

# The Cable Tow

Vol. XXV

MANILA, PHILIPPINES, DECEMBER, 1950

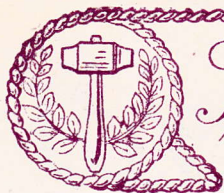
No. 6

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

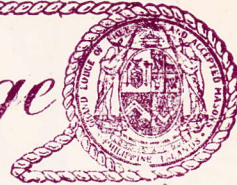
Published for and in the interest of the Members of the Lodges  
of this Jurisdiction

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# The Grand Master's Message



## "Blessed Are They Who Give"

**C**HRISTMAS SEASON is a period of giving not only material gifts but other worthwhile services.

When we give a toy to a child, his immediate reaction is that we are thoughtful and desire to make him happy. But there is a deeper meaning of Christmas, than this.

The man poor in material possessions and sick in spirit needs a lasting gift; a way through which he can walk through the narrow but straight path and find his soul. A prayer here, a smile there, coupled with an assurance will help him find his way.

As Masons we have to live up to the teachings of our Fraternity: to help a distressed worthy brother, his widow and orphans. The tangible things we present as gifts may be instruments to tide him over to better times; our prayers for him and family as well as our repeated encouragements for him to go on in spite of adverse circumstances can do a lot to make his way more pleasant and clear.

May the message of Christmas remain ever fresh in the minds of Masons! And may we never forget the old adage that "It is more blessed to give than to receive".

Here is wishing every brother and his family a Merry Christmas and a Happy New Year.

Grand Master

# THE CABLETOW

## EDITORIALS

### RIZAL AND TRUTH

**WE REMEMBER RIZAL** as the man, martyr, and patriot who was executed for the sake of his country and people. On the day of his martyrdom, December 30, the Filipinos regardless of political color and religious creed and position in life reiterate their gratitude by recounting his works and deeds,—the whole record of his very life.

There is one particular point which we desire to emphasize as an outstanding quality of Rizal, and this is his love for truth; for this Masonic tenet he was willing to struggle, suffer, and indeed forfeit his own life. It would have been easy for him to remain silent when Church and Government officials of his day were committing scandals and crimes; when the theme was "The Philippines for the glory of Spain." But Rizal was of heroic mould. From boyhood to manhood he left no stone unturned to expose the evils in his country as he found them and at the same time rallying his people to wake up from their lethargy and work hard for their enlightenment and emancipation. Wherever Rizal was—in his native land or on foreign soil—he always followed and spoke the truth; that truth which the Masonic Fraternity taught him, shall make men free.

No amount of reasoning can convince the un-biased mind, that Rizal ever regretted for the constructive things he had done for his country including his expose of the evils committed by those in high places and the fallacy that the Filipinos who have been so long under foreign domination are incapable of ruling themselves.

On Rizal day it is well to pause again and yet again, in order to remember that the greatest contribution of our immortal hero lies not in the creed or religion he possessed but in his passion for truth, and reasserting it during the most precious years of his life.

—Mauro Baradi, M.P.S.

### TRYING DAYS AHEAD

**IT IS INDEED IRONIC** that while Christendom celebrates with one accord the birth of Christ, other parts of the world are involved in war. It is of course, proper to emphasize the true significance of Christmas in our country but even this is not sufficient. Until the nations of the world believe in and practice the peace which makes man loves his neighbor, we will never reach our desired goal.

The news have it that on the day of Christ's nativity, church bells and religious services will be held in Jerusalem, the Holy City—among Christians, Jews, and Mohammedans alike. However, the

### OUR THIRTY-FIFTH ANNUAL COMMUNICATION

**JANUARY 23-25, 1951** will be days not only of discussion but principally of decision for members of the Grand Lodge. During these three days of fellowship, the Plaridel Masonic Temple will be the scene of the Thirty-Fifth Annual Communication of the Grand Lodge.

Many things have taken place since the last Communication. Our membership has increased, activities multiplied, and subordinate Lodges constituted. By and large, our Grand Lodge has strengthened itself from within and increased its usefulness from without.

However, we call attention to several factors which should be borne in mind during the Communication, namely: (1) the need for intensifying our works of charity; (2) building up libraries in Blue Lodges; (3) periodic holding of Masonic conventions, and other meetings and gatherings to bolster up harmonious relationships among Brethren; (4) framing a Masonic program of educational, economic and historical research; (5) laying down a general plan whereby Masons can effectively counteract groups, organizations, and other entities working openly or silently against the interests of Freemasonry; and (6) preparing Masons to meet difficult times and blue-printing a course of action to be followed should the shooting war actually befall the Philippines.

These are ambitious goals, others might say. But every delay in girding ourselves with instruments to face our Fraternity's future may prove not only embarrassing but costly.

We should not only remember the motto: "Be Prepared" but what is more important is, every effort should be exerted to really and seriously implement this piece of advice.

—Mauro Baradi, M.P.S.

sad thing about the celebration is that it is confined to the ringing of bells and holding of services along; after Christmas Day, the peoples concerned will again cling to their old prejudices against and traditional hatreds toward one another.

The Christmas which the world had been waiting for, is one which should dominate our minds, hearts and actions. The carols we sing and the sermons we hear would be as dry as the seemingly limitless desert, if we do not follow them up with loving deeds and human sympathy. In this hour of tribulation, we as Masons should renew our pledge to usher in an era that can truly mean "The Fatherhood of God and the Brotherhood of Man."

—Mauro Baradi, M.P.S.



## Grand Lodge Of Free And Accepted Masons Of The Philippine Islands

### ANNOUNCEMENTS

Commemorating RIZAL DAY, the Grand Lodge Officers will hold a PROGRAM at the PLARIDEL MASONIC TEMPLE, on December 30, 1950, at 8:00 P. M. ANG PUSO NG ISANG AMA, Masonic Play in Tagalog will be presented before the public. All Master Masons and their families and friends are invited.

\* \* \*

### THIRTY-FIFTH ANNUAL COMMUNICATION OF THE GRAND LODGE OF THE PHILIPPINE ISLANDS

NOTICE is hereby given that the THIRTY-FIFTH ANNUAL COMMUNICATION of the Grand Lodge of the Philippine Islands will be held at the Plaridel Masonic Temple, 520 San Marcelino, Manila, Republic of the Philippines, on January 23-25, 1951, beginning at 4:00 P.M.

MEMBERS OF THE GRAND LODGE are requested to appear before the Committee on Credentials for their cards at the Grand Secretary's Office.

\* \* \*

TO ALL GRAND LODGE REPRESENTATIVES  
near the Grand Lodge of the

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Philippine Islands

Greeting:—

It is the desire of the Grand Master, Most Wor. Brother C. C. Bennett to see you attend the THIRTY-FIFTH ANNUAL COMMUNICATION and hear his message. He will also be pleased to receive messages from the Grand Lodges which you represent.

Kindly be guided accordingly.

ANTONIO GONZALEZ, P. G. M.  
Grand Secretary

\* \* \*

### MEETING OF THE GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIP- PINE ISLANDS AS A CORPORATION

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, 520 San Marcelino, Manila, on January 23-25, 1951, beginning at 4:00 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

\* \* \*

### More On Religious Instruction

MASONIC VIEW "AGAINST RELIGIOUS INSTRUCTION IN THE PUBLIC SCHOOLS" PRESENTED JULY 13, 1950, AT COMMITTEE HEARINGS, CONGRESS OF THE PHILIPPINES, UPHOLD BY SECRETARY OF JUSTICE.

FOR THE INFORMATION OF BRETHREN in this Grand jurisdiction in particular and those of the other Grand Lodges near the Grand Lodge of the Philippine Islands as a whole, we quote hereunder two of the many representative letters sent to the Editor of *The Cable Tow* including the written opinion of the Honorable, the Secretary of Justice, Republic of the Philippines:

1. From Brother Henry E. Neibert, City of Zamboanga:

#### Dr. GUILLERMO M. ILANO M. D.

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"Dear Brother Editor:

"Please permit me to congratulate you on your very comprehensive article in our Official Organ, The Cable Tow, October, 1950, entitled:

AGAINST RELIGIOUS INSTRUCTION IN THE PUBLIC SCHOOLS

It is a classic and you deserve great credit.

With the keenest interest I have been following the decisions also of the Supreme Court of the U.S., lately the one retransportation in the state of Illinois; but, perhaps, you are more familiar with those decisions than the writer.

The aim of the Church now, as it has been for centuries is to "swage back the human intellect."

2. From Brother Juan Nabong, City of Manila:

"Dear Editor:

"I am sending you herewith a copy of the opinion of the Secretary of Justice regarding public instruction. This opinion is a great victory for us and for you especially who gave a very exhaustive and enlightening discussion about the matter. I believe that this will be worthwhile publishing in the Cabletow so that all of the members of the fraternity will know it as it is an important milestone in our fight against the control of the public schools by the hierarchy"

3. OPINION OF THE SECRETARY OF JUSTICE:

2nd Indorsement
November 29, 1950

RESPECTFULLY returned to the Honorable, the Secretary of Education, Manila.

Opinion is requested on whether or not Article 359 (1) of the Civil Code of the Philippines may be deemed to have amended sections 927 and 928 of the Revised Administrative Code.

The afore-mentioned provision of the Civil Code runs thus:

"Art. 359. The government promotes the full growth of the faculties of every child. For this purpose, the government will establish, whenever possible.

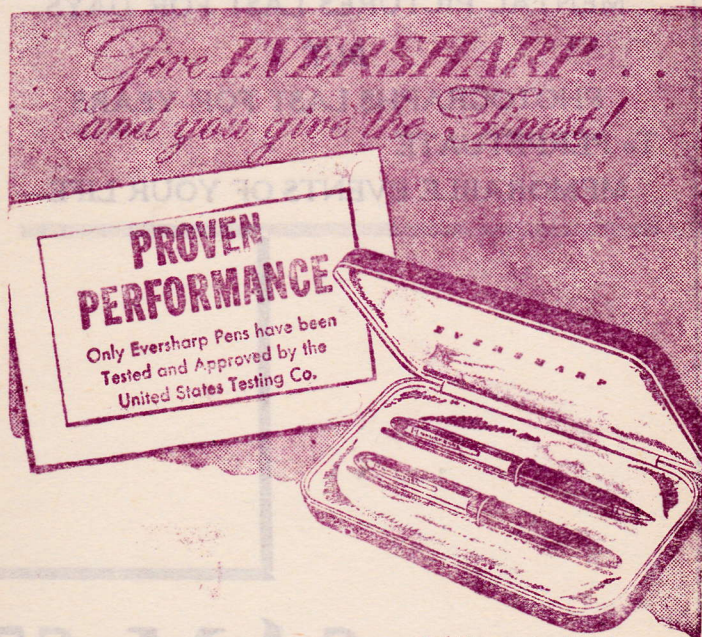
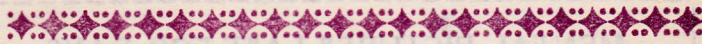
(1) Schools in every barrio, municipality and city where optional religious instruction shall be taught as part of the curriculum at the option of the parent or guardian. x x x"

On the other hand, the cited provisions of the Revised Administrative Code are as follows:

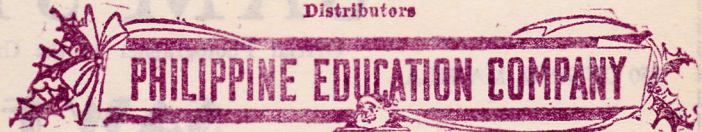
"SEC. 927. Discussion of religious doctrines to be eschewed.—No teacher or other person engaged in any public school, whether maintained from (insular) national, provincial, or municipal funds, shall teach or criticize the doctrines of any church, religious sect, or denomination, or shall attempt to influence the pupils for or against any church or religious sect. If any

teacher shall intentionally violate this section he or she shall, after due hearing, be dismissed from the public service."

"SEC. 928. Provision for religious instruction by local priest or minister.—It shall be lawful, however, for the priest or minister of any church to establish in the town where a public school is situated, either in person or by a designated teacher of religion, to teach religion for one-half hour three times a week, in the school building, to those public school pupils whose parents or guardians desire it and express their desire therefor in writing filed with the principal teacher of the school, to be forwarded to the division superintendent, who shall fix the hours and rooms for such teaching. But no public-school teachers shall either conduct religious exercise or teach religion or act as a designated religious teacher in the school building under the foregoing authority, and no pupils shall be required by any public-school teacher to attend and receive the religious instruction herein permitted. Should the opportunity thus given to teach religion be used by the priest, minister, or religious teacher for the purpose of arousing disloyalty to the United States, or of discouraging the attendance of pupils at such public school, or creating a disturbance of public order, or of interfering with the discipline of the school, the division superintendent, subject to the approval of the Director of Education, may, after due investigation and hearing, forbid such offending priest, minister, or religious teacher from entering the public-school building thereafter."



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## OFFICIAL SECTION

Seemingly, there is an irreconcilable inconsistency between these provisions because of the use of the phrase "taught as a part of the curriculum" in the provision of the Civil Code. However, when the pertinent provisions of the Constitution of the Philippines are taken into consideration, the conclusion is inescapable that such an inconsistency was never intended by the law-making body in enacting the later provision.

The Constitution of the Philippines authorizes religious instruction in the public schools in the following wise:

"Optional religious instruction shall be maintained in the public schools as now authorized by law." (Section 5, Art. XIV, Const. of the Phil.)

The law referred to in the above constitutional provision authorizing religious instruction in the public schools at the time the Constitution was approved may be found in the afore-quoted sections of the Revised Administrative Code. "The legal presumption is, of course, that when the Constitutional Assembly approved section 5, Art. XIII (Now Art. XIV), of the Constitution, it was cognizant of the then existing law regarding religious instruction and the manner in which it was enforced by the Bureau of Education. Aside from this presumption, an examination of the records of the proceedings of the Constitutional Convention shows that the makers of the Constitution were fully informed of the law and existing regulations regarding optional religious instruction in the public schools when they approved section 5 of

Article XIII of the Constitution." (Address of the late President M. L. Quezon before the National Assembly, supporting his veto of Bill No. 3307 thereof, entitled "AN ACT TO CARRY OUT MORE EFFECTIVELY THE PROVISIONS CONTAINED IN SECTION 928 OF THE REVISED ADMINISTRATIVE CODE AND IN SECTION 5, ART. XIII OF THE CONSTITUTION, REGARDING OPTIONAL RELIGIOUS INSTRUCTION.") Therefore, the mandate of the Constitution is clear that religious instruction may be taught in the public schools only in the manner prescribed by the said provisions of the Administrative Code, the letter and spirit of said provisions having been made a part of the Constitution by reference. Any other system of religious instruction in public schools would run counter to this constitutional mandate. Clearly, if any other manner is to be adopted it can only be done by amending the above constitutional provision.

When the provision of the Civil Code under consideration was passed, Congress, the members of which are in duty bound to support the Constitution, must be presumed to have taken care to observe the requirements thereof and to have intended no violation of its provisions. "The court is bound to assume that in the passage of any law, the legislature acted with full knowledge of all constitutional restrictions and intelligently, honestly, and discriminatigly decided that they were acting within their constitutional limits and powers."

(Continued on page 98)

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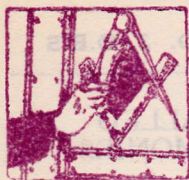
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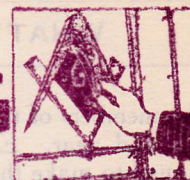
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**SAW E. SAM**

Proprietor and Manager



# WHAT OUR LODGES ARE DOING



## ARAW NO. 18

**T**HIS LODGE held its Installation of Officers on December 23, 1950 at the Plaridel Masonic Temple. The occasion was attended by members of the Lodge and other blue Lodges under this Grand Jurisdiction. The Lodge has at present no less than 56 active members. Wor. Bros. Teodoro C. de los Santos and Gregorio M. Domingo are the out-going and incoming Masters respectively.

The Guest Speaker was Rt. Wor. Bro. Cenon S. Cervantes. Most Wor. Bro. Clifford C. Bennett, Grand Master delivered an address. Both touched on the present world situation and appealed for more unity and harmony among the Brethren.

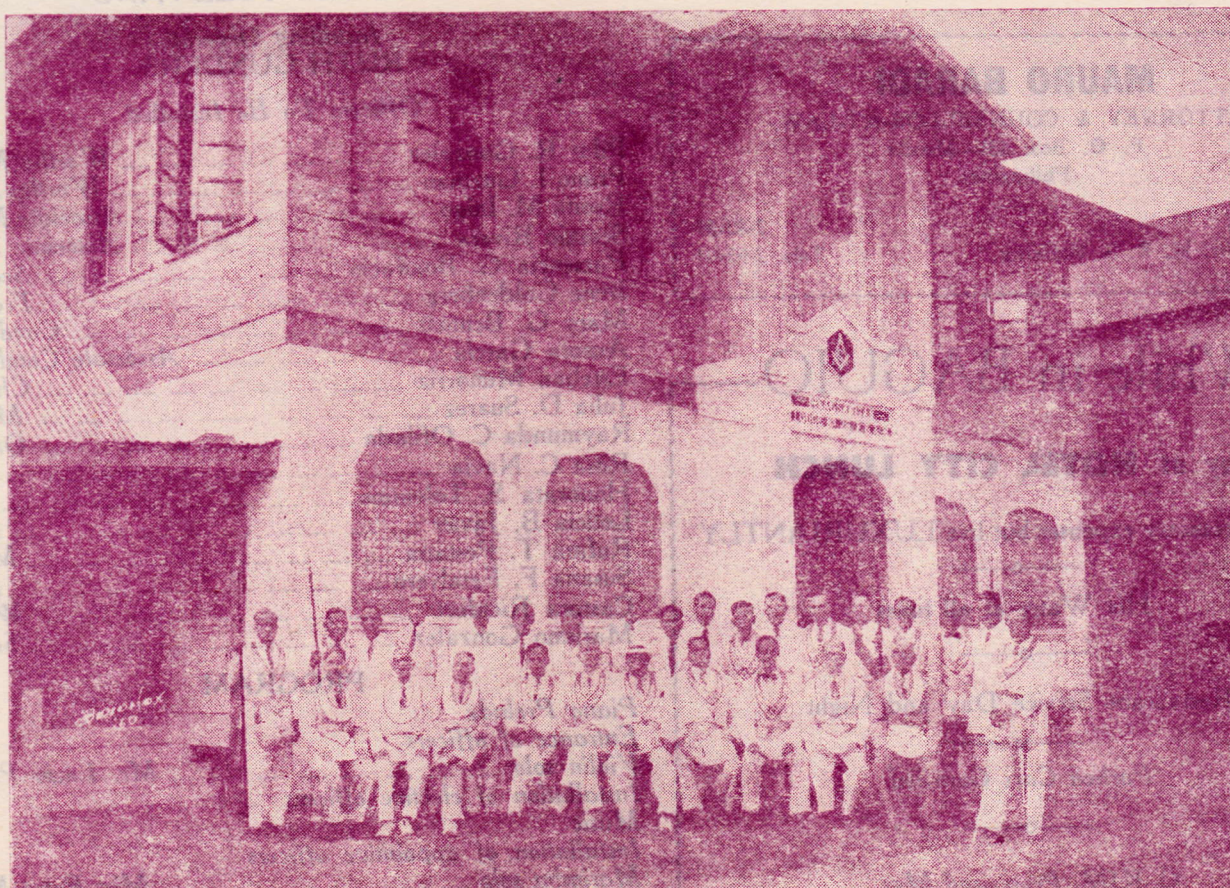
The program consists of the following:

1. Opening of the Lodge (not public) ..... 5:30 P.M.
2. Reception of the Most Wor. Grand Master of the Grand Lodge of the Philippines and his Party ..... 5:30 P.M.
3. Installation of new Officers of Araw Lodge No. 18, F. & A.A. Installing Officer --- Wor. Bro. Luis Menses, P. M., Bagumbayan Lodge No. 4. Master of Ceremonies .... Wor. Bro. Marciano Gatmaitan, Grand Lodge Inspector.

4. Address ..... Wor. Bro. Gregorio M. Domingo
5. Presentation of Past Master's Jewel to Wor. Bro. Teodoro C. de los Santos ..... Wor. Bro. Jose M. E. de Leon, P.M., Luzon Lodge No. 57.
6. Response ..... Wor. Bro. Teodoro C. de los Santos  
Dr. C. Gutierrez
7. Musical Number (Trio) Mrs. Melody Gutierrez Tanabe  
Freddie Domingo
8. Oration ..... Eric Domingo
9. Introduction of Guest Speaker....Bro. Leon. A. Vidallon
10. Address of the Guest Speaker ..... Rt. Wor. Bro. Cenon S. Cervantes.
11. Vocal Solo ..... Melody Gutierrez Tanabe
12. A Tagalog Poem ..... Rosario C. Quedding
13. Community Singing of Christmas Carols ..... by the Audience, Melody Gutierrez Tanabe to lead.
14. Surprise Number .....
15. Address ..... Most Wor. Grand Master Clifford C. Bennett.
16. Distribution of Gifts to Widows, Orphans and Children of Araw Lodge Members ..... Bro. Jose N. Quedding, in charge.
17. Closing of the Lodge (not public)

## PINAGSABITAN NO. 26

Sta. Cruz, Laguna



**T**HE RECONSTRUCTED temple of this Lodge is an outstanding example of service and sacrifice on the part of

WHAT OUR LODGES ARE DOING

ROSARIO VILLARUEL CHAPTER NO. 2. O.E.S

the members of the Lodge and their friends and sympathizers far and near. Every officer and member left no stone unturned to make the project a success—this is real cooperation. To all our benefactors we extend heartiest thanks.

Wor. Bro. Cecilio M. Bituin sends his Christmas Greetings thus:

*"In the name of Pinagsabitan Lodge No. 26, I wish to express through THE CABLETOW our fraternal greetings to all brethren in this jurisdiction, wishing one and all a Merry Christmas and a Happy Prosperous New Year.*

*"It is our fervent prayer that in these days of conflict and uncertainty, when in and out of our country disorder prevails, with this Christmas Season and passing of the year, no more precious blood shall be shed on the battlefield, no more lives shall be sacrificed, that there may be ON EARTH PEACE.*

*"It is also our constant hope that with this year's Christmas which brings joy and cheer to all hearts, with the gift-giving to one another which carries with it tokens of friendship and love, with the spirit of mutual understanding, respect and devotion which pervades the Season, there shall be GOOD WILL TOWARD MEN.*

*"May the spirit of Christmas last throughout the year! May brotherly love prevail!"*

CHAPTER OFFICERS INSTALLED AMIDST IMPRESSIVE CEREMONIES

IN THE PRESENCE of more than 300 people—Sisters and Brothers of the O.E.S., their families, and friends, the Rosario Villaruel Chapter No. 2, O.E.S.—the officers of the Chapter for 1951, were duly installed on December 18, 1950, 8 p.m., at the Plaridel Masonic Temple, Manila.

The Chapter exerted every effort to make the occasion successful. Past and present ranking officers of Mayon Chapter No. 1 contributed to the impressiveness of the gathering.

The Jose Abad Santos Hall which was the scene of the installation was bedecked with flowers of various colors and decorated with historic Masonic objects. The installing officers were excellent in the performance of their respective assignments.

The last parts of the program were a dance with two orchestras furnishing the music and refreshments which satisfied those in attendance.

The officers and program follow:

*Installing Officer*  
JULIA D. SUAREZ, W. M.

*Installing Patron*  
JOSE M. E. de LEON, Jr., W. P.

*Installing Marshal*  
IRENE GOLDENBERG

*Installing Chaplain*  
CRISPULO TOLENTINO

*Installing Organist*  
RUTH GUNDERS

*Officers To Be Installed*

Pilar R. Gonzalez	.....	Worthy Matron
Primo I. Guzman	.....	Worthy Patron
Rosita M. Inigo	.....	Associate Matron
Sesenio Rivera	.....	Associate Patron
Paciencia G. Bonifacio	.....	Secretary
Irene Goldenberg	.....	Treasurer
Mary G. Bennett	.....	Conductress
Aurora Garcia	.....	Associate Conductress
Esteban Munarriz	.....	Chaplain
Julia D. Suarez	.....	Marshal
Raymunda C. Ofilada	.....	Organist
Rosa C. Navia	.....	Adah
Honorata S. Tolentino	.....	Ruth
Leticia B. Javier	.....	Esther
Rufina T. Pestana	.....	Martha
Susana F. Fetalvero	.....	Electa
Castora Ricafort	.....	Warder
Mariano Gonzalez	.....	Sentinel

PROGRAM

- Piano Prelude
- Entrance of officers
- Violin solo ..... Mr. Lucio Pineda
- Installation of elective officers
- Music
- Installation of appointive officers
- Marimba solo ..... Miss Petra Molias
- Piano Postlude
- Dance
- Refreshment

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# PLEDGE OF SERVICE

## Sacrificial Service To The Eastern Star

by

By Worthy Matron-Elect Pilar R. Gonzalez  
(Speech delivered at the Installation of Officers, Rosario  
Villaruel Chapter No. 2, O.E.S., Plaridel Masonic  
Temple, Manila, December 18, 1950)

I AM HIGHLY honored by the trust and confidence bestowed on me by your indulgence. While I am conscious of my limitations, yet I considered it my duty humbly to accept your command in the spirit of service to our beloved Chapter. Your suffrages summoned me to this honored station. Such act reflects your love and condescension, which are and shall always be the keynotes for the success of my labors and those of the present administration.

I pledge to you and the Chapter all my loyalty and faith, and in the prosecution of our common labors, we shall endeavor so to act that all our doings will ever reflect a true spirit of **CONSTANCY, RESIGNATION and VISION.**

**CONSTANCY**, that we may always move on surmounting all troubles and difficulties. Hardships and obstacles may hamper the successful prosecution of our endeavors; but we will strive to move on with constancy and zeal, in the hope that, with sincerity in our hearts and persistency in our will, our end and goal will be gloriously attained.

*Fairest of Soul above  
Are those who suffered here;  
They gave the sacrifices of love,  
To prove their hearts sincere (x)*

**RESIGNATION**, that we may not be discouraged by our failures, in the conviction that failure is part of the scheme of the great drama in our life. Resignation to suffer the inconveniences of temporary defeat, resignation to understand human imperfections.

*Pure and Holy resignation,  
Honor high and faith undimmed,—  
Gentleness in every station,  
Christian lamp alight and trimmed;  
Sweet forgiveness of all wrong—  
These the eastern stars is telling—  
These the burden of its song.*

And **VISION**. Vision to formulate policies and purposes, and **VISION** in their proper undertaking. We know that we are not **MASONS**, but we also know that we are here to implement the glorious and noble work of our husbands, our brothers, our sons as **MASONS**, and to help them spread and imbue in the hearts of our neighbors, of our children, of our friends and associates the virtues and highest conceptions of their beliefs and convictions. We likewise know that they are the most understanding husbands, the most loving children, and the most trusted friends and associates because they are **MASONS**. We are proud of them! The happiest moment in our lives is when we cheerfully and heartily cater to their needs and appeals. Their **VISION** is ours, their purpose our own. We have a common cause, and for this common cause, we will labor together with enthusiasm and **VISION**.

But not only that. It is our purpose to raise our children and our children's children in the same spirit of bro-

therliness and fellowship as taught by their fathers and implemented by our beloved **ORDER**, by the tenets of the **EASTERN STAR**.

*Oh, Ladies, when you bend above  
The cradled offspring of your love,  
And bless the child whom you would see  
A man of truth and constancy,—  
Believe there is in mason's lore  
A fund of wisdom, beauty, power,  
Enriching every soul of man  
Who comprehends the mystic plan.  
Then train your boy in masons truth;  
Lay deep the cornerstone in youth;  
Teach him to walk by virtue's line,  
To square his acts by square divine;  
The cement of truth love to spread,  
And paths of scripture truth to tread;  
Then will the youth to manhood grow  
To honor us and to honor you. (x)*

I assure you, sisters and brothers, that our endeavors will be fruitless unless our children and our children's children are imbued with the ideals and principles and tenets of our beloved Organization. To this end we must put our every action, our constant care. He was a Mason, imbued with our own ideals, who wrote this beautiful poem dedicated to all **MOTHERS** in the whole world:

*If I were hung in the highest hill,  
Mother of mine, oh, mother of mine,  
I know whose love will follow me still,  
Mother of mine, oh mother of mine.*

*If I were drowned in the deepest sea,  
Mother of mine, oh, mother of mine,  
I know whose tears would come down to me,  
Mother of mine, oh, mother of mine.*

*If I were damned of body and soul,  
Mother mine, oh, mother of mine,  
I know whose prayers could make me whole,  
Mother of mine, oh, mother of mine.*

**CONSTANCY, RESIGNATION, VISION** — those shall always be the main characteristics of our labors. With your cooperation and advice, with your spirit of understanding and tolerance, and above all, with your love and indulgence, your sympathetic attitude and genuine fellowship, we hope to live up to our dreams and your fondest expectations.

Sisters and Brothers: Let me say it again before I conclude: "In all humility and from the deepest recesses of my heart, I thank you".

(x) From the BOOK "The Poetry of Freemasonry" by **ROB. MORRIS**

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**PLEDGE OF SERVICE** ❁ ❁ ❁
 

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### The Ceremony Of Installation

By Rt. Wor. Bro. Sidney M. Austin  
 (An address delivered before members of Service Lodge  
 No. 95, F. and A. M.)

**T**HE TIME is fast approaching when we shall, once again, be in the midst of our annual elections and which will be followed by the installation of the newly elected and appointed officers to whose care the government of Lodge affairs will be entrusted during the ensuing Masonic year.

Therefore, this should be considered an appropriate time in which to tell you a few items of interest concerning the Installation Ceremony.

First of all, in order to make sure that all of us have the same conception of what the word "installation" stands for let us make use of that very useful book the dictionary, and see how the word is defined therein:—

My dictionary gives the following definitions:—

- (1) The act or ceremony of inducting into an office or place or honor.
- (2) The introduction of machines or apparatus for use.
- (3) A placing in position for use.

The first definition is straight forward and needs no further comment here as I feel sure that we are all agreed that this definition speaks for itself, however we are concerned with definitions 2 and 3 which convey the very same meaning so that we are able to treat them as one.

Now the definition "A placing in position for use" can refer to a piece of equipment, a dignitary of state or an officer of a lodge so that whatever may be installed, be it a person or a piece of equipment, it is put in a position so that he, or it, may be used to the best possible advantage.

Therefore, whenever the Masonic Ceremony of Installation takes place, be it the installation of a Grand Master, a Master of a Lodge, Wardens or any other Officer we can say that he has been truly "placed in a position for use" and we have every right to expect from our installed officers an enthusiastic and loyal discharge of their duties and we are justified in anticipating that they will make full use of their faculties for the benefit of the Lodge in particular and for the good of the Fraternity in general.

We have every reason to believe that the ceremony of installation in some form or other is a very ancient custom, just how ancient it may be we cannot, with any degree of accuracy, tell but, according to Mc.Bride, a well known authority on Masonic history who made a deep study of Preston's ceremony of installation for the purpose of comparing same with that which was used in England in the early days, the close similarity between the two was very remarkable and, for all practical purposes, they may be considered almost identical.

Mc.Bride developed the opinion that the ceremony, as detailed by Preston, was in general use in England from 1717 or very soon thereafter.

It has even been suggested that there is but an insignificant difference between the ceremony as performed to-day and as practiced originally, in fact it has been claimed that during the two hundred and thirty odd years that the installation service has been in existence it has been subjected to less change than any other ceremony connected with the Fraternity.

That statement refers, of course, to the esoteric portion of the ceremony, it is somewhat unfortunate that we do not seem to possess any authentic information with respect to the esoteric aspect of the service, therefore, as far as it can be ascertained no definite opinions have been pronounced regarding that portion of the ceremony but speculation of the subject has been rife.

However, Preston did present us with a faint glimmer of light which enabled us to see sufficient evidence to permit use to develop the notion, without calling too heavily upon our imagination, that the incoming Master was conducted into a private room and there obligated with respect to the "secrets" connected with the Oriental Chair.

From what information we have had handed down to us we are able to piece together the information that those "secrets" were the same then as are now at present time imparted to the newly installed Master in some Grand Jurisdictions and what is referred to as the "Chair Rite" and which is supposed to bear a very close resemblance to those which are conferred during the Past Master's Degree in a Royal Arch Chapter.

The well known British authority on Masonic matters, Speth, put forward the theory that the "Ancients" devised the installation ceremony and also the Past Master's Degree and he was able to back up this theory with a very logical argument.

Apparently Speth had strong reasons to believe that the "Moderns", that is the older and parent body, did not make use of any special set ceremony to be used during the process of the installation of the officers, in fact Speth suggests that Masters and other officers were installed into their respective offices and places simply with a few congratulatory remarks and perhaps admonitions as to what was expected of them and that no "secrets" were imparted.

However, after the reunion the ceremony of installation became an important and obligatory and uniform service and from that date, right down to the present time, the installation ceremony has grown in importance and impressiveness so that it is now considered to be among the most important ceremonies of the Fraternity.

The well known writer on Masonic history, Roscoe Pound, informs us that the "Past Master's Degree" was the forerunner of the Royal Arch Masons and that the first known reference to the Royal Arch was in the year 1741, he wrote as under:—"In that year the records of a Lodge set forth that in a procession the Master was preceded by the Royal Arch carried by two excellent Masons."

The eminent Irish writer on Masonic subjects, Bro. Dassigny, mentions that in 1744 there was an assembly of Royal Arch Masons at York, he also stated that the degree has been introduced at Dublin and London, he also

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❖ ❖ ❖ PLEDGE OF SERVICE

BRO. DR. JOSE RIZAL

*By Milford E. Shields*

His spirit rested here a little while . . .  
Then rose up on the beating wings of flame  
To fight for men in Liberty's high name  
Until released to soar to living fame . . .  
His spirit lingered here a little while.

informs us that the Royal Arch Assembly at York was "an organized body of men who had passed the chair."

It seems fairly evident that this was the first mention of an additional or "higher degree" and, taking cognizance of all known factors that have a bearing on the subject, it seems certain that it was practiced in England as early as 1740 and Gould did not appear to have any doubt that it came into existence when the alteration of the Masonic creed was made in the Constitutions of 1723.

I can find no mention of a Past Master's Degree until 1751, that is when the Grand Lodge of the so-called "Ancients" was formed.

However, it seems that a desire gradually developed in the hearts of Masons for "more light" and a demand for the higher degrees established itself, this was in all probability and in a great measure, influenced by the development of elaborate "systems" of "high degrees" that eventuated on the Continent.

According to various authorities it appears that it became a practice to confer the Royal Arch Degree upon Masons who were not really qualified to receive it by fictitiously or constructively "passing them through the chair" and, in this manner, a Past Master's Degree came into existence and, what is more emphatic, a new rite was born.

As we should expect, this new rite brought in its train a new ceremony and this new ceremony, although no doubt of a very impressive nature, apparently had no relationship to the simple communication of the "secrets" as known by Payne, Desaguliers, Anderson and others.

However, we have sufficient authentic information to induce us to believe that this rite, or degrees, was practiced in the Lodges during the period when the "Ancient" and "Modern" Grand Lodges were at variance and working as separate entities.

This new rite became a regular ritual so that when the reunion eventuated the Royal Arch Degree was recognized as a component part of ancient craft Freemasonry.

Who invented it, from where did it originate, how ancient it is something that perhaps we shall never learn but the fact stands out very clearly that all Masonry in the U.S.A. came from England, Ireland or Scotland and that about a third of the American Grand Lodges require an elected Master to be in possession of the Past Master's Degree.

My reading informs me that of the 49 Grand Lodges in the U.S.A. 12 require an elected Master to "pass the chair", in other words, to receive the Past Master's Degree in a Royal Arch Chapter and five require the Master elect to "pass the chair" but do not accept the Past Master's Degree of the Royal Arch as a proper substitute.

This brings out the interesting fact that of the fore-mentioned seventeen Grand Lodges, thirteen are located in the Eastern part of the U.S.A. and four are situated in the Middle East.

It can generally be said that the Eastern States obtained their Masonry directly and, in most cases, imme-

diately from the British Isles, and that they have continued with the requirements that were handed to them when they first saw the bright light of Masonry.

Those Grand Lodges that are situated farther West, with but few exceptions, were possibly formed of brethren who, perhaps, it is logical to presume, had little knowledge of the esoteric ceremonies that it was customary to perform prior to installation and, therefore, do not hold to the tradition.

However, we must not lose sight of the fact that whatever the regulations are governing the installation of a Master in any Grand Jurisdiction is solely the concern of that Grand Lodge for that particular Grand Jurisdiction but most Grand Lodges throughout the world are united in making it mandatory that a prescribed ceremony be performed and they insist that the great importance of dignity and solemnity should be a major characteristic of the ceremony by which a brother is elevated to the Eastern Chair and the lesser officers are inducted into their respective stations and places.

When the installation service is properly performed it should inspire in the hearts and minds of those being installed into office a spirit of responsibility coupled with reverence and tempered with humility.

Installation brings fresh blood, fresh viewpoints and a redistribution of responsibility and duties, with the possible exception of the Treasurer and the Secretary the majority of the lodges change their officers yearly and it is to remind the brethren, especially the new officers elect, of the importance of their responsibilities and duties that Grand Lodges provide ceremonies and rituals, and require those ceremonies and rituals to be strictly adhered to.

In most Grand Jurisdictions the installing officer must be either the retiring Master or a Past Master but in a few Grand Jurisdiction this requirement is not specified, however, it is usually performed by a Past Master and it is a tradition that the Oriental Chair should be handed down from Master to Master, that this is not always followed in no wise alters the fact that at one time it was a universal practice.

This particular aspect should not be lost sight of when considering that the purpose of the ceremony is to pass the authority and responsibilities that are invested in the occupant of the Eastern Chair from Master to Master in an unbroken sequence that serves to bind the brethren together in one common band of brotherly love that is con-

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## PLEDGE OF SERVICE ❖ ❖ ❖

ducive to the betterment of all.

Therefore, it matters not whether the outgoing Master surrenders the emblem of authority directly to the incoming Master or whether he places it in the hands of a brother who has already passed the chair for the latter, in his turn, to conduct the ceremony and eventually pass on the gavel to the incoming Master, in all cases the symbol of power is passed on in an unbroken sequence and the spirit of the tradition is upheld.

It does not matter in what kind of a Lodge Hall the ceremony is performed, whether it be an opulent lodge decorated with rich and costly carvings and furniture situated in a large and wealthy city or just a plain wooden building located in a remote part of the country and fitted out with but the bare essentials necessary for Masonic work, the ceremony is the same and those who behold it are always impressed by the solemnity and the dignity of the proceedings.

I consider it fitting to conclude this short address with a description of an installation service, as seen and described by Mc.Bride, and which took place in some remote district of Scotland many years ago:—he wrote, in part:—

*"We were in a dimly lighted room in a small village inn, some 24 by 16 feet in size and of somewhat plain and simple aspect, packed with sixty or more Masons, among whom were six or seven Past Masters. There is more than the usual number of grey heads present, for it is St. John's night and strong associations of "Auld Lang Syne" have drawn them, some from a distance of five or six miles, to spend a few hours together; and then to wend their way*

*homeward through the mark and storm of a dark December night."*

*"These old members range from thirty to fifty years standing and they love their Mother Lodge."*

*As usual on St. John's night, the meeting for installation has been preceded by a torch light procession through- parent picture of the venerable saint, with his long flowing beard, has been placed with sufficient lighted candles behind it to make clear and life-like his striking figure and features, to the delight and wonderment of the villagers, old and young, who are congregated outside."*

*"The din and bustle of the entrance of the processionists having subsided, the Lodge is opened on the first degree. The minutes of the election are read and the Installing Master, who is also the Retiring Master, briefly addresses the meeting and calls on the Master-elect to come forward to the east."*

*"The Installing Master is a man above fifty years, of average stature, dark and somewhat round shouldered. He is not blest with a great store of knowledge and still less with the gift of expression; yet he has a rough dignity of manner, and the knack of giving to certain parts of the ceremony an impression of mystery and importance which, to the general audience, is perhaps all the more impressive in consequence of the very nebulosity of his phrases."*

*"The Master-elect is young, fair, of medium height and, through exercise, spare in figure. By fortuitous circumstances he has been unanimously elected into the chair. He feels as if he was a pretender being browned, without the smallest right to the throne. His only claim is a popularity that attribute training and experience; and, consequently, feels somewhat disquietful and perplexed."*

*"The Installing Master reads the Charge from the book of the Laws and Constitutions of the Grand Lodge, administers the "oath de fidei" invests the Master-elect with his apron and jewel; and then, forming a half circle of Past Masters in front of the chair, thus screening himself and the Master-elect from brethren generally, he seizes the latter by the arm, in the same way as is now done in a Board of Installed Masters, places him in the chair and whispers in his ear the word of an Installed Master."*



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# Fraternal Reviews



CALIFORNIA — 1949

by Mauro Baradi, P. M.

Lodges 599

Members 190,543

Gain 7,345

The Proceedings of the M. W. Grand Lodge of Free and Accepted Masons of the California for 1949 are contained in a 613-page book. They deal with the One-hundredth Annual Communication of the Grand Lodge, held in the Masonic Temple, Van Ness Avenue and Oak Street, San Francisco (October 10-14, 1949). All the Grand Lodge Officers were present besides twenty Past Grand Masters, 1597 officers and representatives from 571 Lodges and seven Lodges under dispensation.

Very Reverend W. Paul Reagor, Grand Chaplain spoke on "Masonry's Eternal Quest" and stated:

"... The lines of our quest reach in and out and also up. Upon your entrance into a Lodge of Free and Accepted Masons to receive the degree of Entered Apprentice you put your trust in God. In all of our supplications we address Him as the 'Great Architect of the Universe' and we pay homage to Him as our 'Supreme Grand Master.' He is the Guide of all our days.

"Here is man's oldest and deepest search. The psalmist gathered together this deep search in words which are always new when he sang, 'As the hart panteth after the water brooks, so panteth my soul after Thee, O God.' And it was Augustine centuries later who pointed out that the 'soul is restless and undone until it finds its rest in Thee.'"

M. W. Edward H. Siems, Grand Master then delivered his Message. During his administration he helped dedicate a new Masonic Temple, constituted lodges and granted dispensations to form new lodges. He mentioned he had traveled approximately 20,000 miles by air, 6,000

miles by rail and 15,000 miles by automobile; he brought Masonic messages to approximately 45,000 Master Masons in person during the year and attended 152 meetings. Regarding the Grand Lodge of China, he said:

"During the early part of this calendar year we received an urgent request from certain Chinese brethren in China for the loan of our Book of Ceremonies covering installation of Grand Lodge officers and other printed forms which might be used by the Grand Lodge of China. Every courtesy was extended to these brethren and I am happy to report that the Grand Lodge of China came into existence on March 18, 1949. This new Grand Lodge is operating under very trying conditions. The information available to us indicates that the brethren chosen as officers are capable and imbued with the spirit that will result in a strong Grand Lodge in the Far East. We tendered our fraternal best wishes and the fraternal greetings of this Grand Lodge at the time their Grand Lodge was instituted. Their response gave every evidence of their genuine appreciation of or interest."

In concluding the message, Grand Master Siems emphasized that

"To be a Mason is a great honor; to be appointed to serve the craft in any capacity a privilege, but to be called to the high position of Grand Master of more than 190,000 true and loyal brethren of this Grand Jurisdiction is above the price of material worth. No predecessor has ever appreciated it more than I have. In a few short days the gavel of authority will be surrendered to other and worthier hands. I have every confidence that your inexhaustible support to him and them will continue. Painfully conscious as I am, of my inability to adequately express myself at a time

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**Felices Pascuas A Todos**

**A**L ENVIAR nuestras felicitaciones pascuales a todos, no cumplimos tan sólo con una mera rutina que nos impone la presente temporada. Sinceramente deseamos para todos un verdadero espíritu Pascual que significa el contentamiento moral y espiritual por todo lo recibido y **no recibido**, pero tan sólo esperado. El espíritu Pascual es el espíritu que nos induce a dar y no precisamente a recibir, a mirar con simpatía hasta acciones que no nos complacen, a justificar hasta ciertos motivos engañosos de nuestros asociados, en una palabra, a perdonar y a olvidar. Aquél que vino predicando amor hasta para con nuestros enemigos vuelve a reinar por doquiera. Es nuestro deseo que se imponga una vez más su evangelio de amor, de tolerancia, de comprensión, muy especialmente en estos críticos momentos en que la humanidad está sobrecogida con amenazas de una horrible catástrofe. **¡FELICES PASCUAS A TODOS!**

—Antonio Gonzalez, P.G.M.,-F.P.S.

**Nuestras Felicitaciones**

**E**N ESTE MES de diciembre nuestras Logias subordinadas hacen uso de su privilegio de elegir nuevos dignatarios y oficiales que se hacen cargo de los destinos de las talleres para otro año más. Presumimos que todos los oficiales electos y nombrados cuentan con la buena voluntad de los miembros. Claro está que no siempre se puede satisfacer a todos, pues, algunos tienen que esperar y otros tienen que llegar. Sin embargo, estamos convencidos que nuestros Hermanos están imbuidos de un espíritu de sacrificio y resignación, y que siempre han de oír la voz de la mayoría. Para los nuevos electos van nuestros parabienes y mejores deseos. Les aseguramos la completa cooperación y simpatía de los miembros de sus respectivas Logias, como también la cooperación y simpatía de los oficiales de la Gran Logia. Para aquellos que aún no han podido llegar, les aseguramos que, siguiendo con constancia y persistencia en su labor de siempre, sus afanes y deseos serán prontamente realizados. Les aconsejamos que no se desmayen, ni mucho menos se resientan. Puede ser que para el mejor bienestar de la

**En El Dia De Rizal**

**N**ADA MAS APROPIADO para este GRAN DIA que el transcribir aquí lo que hace muchísimos años nuestro Ex-Gran Maestro Her. Rafael Palma escribió sobre la GLORIA DE RIZAL y que aparece en el PREFACIO de la BIOGRAFIA escrita por él. D'ice así:

*"Gloria a Rizal! En el se retrata la familia Filipina y se tipifican las mejores cualidades de nuestra raza. El eleva el concepto de nuestra patria ante el mundo, porque en toda su vida no demostró mas que un sincero deseo de trabajar por el bien de otros, no ambiciono gloria ni fama, ni espero premios y recompensas de nadie. Por ese mismo parentesco espiritual que existe entre el y nosotros, tenemos derecho a creer que, dentro de cada uno de nosotros, hay un posible Rizal y que lo que el ha hecho esta dentro de nuestro alcance y poder el hacerlo, si ponemos el mismo estimulo, el mismo medio de accion y la misma conciencia del deber que el puso en los actos mas heroicos de su vida.*

*"No hay que perder de vista que Rizal ha tenido como objetivos de su accion la libertad e independencia de su pais. Mientras para el debido ejercicio de tal libertad, exigia como condicion la educacion del pueblo, en su mente no existio duda de que la independencia vendria cuando el pueblo estuviese a la altura de amar la libertad hasta morir por ella. No traduciriamos a la practica sus ideales, se dejaramos de aprovechar la oportunidad de alcanzar la independencia sin miedos ni vacilaciones. Todos aquellos que tiemblan ante los riesgos, posibles o remotos, de la independencia, demuestran ser infieles en la custodia del testamento de Rizal."*

Mediten nuestros Hermanos en estos pensamientos de nuestro Gran Maestro pasado Her. Rafael Palma que así glorificamos su memoria y la de José Rizal.

—Antonio Gonzalez, P.G.M.—F.P.S.

Logia el resultado ha sido como debió ser. No nos olvidemos que siempre la Providencia preside nuestros actos y nuestras actuaciones. Nuestras Felicitaciones para todos.

—Antonio Gonzalez, P.G.M.,-F.P.S.

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