masones en España contribuyeron grandemente. Eso es Historia.

Después vino América con su propia Masonería. Y la labor Masonica continuó. La Masonería del tipo americano contribuyó también grandemente para el firme establecimiento de la DEMOCRACIA y de las instituciones de LIBERTAD aquí en Filipinas. Y su labor culminó con la gloriosa emancipación é independencia política de nuestra patria. También esto es Historia. No necesitamos elaborar esto, pues, ello es de conocimiento público y general.

Y así, la Masonería del tipo latino que hemos recibido de España en el último siglo, como también la Masonería del tipo americano, como la hemos recibido de América a principios del presente siglo, están ahora aquí consolidados y cristalizados en una fuerte organización ESPIRITUALMENTE, aunque pobre muy pobre en cuanto a bienes materiales.

Lo arriba expuesto explica el papel importante que los Masones en Filipinas están desempeñando. Ello convencerá a todos que en este rincón del mundo, la Masonería seguirá adelante con la aprobación, si no la admiración de la Fraternidad en general.

(Antonio González, P.G.M.—F.P.S.)

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