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No. 2

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

PUBLISHED FOR AND IN THE INTEREST OF THE MEMBERS OF THE LODGES OF THIS JURISDICTION
(Entered as second class mail matter at the Manila Post Office)

I AM THE SPIRIT OF MASONRY

I am the spirit of Masonry.

I preach the gospel of brotherly love and affection for all mankind.

I bring unto you the lessons of Faith, of Hope, and of Charity.

I break off the corners of rough stones, the better to fit them for the Builder's use.

I give unto you the light, whereby you see the Divine plan of the Grand Architect of the Universe.

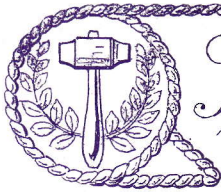
I prepare you as living stones for His Spiritual building, that house not made with hands, eternal in the heavens.

I bring into your hearts the secret of the lost word, the only real secret that is in Masonry, the secret which comes to man through his own soul when, in meekness and humility, he kneels before God.

I teach you always the lesson of the ages, that man is born to die, that all things earthly shall pass away, that your souls alone keep step with the march of eternity.

I reveal to you the truth, that man must meet death to find life.

I proclaim unto you forever the message of your patron saint, John the Evangelist, who tells you: "I am the resurrection and the life, saith the Lord; he that believeth in Me, though he were dead, yet shall he live, and whosoever liveth and believeth in Me shall never die."—By **Bro. Malcolm Bingay**.



The Grand Master's Message



LET US TAKE OUR MASONRY SERIOUSLY*

This my official visit coincides with the Thirty-third Anniversary celebration of your lodge. I enjoyed your program participated in by prominent Masons, three of whom are Past Grand Masters and Bagumbayan members. Thirty-three years of service is, indeed, a cause for rejoicing.

Bagumbayan Lodge No. 4 has the distinction of being the first Filipino-American Lodge chartered by the Most Worshipful Grand Lodge of the Philippines. At present, we have 119 subordinate lodges under our Grand Jurisdiction. They are found in the Philippines, China, Japan and Guam of the Marianas Islands. Among our members besides Filipinos, are Americans, Europeans, Chinese and other Orientals, which speaks of the universality of Freemasonry. All are welcomed into our Grand Body.

Masonry in the Philippines has a past that is full of glory, and a history that is traditionally Masonic. Our forefathers with their Masonry served the cause of Liberty by destroying a kingdom and establishing a free and democratic nation. We inherited that Masonry, and must guard it zealously to be worthy children of our worthy ancestors.

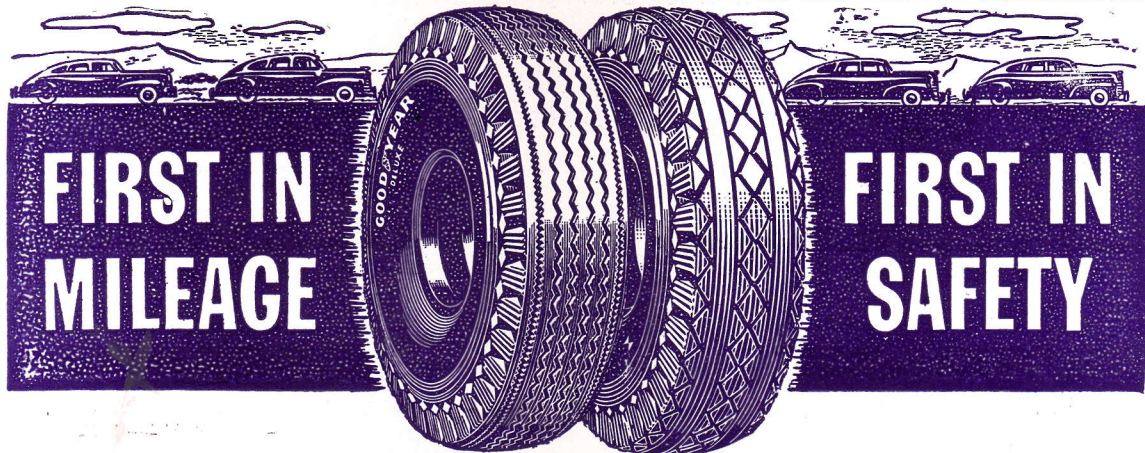
For the last forty years, however, we have confined our Masonry within the walls of our lodge rooms only. It was a passive Masonry. Ours today is nothing different. We go to lodge meetings, exemplify degrees, and pay our dues. We show brotherly affections, extend relief, and love truth. We consider ourselves true Masons if we can become good husbands, dutiful fathers, peaceful and law-abiding citizens. Masonry is all that and more. As Masons, we are soldiers of Freedom, Democracy and Justice, and must enlist ourselves to their service. To serve their cause we must be militant and aggressive Masons, vigilant and active Masons.

We can be militant and aggressive, vigilant and active, by patronizing non-sectarian schools for our children to become citizens of a democratic country; by paying more attention to our women to make them feel that they are not being neglected; by owning a printing press for all Masonic publications and papers; by sponsoring more chapters of the Order of DeMolay which trains and prepares our boys to be good and useful in the future; and by organizing the Order of the Eastern Star for our women to enjoy a Masonic and, therefore, liberal education.

To neglect our women and our youth is to permit religious intolerance and fanaticism invade our homes and encroach our public schools — thus, nullifying free thought and democratic institutions. With poisoned minds they can easily be won by those who prey on human ignorance and weakness in order to survive and enslave. As Masonry is on their way, they want it eliminated. But they find that they have no case against Masons. So they build one based on lies and supported with threats. For instance, they

* Address delivered in connection with the 33rd Anniversary of the granting of dispensation to Bagumbayan Lodge No. 4, Plaridel Masonic Temple, Manila, August 13, 1947.

[Continued on page 41]



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THE CABLETOW

EDITORIALS

OMINOUS SIGNS

Behind every action there is a motive. When a man performs an act specially when it is not on the level, he offers an excuse in order to find justification for his conduct. We see this clearly in our midst today. Excuse after excuse is offered for the existence of dishonesty and ill-feeling, poverty and suffering, chaos and crime in our community. And the last War is being blamed for most of these evils. The path to righteousness is being deserted and the morale of society is low.

This situation is spreading far and wide. From a man-to-man struggle, it has assumed greater proportions involving faiths and institutions. Only sane thinking and constructive undertakings could help man's renewal of his confidence in his fellowmen.

Our Fraternity has not been spared of criticisms here and there. There is being waged a systematic campaign against its members and the Institution in general. From various sources come false accusations and deliberate misrepresentations regarding the mission of Masonry towards men and nations. Knowing that Masons are taught to be tolerant, others have taken advantage of this fact and lost no time in trying to undermine the Brotherhood. Masons are also to blame; our tolerance has become a mark of indifference with the expression, thus; "So long as I am good, I do not care what others do."

"What do you get out of Masonry" asked a curious observer. "Neither wealth nor power, but the joy that comes to me in helping others specially those in distress," the Brother replied. This in part, explains why Masons have been called by some as "a queer lot of folks, giving away something for nothing."

Information is current that a Mason may not be married or become sponsor to weddings or baptisms in certain churches;

that a Brother's property and wealth are welcomed in the construction or rebuilding of a temple of God and in the improvement of its surroundings while he is alive but this same Brother is denied "Christian burial" when he is dead; that while he owes his position and influence to a strict adherence and constant practice of the Masonic tenets of Brotherly Love, Relief and Truth, so many temptations come his way which may later lead him to retract from the Fraternity; and this retraction, it is alleged, is a prerequisite to the acceptance of Jesus Christ as Saviour and the preservation of family unity.

Devices are being used so that a Brother may be prevailed upon to keep quiet when he should speak aloud; that he should not be zealous in exposing anomalies lest he loses important connections; that he should say "no" to propositions requiring "yes" for a reply, for fear of reprisals among his kin and friends. How often have we remained deaf to the still small voice but become receptive to the tumultuous roar of the narrow-minded!

These ominous signs are for the Brother to see clearly and seeing, to act accordingly. Masonry harbors no grudge against anyone, but it does not hesitate to fight misrepresentation and deceit, intolerance and injustice. A World Brotherhood that has survived so much persecution throughout the centuries can not be cowed into submission by ever-scheming groups or avaricious rulers. The Mason helps man to cultivate self-reliance and maintain at all times his self-respect. He endeavors to bring man closer to his neighbor and create a relationship where the spirit of fair play and honest dealing prevail and ultimately making this world of ours a more decent and safer place in which to live.—
Mauro Baradi, M.P.S.

A MAN OF CONVICTION

Friends and foes of Marcelo Hilario del Pilar agree on one thing. This Filipino was a man of conviction. Like the sturdy **molave**, he stood and still stands shoulder to shoulder with the nation's great. We should know more about his struggles and sacrifices.

Together with our heroes of war, this patriot of peace gave his life for the freedom of his beloved country. Neither rosy promises of reward nor repeated assurances of security could make him deviate from his chartered course.

Del Pilar was a Mason in thought and deed. For twenty laborious years he fought religious bigotry and exposed the tyrannical rule of monastic orders in the Philippines. As master of **Solidaridad** Lodge of Madrid, he demonstrated Filipino

capacity and by his conduct inspired fellow countrymen to do more for the native land. He it was who secured authority for organizing Filipino Lodges here. And he merits being called the Father of Filipino Masonry.

Our Brother's birthday, August 29 (1850 in Bulacan) was the day when the Congress of the United States approved the Philippine Autonomy Act commonly known as the Jones Law; the date of his death, July 4 (1896 in Barcelona) was also the day when the Filipinos became an independent people and the Philippines, a Sovereign State.

Del Pilar suffered much while alive but in spite of this fact he remained true to his conviction even unto death.—
Mauro Baradi, M.P.S.

OFFICIAL SECTION

MINUTES

MEETING OF THE COMMITTEE ON SCHOOL AND DORMITORY

Held on July 31, 1947, at 6:00 P.M. in the office of the Most Worshipful Grand Master, Plaridel Masonic Temple, 520 San Marcelino, Manila.

PRESENT:

- M. W. Grand Master Emilio P. Virata
M. W. Grand Sec. Antonio Gonzalez
M. W. Bro. Vicente Garcia
Herminio Talusan
Aurelio L. Corcuera

- M. W. Bro. Cecilio Putong
Venancio Trinidad
Benito Pangilinan
Gabriel N. Salgado
Enrique Sobrepeña

When called upon, Brother Trinidad explained in details his report and presented a summary of expenditures. Action thereon was postponed until next meeting which was set for August 14, at 5:30 p.m., upon motion duly seconded.

It has been called to the attention of the Grand Master that instead of Elementary grades a HIGH SCHOOL is preferable to serve the objective of Masonry. Brother Trinidad was requested to prepare and submit a report, including equipment, expenditures, etc., at the next meeting.

There being no other business to transact the meeting was adjourned at 6:30 P.M.

Fraternally submitted,

ANTONIO GONZALEZ
Secretary.

MINUTES

MEETING OF THE COMMITTEE ON SCHOOL AND DORMITORY

Held on July 12, 1947, at 6:00 p.m. in the office of the Most Worshipful Grand Master, Plaridel Masonic Temple, Manila.

PRESENT:

- M. W. Grand Master E. P. Virata
Bro. Antonio Gonzalez

- M. W. Bro. Venancio Trinidad
Vicente Garcia
Enrique Sobrepeña
Gabriel N. Salgado

The Grand Master in his remarks, said that he called a meeting of the Committee to find out the advisability of opening next semester elementary school in the Plaridel Masonic Temple building. Bro. Venancio Trinidad was requested to prepare a report at the next meeting on July 31, 1947, at 6:00 p.m.

Bro. Enrique Sobrepeña suggested that all heads of schools who are Masons be called to a meeting to acquaint them with the program of the present administration relative to militant and active masonry. The suggestion was made of record for future action.

There being no other business to transact the meeting was adjourned at 6:30 P.M.

Fraternally submitted,

ANTONIO GONZALEZ
Secretary.

GRAND LODGE VISITORS FOR THE MONTH OF JUNE AND JULY, 1947.

Brethren who come to Manila for a visit are always welcome at the Plaridel Masonic Temple, 520 San Marcelino Street, Manila. There is a Visitors' Book at the office of the Grand Secretary wherein the brethren are requested to register. This will give the brethren

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IN MEMORIAM

WHEN A BROTHER DIES

This question is asked when death claims a Brother:

'What has he done for others?'
If he was true and kind to those in distress,

Then we can say: 'May his soul rest in peace!'

- M. B.

June, 1947

- Manila Lodge No. 1, Bro. David Emery Holeman
Nilad Lodge No. 12, Bro. Licerio Lapus
Batangas Lodge No. 35, Bro. Eugenio Mandanas
Malolos Lodge No. 46, Bro. Pedro M. Carlos

- Iloilo-Acacia Lodge No. 11, Bro. Lorenzo P. Porras
Araw Lodge No. 18, Bro. Anastacio Uy Mochay
Mabini Lodge No. 39, Mariano Berbano
Mount Lebanon Lodge No. 49, Cornelio B. Mangahas

July, 1947

- Hiram Lodge No. 88, Bro. Primitivo R. Lagasca
Araw Lodge No. 18, Bro. Ong Tiong Chee
Mount Mainam Lodge No. 49, Bro. Vicente Diosemito
Mount Mainam Lodge No. 49, Bro. Manuel Vales
Luz Oceanica Lodge No. 85, Bro. Albano H. Langara
Luz Oceanica Lodge No. 85, Bro. Leon Almada

OFFICIAL SECTION

in Manila an opportunity to look the visitors up and be of assistance to them.

During the past two months, there were no less than 31 brethren who registered at the Temple as follows:

- Bro. M. Perez, Magat Lodge No. 68
- " D. A. Navarrete, Magat Lodge No. 68
- " D. C. Gawaran, Pintong Bato Lodge No. 51
- " A. Laudencia, Union Lodge No. 70
- " M. G. Luna, Bagong Haw Lodge No. 97
- " Earle R. Kanver, T. Roosevelt Lodge No. 415, La., U.S.A.
- " H. O. Chapman, Orient Lodge No. 51, Kansas
- " B. M. Ferrer, Pintong Bato Lodge No. 51

- Bro. G. D. Robles, Nueva Ecija Lodge No. 73
- " I. Castro, Isagani Lodge No. 96
- " C. A. McCrock, Norristown Lodge No. 620, Pa., U.S.A.
- " G. Gutierrez, Maktan Lodge No. 30
- " Walter L. Savile, Ocena Lodge No. 156, New York, U.S.A.
- " A. R. Quintos, Isagani Lodge No. 96
- " F. Gaspar, Memorial Lodge No. 90
- " V. de Leon, Pangasinan Lodge No. 56
- " K. V. Twisk, Norrel Star, Netherlands
- " M. C. Peñafior, Indang Lodge No. 115
- " L. C. Galima, Magat Lodge No. 68

- Bro. F. C. Querubin, Isabela Lodge No. 60
- " E. Albayalde, Union Lodge No. 70
- " A. P. Royeca, Union Lodge No. 70
- " F. Marquez, Pintong Bato Lodge No. 51
- " G. Policar, Mt. Mainam Lodge No. 49
- " J. Miguelino, Mt. Mainam Lodge No. 49
- " A. Camarines, Mt. Mainam Lodge No. 49
- " L. Leño, Mt. Mainam Lodge No. 49
- " D. Ibañez, Mt. Mainam Lodge No. 49
- " Jesus F. Alvarez, Mayon Lodge No. 61
- " P. C. Wagelie, Cavite Lodge No. 2
- " A. L. Galang, Cavite Lodge No. 2

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WHAT OTHER LODGES ARE DOING

BAGUMBAYAN No. 4

A special program in commemoration of the 33rd anniversary of the granting of dispensation of this Lodge (August 18, 1914) was held at the Plaridel Masonic Temple on August 13, 1947. This coincided with the official visitation of the M. W. Grand Master, the same day. Speeches delivered at the occasion will be published from time to time. The program was as follows:

I. Reception of Most Wor. Emilio P. Virata, Grand Master of Masons in the Philippines, Accompanied by the Grand Officers and Members of the Grand Lodge.

M U S I C

II. Opening Remarks — Wor. Bro. Luis F. Reyes, Master, Bagumbayan Lodge No. 4.

III. A brief historical account of the founding of Bagumbayan Lodge No. 4 — M. W. Bro. Christian W. Rosenstock, P.G.M., Founder of Bagumbayan Lodge No. 4.

IV. One minute pause in silent prayer for the souls of our departed Brethren who were responsible for the granting of the Dispensation:

Most Wor. Bro. Newton C. Comfort, Grand Master during the year 1914 who signed the Dispensation; Wor. Bro. Elisha Ward Wilbur, the first Master of Bagumbayan Lodge No. 4 during whose incumbency the Dispensation was granted; and the petitioners for the Dispensation — Bro. Enrique C. Sobrepeña, Chaplain, Bagumbayan Lodge No. 4, leading.

V. Reading of the names of the deserving Brothers who are entitled to life membership for having completed thirty continuous years as active members of Bagumbayan Lodge No. 4 — Wor. Bro. Aurelio A. Aquino, P.M., Secretary, Bagumbayan Lodge No. 4.

M U S I C

VI. Address — Wor. Bro. Charles L. Slane, Master, Corregidor-Southern Cross Lodge No. 3.

VII. Address — M. W. Bro. Conrado Benitez, P.G.M., First Candidate elected, initiated, passed and raised in Bagumbayan Lodge No. 4.

VIII. Address — Wor. Bro. Jose E. Racela, Master, Nilad Lodge No. 12.

M U S I C

IX. Address — M. W. Bro. Francisco A. Delgado, P.G.M., Raised on August 18, 1916, on the occasion of the celebration of the 2nd Anniversary of the granting of the Dispensation.

X. Closing Remarks — M. W. Bro. Emilio P. Virata, Grand Master of Masons of the Philippines.

— R E F R E S H M E N T S —

MALOLOS No. 46

A special program commemorating the 69th anniversary of the birth of Bro. Manuel L. Quezon, hero and patriot, was held by this Lodge on August 19, 1947 at the Plaridel Masonic Temple, Manila with M. W. Bro. Emilio P. Virata, Grand Master and Wor. Bro. Iñigo Ed. Regalado, as guests of honor. The lodge on the same occasion sponsored the monthly masonic dinner at the "Newton C. Comfort Hall" of the Temple. The order of the program was as follows:

M U S I C

Opening Remarks — Wor. Bro. Eliseo Tayao, Master, Malolos Lodge No. 46

Address — Wor. Bro. Iñigo Ed. Regalado, P.M., Dalisay Lodge No. 14

M U S I C

Address — Bro. Teofilo D. Reyes

M U S I C

Closing Remarks — M. W. Bro. Emilio P. Virata, Grand Master of Masons in the Philippines.

SARANGANI No. 50

In a resolution unanimously approved, Bro. Carlos Iñigo, 32°, Senior Warden of Sinukuan Lodge No. 16, has been elected Honorary Member of Sarangani Lodge No. 50.

Bro. Iñigo has contributed to a respectable extent for the rehabilitation of Sarangani Lodge No. 50, and for the introduction of Scottish Rite Masonry in the Valleys of Davao. His late father, Wor. Bro. Feliciano Iñigo, who, in his lifetime, was raised in Sinukuan Lodge No. 16, was a distinguished Mason in Davao, and was one of the founders of the Sarangani Lodge No. 50 in the year 1918.

CONGRATULATIONS, Bro. Iñigo!

TAGA-ILOG No. 79

A big number of brethren from sister lodges and their families attended the

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WHAT OTHER LODGES ARE DOING

funeral ceremonies held Sunday, August 10, 1947 at the Plaridel Masonic Temple, Manila, of Bro. Pedro C. Cabico who died August 5, 1947. Music was under the direction of Bro. Martiniano Esguerra of Dapitan Lodge No. 21. There were five numbers in the program, namely:

1. ORATION,—*Wor. Bro. Art Williams, P. M., Palms Lodge No. 512 California, U.S.A.*
2. MUSIC—*Prof. Reymunda Carcaga Ofilada.*
3. ORATION ON BEHALF OF PHILIPPINE BODIES,—*A. & A. S. R. by Bro. Mauro Baradi (82), Venerable Master, Lakandola Lodge of Perfection.*
4. RESPONSE BY A MEMBER OF THE DECEASED'S FAMILY.
5. CLOSING REMARKS—*Wor. Bro. Seseño Rivera, Master, Tagalog Lodge No. 79.*

"HIGH-TWELVE" No. 82

On August 9, 1947, at 6:00 o'clock P.M., Most *Wor. Bro. Emilio P. Virata*, accompanied by the officers and members of the Most *Wor. Grand Lodge of F. & A. M. of the Philippine Islands*, visited "High-Twelve" Lodge No. 82, at the Jose Abad Santos Hall of the Plaridel Masonic Temple. The elected and appointed officers of the Lodge, as well as no less than thirty-five members, and a representative number of visiting brethren from sister Lodges, were present to receive and welcome the Most *Wor. Grand Master* and party.

The First Degree of Masonry was conferred upon Bro. Alfonso T. Navales by the regular officers of the Lodge in the presence of the Most *Wor. Grand Master* and party. Earlier in the afternoon, however, the First Degree of Masonry was likewise conferred upon Bro. Francisco C. Florendo, and the Second Degree of Masonry, upon Brothers Severino Navarrete and Emiliano Erum.

Speeches and remarks were made by *Wor. Bro. Pedro J. Arcilla* and *Bro. Mauro Baradi*, Worshipful Master and Senior Warden of the Lodge, respectively, and *Right Wor. Bro. Albert J. Brazee Jr.*, Deputy Grand Master, Most *Wor. Bro. Antonio Gonzalez*, Grand Secretary, and Most *Wor. Bro. Emilio P. Virata*, Grand Master.

Refreshments were served at the banquet hall, and the Lodge was closed at 8:30 o'clock P.M.

NEWS FROM M. W. BRO. GOLDENBERG, P.G.M.

The Office of the Editor has just received a copy of a letter (dated July 29, 1947), written by M. W. Bro. Michael Goldenberg who is now in the United States, to his son in Manila. We are glad to learn that our Past Grand Master is enjoying his trip. The following are excerpts from said letter:

"When I left San Francisco, I flew over the Rocky Mountains and had a real rocky trip—large air pockets up to Denver where I was met by M. W. Bro. Bundy, a great man and mason. He invited me to stay with his family at his Mountain Summer Home. Mrs. Bundy and her daughter were most charming hostesses and their hospitality cannot be matched. I left the next noon for Kansas City, Missouri and stayed overnight at a hotel and was met by the very kind and lovable figure in the Masonic World, Ill. Bro. Frank S. Land, the founder of the Order of DeMolay. He went out of his way to show me everything about the Order and has offered to send a few useful items

"gratis" for the use of our Chapters in the Philippines. I spoke very highly of M. W. Bro. Virata and told him that our present Grand Master will do everything to promote the interest of our youth movement. He was most appreciative of the work we are doing to enlarge the scope of DeMolay activities all over the Philippines. On arriving at Chicago, I was met by Bro. Nate Horlick and friends. They were obliged to reserve a suite of rooms for all rooms were previously reserved. I have been invited to the "Help your Neighbor Masonic Club" where I was well received. At this time I met the Grand Master of Illinois and other Past Grand Masters. I plan to visit the Grand Lodge Office. I have received many invitations to visit here but my time is limited. However, I will visit the lodges and see the work as it is done here. Tell Bros. Virata and Baradi that I will write them as soon as I find time to do so. Give them and all the brethren my sincere regards."



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MASONIC GEMS

Picked from the chips of the Quarry
by
J. W. FERRIER, Sr., P. M.

— Thus he showed me; and, behold,
the Lord stood upon a wall made by
a plumbline, with a plumbline in his
hand.

— And the Lord said unto me,
Amos, what seest thou? And I said,
A plumbline. Then said the Lord,
Behold, I will set a plumbline in the
midst of my people Israel; I will not
again pass by them any more. — *VII*
Amos 7 and 8.

Freemasonry is the World's finest
answer to the hunger for human fel-
lowship — *Bro. McItyar H. Lichliter,*
of Boston.

Masonry is a vision. A vision of
truth and love and hope. A vision of
the all wise Father and of our sonship
with him.—*P.G.M. Lounsbury, of Wis-*
consin.

After all our institution is but the
length and shadow of ourselves. This
means individual responsibility for
each of us. In the end, therefore,

we hold our fate and the fate of the
institution of Freemasonry in our own
hands. Ours will be the glory forever
if we triumph.—*M. W. Bro. Harry L.*
Baum, P.G.M., of Colorado.

Some receive greater dividends of sa-
tisfaction and pleasure than others,
from their Masonry, because they work
a little more diligently and sacrifice a
little more than others. — *M.W.G.M.*
Fred Latham, of Oklahoma.

If we are to "make" Masons — Ma-
sons who will be an asset to our or-
ganization — we should use every
means at our command to impart edu-
cation during the ceremony of initia-
tion. — *M.W.G.M. Kenneth Robb, of*
Oregon.

A classification of charity will in-
clude benevolence, good-will to others,
love of one's fellow man, almsgiving,
relief of poor and distressed, leniency
in judging others, and many more, but
a combination of all is necessary to
perform our full and complete duty.—
Grand Orator Krebs, of the Grand
Lodge of Colorado.

It is true that this Grand Lodge has
a ruling whereby anyone two years in
arrears in his dues must be stricken
from the rolls, but this Grand Lodge
does not have a ruling preventing a
Master from trying to revive a mem-
ber's interest. To save the souls of
those we already have and bring back
into the fold a brother who has lost
interest is more important than wish-
ing for new candidates. — *M.W.G.M.*
Ralph Simpson, of Rhode Island.

Freemasonry, therefore, is a philo-
sophy of life, a practical philosophy,
yet a philosophy, and with an emphasis
upon the search for ultimate reality,
rational ideals and moral principles.
All this accords to the Craft a very
distinctive, even a unique place in hu-
man life. So far as I know, no other
movement except it be religion itself,
has so high an aim. — *M.W.G.M. J. G.*
Brown, of British Columbia.

I have a hope that the true principles
of Freemasonry, both inside the Craft
and outside (for do not let us deny
to ourselves a knowledge of the fact
that the true principles of Freemasonry
may exist in the hearts of those out-
side Free-masonry), may be more
widely known, and may bring to bear
an influence upon the eventual terms
of peace and settlement of the world
after the war. It is for us as Free-
masons to make our principles carry
weight throughout the world.—*M. W.*
G. M. The Rt. Hon. The Earl of Hare-
wood, of England.

We are taught in our ritual that
Freemasonry is a system of morality
veiled in allegory and illustrated by
symbols, but that explanation, while
true, does not carry us very far. We
must practice the morality which we are
taught. Freemasonry is not, as some
members of our Order appear to think,
a body combining the benefits of a club
and benefit society. Freemasonry is
not a benevolent institution. Although
we are told to maintain in their fullest
splendor those truly Masonic orna-
ments, Benevolence and Charity. Our
work in the Craft should be judged by
what we are prepared to give to it
and not by what we take from it.—
M.W.G.M. Sir Malcolm Barclay Har-
vey, of South Australia.

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These principles I repeat for the
benefit of all. We should bear in mind
that the fatherhood of God and the
brotherhood of man is the ideal of

Freemasonry. The existence of God is its great landmark, the immortality of the soul is its great doctrine. It is a system of morality, it is a philosophy of life. It is a secret society. Its membership is exclusive. It does not seek initiates, nor does it boast of its membership. Its mission is to improve the character of the individual Masons, the better to enable him to assume his place in society, and to perform the duties which devolves upon him as a citizen. It is an organization of men, by men, for men. Its purpose is to exalt the dignity of man.—*The Grand Master of Colorado in 1944 communication.*

* * *

You can't buy Masonry — no man ever did or ever will. You do not buy it when you pay your fees or dues. You simply gain by these opportunities to get Masonry. Where is your investment, then, you ask? Let me tell you. If you become a Mason you put into Masonry more than money, more than anything which you have or possess that you measure by pounds or shillings — you put your life into it. Unless you can and do put your life into it, unless you let Masonry direct your life, you have no investment, you get little or nothing from it. Life is constant conflict between good and evil. Masonry aids the Mason to choose the good rather than the evil. Dominating the Mason's life, Masonry creates the habit of choosing the good, with the result that it helps him to develop character. Is there a more desirable dividend on effort than character? You may call it by any other term you please, but Masonic effort is investment, and reward of Masonic effort is character. — *Wor. Bro. W. George Frampton, Grand Bible Bearer of California, at 1944 Grand Lodge meeting of Idaho.*

* * *

Youth is not a time of life, it is a state of mind. Nobody grows old by merely living a number of years. People grow old only by deserting their ideals. Years may wrinkle the skin, but to give up enthusiasm wrinkles the soul. You are as young as your faith, as old as your doubt; as young as your self-confidence, as old as your fear; as young as your hope, as old as your despair. So long as the central place of your heart receives messages of pity, hope, cheer, courage and power from earth, from men, and from the infinite, so long are you young.

* * *

A Masonic brother in California who has charge of canteen service for the U. S. Army reported that while in Africa, prior to the invasion of Sicily, he had been told by a Catholic Bishop who was serving as a Chaplain: "The

greatest morale building force in the Army is an organization known as the DeMolay. While it is unknown to me, I am aware that the members of that Order are able to build up an **esprit de corps** which is unequalled anywhere else, and all of this without any meetings, but by personal contact and leadership." I feel like applauding the Catholic Bishop. That is praise coming from a source that underscores every word, and it is something that I think every Mason ought to hear, because we do treasure the DeMolay work and the great host of young men that have grown up in that order; and to see now that these young men are carrying the Masonic principles over yonder until they can be called the greatest morale builders in the Army, that is a great thing. — *R. W. Bro. George S. Sloan, Grand Chaplain of Montana, 1944.*

* * *

The torch I would hand to you, and ask you to pass from hand to hand, is a truth rekindled anew in each ardent generation. Use men as ends and never merely as means; and live for the brotherhood of man, which implies the Fatherhood of God. The brotherhood of man today is often denied and derided and called foolishness, but it is, in fact, one of the foolish things of the world which God has chosen to confound the wise, and the world is confounded by it daily. We may evade

it, we may deny it; but we shall find no rest for our souls, nor will the world, until we acknowledge it as ultimate wisdom.—*Lord Baldwin, quoted in his address as Grand Master of New York at the annual Communication of 1947, by M. W. Bro. Charles W. Froessel.*

* * *

Eternal God, Father of all mankind;
In Thy Name we always meet;
Before Thy Word we pray;
Under the direction of Thy spirit we act;

The first word we ever spoke within the tiled walls of our fraternity told that our trust was in Thee;
In the darkness of sorrow our vain hopes were told to turn to Thee;
In solemn obligation we are bound to one another in Thy presence;
Now, in friendly convocation, we seek Thy guiding light.

Without Thy help our vows cannot be kept, nor our hopes fulfilled.

Grant us that good word of reason;
the better word of a good example;
and the best word of Thy spirit in us.
May our shared faith reach to those members of our beloved fraternity who, in the Armed Forces, serve us at home or abroad.

Unite us all in joyful fellowship; and hasten the day of restored peace.
Amen. — *From the prayer of Rev. Bro. Herbert H. Hines, Grand Chaplain, Grand Lodge of Vermont, 1945.*

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OPENING REMARKS

By Bro. ANTONIO D. ALVIR

(On the occasion of the first anniversary of the Republic of the Philippines, July 4, 1947.)

One year ago, today, the Republic of the Philippines was born a free nation, conceived in the ideals and principles of Democracy and solidly founded on pillars of Freemasonry. And this came about, not by force of arms nor by a sudden tactical withdrawal of the occupying power, but by irrefutable proofs of loyalty and devotion and single-mindedness of purpose, under the tutelage of that greatest of modern democracies, the United States of America. It is but fitting that the glorious fourth of July should have the same significance to both Americans and Filipinos, who should mutually rejoice in each other's good fortune. As Masons, no matter of what nationality, we should honor this day for what it stands: Liberty, equality, fraternity, justice, democracy.

The whole world is still in a chaotic condition. No amount of human brains and energy, or financing, or rehabilitation measures can instantly restore it to normalcy. We must allow that one indispensable element, TIME, before the effects of these factors can be felt. Our country is no exception. The times are bad; our finances, poor; our economic structure, still a shambles; there are rumors of dissatisfaction; there are labor troubles; and scandals have rocked this administration but the future is not without hope, for, given TIME, a nation so conceived in the ideals and principles of Democracy and so substantially based on Masonic truisms, may have temporary set-backs, but will not and cannot fail.

Albert Pike, in *Morals and Dogma*, writes: (and I quote)

"Free government grows slowly, like the individual human faculties; and like the forest-trees, from the inner heart outward."

and again I quote:

"The free popular power is one that is only known in its strength in the hour of adversity; for all its trials, sacrifices, and also to act for itself. When the enslaved people prostrate themselves in the dust before the hurricane, like the alarmed beasts of the field, the free people stand erect before it, in all the strength of unity, in self-reliance, in mutual reliance, with effrontery against all but the visible hand of God. It is neither cast down by calamity nor elated by success."

Tonight we are gathered to rejoice in the first anniversary of the Republic of the Philippines. But in this hour of elation, let us not forget those who have unselfishly given their lives, nor those who have devoted their whole life-times, to make this possible. Let us not forget America, who gave us this opportunity. Let us not forget the Infinite Wisdom of the Supreme Architect of the Universe into whose mysterious and intricate plans this detail has been added. And let us not forget that our country has suffered so much and has travelled so long in quest of Liberty and Justice, over rough and rocky roads, where many a noble life has been lost by the wayside; under the buffetings of the recent war. In Fortune or Adversity, our country just the same; and be it good or bad, in peace and plenty or in distress and poverty, or under savage subjugating yoke, still our country, and we are sincerely proud of her.

THE MAN OF INTEGRITY

It will not take much time to delineate the character of the man of integrity, as by its nature it is a plain one, and easily understood. He is one, who makes it his constant rule to follow the road of duty, according as the word of God, and the voice of his conscience point it out to him. He is not guided merely by affections, which may sometimes give the color of virtue to a loose and unstable character.

The upright man is guided by a fixed principle of mind which determines him to esteem nothing but what is honorable; and to abhor whatever is base or unworthy in moral conduct. Hence we find him ever the same; at all times the trusty friend, the affectionate relation, the conscientious man of business, the pious worshipper, the public spirited citizen.

He assumes no borrowed appearance. He seeks no mask to cover him, for he acts no studied part, but he is indeed what he appears to be, full of truth, candor and humanity. In all his pursuits he knows no path but the fair and direct one, and would much rather fail of success than attain it by reproachful means. He never shows us a smiling countenance while he meditates evil against us in his heart.

He never praises us among our friends and then joins in traducing us among our enemies. We shall never find one part of his character at variance with another. In his manners he is simple and unaffected; in all his proceedings, open and consistent.

—Exchange.

(From *Masonic Historiology*)

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PHILIPPINE RECORDS SAVED

Interesting reports continue to come from the Philippine Islands. When the Japanese occupied Manila they destroyed Manila, they destroyed all Masonic records. Rituals and Charters, or, that is, almost all of them. Information comes now that Manila Lodge No. 1 was one of the few Masonic Bodies able to save some things.

It seems that late in December, 1941, when it was apparent that Manila might fall into enemy hands, four members of this Lodge—Bernard H. Brown, 32°; Robert E. Cecil, I. D. Butler, and F. N. Cunningham — sorted out what records could be packed in one drawer of a steel filing case.

This case the first-named Mason took to his house and hid. Japanese cavalry occupied this house a short time later and his family found refuge with a friend, but he himself was interned in Santo Tomas. In April, 1942, he was able to visit his family for a few days and he was most anxious to see if he could save the Masonic records.

The filing case had been thrown into the bottom of an old cupboard and had escaped notice of the Japanese. An aged servant had been allowed to go to the family home from time to time to bring articles to the family, now resident in the friend's home.

The servant was able to take some of the Masonic papers and place them in a bag of vegetables and so, going through fields, evade search by Japanese and got both the food and the Masonic records safely to the family again.

After several trips all the most important papers were safe again and were repacked in a steel case and buried at

the friend's house, he being R. Francis Adams, also a Mason.

In 1943 he became worried about the papers because the rainy season had begun, but feared if he placed them in the house the Japanese would find them.

But he decided finally to take them out of the ground and put them in the house in a box in full view, feeling that the Japanese would not perhaps search a box so exposed.

He was correct in his surmise to some degree: the Japanese searched carefully behind pictures on the walls and looked through trunks and clothes, closets and closed rooms and in all books in the bookcases; but they did not disturb many of the boxes in plain view of the living quarters.

One elderly Japanese officer approached the box containing the Masonic records and asked Mr. Adams what was in the box. He was told it contained old papers and he ordered it opened. Right on top of all else was the original charter issued by the Grand Lodge of California. The Japanese asked Mr. Adams if he was a Mason, and received an affirmative reply.

The officer then proceeded in a perfunctory manner to handle each package of papers, but he did not examine them and did little more than merely touch them.

This was such a contrast to the minute examination of the rest of the house that the Mason-owner believed the Japanese must be a Mason himself. In this way were the records of Manila Lodge No. 1 saved.—Scottish Rite News Bulletin.

(Square and Compass, Denver, Col.)

THAT'S DISGRACE

You are beaten to earth?
Well, well, what's that?
Come up with a smiling face.
It's nothing against you to fall down flat,
But to lie there, that's disgrace.
—Anon.

PERSECUTION OF FREEMASONRY

By RABBI H. GEFFEN, 32°, F.P.S.

Masonry has ever the most vivid remembrance of the terrible and artificial torments that were used to put down new forms of religion or extinguish the old. It sees with the eye of memory the ruthless exterminations of all the people of all sexes and ages; it sees and shudders at the long roll of human atrocities. Freemasonry has been the subject of persecution, especially in Roman Catholic countries. It is not quite correct to say that only Roman Catholic States have persecuted our harmless confraternity, as, strange to say, the official persecution seems to have come from Protestant Holland in 1735. The Bull of Clement, in 1738, was the original of all Roman Catholic persecutions, which, though ceaseless ever since, even up to the hour I write, and very violent at times, as by Ultramontane writers and authorities just now, is as it has always proved to be, powerless and idle. As I have said before, it is not only Roman Catholic countries and officials who have persecuted, for it has been equally condemned in Switzerland at one time, and by Presbyterian Synods in Scotland. We have witnessed even in the past a curious spectacle of Roman Catholics, Presbyterians, Baptists, and Ritualists, all assailing the constitution and character of Freemasonry, but all their efforts were in vain. Freemasonry moves on its peaceful and tolerant path to-day stronger than ever, fearing none, anathematizing none.

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In 1748, the Inquisition in Madrid had already put an effectual prohibition to the proceedings of lodges by arresting all their members and sending many of them to the galleys. And to the same time in Malta, many brethren were condemned to perpetual banishment for attending a Lodge meeting. No society or order of men has been the object of greater abuse or more malicious misrepresentation and unreasonable persecution than that of Freemasonry. The Bull of Clement in 1738, was as following:

"We have learned that a society has been formed under the name of Freemasonry, into which persons of all religions and all sects are indiscriminately admitted, and whose members have established certain laws which bind themselves to each other, and which, in particular, compel their members, under the severest penalties, by virtue of an oath taken on the Holy Scriptures, to preserve an inviolable secrecy in relation to everything that transpires in their meetings."

The Bull concludes with a command to all bishops to inflict on Masons "the penalties which they deserve, as people greatly suspected of heresy, having recourse, if necessary, to the secular power. It says further: "No person shall dare to assemble at any lodge of the said society, nor be present at any of their meetings, under pain of death and confiscation of goods, the said penalty to be without pardon." In Germany, Spain, Portugal, Turkey, France and Switzerland, the Order has, at times, been persecuted, but it has outlived all opposition, and is now master of those, who once trampled it under foot.

The Anti-Masonic movement in the United States of America, is familiar to all, instigated by the Morgan story. It was a real benefit to Masonry, and has overwhelmed its authors with infamy and scorn.

In 1865 Pope Pius Six, gave a Papal Allocution to his "Venerable Brethren." This dreadful anathema pronounces, that Freemasonry is "monstrous, impious and criminal, full of snares and

frauds — a dark society; the enemy of the Church and of God and dangerous to the security of kingdoms; inflamed with a burning hatred against religion and legitimate authority; desirous of overthrowing all rights of man and divine". It is not necessary to refute the charges displayed in this odious address. Such accusations against a society spread over the whole globe of civilized men of all classes, and the great and good of all countries are not worthy of any serious notice. Regardless, Freemasonry, persecuted by Church and State in Europe, spread over the new world. We are aware that Masonry was revived in the Middle Ages. Medieval kings, Popes and bishops became leaders of Masonic guilds; but as soon as these guilds began to think for themselves, as they did in Strasburg, 1275, popes, kings and bishops abandoned them, and soon commenced persecution against them.

Freemasonry was interdicted in England, 1424. Holland interdicted the Craft in 1735. France tried to prevent Masonic meetings in 1737, and Gaston, Duke of Tuscany, issued an edict against the Brotherhood at the same time.

Augustus II, King of Poland, closed the Lodges in 1739. Maria Thereza suppressed Freemasonry in her dominions, but her son, Joseph II, tolerated the Craft. Thus had the ominous shadow been gliding for years through the imperial palaces, unknown to the Empress Mother.

In 1748, the Sultan ordered lodges in Turkey to be demolished and its members to be arrested in Constantinople.

Ferdinand VI, of Spain declared Freemasonry high treason in 1751.

A Scotch synod excommunicated its members, in 1757. Francis II, Emperor of Germany, ordered lodges to be closed, in 1789. John VI, King of Portugal, issued a decree, making Freemasonry a capital crime for natives and foreigners, in 1818.

Alexander I, Emperor of Russia, published a ukase against the Fraternity in 1823. Through all times and generations, Masonry preached morality and ethics, but the world did not act

accordingly. Masons in Europe under Hitler, Mussolini, and even now at present under Franco in Spain, suffer as martyrs for the truth and were covered with darkness, because they had given light to the world — the light of philanthropy and morality. Many Masons, wise men and lofty souls were persecuted on this earth because bigots did not comprehend their ideas and ideals.

Masonry was understood by all, but the bigots, the tyrants and despots wanted to convince the world that the Masonic teachings are wrong, so Masonry always suffered for her honesty and idealism. Our Masonic Fraternity preaches goodness, loftiness, uprightness, liberty and equality, and for this holy ideal she puts her life at stake now in Franco's Spain, at the hands of the aggressor and tyrannic oppressor. Thousands of our Brother Masons overseas have sacrificed their lives for Masonry in Germany, Italy, Spain and in the Philippine Islands. Their blood was shed by the modern tyrants for their only sin of exercising nobility, for walking in the right path to pity the weak, to help the poor and support the needy. Franco even forced them to dig their own graves while alive, before he shot them.

The Totalitarians oppress Masons for their righteousness, for their acting according to God's commandments and being good toward God and man alike.

Our Masonic Order was trampled upon by the modern barbars, because it teaches humanity and kindness to all without discrimination. We Masons, must share the pains and sorrows of the unfortunate martyrs of Franco Spain, that seek means to be free.

The Totalitarians caused the martyrdom of Masonry, trying to uproot our Order, but Freemasonry is imperishable, they can never succeed in exterminating our grand sublime institution.

The defeat of the world tyrants gives us hope that murders and massacres of Masons will cease. Yet, we must be faithful workers for the interests of all persecuted and down-trodden Brother-Masons over the whole world. We must participate in their sufferings and do our utmost to lighten their conditions, and to create for them a better, a securer and loftier future. We hear now the voice of Masons from overseas, from Spain, the country, which is still dominated and ruled by a dictator, the voice of lamentation and despair, of oppressed and persecuted Masons; the very abyss of Hell has been shocked hearing these bitter sighs, those sufferings of Masons.

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The dictators hate very much the Masonic teachings and virtues, and therefore, they persecute Masons. They are against the teachings of doing justice and righteousness, to give bread to the hungry, to love and befriend the stranger, to help the poor and to protect the widows and the orphans, and to do right to every man. Freemasonry like every other good and true thing, has been subjected at times to suspicion, to misinterpretation, and to actual persecution. Masonry had its martyrs and has them still now in Spain and other totalitarian countries, who, by their devotion and sufferings, have vindicated its truth and its sublime purity. With the exception of the U. S., says Mackey, where the attacks on the Institution can hardly be called persecution — not because there was not the will, but because the power to persecute was wanting — all the persecutions of Freemasonry have, for the most part, originated with the Roman Church. A writer in an old Masonic Magazine of 1851, says: "Notwithstanding the greatest architectural monuments of antiquity were reared by the labors of Masonic guilds, and the Church of Rome owes the structure of her magnificent Cathedrals, her exquisite shrines, and her most splendid palaces, to the skill of the wise masters-builders of former ages, she has been for many centuries in antagonism to the principles inculcated by the Craft. In Portugal, at Lisbon, John Coustos, a native of Switzerland, was severely treated. He was subjected to the torture, and suffered so much, that he was unable to move his limbs for three months. Coustos with two companions of his reputed crimes, was sentenced to the galleys, but was finally released by the interposition of the English ambassador.

In Spain, one foreman, a French man, was convicted of practicing the rites of Masonry, and after a tedious confinement in the dungeons of the Inquisition, he was finally banished from the kingdom.

America was also not free from the blighting influence of this demon of fanaticism. But the exciting scenes of antimasonry are too recent to be treated by the historian with coolness or impartiality. The political party to which this spirit of persecution gave birth was the most abject in its principles, and the most unsuccessful in its effects of any that we have ever seen. It has passed away; the clouds of Anti-Masonry, have been, we trust, for ever dispersed, and the bright sun of Mason-

SOCIAL ROLE OF MASONRY

RENÉ RAYMOND, 33^e, Paris, France
Sovereign Grand Commander of the Supreme Council

TO REPLY to many Masons' question relative to the social role which is that of Masonry at present, and the inspiration which it must give to Ma-

ry, once more emerging from its temporary eclipse, is beginning to bless our land with the invigorating heat and light of its meridian rays.

We may surely hope that such Masonic persecutions and spirits of Antimasonry will not be repeated on our continent. Our hope is also that we'll not hear any more of the butchering of thousands of Masons by the Franco regime in Spain.

It was terrible to read a few years ago, that in Cordova, Spain, they exterminated all the Freemasons. In the city of Granada, according to the Masonic Journal, *The Craftsman*, the cruelty of the Franco rebels attained proportion unknown until now. They began by arresting all persons whose names appeared on the list of members of the Lodges, and in order to organize the torments they attempted to have recourse to the audacities of the 16th and 17th centuries' Inquisition.

Being afraid of the presence of foreign journalists in the city, they dragged our brothers outside the city to a lonely place and in an open field they forced the Masters of the Lodges to dig their own graves. Then they immediately shot them dead in the presence of horrified brothers, who were forced to inter the dead bodies of their Masters. Then, they too, were shot dead in their turn.

Thus perished all the Freemasons of Granada by ten years ago.

The blood of our butchered brothers in Spain crieth unto us still from the ground: "Why shall our sublime Fraternity of Freemasonry be oppressed and tortured by Franco and its Satraps?"

We American Masons must see to it now, that our Fraternity shall blossom everywhere, in all the countries of the entire world, and persecution shall only be a thing of the past.

sons, we are giving below a brief summary of the main points thereof:

1. Masonry must derive from itself the rules of conduct for its actions after its teachings, its rituals, its historical experience, its means.

2. It is by going back to its ideal, the reasons which inspired its founders, from all scoria and deformations which time and individual interpretations have brought to it, that Masonry will clearly explain and carry into effect the line of conduct which is to be followed by its members.

3. Exaltation of individual freedom and of mercilessly fighting against all dictatorships, all oppressions, whatever their source may be, will be the leitmotiv of its immediate demands. Suppression of slavery, whether religious, social, economic, political, of all the means of taking unfair advantage of mankind, by man or by communities.

4. "True" freedom of the individual by the assurance, without conditions, of what is essential to his existence with a simple participation reduced to the minimum of time (a few hours a day) in the economic obligations of a general interest; the rest of the time being free and subjected to no restraint, no burden, no obligation, leaving to each one the free and entire exercise of his faculties.

5. Suppression of all domestic or other warfares, between men as well as between peoples. Litigations, oppositions, depending solely on social justice — this justice being in the hands of competent and responsible, independent and removable men — reduced to the shortest delays. A permanent and immediate justice being essential to the perennality of equilibrium and social peace. The use of force is condemned or strictly exceptional to settle human disputes; force even in this case submits to obedience, to justice supreme but responsible.

6. Fraternity is the obligatory law for all men, no one being free to use his personal advantages to the detriment of other men (all social relations being impregnated with it, as well as a sentiment of an equivalence as strict as elevated without being equalitarian).

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7. Exalt (together and always properly balanced) the duties particularly for strong men enjoying fully their faculties.

8. Take care to speak little, only on subjects which have been studied and which are well known, take into account the consequence of words the responsibility for which is to be taken, to counterbalance the liberty of using them.

9. Example in conduct is more persuasive than speeches, more unquestionable. The Mason will, therefore, preach by example: his social and family qualities, perfection of his work, his spiritual probity, his high morality and scrupulous respect of his word, his conscience in all things, his disinterestedness, his spirit of mutual aid, his effective fraternity toward other men, his constant serenity.

Be inspired at all times by the triad: Freedom, Justice, Fraternity, and their counterparts: Responsibility, Duty, Conscience, good not only for men but for peoples as well and their behavior.

10. Always get away from the extremes and follow the middle road to obtain at all time and in all places: Equilibrium, human, individual and collective; Harmony, with natural laws from which we depend; Perenniality, which alone permits lasting realizations, thus conciliating in a definitive synthesis Space and Time, supports for Eternity.

The attitude of the Mason outside the Temple must be free from party or dogma, political or religious, which permits him to claim for all the respect of individual freedom, the suppression of all dictatorships, whatever their source may be, and whatever they may be, individual or collective, political or economic, religious or nationalist; the suppression of everything that may make an attempt on human equality: privileges, priorities, prevalences.

The Mason will praise; equilibrium in all things, peace and harmony in the World, fraternity between men without distinction of race, faith or color and, above all, justice, rapid, equal for all. By his own example, by his personal virtues the Mason will convince those around him and will prepare the new era of happiness, justice and love for mankind.—The *NEW AGE*

JOSE ABAD SANTOS — THE SYMBOL OF FILIPINO RESISTANCE

BY RAFAEL SALAS

(Winning Oration, Bacolod City High School, Bacolod City.)

In every big upheaval, be it an intensive and relentless persecution of an oppressed people, be it a revolution of great magnitude or be it a catastrophic global war, where the forces of right and wrong are forever in conflict, a hero or martyr is usually born.

The pages of history are replete with the deeds of those whose words were few, but whose courage and determination to the right knew no bounds even unto paying the supreme sacrifice. To save and redeem mankind, the Great Nazarene was crucified amidst jeers of the multitude who little knew at the time that for centuries to come, our Lord's lessons on fortitude, perseverance, humility and justice would be recounted again and again by all Christendom. America's civil war brought forth Abraham Lincoln whose death was the culmination of his sublime effort to make men free and equal. The Philippines' ceaseless struggle for political liberty gave us Rizal who fell dead on Bagumbayan field, a victim of Spanish tyranny and oppression.

"Although the history of the Philippines is as yet short and simple and no ages of chivalry nor rise and fall of great empires adorn its pages, yet in a short span of half a century, another Filipino gave his all that many million others might live. This man was no soldier. He was only a humble public official whose devotion to duty was above self, above earthly power and riches and even above life itself. He spoke only one language, that of loyalty to trust.

My friends, I speak tonight of Chief Justice Jose Abad Santos, a Filipino from the very depth of his soul, whose birthright is our birthright, whose cause is our cause and whose flag is our flag. His execution by the Japanese at Malabang, Cotabato was the spark that ignited Filipino resistance and which aroused the guerrillas and other patriots to pursue the underground war.

We saw him at the beginning of the war far from his home and family in the province of Cebu, ably directing the affairs of the government that was entrusted to him. Being the legal representative of the President of the Philippine Commonwealth when that aug-

ust personage was in America on an important mission, only his capture could satiate the Japanese High Command's "divine" lust for subjugation. Thus, in the midst of the chaos that embroiled the whole nation, he became the prisoner of the enemy when Cebu fell. To those scheming treacherous Japanese, his capture was their biggest coup in their game of collaboration. They had in mind to use him as their tool to subdue all those who were preparing to resist. They wanted him to proclaim the Philippine Democratic cause as lost and accept blindly the Japanese concept of totalitarianism. But Abad Santos was made of a different mold. His way of life was purely and genuinely democratic. He had taken an oath and to him the only way to respect that oath was that he must stand manfully on it and refuse to take another incompatible with its mandate. He was promised political power provided he would collaborate but his answer was "No". He was promised freedom provided he would change his way of life, still his answer was "No". His simple fidelity to duty and his undivided loyalty to his country, find few parallels in the annals of an oppressed people. He preferred torture to revealing that which was committed to his care. He preferred the sword to the ignominy of reasonable collaboration with the enemy and he preferred martyrdom to perpetual slavery.

When the Japanese finally felt sure that Abad Santos' firm character would not give in to their nefarious scheme despite the physical threats and sophistic propaganda, they ordered his execution. His son, feeling the inevitable loss of his father, wept. And out of the trickle of those cold grieving tears, Abad Santos admonished his son, with words that were destined to rise and equal the saying of great men of all ages, and which clearly showed the purity of the quenchless flame that burned in his heart. Calmly and with fatherly kindness he said:

"Do not weep, my son. Show these people that you are brave. This is a rare opportunity for me to die for my country. Not everybody is given that chance."

After that last memorable farewell, father and son knelt down for prayer, thanking the Lord for the noble opportunity He gave him to show his loyalty to his country; praying that the Philippines shall yet rise to see the dawn of freedom and liberty and hoping that all the cruel and barbarous practices

A PLEDGE OF SERVICE

A RELIGIOUS MEDITATION

By

FIDEL P. ENCARNACION, 32° M.P.S.

"Let there be light" is a Masonic dictum. In humble compliance with that august command, I present this meditation with the greatest reluctance for I may say even a word that might seem to depreciate the value of the church to the community. But Truth must be served. The ancient wisdom handed to us is that Truth which underlies all religions, draped in symbolism, parables, and allegories. The ignorant and narrow-minded interpreted this literally, fabricated creeds and fashioned sects for themselves, and with bitter speech and bitterer invec-

inflicted upon his people by the inhuman enemy shall serve to temper the later generation of Filipinos with the fortitude to fight the unimaginable perils that the future has in store for them. With an unflinching valor and unequalled patriotism, Jose Abad Santos serenely and calmly walked to his "Bagumbayan" and his "Golgotha."

For that great martyr, there was no requiem mass for his soul; no golden casket to bear the weight of his body; no artillery caisson to draw his bier; no army battalion to guard and honor his funeral and no somber notes of the taps to lull him down to his everlasting sleep. Yet, that muddy, filthy grave which faith had destined for him shall be the greatest imperishable monument to the millions that stood to fight and crush Japanese aggression.

"Today as we embrace our national liberty, we must see it, as other peoples of the world do, not along the product of our tribulations and striving, not alone the benevolent act of America, but also the final product of our national heroes' undying sacrifices." We owe to these innumerable men and women who have gone thru and died in the malaria-infested mountains of our whole islands; the gloomy dungeons of Fort Santiago; the death filled camps of Capas and O'Donnell; the bloody fields of Bataan and Corregidor, the blessings of that indivisible heritage which we call freedom.

To us, the living, those honored dead bequeathed the torch of liberty and it is ours; to hold it high and keep it burning, for if we ever break faith with those who died, they shall not sleep even in Victory and in Peace!

tives denounced all who will not join them. Therefore, this has to be said—that this reflection is not intended to become one more factor in a world of factional feud and strife, instead it seeks to remove all hostilities which may arise from religious differences. It seeks to free men from the restrictive idea of religion and thus remove one of the chief causes of sectarianism. It aims to loosen men's old religious habits and customs, renovate and invigorate their religious feelings and thoughts, and open their minds to religious trials and changes. It is not intended to interfere with the religious faith of those who may differ in opinion, but every reader is entirely free to reject whatever herein may seem prejudicial to his belief.

RELIGION DEFINED. A close study of all ceremonial religions will reveal the remarkable presence of an identical factor in all religions, the link between one special cult and another. One will find that there is a similarity in the religions of all races, whether ancient or modern, oriental or

occidental, civilized or barbarian, Christian or pagan. There is Divine order in the apparent sectarian chaos, perfect unity in the seeming sectarian diversity. Wherever they may be found, in whatever age they may have existed, however elaborated or simple their religion, and no matter how wide their differences in some respects, each people is found to have employed and still to be employing certain ideas, beliefs, doctrines, practices, and symbols in common with every other, with or without some slight modification of form. This similarity alluded to is the common belief in the collective soul of the human race having sustained a FALL, a moral decline which has severed it almost entirely from its creative source. From this fall, it was necessary and within Divine counsel and providence that the creature should be brought back once more into vital fellowship with his Creator. Unable to effect his own recovery, it requires skilled scientific assistance to bring about his restoration. This was uniquely supplied by Religion, a term derived from two Latin words, RE-LIGARE, implying a "re-binding" of man's close association with God. Thus was the origin and birth of Religion.

Religion, therefore, is not any particular creed or set of ceremonies. It is grander than all creeds; it is a life. It

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is properly not so much taught and imparted through persuasion and conversion as it is discovered and lived. It is evolved, not acquired. Within the province of religious education advocated by some churches, honest inquiry which is the essence of true religion is impossible because if the students think the church is right, they will not inquire; and if they think it wrong, the church will not allow them to inquire. The only aim of this religious education is prepare the students to defend a creed, thereby adding to the enmities, bitterness, vengeance, violence, and the inhumanities of the world. Do away with this religious education and every man would still possess a residuum of religion no less than now is. Religion needs not be mentioned to be taught. It may be taught in schools by love of humanity; in the playgrounds by fair play; in everyday life by kindness to animals, courtesy to servants, good manners to one another, and truthfulness in all things. From childhood, we may be taught to be religious, austere, and devout, but not until the day of our spiritual regeneration shall we be truly religious. True religion is esoteric; it springs from within, and involves a certain refining, evolutionary, and elevating process. Its progress is brought about by free thoughts, honest inquiries, and investigations, while its decline is marked by the degeneracy of rational belief into bigotry, piety into hypocrisy, and sanctity into bias. Only that Truth which underlies all religions should be glorified; obscure it with dogmas, superstitions, tales, allegories, fables, and fictions and it becomes subject to the purposes of sectarian institutions and amenable to the ends of priestcraft.

ITS BASIS IS THE IDEA OF GOD AND THE RECOGNITION OF THE HUMAN SOUL. It teaches that there is one God who is the one Father of all men, making all men brothers. It

aims to form mankind into one great redemptive brotherhood of noble and free men, however they may differ in creed, color, or condition. This spirit of fraternity has its roots in the profound philosophy which teaches that we are all born into the world by one Ever Loving God and Father and we are brothers to the last man forever. For better or for worse, for richer or for poorer, in sickness or in health, and even after death do us part, all men are held together by ties of spiritual kinship, sons of One Eternal Father. It teaches that there is one Mind and all men partake of Its intelligence and love. If we take a drop of water from the ocean, we know that it has the same properties as all the rest of the water in the ocean, the same percentage of sodium chloride. The only difference between it and the water in the ocean is in volume. It is the same with man and God. Man is a part of the Universal Soul, a chord in the Divine harmony, a channel to the Supreme Intelligence. The desire for the realization of this supreme idea is the approximation of the Divine pattern, and constitute the basis of religion.

What is the Bible but a version of man's recognition of the soul? Jesus Christ possesses such a perfect apprehension of the spiritual basis of life and of the oneness of the Universal and individual soul, and He so asserts the supremacy of the soul that men worship Him as God. His continual admonition of our Divine origin and spiritual inheritance establishes our right to the title of the sons of God and confirms our joint heirship of God with Him. Individual spiritual regeneration is His esoteric teaching which has in all ages influenced a few and eluded the many. But men insist in deifying Jesus alone and thus bereave the whole humanity of a Christ as an eternal potency in every human soul, a latent Christ in every man. In thus deifying one man, the whole humanity is orphaned. The original teaching of religion would have us divest Christ of his legendary and mythical character and look for the rebirth of Christ within every awakened man. Masonry has preserved this by making every candidate the principal actor in a drama of regeneration described in symbolic language; making every candidate represent and personify H. A. who is precisely intended as an effigy of Christ.

ETERNAL PROGRESS IS ITS TEST. It demands that we cast off the shackles of tradition, break those orthodox chains from the human soul, and abandon our musty creeds. Most people are wont to believe that the religion of their parents should be good enough for them. If all people accept that belief, where would be the progress of the world? We would still have the rudest and most barbaric religion which no one belonging to the present civilization could believe. We would still believe in revengeful, savage, and lustful gods who were pleased with sacrifices of innocent blood offered as a divine appeasement; that epidemics are punishment from the clouds for the wickedness of the people instead of being a purely sanitary problem; that thunder and lightning are manifestations of the fury and ire of God and endeavor by supplication to appease Him. We would still be ignorant of the Laws of Evaporation and pray for rain in time of drought which is useless as it aims at a suspension of a natural law that holds for all experience; regard with credulity the Roman Catholic world that declared the earth was flat; belong to the world that arraigned Galileo for defending the Copernican doctrine which proclaims that the earth moves around the sun; denounce and indict Bruno for teaching the plurality of the worlds; sanction and approve of the Age of Inquisition when thousands of honest people were mercilessly burned and murdered either for the crime of having added to the sum of human knowledge or because there was an expression of longing in their weary faces for liberty; justify the charges of impiety and immorality against Socrates, that head and archetype of all subsequent teachers of virtue and morality. And to top them all, we would still consider, as blasphemer, that Man of Calvary who left on the memory of those who witnessed his life, such an impression of his moral grandeur, that twenty subsequent centuries have done homage to Him as the Almighty in person. People of His time mistook Christ for the exact contrary of what he was, and treated Him as that prodigy of impiety, which they themselves are now held to be, for their treatment of Him.

It is a piece of idle sentimentality to assert that we would be showing respect to our parents by believing a creed simply because they did. Such a belief is not so much a mark of respect and spiritual growth as of the lack of a strong will and individuality.

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For what has the soul to do with creeds? We must look to it that our religion leads us forward and not backward. All good parents wish their children to find out more than they knew because the children live in a better time. Those who have accepted the faith of their parents, who have been nurtured in the cherished traditions of an old belief shall one day be beset with doubts because we are required each to derive a faith of our own, and none other will suffice. Seek so that religion may come to be an inspiration and shall no longer be deemed a token of weakness and decline.

It is so hard to think for ourselves, so easy to accept other men's thoughts, that we are most of the time impelled to forego the high prerogatives of creative and original thinking and to dwell within that lesser sphere of imitative and mechanical thought. We are ever inclined to tread the path of the least resistance. We prefer and still continue to appoint men to do our thinking and our praying for us, and do not consider it degrading to the dignity of the soul that another should undertake to make our peace with heaven. We are content to talk with God by proxy. But one cannot do the thinking for the many nor can one achieve the salvation of the many. Herein lies the fallacy of ceremonial religions. God deals not with communities nor races but with individuals, and every man should work out his own salvation. Religion is a personal problem between every man and God which calls for individual settlement. It has been said that to doubt the evidence of the senses was the first step in philosophy. It can equally be said that to doubt the evidence of any authority recognized as absolute or infallible is the first step in true religion. Divine laws alone are infallible, therefore let your allegiance be to the Divine alone.

REASON IS ITS TORCH. There are very staunch people who came to believe in God with a fine tenacity by a process of rationalization. They find that this belief satisfy their mind and necessarily control their conduct. They instinctively bow in reverence before the starry heavens above and the moral law within. The sense of the presence of greatness that follows investigation and discerning meditation, the consciousness of order and unity that rises triumphant above diversity and complexity have devotional value to these people and bring them into a certain very real relation to God

through the sense of wonder and admiration. To these people, every majestic ocean and small sea, every broad river and tiny rivulet, every mountain and hill, every plain and plateau of growing grain and orchard, every meadow that yields substance for living animals, yea, even man himself is a manifestation of the handiwork of the G A O T U, not made by human hands. Indeed, God is manifest to these people in different objects and forms, varying from each other only in degree.

Controlled by thought processes, these people feel a very strong reaction against theological presentation of religion; they are often acutely distressed and rendered indignant by creeds. They regard a great deal of the present-day preaching as sentimental rubbish. They are often strongly annoyed by emotional speakers whose only appeal is to the conscience. It seems to them an outrage that anybody should attempt to take them by assault of purely emotional kind. They ask to be convinced. They ask that their mind should be respected. They will not discard reason and repudiate their minds just because they declare contrary to a creed. Their rational faculties will not for a moment sanction the sectarian teaching that everlasting torment is the alternative to having religion. Religion, they claim, must stand upon its own merit; it must be shown to be desirable in itself and not simply as an alternative to the fires of hell. For taking this attitude openly, they are branded as atheists.

There is no such thing as pure atheism; it appears to be a philosophical impossibility. Over the vast system of faith and worship called religion, we are all believers, and none of us is perfectly sure that his particular creed is alone the right one. Volumes have been written describing these creeds, giving the exact directions and methods of worship. One great trouble is, however, that these literatures are all different, and the result is that most believers are confused in proportion to the number they read. Thousands of people support each of these creeds, and each is doing his best to convince the believers that his particular creed is the only one which assures infinite and eternal reward, while all the others are said to lead to hell, and all the makers of the other creeds are declared to be heretics, hypocrites, and liars. The ignorants swallow these creeds hook, line, and sinker, and they be-

come the most fanatical, superstitious, and intolerant sectarianists, and they identify religion so thoroughly with their special cult that they can think of alien religion only as irreligion. Not to believe as they do means the same thing as atheism. The more intelligent but weak-willed believers are inclined to rely a little upon their judgment in matter of so great importance and begged to be allowed to read at least a little of the other creeds and examine a little into their claims. But they are told that is the very thing they are not allowed to do; they must believe a creed without investigation and they are recourced to eternal damnation as the answer to every question and doubt. So the poor believers blindly and half-heartedly go along with the tide, taking the word of those who know as little as themselves. Now and then comes one of strong will and courage who, in spite of all threats, calmly examines the claims of all, and as calmly rejects them all. Guided by the canons of reason, these believers take roads of their own, and they are denounced by all others as atheists. If this is atheism, then let us have more atheists for the history of progress is written in the lives of these so-called atheists; every one of them has contributed to the intellectual advancement of humanity. They are the destroyers of the old ways and the creators of the new. They are in religion what the inventor is in science, the

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composer is in music. Jesus Christ was the greatest of these for He held the old Jewish religion in contempt and did what He could to tear down the religion of His day.

I have heard of a story told where a Soviet high official went to the United States to negotiate a large order for agricultural machinery which ran well into millions of dollars. When the contract was finally signed, the Soviet official asked the head of the American Agricultural Machinery Company what he thought of the Russian people. In reply, the American executive candidly told him that he did not like the Russian people mainly because of their ruthless attitude toward religion. In turn, the Russian official told the American executive that if he felt that way, he should tear up the contract which had just been signed. When asked for the reason, the Russian explained that the contract would do more to destroy religion in Russia than anything else. Then he narrated the religious background of the Russian peasant; their ignorance and superstitious faith, their absolute belief in the authority of the church and in the idea that if the priest did not bless the crops, they would not grow. Consequently, the agricultural machinery will destroy false belief of the ignorant peasant. He will learn that scientific cultivation and caring of the crops, the proper use of fertilizers and all the other elements of scientific farming are the determining factors, and not the holy water which the priest formerly sprinkled over the ground. Incidentally, it will save the peasant from 10 to 20 percent of his crop which he formerly paid to the church. That is the kind of religion they had in Russia which the Soviet sought to destroy for which she was called an atheistic nation.

Atheism is not a disbelief in God. Francis Bacon was more than once accused of atheism although he made eloquent and sincere disclaimer of unbelief. For disavowing theology, Voltaire was attributed to by the Priests as an atheist, although he decisively rejects atheism for which the Encyclopedists called him a bigot. Atheism is nothing more than a revolt against the false belief taught by some churches that the universe is governed by the whim of divine caprice instead of natural laws; a revolt against those mythical

superstitions which are intended to serve the purpose of drawing into some churches as the only means of escape from eternal damnation; a revolt against sectarianism which has ever inclined to war and inferred that men have been created to battle with one another that principle might be vindicated. We are witnessing today the same revolt and a revival of true religion that represents the philosophy and theosophy of Christianity against its theology and dogmatism, that is concerned with that spiritual truth which Jesus applied to mankind, in the realization of which all men become the sons of God.

IT IS REVEALED IN TOLERANCE. Tolerance, the chief element of charity and the distinctive mark of every Mason, appeals for enduring unity of spirit amidst varieties of outlook and opinion. It demands that one brings oneself by imagination and sympathy to an understanding of the other man's views. It requires that one divest himself of what is peculiar to his own religion, and yet retain a something which is in all religions, and thereby come to a better understanding of every other religion. It calls for the liberalization and broadening of one's religious opinion, thereby enabling him to pass beyond the limits of his native religious province and come to revere and regard with charity the religious belief of his fellowmen. But by the curious working of the laws of habit and imitation, men are blind for the most part to the meaning of true religion. They are conscious only of their particular sect. Creeds become so narrow that all which is vital to religion and would benefit men is lost in the dim recesses of theological dogma. Tolerance enjoins us to forsake this narrow and limited conception of religion for it is not made to divide men, but to unite them, leaving each man free to think his own thoughts and fashion his own system of ultimate truth. Tolerance would have a Christian understand Mohammedanism by becoming less Christian. The acme of tolerance is expressed by Voltaire in his famous principle "I do not agree with a word that you say, but I will defend to the death your right to say it".

After all, in the clash of conflicting faiths and creeds, nobody can say with certainty that his belief is the only way

of approach to God. There are numerous ways into the fellowship of God which do not even need any backgrounds of theological belief, and when any set of people proclaims that their's is the only way, they become guilty of gross intolerance and mental cruelty. Becoming an accepted lover, becoming a parent, entering upon a heavy responsibility, encountering defeat and even death, and the achievement of success are few of the ways which seem to lead some people to a new sense of God's reality. By such events, they are shaken out of their superficiality and triviality, and discover the divine element of life. Then there are people to whom faith comes by infection and to whom the sense of God is mediated through sincere, frank, humble, and intimate fellowship with people to whom God is real. I am not talking of those fellowships which come into being with no explicit recognition of religion such as trade unions, political parties, athletic clubs, etc. I mean those fellowships that have a religious basis and seem to create a set of conditions in which men's spiritual faculties are awakened; those fellowships without class distinction, race barriers and aggressive sectarianism such as Freemasonry, Rosicrucianism, Theosophism, and other mystic societies.

Another way of communing with God is through a response to beauty. By beauty, I mean a certain quality in experience which first cause intense delight, and then induces a mood of reverence; that quality which is not only perceived by the senses, but also suggests a reality beyond the senses; that which gives us a secure consciousness of another world than the world as we exoterically know it; more specifically, that which comes into experience most often when we are in contact with the wonders of nature, see the great work of art, or hear great music. These experiences of beauty are, to my mind, experiences of God and with many people, their approach to God takes this form. It is not uncommon for some people whose harp of thought are out of tune to go into the woods and pastures, climb a hill or follow a stream and there are brought into accord with nature's sanity and made sensible of the Divine harmonies with them. It would be a pity were any man to walk a field or mountain and not awake to the fact that the Grand Architect is there talking to him.

[To Be Continued]

SCOTTISH RITE PAGE

PHILIPPINE BODIES A. & A. S. R.

The June Conferral of the Philippine Bodies was held as scheduled, at the Flaridel Masonic Temple, Manila with the attendance of nearly all the Scottish Rite Masons in and near Manila during the three days of the Reunion on June 26, 27, and 28, 1947. The 4th, 14th, 18th, and 30th degrees were conferred in full ceremonial form by special teams headed by Bros. Jose C. Velo, 32°, KCCH, Mauro Baradi, 32°, Daniel Limbo, 32°, Jose Patalinjug, 32°, and Carlos Iñigo, 32°. Among the Brethren who assisted in the work were Bros. Teofilo Abejo, 32°, A. C. Rosario, 32°, Sesenio Rivera, 32°, Jose E. Racela, 32°, Jose Fetalvero, 32°, Francisco Catalan, 32°, and H. E. Stout, 32°.

Those who become Masters of the Royal Secret at this Reunion organized themselves into the XXXII° Class, with Bros. Cenon S. Cervantes, 32°, elected President; Harold J. Preble, 32°, Vice-President; and Pedro C. Cabloc, 32°, Secretary and Historian. The other members of the class follow: Bros. Pedro Arcilla y Josen, Emmanuel Hospital, Manila; Jose A. Alvarez, Novleta, Cavite; Luther Gaston Ray, Jr., 1118 East 5th Ave., Florala, Alabama; Clarence August Mette, Jr., 57th Inf Regt (PS), Camp Marikina; Nicolas Lapeña y Lozano, Baliuag, Bulacan; Kenneth Robert Baldwin, Supply Point, Camp Batangas; Stanley Santos Tongko, Caloocan, Rizal; Calixto Barredo Antonio, Auditor's Office, House of Representatives, Manila; George Epperson Eaton, Hq. QM Serv. USA; Roman Kamatoy, Santa Cruz, Laguna; Raymond John Schmidt, 59th Station Hospital; Robert Henry Henkel, MANED; Frank William Novak, T.C. Depot, Fort Santiago; Lester Eugene Sansome, Engineer Island, Manila; Hugh Munsill Sanctuary, Claims Service, USA; Luis Fernandez Reyes, Philippine School of Commerce, Manila; Reid Geddes Robson, Camp Batangas; Herbert Alexander Arronet, Metuchen, New Jersey; Perry M. Blue, Engineer Island, Manila; Paul Hamilton Baker, CO Ord Sup Depot, APO 900; Oliver Blythe Fulton, South Wayne Wisconsin; Nicholas James Athas, Engineer Island, Manila; John Rader, 149 Capt Ambo. Pasay, Rizal; Francisco L. Jison, 215 Calvo Bldg., Manila; Edwin J. Lyons, Jr., NOB Subic Bay; John Dasdorf, Philippine Consolidated Shipyards, Ma-

nila; Perfecto Castillote, Pasig, Rizal; Neal Lewis Pettygrove, 1400 Park Ave. Long Beach, California; Alfred Joseph Smith, Jr., Olongapo, Zambales; Saw Sam, 250 Nueva, Manila, and Vernon Henry Merson, Hq. 4th Air Depot, APO 714.

* * * * *

300 copies of MORALS AND DOGMA were received by the Secretary and are now ready for distribution. Brethren who have not had their copies as yet may call at the office at the Flaridel Masonic Temple anytime between 9:00 A.M. and 9:00 P.M. To Bros. William S. Dodge, 32°, Theodore J. Mitchell, and Capt. William A. Parta, our gratitude for lending us a hand on the other side of the Pacific. It was due to them that the shipment of these books were expedited. Again, many thanks.

* * * * *

The 1946 Year Book were mailed to all the members of the Philippine Bodies on the 17th. If you failed to get yours, advise the Secretary. First to acknowledge receipt of our Year Book was Wor. Bro. Primo San Pedro, Secretary of Baguio Lodge No. 67, F & A M, who said "it is a valuable nicely gotten out Masonic publication that serves as ready reference and an everlasting memento."

* * * * *

For the record, we are quoting parts of an interesting letter we received from Ill. Bro. Robert W. Taylor, 33°, Secretary of the Scottish Rite Bodies of Columbus, Ohio. "The Masons of your city have suffered hardships which are beyond our ability to appreciate. We, here in Columbus, have had a better opportunity to learn something about your conditions, because Brother Seldon W. O'Brien, P.G.M., came home immediately after he was released from Santo Tomas and is making his permanent home in Columbus, Ohio. Also, Major Gen. Robert S. Beightler, commanding the 37th Division and Col. Frederick Kirker, D. D., Chaplain of the 37th Division, are both 33°, members of the Valley of Columbus, Ohio, and since their return they have spoken many times before groups of Masons telling them of the conditions they found when the 37th Division occupied your city. I have had the opportunity of seeing the 37th Division battle films on three occasions and nearly one-half of the films are devoted to the battles

in connection with the liberation of Manila." We still remember, and are grateful to the gallant 37th, Ill. Bro. Taylor.

* * * * *

Ill. Bro. Michael Goldenberg, 33°, who left for the United States is now at San Francisco, California, c/o American Express Co. He was given a despedida party by a group of friends and Masons at the Manila Hotel before his departure. Bro. Cenon S. Cervantes, 32°, who left for the Y.M.C.A. confab at Edinburgh, Scotland, was also feted by his many friends. You will recall that Honest Cenon was able to hide from the Japs over a million pesos of treasury certificates while he was manager of the Philippine National Bank at Iloilo. Had the Japs discovered the treasure, Brother Cenon could not have made this trip. One of the Masonic travelers is Ill. Bro. Manuel Camus, 33°, who returned from the United States after receiving from the hands of President Truman, himself a 33rd degree Mason and Past Grand Master of the Grand Lodge of Missouri, the highest Boy Scout award, the Silver Buffalo. To these Brethren, *Bon Voyage* and Welcome Home.

* * * * *

PALMA LODGE OF PERFECTION

Ill. Bro. John H. Cowles, 33°, Sovereign Grand Commander, issued Letters Temporary to Palma Lodge of Perfection July 26, 1947, to sit and to work at Cabanatuan, Nueva Ecija with the following officers: Venerable Master, Gregorio Robles, 32°; Senior Warden, Amadeo Reyes, 32°; Junior Warden, Doroteo Josen, 14°; Orator, Mariano Sta. Romana, 14°; Almoner, Felipe M. Sinaguinan, 32°; Secretary, Pedro Medina, 14°; Treasurer, Basilio Santiago, 30°; Prelate, Angel Trinidad, 14°; Master of Ceremonies, Ponciano Rivera, 14°; Expert, Miguel Jardiel, 14°; Assistant Expert, Deogracias E. Lerma, 14°; Captain of the Host, Antonio B. Manalo 32°; and, Tyler, Sotero Garcia, 14°. They are empowered to receive petitions from Master Masons residing in the territories of Nueva Ecija, Nueva Viscaya, Tarlac, and Isabela.

The Lodge of Perfection has been named after the Filipino statesman, scholar, historian, philosopher, educator and man of letters, Rafael Palma, 33°, who was Grand Master of the Grand Lodge of the Philippines in 1920, and one of the most active and militant Masons in this Orient.



SECCION CASTELLANA
NOTAS EDITORIALES

RETORNO A LA PAZ

En el presente mes de agosto celebramos el primer paso dado por la humanidad en guerra a la vida de la paz. La guerra del Pacífico se dio por terminada con la rendición incondicional del Japón, y desde entonces se procedieron con los procesos internacionales para la reafirmación de la paz entre los pueblos beligerantes. La barbarie que caracterizó la pasada guerra por fin tuvo su término. La era de la retrogradación a edades medioevales cerró su ciclo. La persecución viciosa, cruel, inhumana, cedió a los imperativos de una ideología triunfante que nació, creció, y se substantivó en las fraguas ardorosas de nuestros talleres y Templos Masónicos.

Fuimos siempre los Masones los desinteresados paladines de la Paz y Concordia, de la mutua Comprensión y Respeto entre todos los hombres. Los procesos de la barbarie que traen consigo una guerra han sido siempre condenados por nuestra fraternidad.

Hemos sido y continuamos siendo los apóstoles de la persuasión mediante el raciocinio, la discusión, la apelación a los sentimientos de hermandad, de caridad, de tolerancia; en una palabra, creemos en los procesos que tienen su fundamento en la razón, en la justicia, en la conciencia de la humanidad y de los hombres. Con el triunfo de nuestros ideales en la pasada hecatombe, nos reafirmamos en la naturaleza de nuestros principios. Estos se reafirman en el hombre, y hemos de esperar que con el tiempo broten también fuertes aún en aquellos cuyas mentes han quedado viciados o envenenados con ideas totalitaristas que suponemos han muerto con la desaparición de sus principales exponentes.

El triunfo del idealismo masónico y la muerte y desaparición de ideologías contrarias a nuestros básicos principios es lo que celebramos en este mes de eternos recuerdos. (ANTONIO GONZALEZ, F.P.S.)

ALBERT PIKE SOBRE LOS ANTIGUOS LINDEROS

Albert Pike, eminente Masón y profundo filósofo y escritor, no da mucha importancia a ese sistema de ANTIGUOS LINDEROS, como lo da Mackey. Es mas, Pike hace una crítica muy razonada sobre los veinticinco preceptos o LINDEROS que trae Mackey, poniendo en duda muchos de ellos.

Principia Pike diciendo que no se llamaban LINDEROS los principios fundamentales de la antigua Masonería Operativa y que dichos principios eran bien pocos.

La Masonería Operativa, si bien se dividía en Logias, cada una se componía tan sólo de Aprendices y Compañeros. No existía lo que ahora conocemos como el grado de Maestro Masón. Por tanto, no es exacta la afirmación hecha por Mackey que el segundo LINDERO fuera la división de la Masonería Simbólica en tres (3) grados. Es mas, según Pike, la Masonería Operativa, o mejor la Antigua Masonería, no conocía grado alguno. En ella no existían mas que dos clases de componentes o miembros: (a) los Aprendices, y (b) los Compañeros. Y estos no constituían grados, como el primero y segundo que ahora conocemos. Pike afirma que los grados tales como ahora los conocemos se trajeron a la Masonería ya hacia el año de 1723, y que aún en Inglaterra, cuarenta años después, había Logias que no reconocían este sistema de grados.

Estas Logias de la Masonería Operativa que reconocían dos clases de miembros componentes, o sea, aprendices y compañeros, eran completamente independientes las unas de las otras. No existía autoridad superior a ellas que los regulara o supervisara o que tuviera control sobre sus actuaciones. En una palabra, entonces no existía la organización de una Gran Logia, o la institución de un gran Maestro, como afirma Mackey en su LINDERO cuarto. Según Pike, no existe ninguna prueba de que haya habido en Inglaterra un Gran Maestro o una Asamblea de Maestros Masones antes del año 1717, cuando se organizó por primera vez la Gran Logia y fue elegido como primer Gran Maestro Anthony Sayer.

Creemos, sin embargo, que las antiguas Logias

operativas tenían o celebraban sus asambleas generales, aunque todas y cada una de ellas, vivían independientemente las unas de las otras. Sin embargo, estas asambleas no podían ser consideradas como reuniones del carácter de una Gran Logia como ahora la conocemos.

La Leyenda del Tercer Grado. Claramente este no es un ANTIGUO LINDERO. Primero, por lo mismo que no existían grandos en la Masonería Operativa, y segundo, porque esta Leyenda solo se introdujo en el Ritual hacia el año de 1823, como muy bien dice Pike. Podrían existir algunas ceremonias para recibir como miembro a alguno que lo solicitaba; pero no existía ritual alguno como un sistema de grados como ahora conocemos.

Los modos de reconocimiento. Convenimos que los modos de reconocimiento podrían ser un ANTIGUO LINDERO si entendemos con esto que entre los miembros de las antiguas Logias existían modos para conocerse mutuamente. Pero no podemos admitir como un antiguo LINDERO que los modos de reconocimiento entre los Masones sean los mismos desde antaño hasta ahora, y entre todos los de la misma Fraternidad. Como anota Pike, los secretos de la organización se revelaban a los aprendices, lo cual no sucede ahora, y los modos y maneras de reconocerse varían según las diferentes constituciones y rituales. Los modos de reconocimiento son adjetivos; queremos decir, no son principios fundamentales de la organización, y por lo tanto, dichos modos de reconocimiento pueden variar, dependiendo de los rituales y de las diferentes organizaciones. Por esto mismo, los modos de reconocimiento no pueden ser LINDEROS, aunque sí se puede admitir que la organización masónica tiene para sus miembros modos de reconocimiento que pueden variar, dependiendo del carácter de sus rituales y de su organización. Esto, como principio general, puede admitirse como un ANTIGUO LINDERO.

Lo que es indisputable es que toda Logia debe estar regida por un Venerable Maestro, y dos Vigilantes. En esto todos los autores están de acuerdo, aún el mismo Pike. Esto es considerado como un verdadero y antiguo LINDERO. Siguiremos en el siguiente número. (ANTONIO GONZALEZ, F. P. S.)

GRAND MASTER'S MESSAGE . . .

[Continued from Inside Front Cover]

would represent that Masonry is Godless and affirm that when Masons die straight to hell they go. Our women who are afraid of hell which depicts unending suffering in the other world no body has seen, would believe the lie and become instrumental of promoting ignorance and fear, intolerance and fanaticism, the very enemies of moral and social virtues we are inculcating. They begin by pleading to their husbands not to enter Masonry. Should they happen to belong already to the Fraternity their wives not only will not give them encouragement, but will go to the extent of quarelling with them. Many husbands to preserve harmony in the household and avoid public scandal yield, and so darkness triumphs and governs.

Let the whole World know that we are worshippers of God, and seek Divine guidance in all our doings and undertakings by prayer; that we do not take God's name in vain; and that we practice religious freedom the better to serve God and Man. Mason or not, Catholic or not, if an individual commits a wrongful act, he will suffer for it and be sorry; but if he accomplishes a good deed he will get his reward and be happy.

We, Masons, pick no enemies and seek no quarrel. We only crusade for enlightenment to help make this small world of ours a better and happier place to live in with all men as brothers and with God as Father of all. To fulfill our mission we need be serious Masons and take our Masonry seriously. We must go out in the open and show our true colors. With Masonry we have nothing to be ashamed of, or to be afraid of. On the contrary, we should be proud to be called Masons. It is a privilege and an honor to be a member of the Ancient Craft. Kings and Presidents of great nations, diplomats, philosophers and scientists the world over, and from time immemorial, sought admission into the Fraternity and took pride in their membership. In our dear Philippines, our dead patriots and martyrs were Masons. A great majority of our national leaders and prominent men of today are also Masons. When I say Mason I don't mean a member of the Order only. Anybody can become a member by paying his fees and dues. What I mean by Masons are those who practice their Masonry every where, under any circumstance, and at all times happen what may. They deny selves and sacrifice all. They give but do not take. They serve all good and worthy causes. They are devotees of God and servants of the people. Only in their hands will the Fraternity maintain its high standard, preserve its traditions, and enforce its ancient landmarks. To produce true Masons, we must be selective and qualitative, not cheap and quantitative, in our admission of membership. We must condemn those who seek refuge in our Order for selfish motives. We must avoid political and social climbers who by their corrupt practices and arrogant behavior, discredit and dishonor our venerable and time-honored Institution.

Continuously, our enemies are at work. They challenge; they provoke. We dismiss their activities with coolness and indifference. We think we are being tolerant with our contemptible conduct. Certainly, it is not tolerance to allow the existence and growth of the spiritual, social and political ills and evils we have sworn before the Holy Bible to eliminate. It is simple negligence, violative of the Moral laws and the Masonic tenets, principles and landmarks. It is an irony to call ourselves Masons and be cool and indifferent to unmasonic activities. It is unpardonable.

A month ago, a well known brother Mason passed into the Celestial Lodge above where our Most Wise and Perfect Master presides. During his earthly existence he donated a lot for a Catholic Cemetery, and contributed to the construction of the church building. The same church refused to officiate when he died, because the deceased did not retract from Masonry. They even denied him burial in the ground with which he parted out of liberality and kindness. Evidently, a Mason's gift may enter a church, but not his body though dead. Of course, his family became indignant; but I know for sure that the church will find some way to win them back if we don't watch out. The incident concerns us more than the family of the deceased. We must be on guard. The truth must not be sacrificed. It must be upheld and defended.

Another brother Mason fell ill and sought admittance into the Philippine General Hospital for treatment. While a patient in the Hospital he was much annoyed by the frequent visits of a clergy and members of the Catholic League who wanted him to confess and be converted into Roman Catholicism.

The son of another brother Mason is attending the San Andres Elementary School. His father was approached to sign a slip of paper which will give the Parish Priest of Malate permission to teach him the Catholic religion.

The last two cases are flagrant violations of the separation of church and state provided in the Constitution of the Republic which the government seems to tolerate. The act is an assault against Democracy. Shall we persist with our cold and indifferent attitude? Shall we not do anything?

Masonry is action. We must act as well as counteract. By our action we can put Masonry to where it rightly belongs — to a high pedestal admired and revered by all. By counteraction we will avoid a national disaster and make of the Philippines a strong and united Republic. As Masons, we must be interested in our own government. To serve it is our duty. To me there is no better service we can now offer than to expose the scandal and graft, corruption and immorality, prevalent in many of its instrumentalities and agencies for the people to apply the proper remedy. Freedom and Democracy are at stake and their guardians are sound asleep. Let us be men and Masons and lead the fight for a government that is efficient and honest, responsible and responsive, strong and with courage.

The present administration of the Grand Lodge has laid down a program to completely rehabilitate our Masonry spiritually and materially. To carry it out different committees have been created and appointed to deliberate. Their resolutions are embodied in circulars which the office of the Grand Master sends to you from time to time. I hope you will attend to them promptly. Peace and harmony have been re-established in our Grand jurisdiction. All the brethren respond to duty and work heartily. Their zeal and enthusiasm are in evidence everywhere, which augurs for a bright future of our Order.

I deeply appreciate your contribution in the past to the welfare of our Grand Lodge. I appeal to you for more. On your lodge I lean for unflinching support and cooperation. It is a Masonic pillar that has withstood the test of Time and found worthy. Collectively and individually, I expect greater accomplishments from you because you have the initiative and the intelligentsia, the material and the will power.

From the Most Wor. Grand Lodge of the Philippines I bring you greetings and congratulations on this your Thirty-third anniversary. May you have many more anniversaries in years to come. For your cordial and fraternal reception to the Grand Master and his party I am thankful to you all. Your hospitality we do enjoy. Again, I thank you.



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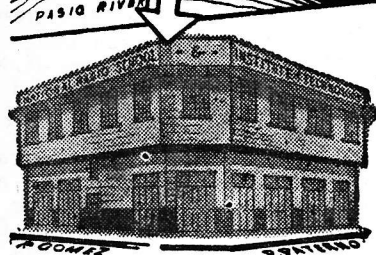
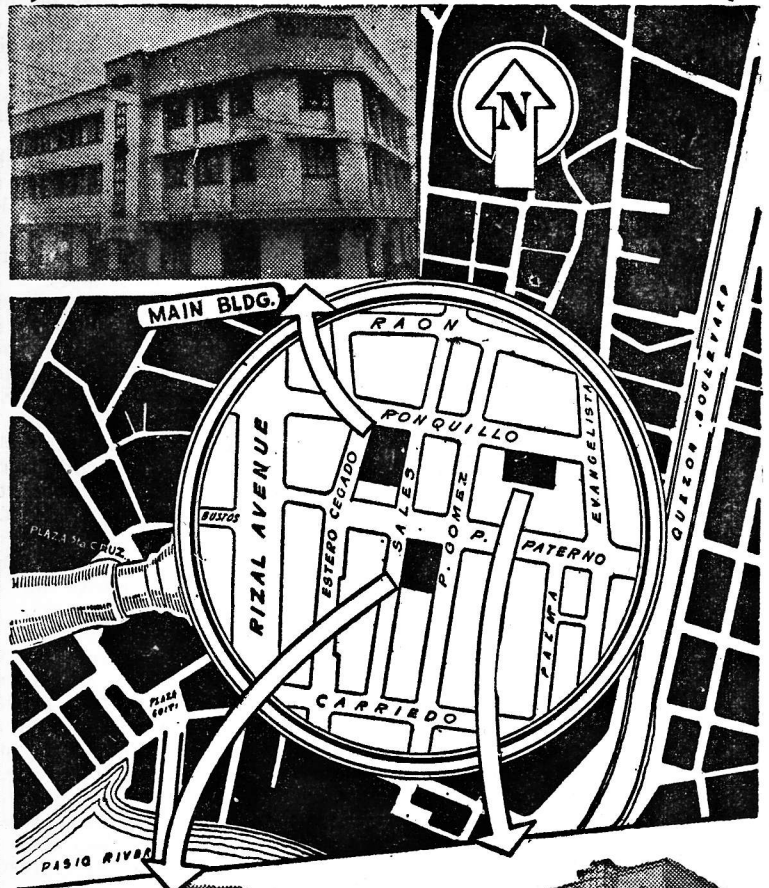
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ANNEX NO. 1

ANNEX NO. 2

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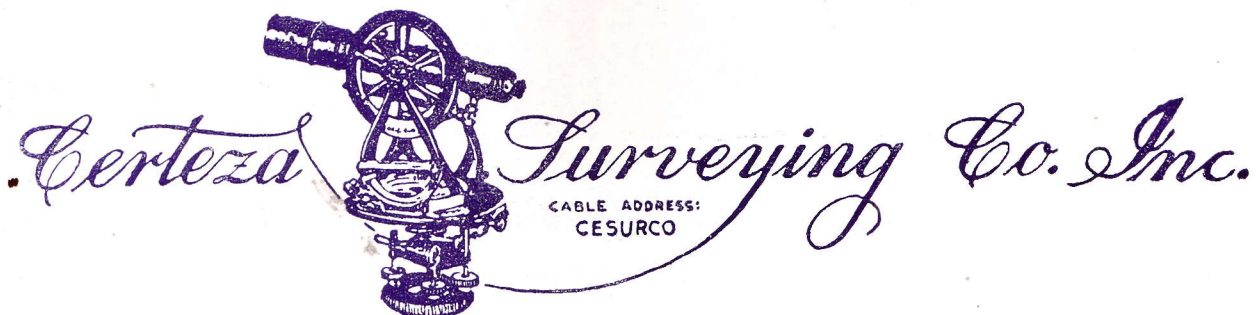
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