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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]]
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*Joint Official Visitation of the Most Wor. Grand Master to Mabini Lodge No. 39 (Aparri, Cagayan),
Isabela Lodge No. 60 (Ilagan, Isabela), and Gonzaga Lodge No. 66 (Tuguegarao, Cagayan) on March 20, 1948.*

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THE CABLETOW

EDITORIALS

Congregating In Our Lodges

The Constitution of our Grand Lodge requires a strict adherence to the Ancient Landmarks of our Order. One of these landmarks is "the necessity for Masons to congregate in lodges."

As Masons we ask ourselves this question: Do we congregate in our respective lodges regularly? If not, what reasons do we have to offer? We will mention some: stagnation of lodges; monotony in lodges' proceedings; apparent failure of lodges in promoting the "personal" interests of members; poor condition of lodges coupled with undesirable environment; members' delinquency in the payment of dues; disagreement with views of other brethren; a certain group's monopoly in running lodges' activities; non-election to office. Most of these are not justifiable; at best they are flimsy excuses which reflect upon the conduct and character of men. Time and again it has been stated—and rightly so—that we should give to our lodges much more than what we get from them.

Lodges are congregations of Masons duly constituted. In them are the sacred writings, square, compass, charter and the Constitution and Regulations of the Grand Lodge under which they work. They are temples of worship, and the very existence of altars therein make them hallowed places of meditation and prayer. In them, the internal affairs of brethren are discussed and decided, their controversies aired and settled, and discipline enforced. Where

(Continued on page 218)

Brother Roxas Is Dead

Brother Manuel Acuña Roxas, President of our young Republic is dead. He died in line of duty on April 15, 1948. The end was swift: first, there were signs of fatigue; next, a short respite; then the great struggle where mortal man always loses and the Grim Reaper is the conqueror.

"Death is the great leveler of humanity. It lays its hands upon king and beggar alike." This, from the lips of Brother Roxas who had occasion to express the same conviction over and over again while a member of Makawiwili Lodge No. 55 and later as its Worshipful Master. And when the appointed hour was at hand, he faced it calmly and unafraid. He knew too well that beyond death there is a future life; and this he confirmed in 1923 when he became a member of the Philippine Bodies, A. & A. S. R. and signed the Masonic Confession of Faith.

Even as the shocking announcement was being broadcast over the radio and circulated through the press, the people were indifferent because they seriously doubted the veracity of the unwelcome news. Only the day previous, the President looked hale and cheerful, smiling at everyone whom he met on the way. All was hoping against hope that for him the last journey was still afar.

Yet such is death, certain and inevitable death. When it comes—and it comes in different and countless forms every day of the year—to claim its defi-

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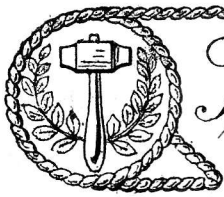
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The Grand Master's Message



Constructive Criticism

A man cannot live by himself alone. This would be a dull world if we lived only by ourselves without the companionship, fellowship and friendship of our fellowmen.

To have no regrets when we are called to the Great Beyond, we should live clean, upright and exemplary lives; not as far as others may think we have lived, but as far as we ourselves know that we have done right or tried to do right. We are taught in Masonry that we should give a brother a helping hand when he is in distress, not necessarily by financial aid alone, but by counsel and advice in those things in which others may think he errs. Sometimes a brother takes offense at this advice; but if he only reflects and reasons and does not take offense, he will realize that the brethren are trying to aid and assist him. In other words, he must consider the advice as constructive criticism.

If you do not endear yourself to your brethren, there must be something wrong either with them or with yourself. Can it be that all of them are wrong and that you yourself are right? You should make a mental check-up of yourself. True friendship, a happy mind and the knowledge that you have done right and have lived an exemplary life make our existence on this earth worthwhile.

We all have a part to play in this world. Let us play that part to the best of our ability, remembering that some have not had the opportunities and background which we ourselves have had. Let us have tolerance for them and help them to the best of our ability in enjoying their short life in this world to the fullest. A good policy to follow is never to speak of a brother unless you can speak well of him.

Albert J. Braye Jr.

Grand Master

◆ ◆ OFFICIAL SECTION ◆ ◆

JOINT OFFICIAL VISITATION OF M. W. GRAND MASTER ALBERT J. BRAZEE, JR.
AND PARTY TO VARIOUS LODGES AT TUGUEGARAO, CAGAYAN

The members of Gonzaga Lodge No. 66 and Mabini Lodge No. 39 proceeded to the airport of Tuguegarao, Cagayan, on March 20, 1948, at 9:00 a.m. to meet the M.W. Grand Master Albert J. Brazee, Jr., and party scheduled to arrive at 10:00 a.m. that day on a chartered PAL plane. At the airport W.M. Tomas de Guzman of Isabela Lodge No. 60, who also arrived by plane from Manila and some brethren of other Lodges joined the welcoming party.

The M. W. Grand Master and party were then conducted in motor cars to the Gonzaga Lodge temporary building.

The reception was made public. The W. M. of Gonzaga Lodge, Bro. Simeon Sorita led in giving the masonic honors to M. W. Grand Master Albert J. Brazee, Jr. and party, after which the M. W. Grand Secretary Antonio Gonzalez introduced the following brethren composing the visiting party:

M. W. Grand Master	<i>Albert J. Brazee, Jr.</i> , Cosmos No. 8
Senior Grand Warden	<i>Clifford C. Bennet</i> , Service No. 95
Grand Orator	<i>Mauro Baradi</i> , High Twelve No. 82
Senior Grand Deacon	<i>S. M. Austin</i> , Service No. 95
Senior Grand Steward	<i>Bonifacio Araullo</i> , Hiram No. 88
Junior Grand Steward	<i>Carlos Inigo</i> , Sinukuan No. 16
Wor. Brothers:	<i>Dominador Escosa</i> , High Twelve No. 82
	<i>Jose E. Racela</i> , Nilad No. 12
	<i>Primo I. Guzman</i> , Kasilawan No. 77
	<i>Candido Perez</i> , Labong No. 59
	<i>Marciano Evangelista</i> , Batangas No. 35
	<i>Joaquin Pleno</i> , Nilad No. 12
	<i>Angel S. Montes</i> , Batong Buhay No. 27
	<i>F. K. Mulhought</i> , Cosmos No. 8
	<i>Mariano Gonzalez</i> , Nilad No. 12
	<i>James Stevenson</i> , Hiram No. 88
	<i>Ralph O. Flood</i> , Cosmos No. 8

Mrs. Albert J. Brazee, Jr., Worthy Matron of Mayon Chapter, Eastern Star in Manila.

Mrs. S. M. Austin

Mrs. R. Flood

W. M. Bro. Sorita introduced the following brothers to deliver speeches:

W. M. of Mabini Lodge Bro. Pascual Guzman, S. W., representing the Worshipful Master;

W. M. of Isabela Lodge Bro. Tomas de Guzman, Grand Inspector of Gonzaga Lodge, Wor. Bro. Hiram T. Kalata

Grand Inspector of Isabela Lodge, Wor. Bro. Sisenando Silvestre

Grand Inspector of Mabini Lodge, Wor. Bro. Lorenzo de Leon

At this juncture the other members of the delegation of Isabela Lodge, who could not come on time due to the fact that the Malalam Ferry at Ilagan, Isabela, was out of commission as per their telegram read a few minutes before their

arrival by the Secretary of Gonzaga Lodge, then arrived. The M. W. Grand Secretary, Antonio Gonzalez went to meet said members at the door and introduced them to the M. W. Grand Master. The members composing the Isabela Lodge delegation were the following:

Brothers Francisco Reyes, Senior Warden
Agustin Casipag, Junior Warden
Esmeraldo Mirasol, Treasurer
Moises Ll. Cruz, Auditor
Ildefonso Bonoan, Senior Steward
Jose T. Darbin, Marshal
Primo Paggao
Lino C. Barrera
Fort. M. Bulan
Alfonso Azurin
Lucio Guzman

Bro. Mauro Rosario showed a telegram dated March 19, 1948, from the Secretary of Pangasinan Lodge No. 56, requesting him to represent his Lodge during the grand visitation for which Bro. Rosario was duly accredited.

The M. W. Grand Secretary, Antonio Gonzalez introduced one by one the members of the visiting party who delivered speeches. Wor. Bro. Mauro Baradi, Grand Orator of the Grand Lodge spoke on S.O.S. and held his hearers in sus-

(Continued on page 217)

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OFFICIAL SECTION

GRAND LODGE RECEIVES DONATIONS FROM HOPEWELL LODGE NO. 596 (NEW YORK)

Our Grand Lodge is the recipient of valuable donations from the Brethren of Hopewell Lodge No. 596 (New York) which were presented to our Most Wor. Grand Master, Albert J. Brazee, Jr. through Most Wor. Bro. Michael Goldenberg, P.G.M., who has just returned from the United States after an extended trip. The donations contained in big wooden boxes are now in display in the Grand Lodge.

When requested for a statement, Bro. Goldenberg has the following to say in this matter:

"After my visit to the office of the Grand Lodge of New York, I was fraternally taken by the hand and was made to feel right at home. I was specially taken care of by R. W. Brother Juchatz of the Board of General Purposes. After a few days, I was cordially invited to be the Guest Speaker at a joint meeting of Marion Lodge and Hopewell Lodge situated in the Bronx Temple at New York City. The brethren received me with Grand Honors and I had the greatest surprise of the evening when our very dear and Most Reverend Brother, Chaplain Leroy E. Wright from Batangas made the introduction of me in his own inimitable way. After which, I gave the brethren a talk on Philippine Masonry, its history, progress, its activities during the Japanese invasion, its persecution, rehabilitation, relief, aid from American Grand Lodges, and the Southern Jurisdiction of the Scottish Rite, assistance by the masons in the Armed Forces, our Gen-

MacArthur, Square and Compass Clubs, temporary temples, the complete survival of Masonry, the Guerrilla Movement and the loyalty of the Filipinos. Finally, the much needed aid to Filipino War Veterans who were abandoned or forgotten after VJ day. This was my subject and was very much appreciated by the brethren. After this talk, I was obliged to accept invitations from many lodges to speak, which I have done with pleasure. Much to my surprise, I was called up by the Trustees of Hopewell Lodge No. 596 advising me that if I would go with them to a certain warehouse in the Bronx they would be more than glad to donate to me such masonic furniture etc., that I may choose for the use of Masonry in Manila. The only proviso was that I would pay for packing and shipping charges. I accepted this offer, after inspection, and I shipped the following which I turned over the M. W. Grand Master for the use of the Plaridel Temple:

- 10 Massive Mahogany Officers' Chairs
- 4 Mahogany Carved Pedestals
- 4 Marble Blocks
- 4 Emblem Door Knockers
- 3 Mahogany Fancy Candelabras
- 1 Trunk Masonic Books
- 1 Upright Piano—Good Condition
- 1 Lot Electrical Spot Lighting

These are now all in the care of M. W. Brother Albert J. Brazee, Jr. our Grand Master, who has expressed his thanks on behalf of the fraternity. Full credit and thanks should go to the brethren of Hopewell Lodge of New York for their wonderful expression of Brotherly Love and kindness to their brethren of the Philippines."

On the part of the Grand Lodge, the Grand Master wrote to Bro. Goldenberg expressing appreciation for the kind hearts of the Brethren in America in making the donations as they did. Says the Grand Master:

"My dear Bro. Goldenberg:

"Words are inadequate to express my appreciation in your bringing with you valuable donations to our Grand Lodge. For, notwithstanding my verbal assurances of gratefulness to you in our first meeting when the priceless furniture arrived, I feel it my important duty to manifest in writing the thankfulness of the Fraternity for your singular masonic endeavors.

"Indeed, no other member of the Craft could have attained such a success as you have had in inducing brethren abroad to display their kind hearts in order that the rehabilitation of our Grand Lodge could be hastened. The new chairs, pedestals, piano, books and other items which you have secured for us make every member of the Craft feel that Masonry is back to its prewar footing. And, all of these were due to your singular effort.

"I can very well say now that your sojourn to the States was most productive not only to your private affairs but more so to a cause which is common to both of us—Masonry in the Philippines.

"Assuring you of my esteem and high respects, I am

"Sincerely and fraternally,

"(Sgd.) ALBERT J. BRAZEE, JR.
Grand Master"

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OFFICIAL SECTION

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GRAND MASTER OF MASONS

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To

- Nilad Lodge No. 12*
- Dapitan Lodge No. 21*
- Luzon Lodge No. 57*
- Luz Oceánica Lodge No. 85*

on
Saturday, May 8, 1948, at 6:00 P.M.
at

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GRAND MASTER'S JOINT OFFICIAL VISITATION
SATURDAY, MAY 15, 1948
TO

- Lincoln Lodge No. 34*
- Pinatubo Lodge No. 52*
- Zambales Lodge No. 103*
- 8:00 A.M., at Iba, Zam-
bales.*
- Pangasinan Lodge No. 56*
- Agno Lodge No. 75*
- 10:00 A.M., at Dagupan,
Pangasinan.*

- Angalo Lodge No. 63*
- Union Lodge No. 70*
- Laoag Lodge No. 71*
- 2:00 P.M., at San Fernando,
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WHAT OTHER LODGES ARE DOING

ZAPOTE NO. 29
Manila

MOUNT APO NO. 45
Zamboanga City

In connection with the visits of Bro. Dr. Edward K. Lim of Zapote Lodge No. 29 to Mount Apo Lodge No. 45, we quote hereunder correspondence exchanged between Wor. Bro. Felisberto Gonzales and Wor. Bro. Fidel Encarnacion, Secretaries of Mount Apo Lodge and Zapote Lodge respectively:

March 20, 1948

To the Worshipful Master, Wardens
and Brethren of Zapote Lodge No. 29
F. & A. M., Mandaluyong, Rizal.
Dears Sirs and Brothers:

With pleasure I wish to inform you that we were honored by the visits of Bro. Dr. Edward K. Lim, member of that Wor. Lodge on our stated meeting, March 9, 1948 and special meeting on March 17, 1948. In the former visit he kindly consented to the request of our Worshipful Master to give an address, the synopsis of which is as follows:

Bro. Dr. Edward K. Lim of Zapote Lodge No. 29 delivered a short speech on the principle of Masonry mainly on the subject of Peace. He remarked that the western philosophy or Christian philosophy has utterly failed as evidenced by the wars even in social economic fields; and suggested that it is worthwhile to try the Oriental philosophy as taught by King Fu Sze, Confucius and Buddha to bring

about World Peace. He believes, however, that Masonry is a good instrument for achieving World Peace because, aside from its universality, its teachings lead to PEACE.

Wor. Bro. Leon R. Barinaga, P.M., Treasurer of our Lodge thanked Bro. Lim for his instructive speech in behalf of the members of Mount Apo Lodge No. 45 which undoubtedly awakened the minds of the members and stirred their hearts to consciousness of the sublime teachings of the Fraternity.

The kind of mentality shown to us by Bro. Lim, bespeaks of the membership of that Lodge and places it on a higher level in the masonic art.

His mission in this City to organize the Philippine-China Cultural Association is a success. Many members of our Lodge have joined in order to have opportunity of giving more splendor to our masonic ornaments—Brotherly Love, Relief and Truth. The City officials, members of the Chinese community and prominent citizens gave Bro. Lim an all-out cooperation which is only obtained by one who has the make up of a true leader. His speeches were well received by his audience and never tired of hearing him. Bro. Lim complained that in every gathering to where he is invited he is invariably punished by asking him to give a speech.

In this connection, it would be of interest for your Wor. Lodge to know the success of Bro. Edward K. Lim in our City. In the name of the members of Mount Apo Lodge No. 45, F. & A. M. and I in particular wish good health to the members of your Lodge and enjoy the blessing of the Divine Creator.

Sincerely and fraternally,

FELISBERTO GONZALES, P.M.
Secretary

April 20, 1948

To the Worshipful Master, Wardens,
and Brethren of Mount Apo Lodge No. 45, F. & A. M.
Zamboanga City, Philippines.
Greetings:—

Our Lodge at its Stated Meeting of April 17, 1948 was greatly elated when I read your letter of March 20, 1948, wherein you lauded the speech made in your Lodge by our beloved Bro. Edward K. Lim and informed us of his success in organizing a Chapter of the Philippine-China Cultural Association in your part of the country.

Modesty aside, we are proud to say that our membership is truly cosmopolitan, consisting of Filipinos, Americans, Chinese, and Portuguese, coming from every walk of life; Navy men, Army men, Musicians, Teachers, University Professors, Physicians, Lawyers, Engineers, Writers, Salesmen, and Businessmen. Yet, in spite of our varying races, creeds, habits, training, interests, professions, and opinions, we maintain perfect peace and harmony within our Lodge because we all practice that cardinal virtue called TOLERANCE. Most of our members do not only satisfy the conventional masonic qualifications, but are so mentally and spiritually progressed as to understand Masonic teachings and reduce their implications into personal experience.

As the EAM stands in the Lodge, presented with the working tools of his degree and taught their uses, admonished that these tools are not his, but those of the Lodge and he is to use them that the Worshipful Master may have pleasure and the Craft profit thereby; so the G A O T U has entrusted

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WHAT OTHER LODGES ARE DOING

to us the principles of Masonry as our working tools. They, too, are not ours; they belong to the Lodge of the world and we are to use them that He may have the pleasure and the Craft of Humanity may profit thereby. Such is the philosophy and mission of Bro. Lim which takes him to the different parts of the Archipelago, and we are very proud of him and his good work.

The members of Our Lodge wish to send you their heartfelt thanks for the kind cooperation that you have extended to our Bro. Lim in his great and noble work of spreading the cement of Brotherly love and affection among his and our people so that peace and harmony may prevail in this part of the world. May God endow us with more wisdom and strength to carry on the humanitarian work that Masonic Lodges are expected to accomplish.

Fraternally yours,

FIDEL ENCARNACION
Secretary

* * *

KALILAYAN NO. 37
Lucena, Quezon

Bro. Florentino Racelis was raised to the third and sublime degree of Masonry at this Lodge on April 19, 1948 with the regular officers of the Lodge officiating, namely: W. M., Amado E. Palillo, S. W., Eulogio Magallanes and J. W., Filemon Caperina. The lecture was delivered by Wor. Bro. Delfin C. Medel. Members who are out of town may communicate to Bro. Melecio R. Magsino, Secretary of the Lodge.

* * *

PANGASINAN NO. 56

Right Wor. Bro. Cenon Cervantes, Junior Grand Warden of the Grand Lodge wrote from Roosevelt Hotel, New York telling of his delightful visits to various cities and interesting places in the United States. He has left for Central America on April 15th returning to New York on May 1. By the end of this month or the early part of June he will be back to the Philippines.

We will look forward to meeting our Brother when he returns and, of course, hearing from him in connection with his travels abroad.

* * *

MAYON NO. 61
Legaspi, Albay

GRAND MASTER'S OFFICIAL VISITATION OF MAYON LODGE NO. 61, F. & A. M. AND BULUSAN LODGE NO. 33, F. & A. M. HELD ON SATURDAY, APRIL 10, 1948

• By Wor. Bro. Victor D. Pineda

Most Worshipful Grand Master Albert J. Brazee, Jr. who was accompanied by Officers and Members of the Most Worshipful Grand Lodge, F. & A. M. was received by the Officers and Members of Mayon Lodge No. 61 and Bulusan Lodge No. 33 and Sojourners of the Bicol Valley with full Masonic honors. The Most Worshipful Grand Master and Officers of the Grand Lodge were given seats in the East, with Worshipful Brother Eduardo G. Macabeo, P. M., Worshipful Master of Mayon Lodge No. 61, F. & A. M. A program followed the reception of the Most Worshipful Grand Master.

Worshipful Brother Macabeo opened the program with a speech welcoming the Most Wor. Grand Master and his party. He talked about the losses incurred by members of Mayon Lodge caused by war and other natural calamities. He appealed to the Grand Master for help.

The next to speak was Wor Bro. Kenneth P. MacDonald active member and inspector of Mayon Lodge. Worshipful Bro. MacDonald spoke extemporaneously welcoming the visitors. He expressed hope that the visitors would enjoy their brief stay in Legaspi.

The Worshipful Master then introduced Worshipful Master Hermenigildo Encinas of Bulusan Lodge No. 33. He spoke in Spanish. He welcomed the visitors. Like Wor. Bro. Macabeo he spoke of the devastation caused by war which resulted in the destruction of their place of meetings, Masonic documents and Masonic paraphernalia.

Then Wor. Bro. Lot Dean Lockwood, chartered member of Mayon Lodge No. 61 was called upon to speak. He said, he was glad to be with the members of Mayon Lodge after many years of stay in the United States. Wor. Bro. Lockwood who is now past sixty said that he has been a Mason since he was twenty-one years old. He is one of the founders of Mayon Lodge.

Bro. Guillermo Caliangang of Nilad Lodge No. 12 spoke in behalf of the Sojourners of this Valley. In a well prepared speech, he spoke of Masonry as a progressive moral science. He also spoke on the tenets of Freemasonry.

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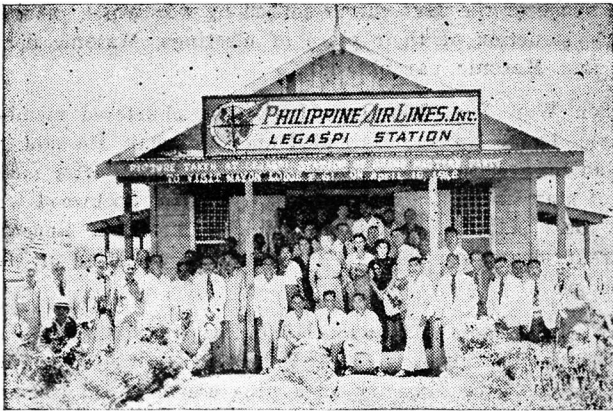
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WHAT OTHER LODGES ARE DOING

Then Most Worshipful Brother Antonio Gonzalez, Grand Secretary of the Most Worshipful Grand Lodge, was introduced. He introduced all the members of the Grand Master's party one by one. He told the brethren that Mayon Lodge No. 61 was the first lodge in the Bicol Valley to be re-organized after liberation.

Wor. Bro. Silen, Grand Lecturer spoke of the resistance of both Americans and Filipinos to calamities.

Mrs. Brazee, wife of the Most Worshipful Grand Master was asked to speak. She said, she represented the Eastern Star, an organization formed for the furtherance of womanhood.



Courtesy by Sam Studio

Wor. Bro. Mauro Baradi, Grand Orator of the Grand Lodge, gave a most inspiring message. He spoke about the beautiful Mayon as the most perfect cone in the world. He spoke on human suffering as a way to salvation. He said that things seen are temporary, but those unseen are eternal. He talked of human suffering as a great teacher as exemplified by Americans and Filipinos during the great war. Lastly, he said that if we fall, we should rise again.

The last speaker was the Most Worshipful Grand Master who was introduced by the Grand Secretary, Most Worshipful Brother, Antonio Gonzalez. The Grand Master considered it a pleasure to be here in Legaspi and the Bicol region once more. He said he is a Bicolano as he was born in Donsol, Sorsogon. He informed the brethren that he has known all the sufferings of the brethren in the Bicol Valley, as he has also known the sufferings of brethren in other places. He pledged help to the brethren in this Valley.

I am looking for a nice bungalow or house with two or three Bedrooms, Sala, Dining Room, Kitchen, Servants' Quarter, Garage with Garden. Direct offers with price to Secretary of "High-Twelve" Lodge No. 82, F. & A. M., Plaridel Masonic Temple, Manila.

GONZAGA NO. 66

On March 27, 1948, Bro. Teofilo Calimag, Junior Plant Sanitation Inspector, Bureau of Plant Industry, was raised to the degree of Fellowcraft mason. During the ceremonies, the East was occupied by Bro. Perfecto Lingan, Senior Warden, the West by Bro. Lorenzo de Leon, P. M., (in the second section by Bro. Simeon Sorita, W.M.) and the South by Bro. Eugenio Chiu of Meneius Lodge No. 93. Bro. Bonifacio Maqui, P. M. acted as Senior Deacon.

After the ceremonies supper was offered by Bro. Teofilo Calimag in his house.

On April 10, 1948, Mr. Vicente Limqueco, a lumber dealer in this Municipality of Tuguegarao and Mr. Santiago Ranjo, Tobacco Inspector, Bureau of Internal Revenue, in the Municipality of Tuao, were initiated in the first degree of masonry. During the initiation, the East was occupied by Bro. Sisenando Silvestre, P. M. of Magat Lodge No. 68 (in the second section by Bro. Simeon Sorita, W. M.), the West by Bro. Perfecto Lingan, S. W., and the South by Bro. Eugenio Chiu of Meneius Lodge No. 93. Bro. Bonifacio Mequi, P. M., acted as Senior Deacon. After the ceremonies the brothers proceeded to Lavadia Hotel where supper was served by the new brothers.

KASILAWAN No. 77

Wor. Bro. Primo I. Guzman, master of this Lodge has been ill since April 13, 1948 when he was taken to the North General Hospital for treatment. He is now at his home in Mandaluyong, Rizal convalescing. We wish Bro. Guzman quick recovery.

On his part Bro. Guzman desires to express his appreciation to the Officers of the Grand Lodge and brethren of sister lodges who visited him while in the hospital.

HIRAM NO. 88

Bro. Johnny Wilson of this lodge in his desire to help his brethren has placed in the hall of the Grand Lodge an elaborate form for Masons to fill indicating their business

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WHAT OTHER LODGES ARE DOING

or profession and office address. This will serve as a Masons' Business Directory for the convenience of members of the Fraternity who may need the professional services of their brethren or some business connections. There is something to be gained in patronizing the products or talents of Masons.

* * *

MOUNT HURAW NO. 98

Catbalogan, Samar

What has been considered a significant event in the history of this lodge was the raising, by courtesy, of Bro. John Gray of Makabugwas Lodge No. 47 when fifteen brethren from Tacloban, Leyte, travelled over the rough and rugged San Juanico strait last March 27. Bro. Lao Hianui, a F.C. of Makabugwas Lodge and the chip off the old block who is no other than our Wor. Bro. Lao Hoo (98) was the one on the trestle board to be raised by his father to the sublime degree of M.M., but a confusion arose in the Temple when he was found to be missing due to his failure to arrive in time from Guiuan where he was on business for his father. The embarrassing situation when everything was in readiness to confer the third degree of Masonry was solved when Bro. Gray, a F.C. member of Makabugwas party, was found proficient in the preceding degrees and substituted, by common agreement of the members of the two lodges, Bro. Lao Hianui. The first section was conferred by Mount Huraw Lodge team while the second section was given by Makabugwas Lodge. After labor the brethren repaired to the dining hall of our new Masonic Temple where a sumptuous dinner was especially prepared for the visiting brethren from the valley of Tacloban. Then speeches were delivered by Wor. Bro. Ruperto Visaya, Master of Makabugwas Lodge, Wor. Bro. Federico V. Larraga, P.M. (47), Wor. Bro. Alipio de la Cruz, P.M. of Walana Lodge No. 13 and Inspector of Makabugwas Lodge, Wor. Bro. Dr. Francisco Tan, Master of Mount Huraw Lodge, Wor. Bro. Lao Hoo and Wor. Bro. Vicente C. Santos, who are both past masters of Mount Huraw Lodge, and Wor. Bro. Fidel Fernandez, P.M. (47) and Inspector of Mount Huraw Lodge. It was agreed that when Bro. Lao Hianui will be raised to M.M., the members of Mount Huraw will have to go to Makabugwas Lodge at Tacloban, Leyte to return the compliment of Makabugwas brethren for their coming to Catbalogan. This new design drawn on the trestle board whereby the brethren may pursue their labors by making fraternal visits to one another is conducive to greater harmony and unity among the members of these two lodges and will help to spread the cement of brotherly love among Masons of these two sister provinces of Leyte and Samar.

Another important event to Masons residing in the northern part of the province, which is a little bit less than 200 kilometers from Catbalogan, the seat of Mount Huraw Lodge, is the annual gathering usually held in summertime, and this year the brethren availed of the presence of Wor. Bro. Fidel Fernandez who was holding court session in that part of the province, and of Wor. Bro. Vicente C. Santos who, as a practicing attorney, was likewise in that sector, whom they invited as their honored guests. Bound together by an indissoluble chain of fellowship, the brethren had a whole-day party on April 11 at the cottage of Bro. Castor Amigo in barrio Makiwalo, Mondragon. Bros. Fernandez and Santos gave

them more light on how to pursue their labor as militant Masons. Those present, aside from the honorees, were Ben. J. Hill (47), Lauro Escobar (98) and Celerino Tobes (98) from Catarman; Benito Soloria (98) and Severino Santos (46), principal of the Catarman Agricultural high school, from CAHS at Cawayan, Catarman; Estanislao Ong (17), from Pambujan; Sy Maguan (98), Kam Siu Chong (98) and Isidro Luague (98) from Laoang; and Castor Amigo (98) from Mondragon. The ladies present included Mrs. Castor Amigo, Mrs. Sy Maguan, Mrs. Celerino Tobes, Mrs. Benito Soloria and Mrs. Severino Santos. Only Wor. Bro. Clodoaldo Lucero and Bro. Pedro Rebadulla who were both in distant, interior town of Catubig, were unable to be present.

Wor. Bro. Vicente C. Santos and Bro. Marciano Lim delivered the only two funeral orations at the public necrological services sponsored by the government for the late President and Wor. Bro. Manuel A. Roxas last Sunday, April 25. Bro. Santos who is a Rosecrucean is the president of the Samar Bar Association, while Bro. Lim, academic supervisor and acting superintendent of schools in Samar is the Chapter Commander of the Philippine Legion of Veterans. Both paid glowing tribute to the departed Filipino leader who was a champion of democracy and Masonry.



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MASONRY AND THE Y.M.C.A.

By BRO. DOMINGO BASCARRA

The common basis of Masonry and the YMCA is Morality and Virtue; their common objective, the perfection of man; their common goal, the happiness of humanity. Man is perfect when he studies morality and practices virtue. Humanity is happy when man is free. Man is freest when he serves a noble master; happiest when he does good deeds. Man is a slave when he serves his passion; unhappy when he does wrong. These are eternal verities, bedrock wisdom of the ages, and upon them Masonry and the YMCA are founded.

The YMCA starts with the boy. It believes in every boy. It says, "There is no such thing as a bad boy." Through action, in games, camping, team work and adult examples, morality and virtues are inculcated in him.

Masonry starts with the adult through a strict selective process by the use of the black ball. It believes that there are men who are not fit for masonry. Only those with a clean name, a noble purpose, a capacity for high concepts and intellectual discernment, are acceptable to the fold. Exemplary life is the required passport to its vast treasury of truth, knowledge and wisdom.

The YMCA's operational objective among its members is "To them, according to their needs; from them, according to their abilities." For the same privileges, the under-privileged boy of the street pays nothing, the school boy pays P22.00; the student pays P34.00; the employee pays P46.00; the young professional or businessman pays P75.00; the wealthy man, up to the thousands, annually.

In masonry, the obligation is the same. One does not come in for what he can get, but what he can give, materially, intellectually and morally.

In the YMCA, we have the under-privileged youth in need of material support; in masonry you have the potentiality for giving support.

In the YMCA, we have the youth in need of guidance; in masonry you have the adult who can give guidance.

In the YMCA, we have the youth in search for truth; in masonry, you have a vast treasury of truth.

In the YMCA, we have the youth struggling to attain true manhood; in masonry, you have abundant examples of the true manhood.

These two organizations, therefore, complement one another. They should come closer together.

The YMCA can furnish masonry opportunities for meaningful service, putting into action masonic concept and virtues. Every mason can be an example to a boy and thus make him, a potential mason.

Both movements will thus grow—the YMCA in its outreach, masonry, in its usefulness.

Together they can give our best gift to humanity—manhood.

Man is God's highest creation. His soul, his personality, his dignity, his character are the highest things on earth. He is more important than the institution, more important than the state, more important than the nation.

God counts by souls; not by institutions, states or nations. It is well, therefore, that these two organizations, the YMCA and Masonry, are dedicated to the perfection of man.

The safety and perpetuity of free government depends upon him. Institutions of democracy, justice and freedom will only last if man is deeply rooted in democracy, justice and freedom.

Masonry and the YMCA believe in the Ten Commandments, but their common greater commandment is that "Ye love one another."

Love is the surest guarantee of harmony in both our institutions. The moment ill-will, intrigue, suspicion and hatred enter the halls of our temple, all our spiritual structures will crumble and our ancient heritage will all be naught.

Common application and dedication to good deeds are what bind us together. Wrangling and disunity come in idle hours. Let us not waste masonic wealth and resources. Let us use them in vital services. Let us release masonic energies. Let's make masonry count most.

INFORMATION TO THE BRETHREN

Instances have arisen when the two temples for Masons in Manila have been considered as one and the same. For the information of Masons in particular, this is not the case.

The SCOTTISH RITE TEMPLE is situated at No. 912 Taft Avenue, Manila.

The PLARIDEL MASONIC TEMPLE where the offices of the Grand Lodge of Free and Accepted Masons of the Philippine Islands are located, is at No. 520 San Marcelino Street, Manila.

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SCOTTISH RITE PAGE

Philippine Bodies, A. & A. S. R.

The Burgos Chapter *Rose Croix*, A. & A. S. R., Philippine Bodies installed its new officers for the present Masonic Year on April 26, 1948 in the Jose Abad Santos Hall, Plaridel Masonic Temple. The installing officer was Bro. Albert J. Brazee, Jr. 32°, Grand Master of Masons in the Philippines. The Master of Ceremonies was Bro. Antonio Gonzalez, 32°, Past Grand Master and present Grand Secretary of the Most Worshipful Grand Lodge. The officers installed with their stations were as follows:

Wise Warden	Jose J. de Guzman, 32°
Senior Warden	Macario M. Ofilada, 32°
Junior Warden	Clifford C. Bennet, 32°
Orator	Marciano Evangelista, 32°
Almoner	Sesenio Rivera, 32°
Secretary	Bonifacio S. Araullo, 32°
Treasurer	Esteban Munarriz, 32° KCCH
Master of Ceremonies	Primo I. Guzman, 32°
Expert	George E. Eaton, 32°
Assistant Expert	Harold J. Preble, 32°
Standard Bearer	Policarpo Cuadrato, 32°
Guardian of the Temple	Jose L. Domingo, 32°
Tiler	Vicente Flechero, 32°

The installation ceremonies were attended by a big number of brethren. The Wise Master gave an inspiring inaugural speech. He quoted Ill. Bro. Rafael Palma, 33°, Past Grand Master when he said, "Masonry demands of each individual an open mind, quick sympathy, and disinterested charity, because only with these quoin and ashlar is it possible for us to construct the temple dedicated to the Fatherhood of God and the Brotherhood of Man which are the strength and secret of our union." The Grand Master who had the concluding remarks for the occasion touched on the qualities of a true Knight. After the ceremonies refreshment was served.

The Summer Reunion took place as previously announced. The conferrals which took place on April 28, 29, 30 and May 1 were well attended by a big number of brethren. Most of the interested visitors came from the Manila Bodies. Illustrious Brother L. M. Hausmann, 33° did not only attend the four nights of conferrals but also helped in arranging the setting in every degree that was conferred in full form. Of special interest to the members of the Philippine Bodies was the conferring of the 31st degree by a Special Team of the Manila Bodies. The setting, the costumes, the music and the manner in which every member of the team performed his part drew high praises from all those who have attended the conferrals. Signal honor goes to Bros. I. Cohen, 32° KCCH; C. Birsh, 32°; W. H. Schoening, 32° KCCH; C. H. Fisher, 32°; L. Applestone, 32°; L. J. Schwartz, 32°; J. W. Ferrier, Sr. 32°; J. W. Ferrier, Jr. 32°; H. G. Lyman, 32°; G. N. Parson, 32°; R. C. Thrasher, 32° and B. W. Palmertz, 32°.

Bro. Allan C. Forbes, 32°, who presented the Morals and Dogma gave out pointers to the candidates. He also conferred the 32nd degree in abbreviated form.

Bro. Albert J. Brazee, Jr. 32° Grand Master of Masons in the Philippines gave inspiring remarks to the candidates. So with Illustrious Bro. L. M. Hausmann, 33°, Illustrious Bro. Michael Goldenberg, 33° and Bro. W. H. Schoening 32° KCCH.

The exemplars in the conferrals were Bro. Clarence Harper McConnell for the 14°, Bro. Elviro Albaladejo for the 18°, Bro. Edwin Milburn Sabin, Jr. for 30°, Bro. Godofredo Ricafort for the 31° and Bro. Eric F. Storm for the 32°. All gave appropriate response in behalf of their class. This group of candidates is known as UNO CLASS. The officers of the class are Bro. Ricardo Bahia, 32° President; Bro. Raymond F. Kreager, 32° Vice-President; Bro. Pacifico Marin, 32° Secretary; Bro. Crispulo B. Antolin, 32° Treasurer and Bro. Sofronio Concepcion, 32° Class Historian.

The Philippine Bodies and Manila Bodies have missed so much the Illustrious Deputy who was unable to attend the conferrals as he was indisposed.



SECCION CASTELLANA NOTAS EDITORIALES

Los Viajes de Nuestro M. I. Gran Maestro

Es, desde luego, digno de todo encomio la labor difícil que se ha impuesto nuestro M. I. Gran Maestro al procurar terminar cuanto antes con la visita oficial y constitucional de todas nuestras Logias Subordinadas. Toda la región ilocana, toda la región bicolana, la de Pangasinan, Pampanga y centro de Luzón ya han recibido la visita oficial de nuestro M. I. Gran Maestro, y solo quedan algunas pocas logias en la región tagala en Luzón, y las Logias de Visayas y Mindanao, que se visitarán dentro de poco.

En todas estas visitas hemos notado el mismo fenómeno. Templos Masónicos completamente desaparecidos, arruinados; muebles, joyas, y otras propiedades masónicas destruidas, robadas, y las pocas que se han salvado, se hallan en estado miserable de ruina. Miembros de la institución que, antes de la guerra eran pilares de la masonería en Filipinas, andan desaparecidos; algunos muertos, pagando así con sus preciosas vidas el precio de su integridad; y otros lisiados, enfermos o arruinados financieramente, que, aunque quisieran volver a una vida activa, se ven forzados a llevar una vida de reclusión.

No obstante este triste panorama, algo hay en nuestros viajes que nos conforta. Ello es que el espíritu masónico es ahora aún mucho mas vivo, mas fuerte, mas consciente que antes de la pasada guerra. Hemos observado cómo nuestros humildes obreros, sacando fuerzas de flaqueza, han erigido templos de emergencia donde poder cobijarse, siquiera temporalmente, a fin de reabrir inmediatamente los talleres; cómo aún los mas afectados por las devastaciones de la pasada guerra se imponen el sacrificio de aportar con sus pequeños ahorros lo indispensablemente necesario para mantener en continua acción la labor masónica en la comunidad en donde viven; y cómo van enriqueciendo con su aporte espiritual los valores morales que son el nervio de la institución.

Los viajes de nuestro M. I. Gran Maestro llevan el aliento espiritual y moral a estos obreros que son el florón maspreciado de nuestra masonería en este rincón del globo.

Antonio Gonzalez, F.P.S.

¿Que es lo que Gano Siendo Masón?

Tal vez algunos, muy pocos, se habrán dirigido a sí mismos esta pregunta que tiene todo el color y el sabor de un desmedido egoísmo. ¿Qué es lo que derivo de mi asociación con esta fraternidad de masones?

El financiero, al hacer sus cálculos, pone en un lado todos sus ingresos y al otro sus gastos, y así determina sus ganancias esperadas. ¿Qué es lo que me beneficia esta empresa comercial? Así se pregunta el que tiene en perspectiva algún proyecto mercantil, del que piensa obtener algún lucro.

Al hacerse masones estos tales, vienen a hacer estos mismos cálculos egoístas. ¿Qué es lo que gano? ¿Qué es lo que puedo obtener perdiendo noches y energías al acudir a las sesiones masónicas? ¿Qué recompensa va a ser la mía cuando dejo el calor del hogar, el calor de los míos, y acudo a la Logia para impartir con mi presencia entusiasmos y celo masónicos a los Hermanos?

Si todos los masones en las pasadas edades y tiempos se hubieran hecho estas preguntas, la institución hubiera desaparecido hace tiempo. Ser masón es renunciar a toda idea de lucro, de ganancia, de beneficio, de ventaja material o física. Ser masón es enriquecer el tesoro de valores morales y espirituales del propio individuo y de la comunidad. pues, este tesoro moral y espiritual es lo que da vida y empuje a la sociedad y a sus miembros. Ser masón es vivir un mundo de ideales por los que se sacrifica comodidad, riquezas, fortuna, y hasta la propia existencia. Ser masón es vivir no para sí sino para la familia, para el vecino, para la comunidad, la patria, la humanidad. Ser masón es acercarse a Dios renunciando a groseros egoísmos o cálculos materialistas.

Si Washington no vivió imbuido de estos ideales no hubiera dado al mundo la mas grande de las repúblicas hoy día: Los Estados Unidos de América, Y si Rizal no hubiera dado carne de realidad a estos dictados masónicos, los filipinos no hubiéramos establecido, como hemos establecido, la primera república en el Extremo Oriente. Y eso es lo que se gana siendo Masón.

Antonio Gonzalez, F.P.S.

PLEDGE OF SERVICE

THE RELIGIOUS INSTRUCTION BILL

(Editor's Note: We reproduce hereunder the Religious Instruction Bill recently introduced in the Senate of the Philippines. This Bill has already brought about much discussion and heated controversies, some leading to unnecessary misunderstanding and bitter hatred. To help enlighten the public of the advantages or disadvantages of the Bill, it is requested that Brethren send us their comments which may be published in THE CABLETOW.)

AN ACT

PRESCRIBING THE PROCEDURE TO BE FOLLOWED IN CARRYING INTO EFFECT THE OPTIONAL RELIGIOUS INSTRUCTION PROVISIONS OF THE CONSTITUTION AND OF SECTION NINE HUNDRED AND TWENTY-EIGHT OF THE REVISED ADMINISTRATIVE CODE AND PENALIZING INTENTIONAL VIOLATION THEREOF.

Be it enacted by the Senate and House of Representatives of the Philippines in Congress assembled:

1 SECTION 1. Whenever ten or more parents and/or
 2 guardians, belonging to a religious sect or denomination,
 3 shall file with the principal teacher of a public school
 4 or a branch of a public school, written requests for reli-
 5 gious instruction of their children or wards, the princi-
 6 pal teacher shall forward the same to the division super-
 7 intendent within five days from the receipt of the request
 8 of the tenth parent or guardian, or from the receipt of
 9 a request if it is signed by ten or more parents or guard-
 10 ians.

11 SEC. 2. The division superintendent shall, within
 12 fifteen days from the receipt of the requests referred to
 13 in the preceding section, notify the corresponding parish

14 priest or minister and the parents or guardians concerned,
 15 of the rooms, days, and time designated by him for reli-
 16 gious teaching. The time shall be the half-hour imme-
 17 diately preceding or immediately following the regular class
 18 sessions, or preferably during class sessions on the days
 19 designated by the division superintendent and at the rooms
 20 within the school building, *Provided, however,* that the
 21 total number of half hours per week for one class shall
 22 not be more than five times nor less than three.

1 SEC. 3. The parents or guardians shall not be re-
 2 quired more than once to file petitions for their child-
 3 ren's religious instruction.

4 SEC. 4. No pupil shall be required to attend any
 5 class in religious instruction to which objection is raised
 6 by his parent or guardian.

7 SEC. 5. Any school official who shall intentionally
 8 violate any provisions of this Act shall, after due investi-
 9 gation, be fined by the Secretary of Public Instruction
 10 with one month's salary and if the violation be repeated,
 11 the official shall be dismissed from the service.

12 SEC. 6. This Act shall take effect from the open-
 13 ing of the academic year following its approval.

Approved,

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FROM OTHER GRAND JURISDICTIONS

The Wanderer's Notebook Most Worshipful Bro. the King

Many Freemasons from overseas witnessed the memorable scene when 8,000 Masons in full regalia assembled in London's Albert Hall for the installation at the hands of the King of the Duke of Devonshire as Grand Master of the United Grand Lodge of Ancient, Free and Accepted Masons of England.

Six thousand lodges in England, Scotland, Ireland, and Commonwealth countries were represented at this Special Grand Lodge.

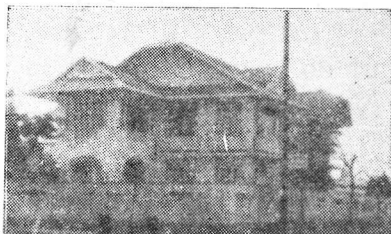
Seated on the gilt Masonic throne, made in 1791 for the Prince of Wales afterwards, George IV., the King, who had been announced, with a flourish of trumpets, as "Most Worshipful Brother His Majesty the King, Past Grand Master," administered the solemn obligation regarding the duties of Grand Master.

Addressing him, the King said: "When I addressed your predecessor at his installation, I said: 'I believe that a determination to maintain the values which have been the rock upon which the Masonic structure has stood firm against the storms of the past is the only policy which can be pursued in the future.'"

"I think that warning needs emphasizing today, when men, sometimes swayed by sentimentality or an indiscriminate tolerance, are apt to overlook the lessons of the past. I cannot better impress this upon you than, by quoting from the Book on which we have all taken our Masonic obligations: 'Remove not the Ancient landmark, which thy Fathers have set.'"

This was the third time during his reign that the King had installed a Grand Master of English Freemasonry; in 1939 he installed his brother, the Duke of Kent, and in 1943 he did the same for his brother-in-law, the late Earl of Harewood, who became Grand Master after the Duke of Kent's death in 1942.

OVERSEAS MAIL, April 3-10th, 1948



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What is Masonry?

BY RABBI H. GEFFEN, 32°, F.P.S.

Masonry, the image of peace and wisdom upon earth, unites all sects, without regard to religion—all opinions of people, without regard to politics.

She has ever and with reason, remained faithful to her great and eternal principles, respect for the laws, and the devotion to the government of the country. It is the fundamental laws of Masonry to accommodate itself to the laws and customs of the country in which it is placed. That such was Masonry's original intention is clear from the charge given us on admission, and we are glad to see the proof that the best citizens are the Masons.

What then is Masonry? We reply, it is much; it is of the outmost importance in life. It is nothing at all to the vulgar, to the wicked man. It is, however, much to the sensible and virtuous. It is nothing any more than colors to the blind, music to the deaf, poetry and fine arts to the brutes, to the ambitious, the avaricious, the egotistical, the untrue. It is much to the sincere and generous man, who knows the ills of humanity, and would remedy them. Masonry serves the ambition of none. She is order and truth in all things; she is the hatred of vice, the love of virtue.

She is the calm amid the tempest, a light-house in shipwreck, consolation in misfortune, the antidote against every tyranny, fanaticism and lies.

In a word she is the true bond of nations, the preserver of that moral balance the wicked would destroy. Thus she is everything to those who understand her, nothing to those whose souls are dead, or rather, she is the mirror in which they dare not look.

What was she for Nero, for Mussolini, for Hitler? Just what she is now for those totalitarians of the left wing.

Some one has said that Masonry is a religion. That is partially true; if not a religion, then a religious power. If we may apply the name to an institution that leaves no doubt after it, that opens no door to argument on principles and accepts, then it is true. It is the clearest, the simplest of all religions—that which has the nearest affinity to the good sense with which Heaven has endowed us, and on this account it is not to be confounded with the others.

Read and judge: All religions take charge of man at his birth, and keep him in charge till he dies. Masonry on the contrary, only accepts a man when he has arrived at mature age, and when his intelligence enables him to appreciate the value of things. A given ceremony makes an infant a portion of a given Church or Synagogue, as, for ex-

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FROM OTHER GRAND JURISDICTIONS

ample: Circumcision or Baptism make him a Jew or a Christian before he is in any way capable of understanding the prescribed dogma of those sects. The baptism of Masonry is science and virtue—the initiate hears and understands what it is said to him; the lamp of reason is placed in his own hands.

By the aid of science he is taught everything that God had designed man should know to distinguish good from evil, the true from the false, liberty from license, courage from cowardice, honesty from fraud, generosity from cruel egotism. By virtue he learns to subdue the obstacles arising from ignorance and dishonesty. It is the baptism of honor and knowledge; it is initiation in the dignity, the grandeur of humanity.

Men are so curiously organized that nearly everyone believes his neighbor's religion to be false. Yet, no man, except through ignorance and folly can make the same accusation against Masonry, for she is the touch-stone of all truth, as every one who knows her must be convinced.

Masonry depends upon herself, and upon God who created light. Masonry confers neither greatness, riches or power; it is the only priesthood that tolerates all religions; it is the only army that makes war at its own expense, hence, it may be justly called the army of the good against the bad, of the brave and true against the cowardly and perfidious. Such soldiers look not for their reward at the hands of men. They find it in the consciousness of well-doing, which is, after all, true happiness.

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OFFICIAL SECTION

(Continued from page 207)

**VISITING BRETHREN
FOR THE MONTH OF APRIL, 1948**

- Juan A. Benitez Pangasinan Lodge No. 56
- Federico L. Sto. Tomas .. Pangasinan Lodge No. 56
- Juan M. Kagaoan Agno Lodge No. 75
- Apolonio Fuertes Memorial Lodge No. 90
- Diosdado Pamintuan Cabanatuan Lodge No. 53
- Narciso J. Martinez Cabanatuan Lodge No. 53
- Federico Concepcion Union Lodge No. 70
- Vicente Tecson Magat Lodge No. 68
- Emilio G. Gatanela Iloilo-Acacia Lodge No. 11
- James F. Perine Bataan Lodge No. 104
- Jesus Heras Bataan Lodge No. 104
- Nick Alabado Pampanga Lodge No. 48
- P. D. Delloso Mount Apo Lodge No. 45
- Malakas A. Medina Silangan Lodge No. 19
- Tan Tia Suya Makabugwas Lodge No. 47
- Isaac Eustaquio Marikina Lodge No. 119
- Ralph Jameson Bagong Buhay Lodge No. 17
- Eric Foster Storm Meridian Lodge No. 77,
Meiden, Conn.
- Richard H. Cott Cavite Lodge No. 2
- Glenn M. Woodward Cavite Lodge No. 2
- Tirso Coronel Zambales Lodge No. 103
- Mamerto Villaluna Iloilo-Acacia Lodge No. 11
- L. Roberts Cavite Lodge No. 2

DEATHS

- Leon Rosenthal Manila Lodge No. 1
- Tomas Sayo Sinukuan Lodge No. 16
- Clay D. Filber, Jr. Muog Lodge No. 89

JOINT OFFICIAL VISITATION . . .

(Continued from page 205)

Master Albert J. Brazee, Jr., who emphasized the importance of vigilance and assertiveness for good among the brethren. All the speakers dealt with masonry in its different aspects.

When the reception in the hall of the Gonzaga Lodge was over the M. W. Grand Master and party, the members of the Lodges visited and brethren from other Lodges proceeded to Hotel Belen where a fraternal luncheon was offered. After lunch, the M. W. Grand Master and other brothers went around the town sight-seeing. Upon their return to the hotel an ice-cream party was offered. Then the brothers proceeded to the airport to bid farewell to the Grand Master's party which returned to Manila at 3:00 p.m. of the same date on the same chartered PAL plane.

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EDITORIALS—(Continued from page 203)

CONGREGATING IN OUR . . .

else could we find an atmosphere of fellowship and brotherly love but in our lodges? If we but remember the obligation we took and cheerfully perform our duties as Masons, meeting in our lodges will be educative, inspirational and beneficial to us all.

Why should we request or plead with brethren to attend lodge meetings? They should come of their own accord if they mean to observe the tenets of our Craft. The lodges are what the members make of them. Perhaps, we are not suffering enough to appreciate the value of congregating in lodges.

In other countries where Masonry is being suspected and closely watched, the brethren risk their own lives—and the safety of their families—to join and work with their fellow members in lodges; some have served long prison terms, others have been exiled and many more tortured and executed. To members of this caliber, the greater the danger the stronger they become and the more significant is the message of Masonry to humanity. We have had lessons in the past about sacrificing for our Fraternity but right now in an atmosphere of peace, we should avail ourselves of every opportunity to gather in our lodges and strive to be more helpful and serviceable.

Together, let us put our temples in order and in this way fortify our Venerable Institution so that the enemies from without will not prosper in their scheme to undermine its wholesome influence on the Masons themselves and among liberty-loving citizens.

—Mauro Baradi, M.P.S.

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BROTHER ROXAS . . .

nite victim, neither the plea of friend or foe nor the lure of wealth or power can postpone or change the finality of its judgment.

Indeed, the Philippines and many nations of the world deeply mourn the passing of our Brother. With him went that great passion for sacrificial service to country and a consistent espousal of the tenets of Masonry—*Liberty, Equality, and Fraternity*. As a stalwart champion of Democracy, he had to wage many a fight on the field of battle and in the realm of peace. At times, he was deserted by those who called him benefactor and friend. However, he had made up his mind, he had chartered his course. Alone or in company with others, he forged ahead although his attention was also distracted by petty bickerings and the littleness of many men.

As Chief Magistrate of a nation in ruins the work he had to tackle was exacting and the burdens on his shoulders were too heavy for one man to bear; but there was no complaint made and his allotted time could not be wasted. Of course, he knew more than anyone else that under the circumstances, his own health already impaired by the rigors of a prolonged and brutal war could not long endure. But did not he himself appeal repeatedly to every Filipino, regardless of his station, to “contribute his share in the gigantic task of rebuilding the nation?” This very task which he described in his signed Message to the *Cabletow* in July, 1946, “applies with special significance to the members of the Masonic Fraternity, an institution derived from the principle of work itself.” “Here then”, Brother Roxas concluded, “is a rare opportunity for the brethren in this Jurisdiction to work, and work as they never did before, in the interest of their fellowmen and for the welfare of the Philippines.”

Our distinguished Brother has finally laid down his working tools. His earthly labors have ceased but not until his dream was realized and his goal accomplished. He contributed toward the liberation of his people from the clutch of the enemy; he helped build the national edifice and was one of the architects of Philippine liberty. As a fitting climax of his colorful career, he lived to be the first Captain of the Ship of State which has at long last become sovereign and free. What more could man born of woman desire!

Farewell, departed Brother, farewell! Your death is only transition. And because you did your duty as best you could, you shall live again.

—Mauro Baradi, M.P.S.

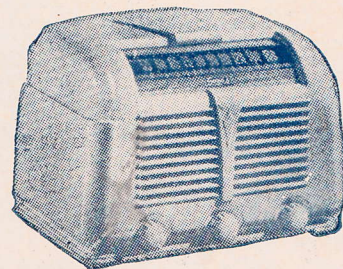
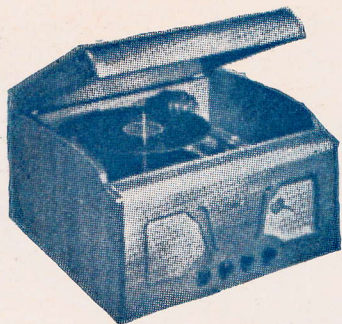
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