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GRAND LODGE OF FREE AND ACCEPTED MASONS
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THE RIZAL MONUMENT (LUNETTA) TODAY

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Editorials

Wishing And Doing

IT is good to receive a Christmas wish. A handshake, a smile, saying "hello" to someone nearby, or sending a card to those living afar are appreciated; these give us joy for awhile.

Of course, "beggars should be no choosers" but 'tis better still to be recipients of Christmas deeds. An aid to a poor, distressed, worthy Mason, material help to his widow, or food and shelter for the orphans will go a long way to cheer them up as they struggle along. And this can be carried on to and repeated among the people living in our community and country, and in a bigger scale, throughout the world.

For the birth of Christ is in itself a message of love and kindness, of faith and hope. God's love to the world is manifested in highest terms by the very act of giving "His only begotten Son" as Saviour of mankind, and his kindness expressed in so many ways is better than life

(Turn to next page)

itself. And they who believe in Him not only should not perish but have hope of everlasting life.

The Christmas Story is ancient having first been told almost two thousand years ago. It is very old in point of time and yet ever new and fresh in the hearts and minds of men of good will. It has spurred men to work harder in order to give more to neighbors, inspired them to scale the heights at great risks that they may know how to suffer and sacrifice, and opened to them opportunities for real and unselfish service that the needy and the unfortunate may share with them the benefits of their skill and the warmth of their fellowship.

It should never be said of us that during the Christmas Season, we have been negligent and forgetful. A pleasant thought here, a sincere wish there, and a generous act somewhere will help a lot in bringing sunshine and gladness to others.

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Editorials *∞*

Rizal's Code of Ethics

RIZAL was born in June, the middle of a year and died in December, the end of another year. Like a meteor in the sky, this brilliant mind, outstanding patriot, and great soul came to us only for awhile and then passed away. Too short a span of life, we may say, but as in the case of another Mason, Theodore Roosevelt, Rizal believed "not the doctrine of ignoble ease, but the doctrine of the strenuous life."

To most of us, a period of thirty-five and a half years is not enough for man to accomplish many things. Not so with Rizal, for within that time, and in spite of suffering and sacrifice, he toiled incessantly and achieved much. He had no magic formula for success but as a Mason, he practiced temperance, fortitude, prudence, and justice.

If members of our Fraternity including Brothers Bonifacio, Jacinto, and Mabini had their own Code, Creed, or Decalogue, Brother Rizal likewise wrote his Code of Ethics dealing mostly with temperance. There are fifteen don'ts in his Code, namely:

- Don't gamble.
- Don't be a drunkard.
- Don't break the laws.
- Don't be cruel in any way.

- Don't be a rabid partisan.
- Don't be merely a fault finding critic.
- Don't put yourself in the way of humiliation.
- Don't treat anyone with haughtiness or contempt.
- Don't condemn anyone without first hearing his side.
- Don't abandon the poor man who has right on his side.
- Don't forget those who, worthily, have come to want.
- Don't fail those without means who show application and ability.
- Don't associate with immoral persons or with persons of bad habits.
- Don't overlook the value to our country of new machinery and industries.
- Don't ever cease working for the prosperity and welfare of our native land.

Here indeed are excellent pointers which may serve as a set of resolutions for the individual, not only during the coming year but throughout life.

MAURO BARADI, M.P.S.

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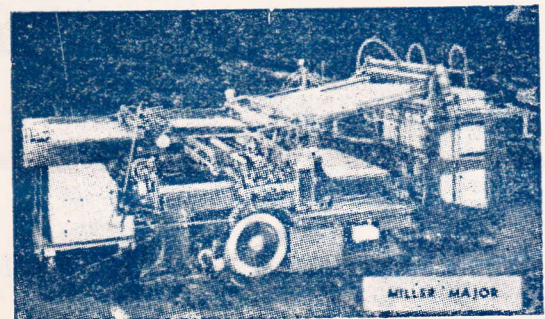
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Group picture taken during the birthday of Most Wor. Bro. Esteban Munarriz, Manila, December 26, 1949

Grand Master's Birthday Party

A colorful surprise program was held in celebration of the birthday of M. W. Bro. Esteban Munarriz, Grand Master of the Grand Lodge of the Philippine Islands on December 26, 1949 at the Plaridel Temple, Manila.

Two-hundred fifty (250) brother Masons and members of their families were on hand to make the occasion enjoyable and successful.

Part of the Program was held at the Jose Abad Santos Hall where the reception of the Grand Master took place. The birthday Greetings were given by Rt. Wor. Bro. Clifford C. Bennett, Deputy Grand Master. This was followed by a drama ROSE UPON THE ALTAR by Wor. Bro. C. Claudy translated in the National Language by Wor. Bro. P. del Rosario. Judging from the repeated applauses of the cosmopolitan audience which witnessed the drama, the participants were at their best in portraying their respective assignments.

Part II of the Program was held at the New Comfort Hall. The numbers included: remarks by M. W. Bro. Antonio Gonzalez, PGM, Grand Secretary; Poem in Tagalog—poem written by Wor. Bro. Iñigo Regalado—ably recited by Miss Nena Gonzalez, talented daughter of M. W. Bro. and Mrs. Antonio Gonzalez; song by Miss Loreto Pamintuan with Miss B. Geronimo at the piano; ballet dance by Miss Alicia F. Recela; another vocal selection by Miss Pamintuan; Introduction of Mrs. Nancy

Brazee by W. Bro. Mauro Baradi, Grand Orator of the Grand Lodge; Presentation of birthday gift by Mrs. Nancy Brazee; and a short but touching response by the Grand Master. The *Rigodon de Honor* followed wherein officers and members of the Grand Lodge and their ladies, were participants. Dance and refreshments closed the successful party.

Besides the Brethren who took part in the drama, the following chairmen and members of the Standing Committees on the Birthday Celebration were responsible in making the party memorable:

On Management

M. W. Bro. Antonio Gonzalez, *Chairman*
 Wor. Bro. Hermogenes Oliveros, *Member*
 Wor. Bro. Mateo D. Cipriano, *Member*

On Finance

Rt. Wor. Bro. Clifford C. Bennett, *Chairman*
 Rt. Wor. Bro. Cenon Cervantes, *Member*
 Rt. Wor. Bro. Sidney M. Austin, *Member*

On Refreshments

Wor. Bro. Primo I. Guzman, *Chairman*
 Wor. Bro. Joaquin Garcia, *Member*
 Wor. Bro. Rosendo Guzman, *Member*

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O F F I C I A L S E C T I O N



Christmas and Masonry

CHRISTMAS is essentially a Christian festival commemorating the birth of Christ. Its message has become so contagious that mankind looks upon the historic day as an occasion for gifts.

This implies a triad: the giver, the gift, and the recipient. In connection with these three, the Masonic Fraternity teaches important lessons for all of us to learn and practice not only during one particular day but throughout the year.

The Charge given to the Entered Apprentice emphasizes his duty to his neighbor by showing him consideration and sympathy. Thus he should be generous and merciful bearing in mind always the Golden Rule. Instead of enjoying his material possessions alone, the Entered Apprentice should share even a part with another. The crippled individual who consented to give one of his own eyes away to help restore the sight of a friend is a giver indeed.

What gifts should we present our friends with? Under what circumstances and in what spirit should we part with such gifts? No better reply can we make to these questions than to cite from the Holy Writ—I Corinthians, Chapter 13 which is the chapter on faith, hope, charity—portions of which we read during the perambulation in the Second Degree. We quote:

"And though I have the gift of prophecy and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

"And now abideth faith, hope, charity, these three; but the greatest of these is charity."

Lest we forget, Rizal the Mason willingly bestowed the greatest gift to his country and people; he gave his own life, and forgave his enemies; for he had charity in his heart, a love that passeth all understanding.

As recipients in this wholesome habit of exchanging gifts, we not only should show our appreciation by word of mouth but by eloquent action. "Gratitude" is not a mere word or term or expression of the Mason; it is virtue itself and its application in our daily lives finds all sorts of encouragement by our Ancient and Venerable Institution. Masons are taught to be kind and do good to others not because of some reward which may come but because of the consciousness that by helping others we too are helping ourselves. A Mason in distress who was saved from starvation by a Brother, failed to thank his benefactor adequately by means of words; but the recipient willed to win where once he failed and his victory in turn helped many more—the widows and the orphans, the suffering and the unfortunate.

For such is the spirit of Christmas—giving with a heart a gift that symbolizes Brotherliness to a recipient who is grateful indeed—M.B.

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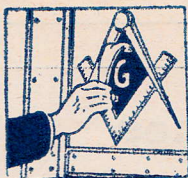
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WHAT OUR LODGES ARE DOING



PINAGSABITAN NO. 26

Sta. Cruz, Laguna

THIS Lodge fittingly celebrated the Past Masters' Night for the first time on the night of December 17, 1949. The main feature of the celebration was the conferring of the Sublime Degree of Master Mason upon candidates Enrique Martinez and Carmelo Arieta by a team composed exclusively of Past Masters of the Lodge most of whom wore their 25-year buttons. The Brethren in attendance were greatly impressed and inspired by the excellent manner in which the degree was conferred.

The lecture was ably delivered by Wor. Bro. B. Kamatoy in Tagalog. This was the first time the lecture in the National Language was given within the Lodge.

The charge was given by Wor. Bro. Julio Sulit, also in an impressive manner. Copies of the Holy Bible were presented to the newly-obligated Master Masons by Bro. Isidoro Corpus.

After the conferral, the Past Masters were honored at a special dinner wherein the menu consisted entirely of Filipino dishes and delicacies.

IBARRA NO. 31

Kawit, Cavite

THE public installation of the officers of this Lodge was held at the Ibarra Temple on December 31, 1949. It was attended by the Officers and Members of the Grand Lodge headed by Most Wor. Bro. Esteban Munarriz, Grand Master, Brethren from sister lodges, their families, and friends.

M. W. Bro. Antonio Gonzalez, P.G.M., Grand Secretary was the Installing Officer while Rt. W. Bro. Clifford C. Bennett, Deputy Grand Master, the Master of Ceremonies.

The Program was as follows:

OPENING OF THE LODGE

1. Reception of the Grand Lodge Officers
2. Installation of Officers
3. Inaugural address—Bro. Gaspar Caspelich, Jr., Incoming Master
4. Song—Miss Maxima Saqueton and Miss Ester Alcid at the organ.
5. Address—W. Bro. Mauro Baradi, Grand Lodge Orator.
6. Vocal Solo—Miss Ester Alcid.
7. Presentation of Past Master's Jewel to W. Bro. Simeon Villaluna, Retiring Master by W. Bro. Fidel Ibañez, Grand Inspector.
8. Message—The Grand Master, M. W. Bro. Esteban Munarriz.
9. Refreshments.

CLOSING OF THE LODGE.

CABANATUAN NO. 53

Cabanatuan, Nueva Ecija

RESOLUTION

WHEREAS, the "Pride of the Malay Race", a biography of Dr. Jose Rizal, was banned upon the petition of the Knights of Columbus, a catholic organization, after the book had been approved by the Text-book Board as "must" reading in the public schools;

WHEREAS, the decision of the cabinet to ban the "Pride of the Malay Rice" upon the said instance constitutes a black slur to our democratic background of the constitutional separation of church and state and of the freedom of expression and of the press;

WHEREAS, the banning of the "Pride of the Malay Race" from being a part of the "must" reading curricula in the public schools denies to the present generation and to the generations yet unborn of young and innocent Filipinos the precious heritage of Dr. Jose Rizal, our greatest hero, patriot, and martyr;

WHEREAS, the banning of the "Pride of the Malay Race" based upon Dr. Rafael Palma's relation of the facts and circumstances with regard to the alleged retraction and abjuration of Masonry by Dr. Jose Rizal is a capricious shield for the protection of the very precepts against which Dr. Jose Rizal lived, fought, and died;

WHEREAS, the banning of the "Pride of the Malay Race" is anti-Filipino, subversive of knowledge and truth, destructive of the national spirit, disrespectful of the revered memory owing to Dr. Jose Rizal, and derogatory to the democratic ideals of the race;

Now, therefore, be it resolved, as it is hereby resolved, to vigorously denounce and protest against the continued banning of the "Pride of the Malay Race" and to strongly request the authorities concerned for the immediate lifting of the ban so that the "must" reading of this precious book can be begun in the public schools;

RESOLVED FURTHER that printed and/or mimeographed copies of this resolution be publicly distributed and sent to the Cabinet, the different newspapers of general circulation in the Philippines, and to the Grand Lodge of the Philippine Islands.

Carried unanimously, STATED MEETING on October 1, 1949.

CERTIFIED CORRECT:

MARCISO J. MARTINEZ
Secretary

MAYON NO. 61

LEGASPI CITY

Wor. Bro. Kenneth P. MacDonald and Wor. Bro. Manuel Calleja, Installing Officer and Master of Ceremonies, respectively, installed the officers of Mayon Lodge No. 61, F. & A. M. at 7:00 in the evening, on Thursday, December 22, 1949. The Installation was semi-Public, families and friends of masons were invited.

The following officers were installed:

Worship Master	Wor. Bro. Bayani C. Fontanilla, P. M.
Senior Warden	Bro. Dalmacio Barce
Junior Warden	Bro. Damaceno J. Ago
Treasurer	Wor. Bro. Severo G. Dia, P. M.
Secretary	Wor. Bro. Victor D. Pineda, P. M.
Marshall	Wor. Bro. Leon B. Tiansay, P. M.
Chaplain	Bro. Francisco Marbella
Senior Deacon	Bro. Loreto Samson
Junior Deacon	Bro. Doroteo Serrano
Senior Steward	Bro. Honesto Rodriguez
Junior Steward	Bro. Abundio Oliver
Tyler	Bro. G. F. Altamonte

After the installation, Wor. Bro. Dominador Escosa, P. M., High Twelve Lodge No. 82 and a Soujourner made a presentation of the Diplomas and Twenty-five Year Buttons to Wor. Bro. Manuel Calleja and Wor. Bro. Kenneth P. MacDonald. Wor. Bro. Lot Dean Lockwood, who is also entitled to receive a diploma and a Twenty-five year Button was absent. He is at present in the United States for his health.

Speeches were delivered by Wor. Bro. Bayani C. Fontanilla, Wor. Bro. Kenneth P. MacDonald, Wor. Bro. Manuel Calleja, and Wor. Bro. Dominador Escosa.

Musical numbers were rendered by Miss Joy Cruz, daughter of Bro. Alejandro Cruz and Miss Ester Melgar, Senior Student of the Albay Normal School who sang a song, "In Old Madrid."

Refreshments were served after the installation.

PLEDGE OF SERVICE • •

The Rehabilitation Program In The Philippines

By Bro. F. C. TURNER

THE rehabilitation program for highways, streets, and bridges is only one part of a larger and very comprehensive program consisting of training, rehabilitation, and aid program all designed to restore the Philippines to substantially a prewar condition in many fields and to re-establish most of the basic public services and function of the various levels of government in the Philippines. The broad program authorized under the Philippine Rehabilitation Act of 1946 includes the following programs:

1. A road, street, and bridge program involving \$40 million of U.S. funds and about \$15 million of Philippine funds.
2. A port and harbor program to restore damaged piers, breakwaters and port works. Clearing of the wrecks in the harbor in Manila is not a part of this program although it would contribute much to the appearance of the harbor and some to the ease and convenience of shipping in this area. The breakwater dedicated in the north harbor and the reconstruction of Piers 9 and 14 are examples of this program.
3. Restoration and compensation for damages to public government buildings at all levels, school buildings, hospitals, waterworks systems, public corporations and other items of public service. This is seen in the reconstruction work being done on the government buildings such as the Postoffice, City Hall, Legislative building, Agriculture and Commerce, Finance, Philippine University, and many other buildings such as the Philippine General Hospital, the Normal School buildings, local barrio schools, and others. These are under supervision of the War Damage Commission and with the private claims payment constitute the only portion of the full rehabilitation program which is in any way connected with that

organization. All the other programs are under the control and supervision of 8 regular agencies of the U.S. Government operating with no relation to the War Damage Commission.

4. Public Health programs. These involve the establishment of many public health control measures such as malaria control projects, disease clinics, TB eradication, delivery improvement, and general public health, with quarantine and other functions.
5. A program for the development of the fishery resources of the Philippines to make the Filipinos more nearly self sufficient in this basic food item.
6. Development of a program of air navigation and communication facilities. These consist of a complete radio communication system for international and local flights originating or coming into the Manila area; a system of navigation aids such as beacons, direction finders, blind landing aids; as well as the construction of a new runway at Manila International Airport to serve the new and larger types of international airliners.
7. Coupled with the above to some degree is the program for the re-establishment of a weather forecasting and warning service. The prewar service was largely in the hands of missionaries, but the present system is almost entirely under the Philippine Weather Bureau which is now operating and in good condition.
8. A program for the charter of vessels for use in the inter island shipping service. About a third of the Philippine flag tonnage is composed of ships owned by the U.S. Maritime Commission and chartered to Filipino operators. Much of the remaining tonnage was sold to or otherwise provided to Filipino operators through the operations of various aid program from the US.
9. A continuation of the charting work of the US Coast and Geodetic Survey which had been operating in Philippine waters since early in the century.

These programs have all been designed as a part of a broad program intended to put the Philippines back on their feet and help them to recover from the sufferings of the war. In general, they are accomplishing this purpose and if properly used by the Filipinos after the next few years will start them well on the road to self sufficiency as an independent nation.

The road, street, and bridge program with which we will deal more at length provides for the restoration of virtually every one of the permanent type bridge which were damaged or destroyed by the war, together with the completion of those sections of the highway system which were under construction when the war broke out, the repair of road surfaces torn up by war activities, or destroyed by lack of maintenance during the occupation period. In addition, it will provide several new routes and close gaps in the system whereby new areas of the contrary will have road service where none existed before the war and can now be opened for development in line with the programs of economic betterment which are being studied or implemented by the Philippine government either with or without US aid. For example one important area of the Philippines which before the war and even now is isolated because floods during the rainy season of the year make it impossible for traffic to move freely and with regularity because there are no bridges over the several large streams traversing this area. This is the Cagayan Valley in northeastern Luzon. This rich potential area relatively closed to market has not been fully developed because of the



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handicap of a lack of transportation. We are providing four large bridges over the Cagayan River in the provinces of Isabela and Cagayan which with other work on the route will make Route 5 between Manila and Aparri passable with all types of vehicles at all times of the year without delays. Under the ordinary programs of the Philippine Government these structures would probably not have been constructed for many years and the development of this important area would have suffered and been retarded thereby.

Another important area being opened up through the road program is the Bicol Region. This area will have adequate all weather roads and bridges from Bulan on the southern tip of Luzon to a point north of Daet with work that is already under way or completed. The Philippine government without US funds has opened up the Quirino highway linking Daet with Lucena so that it is now possible to drive all the way from the northern tip of Luzon at Laoag to the southern tip at Bulan. Part of this Bicol connection is not traversable during all seasons of the year however, but once opened it will probably be further improved so that the rich Bicol region can be connected with still another transportation link to Manila and the remainder of the important island of Luzon.

All bridges on both routes 3 and 5 north of Manila to Laoag and Aparri are being repaired or built anew so that this route will be in better condition than before the war and it will be possible to travel this entire circuit in any weather. Some of the important sections of these routes which have been completed or are under construction at present are the Calumpit bridge, the Pampanga River at the provincial boundary, the new concrete pavement between Malolos and Apalit; the Bamban bridge at the Tarlac boundary, the Plaridel bridge at Villasis across the Agno River, the pavement between this point and Urdaneta, the Bued River bridge at the entrance to the Kennon Road; the Kennon Road and the Naguilian road; the 34 kilometers stretch between Rosario and San Fernando La Union, together with another 7 kilometers north of

San Fernando the Amburayan bridge, the Quirino bridge over the Abra river, and 12 kilometers of pavement from the bridge into the town of Vigan; the bridge at Laoag and many others.

Altogether there are 475 permanent bridges ranging in size from those costing 50,000 pesos on up to those like the Quezon and Jones and Ayala and Santa Cruz bridges, the Plaridel bridge which is the longest bridge in the Philippines, being nearly a half mile in length, and many others located throughout the Philippines on each of the principal islands. In addition to the bridge program, about 50 kilometers of highway surfacing have been done and many street improvements or replacements made.

There has been no attempt to parcel the work out evenly in each of the provinces, or by other means to divide the benefits according to some sort of spoils system. Instead the process of allocating the funds has been based entirely on need and benefit to the general traffic pattern and economic development of the Philippines. Political interest or considerations have had no part in the programming of this work. Some areas have had little work while others have had much. Sometimes this may reflect the pattern of politics but if so it is only by coincidence. In fact, we do not even know how the local political picture will be affected nor do we care. The methods which we use to develop the program needs of routes or areas will be described in a few minutes and you will see that there can be connection with politics and the programming. It can be stated with interest to you I'm sure that there has been no attempt to use any portion of our funds in this manner and to the Philippine's credit it can be stated that they have tried earnestly to program the available funds with our help to those places which are most in need and which will contribute most to the total permanent development of the country.

The problems in connection with organizing and administering this kind of a program under the circumstances which surrounded us have

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been enormous. It must be remembered that when we came into the Philippines in 1946, we had no transportation of our own, no space in which to work, indeed no place in which to live until we had made one for ourselves literally by lifting ourselves by our bootstraps. You could not make up a full requisition of the item you desired or needed, type out the requisite number of copies, drop it in the mail and sit back and wait for the established dealer to deliver it to your warehouse, while you meantime busied yourself with other phases of the work. You couldn't do this simply because there wasn't any typewriter to write out the request on nor a typist to do the work, nor any mail service which could be called such, nor indeed any dealer to deliver it or any warehouse for him to deliver it to for you. Nor could you get on the telephone and jog him up because—well, you know, many of you were here and were faced with the same problems as I was at that time. In addition, I was hamstrung with the government red-tape procedure which most private business did not have, or maybe not to the same degree.

Nonetheless, in three years since I came over here, many of these problems have been solved through the joint effort and interest of all of us working together in a common purpose. The solution of my problems could not have been reached without a parallel rate of progress and solution by the many regular business and service establishments which kept pace with our work. They too, have had a large part in the development which has been evident around us particularly during this past year and which will continue for at least another year, I'm sure. You must bear in mind that we are attempting to accomplish in the short space of about four years what it had taken about forty years prior to the

war to do. And this at a time when all the world was competing with us for the scarce materials and men with which to do the job.

You can see around you here all the evidence of the work that has been done on the physical aspects of the rehabilitation program. But there are many other phases which you do not see and which I would like to mention briefly, because in many ways they are the most important parts of the program. One such background operation which the public seldom sees or hears about is the Materials Testing Laboratory which has been established on Bonifacio Drive at 16th St. in the Port Area. You probably do not know that inside that temporary building which many of you pass several times a day we have the largest machine in the Orient and certainly the finest and most modern, for breaking and testing steel, steel, concrete or other specimens for tensile or compressive strength. This machine will exert a pull or a push of 400,000 pounds and the exact amount of the stress can be measured to about 10 pound accuracy. This is not a toy used merely to satisfy our personal curiosity or to settle little side bets about which piece of steel is stronger (although we do rather frequently use it to determine who will buy the cokes) but plays a very important part in insuring that the structures which are being built meet the requirements of the plans and specifications. It would be dangerous of course for us to belatedly discover after a bridge had fallen down that the concrete was not as strong as we had thought it to be and that the bridge would not support the heavy load which we had thought it would. That is of course, the spectacular feature, but more useful and of direct value is the ability to learn through use of this machine just how strong our various materials of construction are when used according to our specifications and plans and knowing just how strong they should be, and with assurance that we are consistently going to get that strength, we can then design the members of a structure for the most economical use of materials and thereby make the available funds go much farther than it we just guessed at it and made it larger than required just to be on the safe side. Such a machine is a very valuable tool for the engineer in our efforts to design and build a satisfactory highway transport system with the minimum of cost to the user and with a maximum of safety. But this is not the only machine with which this laboratory is equipped. We have hundreds of other instruments, both chemical and physical, for the testing, experimenting and research, and control of the materials which enter into our rehabilitation program. We constantly test all materials purchased for or which are incorporated into any portion of the program to insure that the quality is as stated and that the requirements of the specifications are being constantly met. We do work of a similar nature for all the other government departments who use this laboratory also. Some tests are also run for private constructors. A fixed schedule of fees is charged for this work for both private and governmental users.

Another important feature of the rehabilitation effort which you do not originally see is the training program for engineers of the Department of Public Works in the science of highway engineering, design, traffic control, and maintenance. A number of experienced engineers of the Division of Highways of the Philippine Government have been

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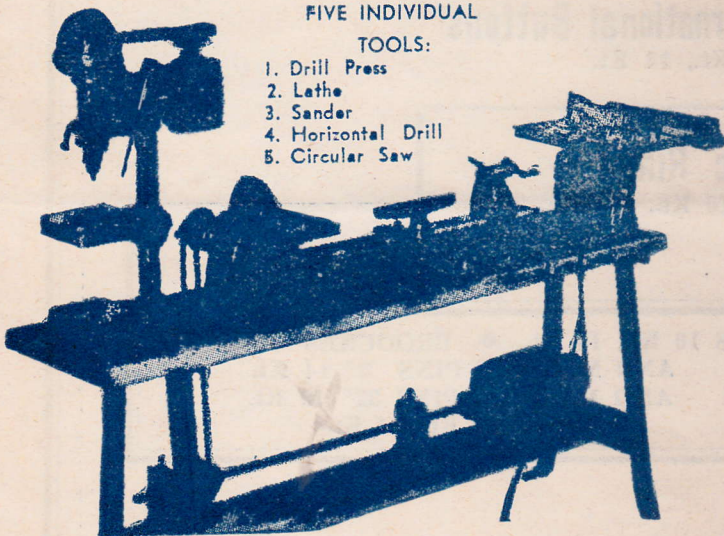
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selected carefully for ability and future promise of development and sent to the United States for a year of training in the actual practice of their profession under skilled and experienced highway engineers and organizations in the United States. There is no classroom or academic work, but the trainee is placed into various positions in going highway organizations after a short period of orientation and trained to actually do the kind of work he will do when he returns to the Philippines. This to me is one of the most far reaching and beneficial phases of the program. With a background of training, these future leaders of the profession can exert tremendous effect for the improvement of highway development in the Republic.

I mentioned a few minutes ago, the scientific and impartial method used in selecting those projects which were to be included in the program. This is done through the medium of an activity termed the Highway Planning Survey. This is the highway administrator's tool for measuring the need of one proposed project against another and the comparable benefit. It is divided into three separate studies. In the first which we term the Inventory, we make a physical inventory of each kilometer of every public road in the entire Republic, noting such important features as width and type of road surface, thickness, adequacy of shoulders, alignment, grades, dangerous points, and dozens of other specific evaluations. This information is reduced to diagrams and maps which can be collated and all those points below a definite minimum standard can be immediately selected from the entire whole. Then a study is made of the volume and type of traffic which uses all of these routes, so that we know which routes and portions of routes are getting the most use and by whom. This is done by the use of both manual counts and machine counting devices. Some of you have seen the automatic counters which have been installed at various locations around the city such as on the Santa Cruz bridge. One of these machines will count all of the vehicles which pass that counting station and every fifteen minutes will print the number on a

recording tape together with the time. From this, we can tell at which hours or quarter-hours of the day or night the traffic load is heaviest and just how much it was. This is supplemented by a manual observation during the same period of the number of vehicles going in different directions, the type of vehicles, how many people were in it and many other things. From such data we can determine which routes carry the most people and thus benefit the greatest number of users if improvements were made. From the combination of these two studies we can with accuracy, completeness, and total fairness select and list in order of importance all sections which are deficient below any predetermined standard and which of those deficient sections should be first improved to serve the most people.

The next thing is somewhat similar to our own personal affairs and that is to determine if we can pay for the improvements found by the above to be necessary and how the funds can be raised. This is done through that portion of the Planning Survey which we call the Financial Study. In this, we seek to find out the sources of revenues for highway purposes, the amount of these funds, and can predict with reasonable accuracy what the revenues will be in future years and therefore how much of a program we can undertake in each of the next five years, for example. With a future years program thus planned, we can begin to develop plans and can make surveys well in advance of need, giving much thorough study to various alternate possibilities, the acquisition of right of way, the removal of obstructions and the coordination of future highway development plans with those of other government agencies or private individuals or companies. There is furnished a sound basis on which private industry engaged in the highway development field, such as for example, machinery distributors, or materials suppliers, construction contractors, and related endeavors can plan their own investments and businesses. Such a method of highway development programming has

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LLANTO Y RIZA

(Flood of Tears and Laughter)

By DR. JOSE RIZAL

(As translated in English by Bro. Gilbert Perez)

I DO NOT want to minimize either my infancy or my adolescence, filled as they say, with the golden dreams of youth. I do not sigh for my country, the magic garden of the mermaids of the Orient. As a child and as a youth when I was at her breast, I did not see the sun unless it was through teardrops; I did not breathe the air unless it was with sighs.

Someone has compared his childhood to the spring of a plant full of roses and rosebuds. I also compared mine to a branch but to one covered with thorns. However, I lived in my country, in my home, in the midst of my family.

I scarcely knew my own self. I had teachers, many of whom taught me all the science that they knew. Their science wrapped itself around a few simple maxims such as—"Only by blood can the letter be earned". "He who spares the rod hates his son", "Children are born bad", etc.

By means of the whip they forced me to learn, by memory, books written in a language which we did not understand. In this language they taught us prayers and made us pray for hours upon hours until we were dying for sleep in front of images which were bored to death at the sight of our weeping faces.

Afterwards, it was a college. Many times, the professor forgetting the explanation of the lesson turned to topics on our race and our people while we trembled under his omnipotence and cowardly swallowed our tears and kept silent. Later on in the University, in spite of the fact that the professors could not understand one another, I understood better the world in which I lived, and there I found that there were privileges for some and laws for others and, of course, not in accordance with their respective talents.

(Continued on next page)

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With the struggle for existence and with the thirst for life, one had to crawl in a narrow prison when one should have been seeing an open field, a vast horizon in the distance, and when one should have been hearing the flapping of wings in the heights above, and the palpitation of the heart because he believed in his just claim for high and beautiful ambitions. I covered my face with the vizard of anonymity and I took part in a literary tournament but unfortunately I won. At first, I heard the sound of a sweet and enthusiastic applause but when I raised my vizard and showed my face, the applause was changed into indifference, into mockery and into insults while my opponent was praised and feasted.

The victim of a brutal attack, I sought justice, believing in justice, but they answered me with threats. It was more than evident however, that they did not reward the winner neither did they promote him in dignity.

I do not want to minimize either my infancy or my adolescence. I loved my country but I left it. Nothing bound me to this world except a few souls and a home, and I abandoned them without even bidding them goodbye. The breezes of my country carry my sighs and in its springs are my teardrops on the leaves of its bamboo, palms and other trees are written by complaints and my memories. It offered me a pleasant fortune that was pleasing to me but nevertheless, far away from what all that love, on a foreign shore, among people who are indifferent and unknown, I do not weep for her—I flee from her open arms.

My eyes are dry and I laugh! I laugh when I think of her miseries, when I hear the complaints of my brothers, when I see the dark clouds that cover the horizon. I laugh when I see my people brutalized and deceived with great theories and dazzling words, when I hear them plead for liberty and reasonable treatment for themselves when they are fettered with habits formed from custom. When I see for others, human laws, fraternity, and rights but for them only exceptions; instead of being troubled, instead of being indignant, I looked up to the heavens and pray:

"Peace On Earth And Goodwill Unto Men"

By ERNESTO C. ESTRELLA
(Son of a Master Mason)

FROM time immemorial, before men learned to use implements, men banded together using stone hatchets and stone spears to protect their families, their villages or communities from the attacks of wild beasts or from attacks of other men from other places.

As human intellect developed and civilization progressed, the implements for self protection were improved not only for defense but also for offense. Paradoxical as it may seem, yet it is nevertheless true, that as human culture and civilization advanced far beyond the savage and barbaric stage, man's principal occupation—nay, man's principal pre-occupation is the invention of war implements and war machineries, and the study of military strategem not for the preservation of the family, of the village or of the country, but for the conquest of other people and to subdue other nations.

While the diplomats of different countries deliberate in the assembly of the United Nations to find ways and means to maintain international peace and develop friendly relations among nations; while they are met to make peaceful adjustments of any situation which may impair the general welfare and friendly relations among mankind, scientists, inventors and military strategists are in their laboratories in search of weapons more destructive and more potential than the diabolic atomic bomb.

Yes, human resourcefulness, the result of present day inventive minds, the reaches of modern scientists, the products of modern geniuses are nowadays husbands not in order that human lives may be best preserved

Blessed art thou, O God of free men, God of Clement VII, of Torquemada, of England, of Russia, of Bismarck, of the Epoch of the Union! God of Krupp, thou wert always the friends of those who have many cannons, many guns, many torpedoes, and much money. Thou who always helpeth the strong in order not to quarrel with them and thou who favoresth those who have the sharpest claws! Thou who hast created the lion, the tiger, the fox, and that Sagasta, who asks contributions and taxes from eight million souls and who at the same time denies them representation in the Cortez.

I thank Thee for so many of the good things which Thou hast created and for the good which Thou hast conferred to me only and for permitting the existence of so many calamities which make me laugh. I thank Thee also for creating great and numberless stars in order that the earth may be illumined by them when the skies are not clouded and in order that the military may have something to wear on their sleeves after killing our brothers. Permit me, O Thou who knowest everything, Thou who hast created earthquakes, baguios, and locusts to help the others to make us poorer, permit me to direct to Thee my fervent supplications.

Thou hast said that to enter heaven, one must be poor. Thou hast promised to look favorably on those who thirst for justice. Preserve for our welfare Sagasta and all of the conservatives, those who deny the penal code, the friars of all of the four corporations and those who in time will also go there, the carbineros and the civil employees. Above all, do not forget to send us every five years all of the worst elements in Spain such as the hot-brained fellows, the riyed, the hypocrite, the looters, the ignorants, and the hungry and creat a job for each and all of them. Place on everything a tax, place on every corner a censorship of twenty spies. Prohibit us from reading, writing and speaking in order that we may become deaf and dumb and only have interest in adulation and hard labor. If after all of this Thou still judgest that we are not poor enough and that we are thirsty enough for justice to merit heaven send us, all of us, to the ministers of the crown or to the presidents of the council in order that they may condemn us eternally, all at one time. Amen.

not in order to increase production to feed and supply the overpopulated masses, not in order to promote culture and altruistic ideology, and that peace, prosperity and mutual understanding may predominate among the peoples and countries on earth, not in order that "peace on earth and goodwill unto men" may be better accomplished, but alas! to prepare for another war!

Culture and civilization have progressed tremendously and the Christian ideology of "peace on earth and goodwill unto men" have been preached, taught and exemplified for two thousand years now, and yet man's inhumanity to man, man's greed and lust for ransom and conquest, man's vain glory for power and national aggrandizement have not changed, in spite of all appearances.

Since the time Cain used force to annihilate Abel up to the present, the human mind and human soul changed but little. Right in the heart of the council chamber of the United Nations, force reigns supreme; and, jealousy, greed, suspicion and selfishness predominate but under the guise of peace, goodwill, and altruism.

Right in the midst of the United Nations, there are maneuvers and secret negotiations to gain force—the force of number. For, what does the recounting of votes infavor of the majority mean but force of number? Will the majority convince the minority that they are on the right simply because they are many? Will might make right in the same manner as when Mohammed forced the belief on Allah by force

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of arms? Can America convince the world that Democracy is better than Communism simply because she is in possession of the Atomic Bombs?

Indeed the human mind and the human soul must be changed. The change must come from within, not from without. There must be a committee in the United Nations to search for the altruistic philosophies, the morals and dogmas, gathered from the sacred books of the Christians, from the Koran of the Muslims, from the books of Confucius, from the sacred writings of India, from the stories of human sacrifices in the whole world, so that there may be a common and acknowledged meaning of the words goodwill, justice and peace. There must be a supreme sacrifice of giving and taking. For, if there will be no compromise and sacrifice for the general welfare of the world as if the whole human race are brethren under one Supreme Father, there will be no peace on earth; but there will be wars, strategies and national complications until the end of time.

If there must be peace in this world, the ideology of "peace on earth and goodwill under men" must be inspired, nurtured, and developed by the United Nations among Christians, Pagans, and infidels alike. Goodwill unto men means, not selfishness, but the sharing of material possessions of those who have with the have-nots. For, by that ideology man will not be dominated by greed, will not be overpowered by unsatiated ambition for national aggrandizement and lust for powers. Man will not limit his energy on the welfare of his countrymen alone; but under that divine force, man will, love his fellowmen as his brethren under God, serving only one Master and only one Supreme Being under the sun, and obeying short simple laws which were handed to Moses at Mt. Sinai, one of the commandments of which is "Thou shalt not kill."

Goodwill unto men inspired Madame Curie in the application of radium for the cure of Cancer. It inspired Pasteur in his various scientific researches and the use of rabies vaccine. It inspired the discoverer of chalmougra oil which cures the worst of all human ailments. It gave

impetus to those who operated human lungs to eradicate white plague. It gave courage to Jenner, for the experimentation of vaccination to blot out smallpox from the face of the earth. Goodwill unto men, gave strength, energy and courage to Florence Nightingale, a fragile and sweet woman, to undergo super-human sacrifices to alleviate the sufferings of the fallen and the wounded in the fields of carnage and human destruction. Goodwill unto men, inspired the masters of the composition of beautiful songs and exquisite music for the edification of the mind and the pleasure of the soul of mankind.

Science should dedicate itself for the preservation of man, not for the wholesale destruction of man. No amount of speech makings, committee meetings, and debates on contradicting theories and philosophies can achieve peace. It should be the problem of the United Nations now to control science by a great moral force. Biological warfare may prove more potential and more diabolic than atomic bombs; but, will culture advance, civilization progress and humanity prosper by the use of it?

No lasting peace could be attained simply by setting disputes amicably without destroying the natural desire for war. Our salvation lies in the control of all arms of the world and bind all the races of the earth into a confederation of all nations, covenanting under one supreme law, which outlaw war, giving as a supreme punishment for the offending nation non-commercial and political intercourse, and their representatives permitted no entry into any State of the world and be shunned as those afflicted with leprosy.

If the United Nations could inculcate upon the mind and soul of each individual nation the spirit of giving and not receiving, the spirit of sharing and not saving,—in other words, if the billions and billions of dollars, pounds, and rubles, otherwise spent for wars will be utilized to help develop small and weak nations with the end in view of improving the human species, mankind will be nearer to God than to animals. A common clay will become God-like—hell will be raised heaven-ward.

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Masonry In The 20th Century

By Bro. CHARLES MOSEBOOK

HERACLITUS, an ancient Greek philosopher, looking out upon the 5th Century B. C. world, said, "All is flux!" Had he lived today he would have said, "All is whirl!" The technical findings and mechanical advancements of the past two hundred years are far greater than those made in the fifteen hundred years which preceded the eighteenth century.

In spite of the advancements which have been made, scientists are predicting that we are only in the beginning and that now we are living in a new age—"The Atomic Age." Russia has announced that with Atomic power she can move mountains. Scientists who know the power of the atom know that this is not an exaggeration.

Let us consider the world in which we live. Intelligent men must look squarely at facts as they are and evaluate them reasonably. Wendell Wilkie, in his book, "One World", symbolized the kind of a world in which we now live. Jet-propelled planes have broken down distances until the world today is a very small world. The poet has said: "There are no islands anymore." It is now all one world. In the realm of communications events taking place anywhere in the world are immediate known by all peoples everywhere. Isolation is now impossible. Someone has said: "Our world has suddenly become a neighborhood; it still has to become a brotherhood."

Today there are two possibilities facing man. Either man will take the power that is now in his hands and build a fairer world or else man will take the same power and destroy the world. Bernard Noble, the Swedish inventor, saw the possibilities after he had invented dynamite. He saw that dynamite could be used to destroy or to build. Conscience-stricken he gave a fortune to be used to promote peace and each year a "Noble Peace" prize is given to the man of the year who has promoted goodwill and understanding. Bernard Noble wanted his discovery to be used for building a fairer world.

Man today has the power to annihilate man and to completely destroy civilization. Planes capable of carrying block busters to cities hundreds of miles away have already been used. Robot bombs combined with atomic power carry potential destruction of entire cities. Dr. Raymond Fosdick, of the Rockefeller Institute says: "Brotherhood has suddenly become a condition for survival." Dr. Urey, one of the scientists who had a great deal to do with unlocking the secret of the atom, has recently written a magazine article entitled, "I Am A Frightened Man." Every thinking man should read the book "One World or None" written by twenty leading scientists. Their summary is: "Time is short and survival is at stake." The hour they say is 11:52. Let no thinking individual make light of man's present power to destroy.

On the other hand man today has the power and the "know-how" to make this a fairer world. Scientists tell us that the world today is capable of producing enough food for every person every place in the world. There need be no hungry people. The problem today is not one of production but one of distribution. We live in a very good fruitful world, only man's selfishness and greed is blocking the way. Man today knows enough to control T. B., malaria, and the other scourges of mankind. Let us be mindful of the fact that the present insecurity and suffering need not be. Man knows enough, and has power enough to make this world a fairer world. It is not a question of knowledge, but of intent and purpose.

The teachings of masonry have truth that is needed today. In a world of flux and uncertainty we need to know that there are some things which do not change. These changeless truths are basic for they are the foundation stones. The skyscrapers of New York City are only possible because of the solid rock foundation upon which they are built. Civilization is dependent upon moral and spiritual truths which are changeless. Masonry across all the years has taught that truth is real, and that there are some things which do not change. I would like to stress three of the basic truths of masonry, which I believe are essential in the world in which we now live.

Albert Pike, in his book, "Morals and Dogma", says: "Masonry is not a religion." It is true that masonry embraces men of all faiths. However, Masonry begins with the assumption that at the heart of all reality is God. "In whom do you place your trust" is the challenge to all who would like to enter. The late Archbishop Temple one time said: "The seat of our trouble is that we have made God an optional extra." Dr. Elton Trueblood has called our civilization "a cut flower civilization." We have isolated ourselves from God. Masonry teaches that God is not optional, but instead He belongs at the center. Man cannot disregard God and maintain a proper respect for himself or for his fellows. Masonry persists because we know that basically God cannot be disregarded.

Masonry stands for enlightenment for all. Masonry teaches that truth is universal and is the rightful possession of every person. One of the great forces at work in the United States is our public educational system. One of the fundamental principles of this public educational system is that every boy and every girl has a right to an education. It would seem to me that one of the great contributions of the United States to the Philippines is in the introduction of the public school system in this land. In the United States there are those who would destroy the public educational system if they had an opportunity. In their place they would introduce parochial schools where they could control the minds of the children, and thus destroy the democratic principle that truth is universal and belongs to all. This is likewise true

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THE LANGUAGE THAT MASONRY SPEAKS

By BAYANI C. FONTANILLA

Master-elect, Mayon Lodge No. 61 F. & A. M.

FROM time immemorial, Masonry has lived to proclaim the masonic way of life and survived the persecutions of its detractors. For Masonry to have withered such trials successfully should prove beyond the shadow of a doubt that there is something unbeatable and undefeatable in Masonry. Since its inception Masonry has spoken to man in a language that he can understand otherwise the lofty and noble ideas and ideals that make a bad man good, a good man better, and a better man best, would have meant little. That is the language of signs and symbols whose meaning and significance he has full grasp and understanding. Starting from these ordinary things Masonry teaches her tenets to those who seek them that they might improve themselves.

One of the prime necessities of human life is shelter. The housebuilder who uses bricks or stones is a mason. Masonry therefore is housebuilding and in masonic parlance this implies a symbolic housebuilding with which she desires to build in each of her follower, a building whose unshakeable and indestructible foundation is God eternal.

The housebuilder secures stones from the quarry and with the aid of his gavel, shapes them properly and scrupulously by cutting off their rough surfaces and superfluous parts that they become fitted into the building of their construction. Masonry in like manner works upon the lives of her followers to cut off their vices, immoralities and superfluities that they may become fitted stones, so to speak, in the heavenly mansion of which we are citizens. The housebuilder uses his 24-inch gauge to measure and layout work which gauge is divided into 3 equal parts. Masonry thus teaches that a man should divide his time into 3 equal parts: one part he should use in the service of God and a needy brother, a part for his usual and daily profession and a part for rest and recuperation.

The housebuilder uses his plumb to make his building stand perpendicular and upright and so Masonry, by the same token, teaches men to be upright in their behavior and dealings with their fellowmen. By the aid of his square the housebuilder is able to square his work and so Masonry regards and teaches it as symbol of truth, morality, virtue, honesty and sincerity. Using his compass, the housebuilder constructs circles and semicircles and the like. As the circumference of described circle incloses everything within it, so Masonry teaches her member to likewise circumscribe his desires, his passions, and prejudices beyond which he will go no farther. It therefore, teaches, self-control, decorum and propriety. Within the points of the extended compass and inclosed in the masonic circumference are the principal tenets and teachings of Freemasonry which are brotherly love, relief, and truth. By brotherly love Masonry teaches that all people of all races and creeds, rich and poor, were created by one God and as such should help and love one another. It is a teaching of the brotherhood of man in the world where one is his brother's keeper and under the

Fatherhood of God. Thus he is love-bound to relieve the unfortunate of his misfortunes, comfort him in his hour of distress. Truth is of God and therefore the regulator of our norm of conduct. With this masonic teaching, hypocrisy disappears and deceit vanishes and leaves the individual a shining light of sincerity and honesty. Branching out from these tenets are the four cardinal virtues which Masonry teaches: they are fortitude, temperance, prudence, and justice. By temperance Masonry teaches the application of restraint upon human emotions and passions subjecting them under the goodwill and so avoids vices, excesses and licentiousness; by fortitude Masonry teaches a fortified mind and conscience with which he matches any danger, peril or persecution that might face him in life; by prudence Masonry teaches a regulation of human life compatible with reason and fairness; by justice Masonry teaches due recognition of human worth and value irrespective of his social position or personal distinction.

In his job of housebuilding, the builder uses a guide-book. In like manner Masonry adopted the Holy Writings or the Holy Bible as the

MASONRY IN THE . . .

(Continued from previous page)

in the Philippines. There are those who desire to control the minds of the people of this land and to indoctrinate them with their brand of truth. There are individuals who have found the school business a profitable business and for love of money would destroy the public schools in favor of private schools. In the United States the Masonic order is fighting tooth and nail for the preservation of the public school system. For masonry believes that truth is universal and that enlightenment is for all people. Here in the Philippines if democracy is to be preserved the public school system must be made even stronger than it is now. Here is a cause which should concern every Mason, and whenever an institution or an individual attempts to destroy the foundation of liberty by controlling the minds of our children, may they find worthy opposition. Masons believe in enlightenment for all.

In the third place Masonry has much needed lesson for all men in this new day when we do live in "one world". Albert Pike says: "The true Mason loves not only his kindred and his country, but all mankind." I am a great admirer of General Romulo. I like what he has to say to the leaders of the great nations. He continually reminds them that they are dependent upon the smaller nations for their well-being. It is likewise true that the Philippines is dependent upon the larger nations. For no nation can live today solely unto itself. All nations are interdependent. Stanley Jones, in one of his books, says that nations like individuals pass through three stages in their development toward maturity. First they are dependent. Then they become independent. Finally when they become fully mature they recognize that they are interdependent. Nationalism does not have the answer to the problems which confront us. We need men of goodwill that will work wholeheartedly to make the world that has become a neighborhood truly a brotherhood. Masonry cannot be confined within racial or national boundary lines. Masonry in all its teachings stands for universal truth that applies equally well to all people in every age.

A true Mason has a high regard for God and for God's ways. He believes in enlightenment and truth for all people. And he has a genuine love and concern for all people. Masonry is based upon the foundation of truth that is not only universal but it is all timeless. Therefore, the answer as to whether man will take the forces now within his power to destroy or to build—can be answered by Masons. True Masons will be those who are actively concerned that their influence shall be used not to destroy but to build. True Masons are those who have faith and confidence that only truth and right can finally win.

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PLEDGE OF SERVICE

sole guide of faith and practice, the unerring standard of truth and justice and by its divine precepts regulate the mason's action and teaches him the important duties he owes to God, his neighbor and himself. Masonry regards the Holy Bible as the principal light of his profession because it is the inspired word of God given unto men.

The bricklayer wears an apron so that his clothing may not get soiled. Today masons wear their apron less to mean that their clothing may become dirty but more as an ever-present reminder of a symbolic challenge and determination for the one who wears it to live a life of usefulness, cleanliness and purity that are so essential in order to be admitted into the heavenly mansion.

If I have painstakingly pictured what Masonry is, it is with an object and that is to dispel any doubt that masonry is a secret organization as some people would want us to believe. True enough not everybody is allowed to see our meetings because we are guarding our society from factors and circumstances that will wreck its high purposes and we prevent the invasion of our organization with saboteurs, and fifth columnists. In reality any man who has the high and noble intention of improving himself that he may become good, useful and godly is welcome to enter the halls of Masonry. Masonry therefore does not believe in a campaign of membership as other organizations emphasize. It is only the people who realize the high ideals of Masonry that will seek to enter its portals and when they do enter, it is of their own free will and accord. He blames no one as often happens when one is induced to enter an organization by high promises of a rosy future only to be disillusioned once admitted, because he who seeks to enter Masonry does so with full knowledge of what he expects to meet and to experience and thus expecting he has prepared himself for it. The man who enters Masonry therefore enters by using his head instead of his heart. In fact if right at the start a man who thinks that he can get money from Masonry with which to start business, or that he can seek promotion in his job, or that he can seek protection from persecution because of his evil deeds and immoralities—if these and the like are his motives for entering the portals of Masonry he will better not try to knock and seek admission because he will not only be not received but that he will be asked to get out of the lodge without him seeing the form or appearance of it.

I have another important reason for portraying Masonry tonight and that is this: I want to show emphatically that Masonry is not godless as some people would want us to believe. In fact any man who desires to become a mason should first indicate his belief in God and a future life otherwise he cannot enter the portals of Masonry. The mason is ever remembering God and in his undertakings always invokes His blessings and His guidance, enlightenment and protection. The meetings of any genuine masonic lodge is always preceded by a prayer and with the textbook of Christianity, the Holy Bible, opened on the altar which is properly lighted. Can this be a sign that Masonry is Godless? Far from it and I will venture this opinion, without fear of successful contradiction, that there is no organization today that trusts more on God than does Masonry. When we speak of God, there is another element that enters in and that is the way we worship him or adore Him. Certain groups of people congregate and worship God the way they see best, others do the same and this gives rise to the various religions of the world. They are religious sects or denominations. Now one of the most misunderstood accusations against Masonry is this: That Masonry has no religion. In a way we can say that Masonry adopts no religion or denomination to the

NOTICE is hereby given that the annual meeting of the members of the Grand Lodge of Free and Accepted Masons of the Philippine Islands, a corporation duly registered under the laws of the Republic of the Philippines, will be held at the Plaridel Masonic Temple, San Marcelino, Manila, on January 24-26, beginning at 4:00 o'clock p.m., when the Directors for the ensuing year will be elected, and such other business as may come up during the meeting will be transacted.

ANTONIO GONZALEZ, P.G.M.
Grand Secretary

exclusive of others. Masonry patronizes no denominations nor does it ask her members to belong to one religious sect. In fact, in all lodges you will find Masons belonging to Roman Catholicism sitting side by side with those that belong to Evangelical Christianity, Seventh Day Adventists, etc. Masonry has adopted such attitude because Man is free to worship God in the best way he likes and the best form he believes. But be that as it may, whether masons are Roman Catholics, Protestants, Jews, Seventh Day Adventists, etc., they, all of them, have a common denominator and that is that all of them believe in God. I would therefore restate the issue by saying that all masons and those who contemplate to be masons are free to worship God in whatever religion they think and Masonry will protect them to the limit to exercise that freedom of religion. Masonry therefore adopts no single religious sect as an official religion of the fraternity but it respects all the religious sects to which all masons may happen to belong provided that they exhibit a genuine belief in God and a future life. This masonic state has a very far-reaching importance to our national and international relations as far as unity and understanding are concerned. One of the common sources of friction among nations and individuals is religious difference, one sect trying to be the official one and then seek to destroy the other. This masonic attitude of respecting the religious affiliations of all people will lead to this inevitable and happy conclusion: that man in spite of their religious convictions can sit together, discuss together common problems, exchange jokes and pleasant-ries and at the same time preserve their religious beliefs and convictions. Is this not the idea that the world has been looking for? As long as there are men who think that they are superior to others, then there will be masters and slaves and consequently revolts and troubles will follow. But as long as there is mutual respect of convictions men can learn to agree in their disagreement and live peaceably together and not jump at each other's throat every time they could not agree. It is our fondest hope that the world shall move faster towards universal brotherhood. In spite of misunderstanding and persecution, Masonry shall lead, as it has been leading, towards the realization of the one world concept and share together the blessing of the Supreme Architect of the Universe.
(Delivered at the semi-public installation service held at the Mayon Lodge Hall, December 22, 1949).

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The Symbolism Of The Holy Saints John At Jerusalem

By C. F. ARKONCEL

MASONIC tradition informs us that Masonic Lodges were erected to God and dedicated to the Holy Saints John. Masonic Lodges are said to have been first dedicated to Noah who was saved in the Ark of the Covenant; then to Moses, the Chosen of God. From the building of the first Temple at Jerusalem to the Babylonian captivity, Freemasons' Lodges were dedicated to King Solomon; from thence to the coming of the Messiah, they were dedicated to Zerubbabel, the builder of the Second Temple; and from that time to the final destruction of the Temple by Titus in the reign of Vespasian they were dedicated to Saint John, the Baptist.

Owing to the many massacres and disorders which attended that memorable event, Freemasonry sank very much into decay. Many Lodges were entirely broken up and but few could meet in sufficient numbers to constitute their legality. At a general meeting of the craft held in the City of Benjamin, it was observed that the principal reason for the decline of Freemasonry was the want of a Grand Master to patronize it. The Craft therefore deputed seven of their most eminent members who were supposed to be proficient in the seven liberal arts and sciences to wait upon St. John, the Evangelist who was at that time Bishop of Ephesus, requesting him to take the office of Grand Master. He returned for an answer that although well stricken in years being then 99 years of age, yet having been initiated into Freemasonry in the early part of his life he would take upon himself the office. He thereby completed by his learning what St. John, the Baptist began by his zeal, and thus drew what Freemasons term second line parallel, ever since which time Freemasons' Lodges in all Christian countries had been dedicated to both St. John, the Baptist, and St. John, the Evangelist.

Just why these two worshipful men were specially chosen as patron saints of Freemasonry, instead of St. Thomas who was an eminent patron of architecture and building, and St. Peter who was supposed to be the faithful but non-incorruptible watchman at the Gate of Heaven, is not easily explained, although there had been speculations to the effect that the Holy Saints John were selected due to the peculiarity of their character.

St. John, the Baptist, was the forerunner of Jesus Christ, predicted His coming, and later baptized Him in River Jordan. He was a crusader, a fervent man, a just and stern man, a man of strength and fire, an exhorter, a courageous man, a martyr to his uncompromising zeal, an heroic character—who preferred Death by decapitation to a diminution or sacrifice of his zeal. Dalcho says that "the stern integrity of St. John, the Baptist which induced him to forego even minor considerations in discharging the obligations he owed to God; the unshaken firmness with which he met martyrdom rather than betray his duty to his Master; his steady reproof of vice and continued preaching of repentance and virtue make him a fit patron of the Masonic institution." By announcing the approach of Christ and by the mystic ablution to which he subjected his proselytes and which was afterward adopted in the ceremony of initiation into Christianity, St. John, the Baptist might well be considered as the Grand Hyrophant of the Church, and by preaching, repentance and humiliation, he drew the first parallel of the Gospel. His festival is celebrated by the Craft on the 24th day of June, the time of summer solstice when the heat of the sun produces abundant harvest enough to cause human contention

and disharmony which rightfully calls for the zeal of Righteousness of which he was the Greatest Teacher the world has ever known.

On the other hand, St. John, the Evangelist, was the Greatest Apostle of Love, coming into the life of Jesus where the Baptist left off, becoming the trusted confidant of the Saviour. He was the only one of the apostles to witness the crucifixion. Last at the Cross, he was the first to enter the tomb. He saw the ascension and the descent of the Holy Spirit. He founded the Seven Churches of Asia Minor, reminiscent of the seven liberal arts and sciences which are the foundations of the superstructure of Freemasonry. His gospel was written half a century after those of Matthew, Mark and Luke to recount incidents in the life of Jesus which others had overlooked or misunderstood. As St. John, the Baptist was the Greatest Teacher of Righteousness, so St. John, the Evangelist was the Greatest Apostle of Love, but parallel to meet or never meet, yet so fearful as to cause the prudent Man and proficient Freemason to make a searching inquiry into the extent of his powers, rights, and duties before it is too late, and to submit them to the cool judgment-seat of Reason. His constant admonition in his Epistles to the cultivation of brotherly love; and the mystical and emblematic nature of his Apocalyptic visions which assimilated the mode of study adopted by him to that of the Fraternity have been perhaps the principal reasons for the veneration paid to him by the gentle Craft. His festival is appropriately celebrated by the Fraternity on the 27th day of December, the time of winter solstice, when the cold piercing weather which is likely to cause want, suggests the practice of fraternal Love, Affection, and mutual Helpfulness among peoples and Freemasons throughout the world.

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A MASON'S WAGES

By WALTER H. SCHOENING, P.M.

I wish to say it is "good to be back" amongst you—my Friends and Brothers.

My subject is "A Mason's Wages When Traveling In Foreign Countries"—for my experience has taught me they are high—the welcome hospitality and friendship that was extended to me in all my ports of call was extremely cordial and generous.

In Australia it was my pleasure to visit Blue Lodges as well as Scottish Rite Bodies, the Secretaries and Masters extended themselves in every way to make my stay pleasant.

I also had the pleasure of visiting several of the women organizations such as the Order of the Amaranth and the Eastern Star.

It was here I found there existed an organization known as "Lady Masons" which of course I did not attempt to visit or communicate with, as being clandestine and were out of the pale.

I was told on good authority that these women hold a Lodge meeting exactly as ours, ritual, order of business, etc. even to the point of calling each other Brothers and wearing aprons.

My next visit was in Honolulu where the natural national trait of hospitality reigned supreme, friends made here were many and sincere.

In the United States and Canada our visits masonically and otherwise were most pleasant and interesting.

The Eastern Star Triennial at Toronto, Canada was a revelation and instructive; our companions were generous and very hospitable.

I wish to pause here to place before you an example that in my opinion was self sacrificing and sincere. It was my pleasure to meet a Brother from San Diego, California who had retired and was devoting time entirely to combating communism in personal talks with those he met, not making a halabalu, but so sincere and to the point with facts that one could not help being impressed. Our next stop was our first visit to Niagara Falls and thence on to New York where we visited with Bro. and Mrs. Hayden and Bro. and Mrs. S. Garmezy.

From New York we stopped at Washington where we saw the regular Tourist sights but spent quite a bit of time visiting the Scottish Rite Temple—which was one of the highlights of our trip. We also visited Washington Masonic Memorial where an exact replica of General Washington's Lodge exists and the furnishings were the original furnishings of the original Lodge. The carpet on the Lodge floor was of extreme beauty and I understand insured for \$1,000,000.00. At Mount Vernon, as all visitors have been, I was greatly impressed with the reflection of the character and great works of this Master Mason.

From Washington we visited various friends and masonic Brothers on our way to San Francisco—where again our time was taken up in visiting Lodges, Chapters and Courts.

In all our travels the Brothers and Sisters of various Masonic affiliations were very very friendly and made our trip one to be long remembered. Truly is a "Mason's Wages When Traveling In Foreign Countries" high, pleasant and inspiring—and again I repeat "It is good to be back".

GRAND MASTER'S BIRTHDAY PARTY . . .

(Continued from page 85)

On Invitation

Wor. Bro. Jose E. Racela, *Chairman*
 Wor. Bro. Macario M. Ofilada, *Member*
 Wor. Bro. Jose L. Domingo, *Member*

On Music

Wor. Bro. Sesenio Rivera, *Chairman*
 Wor. Bro. Teofilo A. Abejo, *Member*
 Wor. Bro. Martiniano Esguerra, *Member*

On Decoration

Wor. Bro. Bonifacio S. Araullo, *Chairman*
 Mrs. Clifford C. Bennett, *Member*
 Mrs. Paciencia Bonifacio, *Member*
 Mrs. Rosita Iñigo, *Member*
 Mrs. Leonor A. Johnson, *Member*

THE REHABILITATION . . .

(Continued from page 91)

been followed in the United States during the last 15 years and has been a major contribution to the smooth working in this important public service field. We are training the Philippine Bureau of Public Works engineers in this science of the highway engineering profession with considerable favorable reaction. With the understanding support of public officials and private citizens its continued use will equitably serve the needs of this growing new Republic.

I would call your attention to the size of the subject which we have been discussing by telling you that it is one of the three largest endeavors

of this government, accounting for about 18% of the total national budget. It is therefore big business with an annual volume of about 55,000,000 pesos. Good business methods and principles must be employed and capable administrators employed to carry out the technical phases of the work.

FRATERNAL REVIEWS . . .

(Continued from page 100)

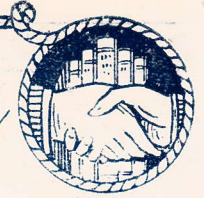
The second day of the Communication was mostly spent in the reading of the reports of different Committees. The Grand Oration delivered by Wor. Bro. Ronald Clyde Nicholson dwelt on Tolerance. He said:

"Masonry, as we know, wisely teaches that toleration is one of the chief duties of every good Mason, a component part of that Charity without which we are lifeless images of true Masons; and, indeed, mere sounding brass and tinkling cymbals. In this respect, Masonry attempts further to fulfill its mission by opening the mind of man, letting in that holy light that suppresses passion, prejudice and greed; that dispels evil, error, ignorance and misunderstanding. Where that light shines, the Truth is revealed. A Lodge of Masons is a House of light, having no roof, symbolically, but the heaven above. And by the aid of that light, we hope to be guided away from the spiritual darkness from which emanate so many of the ills of the world, misunderstanding between man and man, and between peoples of different races, religions and ideologies."

Another feature of the second day of the Annual Communication was "Food For Thought." Here the Grand Master turned the meeting over to the Junior Past President of the Past Grand Master's Association who in turn called on the Past Grand Masters present to speak on "What is good for the Order."



Fraternnal Reviews



By MAURO BARADI, P.M.

MINNESOTA—1949

Lodges 292

Members 58,860

Gain 2,379

ALL the Grand Officers were present at the Ninety-Sixth Annual Communication of the Grand Lodge of Minnesota. The important event was held in the Masonic Temple, St. Paul, Minnesota, March 23 and 24, 1949.

The main feature of the first day was the reading of the address by the Grand Master himself, M. W. Bro. John B. Tomhave. He gave an account of official activities during his administration and summarized the present state of the Grand Lodge. In connection with fraternal assistance at Rochester, he reported that—

"For twenty-eight years this Grand Lodge has carried on a program of Masonic service for our Brethren who come to Rochester for survey or medical treatment. In this activity we are not only serving our Minnesota members but also our Masonic Brethren from every state in the Union and from many countries of the world."

As to the Minnesota Masonic Home, the Grand Master said:

"The reputation of the Fraternity before the non-Masonic world is one of the greatest assets of Freemasonry—indeed, only by our reputation do we live and grow since Masons are forbidden to proselytise. No real Mason ever seeks for a candidate, the man must seek the light, not the light the man."

"Freemasonry has certain contacts with the public; for instance, her Masonic Institutions are public in the sense that they stand as working monuments to Masonic Charity for all the world to see. In the matter of our Masonic Home, we are among the National leaders and it is up to the Masons of Minnesota whether or not we shall so continue."

"If the cost of operating the Masonic Home meant that the residents were living in undue luxury, there would be little defense for its continuance. But any fair comparison with other homes will show this not to be the case. The Minnesota Masonic Home resident, when physically able, helps with the work of the home; the women help with the house work, the men help in the garden and on the farm, and because of these activities they are consequently healthier and happier."

He made no less than 80 visitations (from January 30, 1948 to February 17, 1949) during his administration.

In concluding his address, the Grand Master expressed his view on the Fraternity, thus:

"These have been years of endeavor, but they have been years also of fine friendships, interesting experiences and pleasant associations. Membership and work in Masonry bring breadth of vision, broader interests, wider acquaintance and the satisfaction of worthwhile endeavor."

"Masonry is destined to grow. with continued growth and with continued adherence to the ideals and principles upon which it was founded our Fraternity will fulfill its ultimate destiny of contributing to the general welfare of mankind and hastening that glorious day of peace on earth, goodwill toward man."

The reports from different Committees were submitted on the second day.

In the report of the Committee on Jurisprudence a resolution was adopted authorizing the Board of Custodians to prepare a compilation of all Grand Lodge actions relating to Monitors for printing and inclusion in the Masonic Code of Minnesota and that the same be so printed and included therein.

The Committee on Masonic Forms recommended that in the form for petition of degrees, the petitioner be required to answer in writing sixteen (16) questions including one on the manufacture or sale of intoxicating liquor, one on physical defect if any and another on the support of the Masonic Home Assessment. The Committeemen (Investigating)

2675-p

ARIZONA—1949

Lodges 39

Members 8139

Gain 347

PRESCOTT, Arizona was the scene of the sixty-seventh Annual Communication of the Grand Lodge of Arizona on April 27 and 28, 1949. There were flag ceremonies, Pledge of Allegiance, and then prayer by the Grand Chaplain.

On the first day of the Annual Communication, distinguished guests were presented at the Altar and a reception of Past Grand Masters followed.

The Grand Master, M. W. Bro. Lee Garrett delivered his address portions of which dealt with the DeMolay Scholarship Committee where he recommended the continuance of the same and that the necessary funds therefore be provided and budgeted; as to the manufacture, sale, and distribution of intoxicating liquors, the Grand Master opined that the prosecution of such business by a Master Mason is inconsistent with his profession and his membership in the Masonic Fraternity; in one of his decisions concerning plurality membership, he held that—

"A plural member of an Arizona lodge does not lose his membership in the Arizona lodge upon dimiting from his home lodge, which is outside the state of Arizona; and after such dimit, he does retain his membership in the Arizona lodge, with full rights and benefits as if he had originally taken his degrees in the Arizona lodge."

In concluding his address, the Grand Master said:

"... All about us we see the liberties of men being trampled upon and obliterated. All about us we again see rising the ugly head of tyranny."

"If therefore behooves us, as Masons and as liberty-loving American citizens, to guard well the precious heritage of freedom which has been handed down to us by our forefathers. It is our solemn duty to carry on to the end that liberty may not perish, that freedom of speech, freedom of the press, and religious liberty may be maintained in this land of ours in its fullest panoply of glory."

(Continued on page 99)

on the other hand, are required to answer twenty-two (22) questions, some of which deal with the character of petitioner's associates, whether or not petitioner habitually uses profane or indecent language, whether he is sober, industrious and a good man.

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Plaridel Masonic Temple
520 San Marcelino, Manila

December 21, 1949

Dear Brother:

We are again in the midst of Christmas Season. And are we not lucky that another opportunity has come to remind us what we have done—what we were in the past, thus compelling us to make resolutions for the new year? For, at the end of each passing year we are ever reminded of that heavenly message—GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE AND GOOD WILL TO MEN. It calls us to pause for a few moments from our daily vocations and similar activities that we may think back of the past. And true also, the season makes us recollect the delusions of our childish days, recall to the aged the pleasures of his youth.

Naturally, too, our thoughts are filled with acts of kindness and benevolence—the destitute, the needy or the less fortunate may need our comfort and assistance. May we say that each of us should do his bit to relieve them of their distresses and receive, for our reward, the inward, sincere gratification of having given comfort and consolation to those in need. We extend to you our best wishes for a Merry Christmas and a Prosperous New Year.

We appraised you in our last letter that we will soon constitute our independent Supreme Council on January 1, 1950. Our newly elected 33rds will be coroneted on December 30, 1949. We venture to assert that any Supreme Council that will be made up of Illustrious Bros. Francisco Delgado, Manuel Camus, Michael Goldenberg, Louis M. Hausman, Conrado Benitez, Douglas MacArthur, Manuel Blanco, John W. Ferrier, Sr., Esteban Munarriz will be most worthy of the name. Of course, you know already that Ill. Bro. Stevens will be the Grand Commander. Brother, in due time, we will give you the names of the brethren who will guide the labors of that August Body yet to be born.

The banquet-reception tendered in honor of our Illustrious Bro. Stevens at the Manila Hotel was a success. The attendance was double the number the executive committee has anticipated. And there was genuine cordiality and fellowship among the attendants. The program was well-handled by our expert Master of Ceremonies, Ill. Bro. Francisco

Delgado, 33°. Assuring speeches and timely remarks were delivered by Ill. Bro. Manuel Blanco, 33°, Ill. Bro. Charles Birsh, 32°, KCCH, Ill. Bro. Mauro Baradi, 32°, KCCH and Ill. Bro. Camilo Osias, 32°, KCCH.

We had our elections in the Consistory last December 15, 1949. The following were elected and appointed—

<i>Master of Kadosh</i>	Carlos Iñigo, 32°
<i>Prior</i>	Mauro Baradi, 32°, KCCH
<i>Chancellor</i>	Mateo D. Cipriano, 32°
<i>Minister of State</i>	Primo I. Guzman, 32°
<i>Almoner</i>	Catalino S. Cruz, 32°
<i>Registrar</i>	Jose E. Racela, 32°, KCCH
<i>Treasurer</i>	Jose M.E. Leon, Jr., 32°, KCCH
<i>Prelate</i>	Genaro E. Pestana, 32°
<i>Master of Ceremonies</i>	Abundio C. del Rosario, 32°
<i>Expert</i>	Enrique F. Rimando, 32°
<i>Assf. Expert</i>	Policarpo Cuadrato, 32°
<i>Capt. of the Guard</i>	Teodorico Jimenez, 32°
<i>Tyler</i>	Vicente P. Flechero, 32°

The installation will take place on December 29, 1949 at 6:00 o'clock in the afternoon at the Paridel Masonic Temple. We will be expecting you.

We are grieved to inform you that this month brought the Grim Reaper among us. Ill. Bro. Jose Artiaga, 32°, KCCH has answered the last call. May he rest in peace! The deceased was the Number 1 Pilot in the Philippines—the pilot who brought in safely into the breakwaters of Manila Bay the aircraft carrier Princeton which carried home the remains of an equally prominent Mason, the late President Manuel Quezon.

We are now closing and may the year 1950 bring us all uninterrupted good health and that inner contentment of doing well our part in life.

Sincerely and fraternally yours,

(Sgd.) JOSE E. RACELA, 32°, KCCH
Secretary

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SECCION CASTELLANA
NOTAS EDITORIALES

Felices Pascuas

DESEAMOS a todos los Hermanos de esta Gran Jurisdicción y de otras fuera de nuestro territorio las Pascuas mas felices, y nuestros mejores deseos. El año ha sido de grandes beneficios para la humanidad en general, pues, los principios básicos de nuestra augusta orden han predominado en una gran mayoría de pueblos y nacionalidades. Aún hay rincones en el Universo en donde la Luz Masónica no brilla en todos sus fulgores. Es menester un trabajo incesante para llevar las regeneradoras doctrinas de la Orden allí donde aún predominan las diferencias entre los hombres nada mas que por el color de la piel o por sus principios religiosos o ideales políticos. Existe aún mucha intransigencia y mucha mas incomprensión. Aquél que vino al mundo en este mes es un símbolo de amor fraterno, y no dudamos que el espíritu Pascual que hoy anima a todos en este mes de las Navidades ha de prevalecer para que todos, hombres y pueblos, se den un abrazo fraterno.

Felices Pascuas a todos!

ANTONIO GONZALEZ, P.G.M. (F.P.S.)

Nuestras Felicitaciones

EN este mes de diciembre, una nueva administración toma las riendas del poder en nuestras Logias subordinadas. Hemos observado que los elecciones en este año en nuestro Talleres han sido muy animadas, y llevadas con prudencia, tolerancia y espíritu de comprensión. Muchos antiguos y viejos obreros vuelven a tomar la riendas del gobierno en sus respectivas Logias, como también vemos jóvenes animados de los mejores deseos, dando un empuje a la labor masónica de talleres un poco desanimados.

Esperamos que este nuevo plantel de oficiales no solamente sigan la tradición gloriosa de sus antecesores, sino que vigorecen aún mas la labor masónica dentro y fuera de sus respectivos talleres.

Para todos van desde estas páginas nuestras sinceras felicitaciones!

ANTONIO GONZALEZ, P.G.M. (F.P.S.)

In Memoriam

Ante los restos del querido
Ven. Hermano José Artiaga

FUE un golpe su muerte, un golpe que nos aturdió, porque nunca lo imaginábamos. Dos días antes, trabajamos y cenamos juntos. Dos días antes pronunció una hermosa oración en un banquete masónico. Dos días antes cumplió con su deber de inspector firmando los certificados para los oficiales que iban a ser instalados.

La Masonería perdió un gran obrero, la patria un gran ciudadano, y los marinos un gran náutico.

El mastil se ha roto y el barco está sin timón. Andamos al garete, sin rumbo, sin orientación. José Artiaga, el capitán, el piloto, el guía, el Maestro, ha muerto. Ha muerto y se ha ido, pero ha dejado una estela luminosa para todos nosotros que tenemos que bravucar aún en los tempestuosos mares de la vida.

Estamos aún aturridos, y estamos aturridos porque tan sólo hacía horas que charlaba con nosotros entre sorbos de café. Su mirada fija siempre en el horizonte no nos decía que aquel cuerpo estaba en ruinas. Como todo buen marino, tenía la mirada siempre alerta, tenía el cuerpo siempre erguido como un fuerte piloto, tenía el andar sobrio, digno, como si navegara en tierra. Su físico no presagiaba la temprana tempestad.

Fue siempre un enamorado del mar, del agua, del horizonte, de la brisa cargada de yodo que ensancha los pulmones y vigoriza la salud. Y era que los males de la tierra herían su sensibilidad, la fibra delicada de su moral irreprochable. Odiaba la ostentación, lo aparente, quería vivir la vida real, y según él la vida real era la vida del mar, la vida de lo azul, la vida libre de los mares sin fin.

Ha sido para nosotros una fuerte y vigorosa inspiración su vida como masón, pues, luchó y luchó acérrimo por toda causa justa, y así se hizo grande y querido. Y ahora muerto se hace inmortal. Que Dios le acoja en sus brazos misericordiosos!

ANTONIO GONZALEZ, P.G.M. (F.P.S.)

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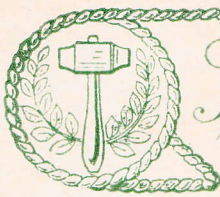
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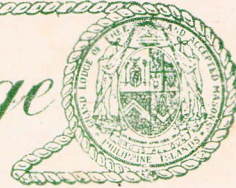
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The Grand Master's Message



Christmas Cheer



ONE thing fine about about Christmas is that 'tis not only a day—it is a season. Personally, I had my good share this Christmas. I shall not forget the kind attention shown me by many friends, especially the Brethren; the splendid hospitality extended my party in and outside Manila, in different cities and towns throughout the Philippines during my official visitations to the Blue Lodges; the spontaneous responses evinced by my co-workers to every summons I issued on behalf of our Ancient and Venerable Fraternity; the thoughtfulness of ever so many sympathizers who gave cheer to my family in time of sickness, and last but not least—the full support of the officers and members of the Grand Lodge in endeavoring to make my administration serviceable and fruitful. For all of these and more, I am sincerely thankful and deeply grateful. To me the gifts are precious and lasting because with them are the generous hearts of the givers.

Christmas is a period of gift-giving. It is akin to kindness, benevolence, good-will. Since one of the principal tenets of Masonry is Brotherly Love, we do well to observe Christ's teaching: "Thou shalt love thy neighbor as thyself." Herein is the key that unlocks the door to peace and happiness.

E. M. Marray

Grand Master



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cigarette it's Chesterfield -
that's why it's My cigarette"

Anne Baxter

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