

# The Cable Tied

Vol. XXVII

MANILA, PHILIPPINES, MAY, 1952

No. 1

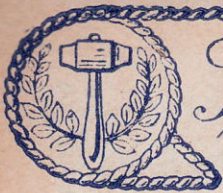
OFFICIAL ORGAN OF THE  
GRAND LODGE OF FREE AND ACCEPTED MASONS  
OF THE PHILIPPINE ISLANDS

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

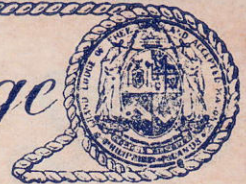
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MASONIC HEROES DAY CELEBRATION  
Gumaca, Quezon  
May 7, 1952



# The Grand Master's Message



## The Letter "G"

ANYONE entering any regular Masonic Hall, if he is at all observant, cannot fail to notice the letter "G", that is so prominently displayed in the East above the Oriental Chair. I have been asked, on many occasions, more especially by members of the fair sex who have graced our Halls during public ceremonies, what significance that letter held for Freemasonry. That story is easily told; its meaning is just as clear as the light that emanates from the letter itself. However, no stranger to our Craft can ever understand the full implications of that letter "G". I might go even deeper than that and say that few Masons are fully conversant of all that it means to us regarding its significance as a symbol or from its historical point of view. We can see it shining as a symbol of faith and good fellowship; it is symbolic of the Divine Presence in the Lodge and this sentiment should be felt in the hearts of all the brethren present.

The mind and heart of every brother should be wide opened, as the Lodge is opened, to the inner meaning and significance represented by that letter "G". The real significance of the light that emanates from the letter "G" should be firmly founded in the hearts and minds of every brother. The recollection of the meaning of that Divine symbol of Divine Guidance that is so necessary to us as we journey along the road of life should be retained in the memory after the Lodge has been closed.

The impressiveness of its symbolism in the degree work is beyond human power to describe, its manifestation is everywhere; it tends to remind us that the Divine Light of our Great Creator cannot be extinguished, it continues to shine even during our darkest hours.

During the degree work the significant letter seems to have descended from heaven to earth in order to enable us to develop and understand the deeper and truer meanings of Freemasonry. It tends to teach us an inner truth that forms the foundation of every religion, that is that God comes to man and that man might go to God.

If we trace the story of initiation back to the period when recorded history began we will find that some letters are made use of as a symbol of Divinity, and we may well believe that the presumption of historians that this practice was in general use long before the period of recorded history began. The Egyptian mysteries made use of the symbol RA which was supposed to have represented the sign of a spiritual sun lighting the road of mortals. The Greeks made use of the letter "E" (ETA) at Delphi, this is the fifth letter of the Greek alphabet, which was representative of man, five being symbolic of the five senses of human nature. From this we derived the pentagon, the 5 pointed stars; also we are told that in olden times Fellowcraft Masons worked in groups of five and also that five composed one of their Lodges.

The Greek writer Plutach informs us that the letter ETA was constructed of word in the first degree, it was made of bronze in the second degree and in the third degree a golden letter was used. This was done in order to manifest the advance and growth of the spiritual

(Continued on inside back cover)

# THE CABLETOW

## Editorials

### The MASON and YOUTH

MANY YEARS ago, Benjamin Franklin, the Mason, asked this question: "Dost thou love life?" And he himself answered it in the form of a golden advice, thus: "Then do not squander time, for that is the stuff life is made of." Early in a man's life, he should realize the value of his years in terms of kind thoughts, human sympathies, and good deeds. It is never too soon for any person, young and old, to invest in fruitful service. In fact the earlier, the better. Here is what another Benjamin — Benjamin Disraeli, statesman and author — said about youth: "The Youth of a Nation are the trustees of Posterity." Expressed in another way, Jose Rizal, another Mason considered the youth as the "Fair hope of my fatherland!"

The Mason is concerned with young people because unright youth can become good men and better Masons; men who are assets to their community and exemplary citizens of their country.

The youth come of age, in petitioning for the degrees of Masonry, promise if found worthy, to conform to Freemasonry's ancient usages and regulations. Disciplined young people usually live up to their word.

In a lodge of Master Masons, the Holy Bible is opened on Ecclesiastes, Chapter XII; a portion of this same chapter — verses 1 to 7 — is read during the perambulation in this wise:

*"REMEMBER now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;*

*"While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain;*

*"In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened;*

*"And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low;*

*"Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets;*

*"Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.*

*"Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."*

Both the obligation and the charge in the Third Degree refer to youth; in the former, the candidate makes a promise not to aid, not to be present at, the initiation, passing, or raising of a young man in his nonage; in the latter, the Master Mason learns a pattern of conduct to his inferiors in rank or office, to his equals, and to his superiors.

Even organizations devoted to youth, merit the sympathy and support of Masons. The Boy Scouts whose purpose is to develop self-reliance and good citizenship is being helped in one way or another by Masons. No less an important youth or-

ganization is the Order of DeMolay — named after Jacques DeMolay, leader of the Knights Templar in Europe in the 13th century; the basic teachings of the Order of DeMolay are: (1) to be better sons; (2) to love and serve God, their country, and their fellow men; (3) to honor and respect every woman; (4) to slander no one; (5) to aid and uphold the public schools; and (6) to walk uprightly before God and man. Grand Lodges in America — from the smallest (Nevada) to the largest (New York) support the DeMolay work.

The Grand Lodge of California which in 1913, authorized the formation of the Grand Lodge of the Philippine Islands, has among its special committees, that pertaining to the Order of DeMolay. This particular Committee (on DeMolay) in its report at the 100th Annual Communication (October 10-14, 1949), stated:

*"... If it were possible for committee members to visit each Lodge in the jurisdiction three or four times a year to keep the members thinking about what DeMolay is doing for the boy or young man who sooner or later and it might be sooner than you think, is deemed to replace us in the affairs of life, we are sure that much better results could be realized. As that is not possible we must depend upon you representatives attending this session to carry our message back to your Lodges and not let them forget it. We are sure that you will be both surprised and pleased at the reaction of your members to both the DeMolay programs and to the keeping of its objectives before them.*

*"The members of your Committee have enjoyed the carrying of the message of DeMolay to many Lodges and we are happy to report that the results of past efforts are becoming more and more apparent, as indicated by the change in the attitude of the Lodges which we have visited, now they know what we are talking about, which was not the case two or three years ago. . ."*

Likewise, the Grand Lodge of the Philippine Islands is encouraging DeMolay activities. Lodges there are who have sponsored the formation of DeMolay Chapters and conducted various contests — literary and athletic — among DeMolay members. In Manila we have the Jose Abad Santos and Loyalty Chapters which have turned out promising young leaders. These two are receiving financial and other aids from Scottish Rite Masons. On his part, M. W. Bro. Cenon S. Cervantes, as Grand Master recommended in his annual report at the 36th Annual Communication (January 23-25, 1952) the following:

*"We have unreservedly given support to several organizations. However, I should like to stress the fact that the Order of DeMolay deserves more encouragement and assistance from us, if it is going to be a potent factor among the youth of the land."*

Masons will do well to continue promoting the welfare of youth. Wrongly advised, young people become a veritable source of headache and heartache; and certainly, we can not afford to add another problem to the serious ones we already have.

An investment in youth is profitable capital for our people. By increasing and continuing this investment, Masonry will reap the fruits of mutual understanding and closer fellowship, and the nation — dividends in terms of good citizenship and steady progress.

— MAURO BARADI, D.G.M.

## EDITORIALS \* \* \*

## M. W. BRO. GEORGE ROGER HARVEY

ABOUT the middle of September, 1951, we had the privilege of meeting M. W. Brother George R. Harvey in San Francisco, California. He knew we had to go to America for a Masonic mission, and on the day of our arrival, he was at the airport waiting for us. We have not seen each other for many years, and that was the first time we met since liberation. We found him strong and full of vigor, though he was full of age.

As it was expected, he was with us during our short stay in San Francisco. He wanted to know more about our Grand Lodge, the progress of our Institution in the Philippines and the zeal and enthusiasm of our Masonic brethren. It could not be otherwise, as he was the architect who prepared the walls of this great edifice known all over the world as the Grand Lodge of the Philippine Islands. It was he who presided over the grand convention for the organization of this Most Worshipful Grand Lodge in the year 1912, the one who guided its steps during the first years of its life, the one who gave life and substance to our Masonic Laws and Jurisprudence.

He was made an Entered Apprentice in El Paso Lodge No. 130, El Paso, Texas, October 30, 1895; passed to the F.C. Degree, January 29, 1896; raised Master Mason on March 9, 1896; served about two years as Junior and Senior Deacon of El Paso Lodge; invested with Scottish Rite Degrees from the 4th to the 32nd in March, 1906 in El Paso, Texas; dimitted from El Paso Lodge No. 130 and affiliated with Corregidor Lodge No. 386 under the Grand Lodge of F. & A. M. in Manila; elected Senior Warden of Corregidor Lodge No. 386 in 1907; elected Worshipful Master of Corregidor Lodge No. 386 in 1908; elected and served as Chairman of the Convention which organized the Grand Lodge of Free and Accepted Masons of the Philippine Islands in 1912; elected as first Deputy Grand Master of the new Grand Lodge in 1912; elected as Grand Master of the M. W. Grand Lodge of the Philippine Islands in 1915; aided in the establishment of the Scottish Rite Bodies of Freemasonry in Manila; served as Venerable Master of Mt. Arayat Lodge of Perfection and Master Kadosh of Gautama Consistory No. 1; Knighted with the rank of Knight Commander of the Court of Honor by the Mother Supreme Council, S.J. of the Thirty-third Degree in 1914; coroneted with the 33° on October 1923; elected and initiated in Luzon Chapter No. 1, Royal Arch Masons in Manila in 1930; served as High Priest of the Chapter in 1936; elected and regularly appointed, consecrated and set apart as High Priest in the Order of High Priesthood, State of California in San Francisco; In 1931, was made a Knight Templar in Far East Commandery No. 1, Knights Templar,

under the jurisdiction of the Grand Encampment of Knights Templar of the United States of America in the City of Manila; in December 19, 1936, was installed as Eminent Commander of Far East Commandery No. 1, Manila; he was a Past Sovereign of Asoka Conclave No. 30, Red Cross of Constantine and Appendant Orders, of the United States of America, Mexico and the Philippines.

As stated above, he was appointed Grand Orator in the year 1914 and Grand Master in 1915. He never ceased to attend the convention of the Grand Lodge when in Manila.

As Chairman of the Committee on Jurisprudence, he was able to set forth the basic principles of our present Masonic Laws and Regulations.

In February, 1915, he delivered his Grand Oration thus:

*"The world judges men and institutions by their works and not by their words. Masons are or should be MEN OF THOUGHT AND MEN OF ACTION. "By their fruits ye shall know them" is the square, the level, and the plumb by which our professions as Masons are measured and tried.*

*"The crowning glory of Freemasonry is in action. Its influence depends upon the power that lives and manifests itself in the example of its members. The invisible beauties of our teachings are reflected in the visible virtues of the brethren. It is important, therefore, that every Mason should walk with un-servicing rectitude, making his life as exemplification of Masonic principles.*

*"Freemasonry has stood in the past, and it stands today, for many principles of priceless value to humanity; among others, it stands in a most unequivocal way for the equality of men before God and before the law; it stands for the right and duty of every man to seek and to use that light and knowledge which make of a larger and fuller life; it stands for the rights of men as individuals against the encroachments of society and the dominance of wealth; it stands for civic justice and social righteousness, for freedom of thought and liberty of conscience, for the sacredness of the home, and for the brotherhood of men.*

On CHARITY he had the following to say:

*"Charity is the preeminent virtue, the possession of which in its fullest significance marks the perfect Masons. Charity, in its highest and noblest sense, includes all the other virtues, and in its exercise all right thought and action are employed. But the thought of charity is too much associated with almsgiving. Charity, in its true meaning, is affection and love, an active as well as sentient force in all that pertains to our moral existence. The nations of the earth, if they are to enjoy the blessings of peace with one another, must first be able to exhibit towards one an-*

## EDITORIALS \* \* \*

other that charity in thought, word, and deed without which we may not demonstrate brotherly love and the principle of the brotherhood of man."

Most Wor. Bro. George R. Harvey said that Masonry was the best tool for Peace and Concord and for this reason he affirmed:

"Freemasonry as the great Institution of all ages which has constantly stood as the foe of strife and discord and consistently pursued the paths of peace. It does not listen to the shouts of victorious legions, but hears the cry of the distressed widows and orphans. Masons will ever be found seeking to establish and maintain brotherly love and friendship among the peoples and nations of the earth.

"The teachings and practices of our Fraternity are conducive to peace, harmony and concord. We have been taught that during the erection of King Solomon's Temple there was not heard the sound of ax, hammer, or any tool of iron. Masonic tradition informs us that the reason for this was that iron was the metal then used in the making of warlike weapons, and it was held to be incongruous that anything having relation to war, strife, or turmoil, in which the worst and vilest passions of men existed, should be used in erecting a temple of worship to a God of Peace and Love. Thus we have, besides the symbolic signification taught in our ceremonies, the symbolism of peace, which the Mason by his example and influence must endeavor to establish and maintain among men and nations.

As if reading our glorious past, he said:

"The glory of Freemasonry has not been dimmed by the processions of years. Nations, governments, and men have risen and fallen into oblivion, but the principles and foundation of this Fraternity have endured throughout the centuries. In all these ages men have found in its teachings and practice the cause for just pride, and they have been ever ready to give a reason for the faith that is in them and for their devoted adherence to the Fraternity. It has weathered every storm of antagonism and hostile criticism, and its forward movement from century and from generation to generation has been a ministry of good to those who passed within its portal and to the countless millions who have been the recipients of blessings vouchsafed to them by the lives and services

of its votaries. While it dispenses charity, yet it never exacts from its members enforced contributions for that purpose; while its teachings are religious, yet and around its altars the Christian, the Jew, and the Mohammedan meet in fraternal intercourse; it is patriotic, but not political; religious, but not sectarian; charitable, but not eleemosynary. Any attempt to change or alter the purpose or plan of government of this institution will never succeed so long as it holds to its present teachings."

And in a vision, he concluded:

"Masons know the sweet freedom of truth and the joys of unfettered opportunities. No ears have been more open to catch the sad cry for liberty of conscience and opportunity than have those of true Masons. The unwritten history of the Fraternity is filled with noble deeds and mighty inspirations looking to the liberty and freedom of the human race. The history of our homeland and of these isles of the Pacific will show that heroic and self sacrificing Masons have been called upon to perform a courageous part in laying the foundations of our political institutions deep and strong upon the basic principles of Liberty of conscience, equality of opportunity, and Fraternity of men engaged in doing their father's work.

In 1916, he concluded his report as Grand Master with the following poem written by Whittier:—

"Then, brother-man, fold to thy heart thy brother  
For where love dwells, the peace of God is there  
To worship rightly is to love each other  
Each smile a hymn, each kindly deed a prayer."

On the above solid bases and foundation, he erected the walls — the structure of that spiritual building known as the Grand Lodge of the Philippine Islands. This spiritual temple had been his outstanding masonic work in our country.

Albert Pike said that what we have done for ourselves alone dies with us; but what we have done for others and the world remains and is eternal. Paraphrasing Albert Pike's statement, we might say that this spiritual temple erected here by the Most Worshipful Brother George R. Harvey will remain forever, because it is like him eternal.

ANTONIO GONZALEZ, P.G.M.  
Grand Secretary

**MAURO BARADI**

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MASONIC SCHOLARSHIP BY THE SUPREME COUNCIL A. & A. S.R.

1. Name of Applicant (Student) ..... SEX .....
2. Date of Birth ..... Place of Birth .....
3. Residence .....
4. Scholastic attainment and record. State the general average for each school year of the high school course taken and any honors received. Also state character of applicant and civic and social activities undertaken. (IMPORTANT: A Statement or Transcript of Record certified by the Principal of the school shall be submitted with this form, giving the records of ratings in the subjects taken in the high school and other scholastic ratings. B.P.S. Form 45 may be used for transcript of school records.)
5. Name of Mason desiring the scholarship for the applicant .....
6. His exact relationship with the applicant .....
7. Financial condition of the Mason concerned. Information must be given on size of family, regular and special income, personal and real property etc.:

Recommended by:

Selection Committee

.....  
 .....  
 .....  
 .....  
 .....  
 Master

Approved:

Date.....

GRAND MASTER'S JOINT OFFICIAL VISITATION

M. W. BRO. Sidney M. Austin, Grand Master made a joint official visitation on April 30, 1952 at the Plaridel Masonic Temple to the following lodges: "Araw" Lodge No. 18, "Batong Buhay" Lodge No. 27, "Labong" Lodge No. 59, "F. D. Roosevelt Memorial" Lodge No. 81, "High Twelve" Lodge No. 82 and "Mencius" Lodge No. 95. With the Grand Master were officers and members of the Grand Lodge. The program prepared for the occasion was as follows:

1. Opening of the Lodge
2. Reception of the Most Worshipful Grand Master, Officers and Members of the Grand Lodge.
3. Conferral of the Third Degree upon Bro. Emeterio Roa, a Fellowcraft of "High-Twelve" Lodge No. 82, F. & A. M.
4. Addresses — (Three minutes each)  
 Wor. Bro. Wenceslao Santiago, Master, "Araw" Lodge No. 18.  
 Very Wor. Bro. Eduardo R. Tan Kiang, Master, "Batong Buhay" Lodge No. 27  
 Wor. Bro. Arsenio R. Reyes, Master, "Labong" Lodge No. 59  
 Wor. Bro. Estanislao Gabarda, Master, "F. D. Roosevelt Memorial" Lodge No. 81  
 Wor. Bro. Florencio Asiddao, Master, "High-Twelve" Lodge No. 82  
 Wor. Bro. Benjamin Lao Teodoro, Master, "Mencius" Lodge No. 98
5. Address — Most Wor. Bro. Sidney M. Austin, Grand Master of Masons in the Jurisdiction of the Philippine Islands.

The short speeches dwelt on three points: Masonic harmony, cooperation, and fellowship. All agreed that the more the brethren got together the better would be the relationship among them. Before the Grand Master spoke there was a surprise number: Granting of diplomas of honorary membership by "Araw" Lodge No. 18 to Rt. Wor. Bro. Mauro Baradi and Wor. Bro. Marciano P. Gatmaitan; both honorees expressed thanks to the members of the lodge for the honor thus conferred.

The Grand Master expressed a desire that lodges meet more often. "Inter-visitations", he said, "bring about a frank exchange of views and helpful discussions on lodge welfare among the brethren." "Let us be active and alert", he concluded, "lest through indifference we lose the costly victories we have won."

No less than 300 brethren were in attendance and the program was enjoyed by all.

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F. D. ROOSEVELT MEMORIAL LODGE NO. 81  
Manila, Philippines.

THE MEMBERS of this Lodge in their February Stated meeting passed a resolution, to present a gift to Mrs. F. D. Rosselvelt as their testimonial of appreciation, in naming their Lodge after her distinguished husband. The task of selecting the gift was delegated to Bro. Estanislao Gabarda, who bought an appropriate one—"a piña embroidered handbag." In it was placed a card with the following inscription;  
*"F. D. Roosevelt Memorial Lodge # 81, F. & A. M.  
 520 San Marcelino Street, Manila, Philippines  
 In appreciation of the contribution of the late F. D. Roosevelt, your distinguished husband, in helping bring about understanding and world peace among men of all races, we have named our Lodge, F. D. Roosevelt Memorial Lodge # 81, F. & A.M. under the Grand Jurisdiction of the Philippine Islands.*

*As a simple token of our gratefulness and abiding faith in him and in his ideals, this modest gift is heartily dedicated to your goodself.*

Pedro Ramirez  
Secretary

Estanislao Gabarda  
Master

Through the cooperation of Wor. Bro. Sesenio Rivera, Acting Superentendent of Welfareville, the delegation composed of Wor. Bro. E. Gabarda and Pedro Ramirez delivered the gift to her during her visit at Welfareville. She was very thankful for it, and upon

reading the card, she embraced it, then opened the gift, and waved it back to us as her car pulled out.

The F. D. ROOSEVELT MEMORIAL LODGE # 81, wishes to convey its condolence to Worshipful Brother Theodore H. Hall, Honorary Member and formerly active Grand Lodge Inspector of this Lodge over his irreparable loss due to the death of his beloved wife, the late Mrs. Theodore H. Hall. As an expression of its deep sympathy, the Lodge at its stated meeting on March 15, 1952; passed the following resolution:

RESOLUTION OF CONDOLENCE

WHEREAS, *the Great Architect of the Universe has called to the Great beyond the late Mrs. Theodore H. Hall;*

WHEREAS, *in her life Mrs. Theodore H. Hall, had been very cooperative and contributed much for the success of her husband as a Mason;*

WHEREAS, *she had led a life of usefulness and service to her native country, to her adopted home, the PHILIPPINES, and to her beloved ones, specially to Worshipful Brother Theodore H. Hall;*

WHEREAS, *it is befitting and proper for this Lodge to express its deep sympathy and condolence to her husband, Worshipful Brother Theodore H. Hall in the hour of his bereavment;*

*Be it resolved, as it is hereby RESOLVED, that*

MT. HURAW LODGE NO. 98



OFFICERS AND MEMBERS OF MT. HURAW  
LODGE NO. 98, F. & A. MASONS ON THE  
OCCASION OF THE INDUCTION OF ITS  
OFFICERS FOR 1952

Manila  
1952

**WHAT OUR LODGES ARE DOING \* \* \***

F. D. ROOSEVELT MEMORIAL LODGE # 81, as a body, should express its sorrow and regret over the death of Mrs. Theodore H. Hall, to her bereaved husband and family,

Be it further RESOLVED, that the original of

**CAMARINES NORTE LODGE NO. 107**

Daet

**RESOLUTION OF THANKS**

WHEREAS, the Camarines Norte Lodge No. 107, F. & A. M. was a recipient of valuable gifts consisting of beautifully embroidered covers for the altar, columns of the three lights and tables of the treasurer and the secretary respectively from Wor. Bro. Clemente Bernabe on January 3, 1952 during the installation of the elective and appointive officials of this Lodge;

WHEREAS, the aforementioned masonic paraphernalia were spontaneously given by Wor. Bro. Bernabe because of his love for the Camarines Norte Lodge No. 107 of which he is an honorary member and one of its founders. and

WHEREAS, the members of the Camarines Norte Lodge No. 107 in their stated meeting on January 12, 1952 duly approved unanimously a motion to pass a resolution conveying their thanks and gratitude to

**SIXTO LOPEZ (Batulao) LODGE NO. 129**

Balayan, Batangas

THE INSTALLATION of the officers of this lodge at Balayan, Batangas which was first scheduled to take place on January 26, 1952 was at last held on the 19th of April, 1952 after a delay of almost three months. The delay was unavoidable because the Worshipful Master-elect Wor. Bro. Venancio Duarte, had to undergo a major operation. He was confined at the Sta. Isabel Hospital for about a month and it took a longer time before he could take part in the deliberations in the lodge without prejudicing his health.

The guest of honor and installing officer was Wor. Bro. Saturnino David, Grand Lodge Inspector and Collector of Internal Revenue. Brethren from Batangas Lodge No. 35, Ibarra Lodge No. 31 of Cavite, Pinagsabitan Lodge No. 26 in Sta. Cruz, Laguna and Zambalales Lodge in Zambales attended the installation ceremonies.

The installed officers for the 1952 Masonic year are:

- Worshipful Master .....Wor. Bro. Venancio Duarte  
(Re-elected)
- Sr. Warden .....Bro. Ceferino Deguito
- Jr. Warden .....Bro. Gregorio C.  
Panganiban
- Treasurer .....Bro. Aurelio Beron
- Secretary .....Bro. Vicente Villacruzis
- Chaplain .....Bro. Casiano T. Calalang
- Marshal .....Bro. Gerardo Tolentino

this resolution be handed to his family; the duplicate to be sent to the "CABLE TOW" for publication; while another copy should be left in the Archives of the Lodge Secretary for record.

Apprvd. unanimously at the meeting, Mar. 15, '52.

Wor. Bro. Clemente Bernabe for his valuable donation;

NOW, THEREFORE, be it resolved as it is hereby resolved that this resolution of thanks be conveyed as it is hereby conveyed to Wor. Bro. Clemente Bernabe expressing the heartfelt thanks of all the brethren of this Lodge for his generosity.

BE IT FURTHER RESOLVED, that a copy of this resolution be sent to the Cabletow for publication.

DONE at the Masonic Temple, Daet, Camarines Norte this 24th day of March, 1952.

BARTOLOME ORTEGA, P.M.

Secretary

ATTESTED:

GREGORIO LAGUMEN

Actg. Master

- Sr. Deacon ..... Bro. Pedro Palacio
- Jr. Deacon .....Bro. Galicano G. Afable
- Sr Steward ..... Bro. Jose Samaniego
- Jr. Steward ..... Bro. Dalmacio Cruzado
- Orator .....Bro. Tirso S. Cruz
- Auditor .....Bro. Dominador Pasia
- Trustee ..... Bro. Venancio Baon
- Custodian of the Work Wor. Bro. Simeon Villaluna,  
P.M.
- Tyler ..... Bro. Pedro de Castro

The following was the program of the installation:

1. Opening of the Lodge at 3:30 o'clock P.M.
2. Reception of Wor. Bro. Saturnino David, Grand Lodge Inspector, accompanied by Past Masters and visiting brethren from other lodges.
3. Installation of the new officers by Wor. Bro. Saturnino David, P.M., Installing Officer.
4. Inaugural Address by Wor. Venancio C. Duarte, Worshipful Master, (re-elected).
5. Speech by Bro. Casiano T. Calalang, Lodge Chaplain.
6. Speech and Introduction of the Guest of Honor by Wor. Bro. Lazaro Malabanan, Master of Batangas Lodge No. 35.
7. Remarks by the Guest of Honor — Wor. Bro. Saturnino David, P.M., Grand Lodge Inspector.

W. M. LAZARO MALABANAN  
MASTER OF CEREMONIES —

Touched by the sincerity and beauty of the speech of Bro. Calalang, Wor. Bro. Saturnino David, could not but make the following comment: "*Bro. Calalang's speech is one of the best speeches if not the best of all the speeches I have heard in all the lodges I have attended.*" He recommended that a copy of this speech be sent to the Cabletow for publication.

The brethren were called from labor to refreshment by the Worshipful Master after three and one-half hours of toil. Refreshments were served at the home of Bro. Ceferino Deguito, who, helped by his wife and his friends, was assured by all the brethren that the preparation was not only good, but perfect.

MT. MALINDANG LODGE NO. 130  
Ozamiz City, Philippines

SATURDAY, April 19, 1952 is a significant date in the history of this lodge. On this day, the lodge was constituted and its officers publicly installed at the temporary lodge, the United Church of Christ Temple, Ozamiz City.

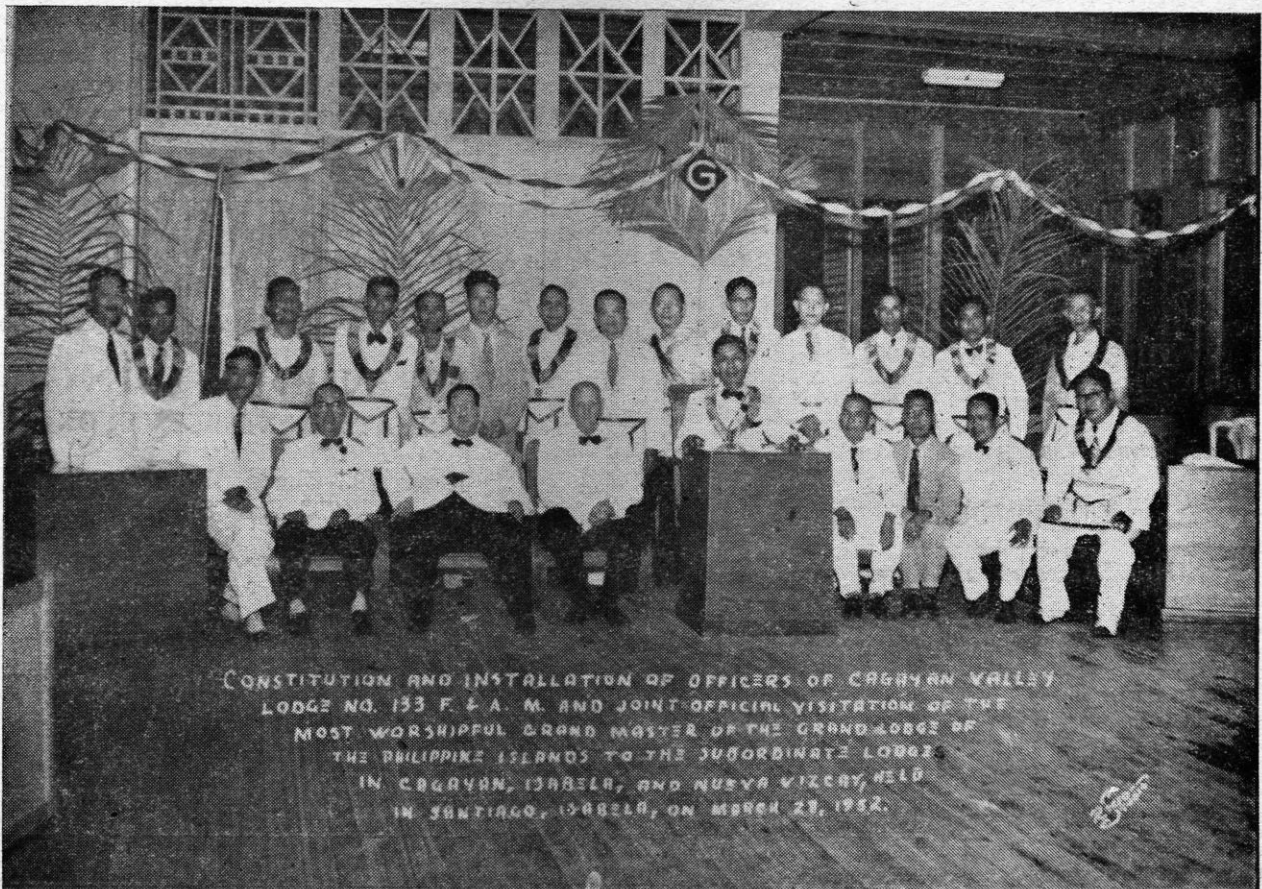
The occasion was three-fold:

Part I—Reception of the Most Worshipful Brother Sidney M. Austin, Grand Master, accompanied by officers and members of the Grand Lodge and subordinate lodges; and constitution of Mt. Malindang Lodge No. 130.

Part II—Installation of officers of the Lodge with Wor. Bro. Ubaldo D. Laya, presiding. The following were installed:

- Wor. Bro. Pascual Caoile . . . . . *Worshipful Master*
- Wor. Bro. Leonardo J. Oteysa . . . . . *Senior Warden*
- Wor. Bro. Panfilo E. Figueras . . . . . *Junior Warden*
- Wor. Bro. Felipe C. Garcia . . . . . *Treasurer*
- Wor. Bro. Aurelio M. Mendoza . . . . . *Secretary*
- Wor. Bro. Albino C. Cebedo . . . . . *Chaplain*
- Wor. Bro. Casiano Yuzon . . . . . *Marshal*
- Wor. Bro. Leoncio Abella . . . . . *Senior Deacon*
- Wor. Bro. Raymundo Adamos . . . . . *Junior Deacon*
- Wor. Bro. Emilio Abarca . . . . . *Senior Steward*
- Wor. Bro. Marcelo Sumabong . . . . . *Junior Steward*
- Wor. Bro. Juan Uriarte . . . . . *Tyler*
- Wor. Bro. Juan Pia . . . . . *Auditor*
- Wor. Bro. Cirilo del Carmen . . . . . *Lecturer*
- Wor. Bro. Geronimo Marave . . . . . *Organist*
- Wor. Bro. Eulogio V. Valdez . . . . . *Almoner*

CAGAYAN VALLEY LODGE NO. 133



## WHAT OUR LODGES ARE DOING \* \* \*

## Part III—Literary-musical program as follows:

1. *Organ Prelude* ..... Mrs. Luz Mendoza Yokuya
2. *Opening Remarks* ..... Bro. Gideon Quijano, Provincial Governor, Misamis Occidental
3. *Vocal Solo* ..... Ave Maria - Mr. E. Debatos  
Mrs. Luz Mendoza-Yokuya at the organ
4. *Address* ..... Wor. Bro. Pascual Caoile, Worshipful Master of Mt. Malindang Lodge No. 130, F. & A. M.
5. *Duet* ..... The Sheperd of Love — Misses Tranquilina & Irene Dianala
6. *Address* ..... Bro. Aurelio M. Mendoza, Secretary Mt. Malindang Lodge, No. 130, F. & A. M.
7. *Quartette* ..... I'll Lift Up Mine Eyes—Messrs. Debatos, Abarca; Misses I. Dianala & C. A. Neri
8. *Closing Remarks* ..... Most Worshipful Brother Sidney M. Austin, Grand Master
9. *Music* ..... Misamis Institute Band, Mr. A. Kamiño conducting.

*Master of Ceremonies* .... Bro. P. E. Figueras

Bro. Gideon Quijano, Chief Executive of Misamis Occidental expressed some words of welcome and referred to the significance of the occasion. The master-elect on the other hand, appealed for cooperation and emphasized hard work by every member in order to achieve success for the newly-constituted lodge. Bro. Mendoza, secretary of the lodge likewise pledged his best in the discharge of his duties.

The Grand Master gave an enlightening speech on the significance of installation and the duties which the officers and members should perform in order to promote the interest of the members and the Craft in general. He said that through Masonry we find real fellowship and mutual understanding among men.

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## THE LEVEL AND THE SQUARE

WE MEET upon the Level and we part upon the Square;  
What words of precious meaning, those words Masonic are!  
Come, let us contemplate them, they are worthy of a thought,  
In the very walls of Masonry the sentiment is wrought.

We meet upon the Level—though from every station come—  
The rich man from his palace, and the poor man from his home;

For the rich must leave his wealth and state outside the Mason's door

And the poor man find his best respect upon the checkered floor.

We act upon the Plumb—'tis the order of our guide—  
We walk upright in virtue's way and lean to neither side;  
The All-Seeing Eye that reads our hearts doth bear us witness true,

That we still try to honor God and give each man his due.

We part upon the Square, for the world must have its due;

We mingle with the multitude, a faithful band and true;

But the influence of our gatherings in memory is green,

And we long upon the level to renew the happy scene.

There's a world where all are equal—we are hurrying toward it fast;

We shall meet upon the Level there, when the gates of death are past

We shall stand before the Orient, and our Master will be there,  
To try the blocks we offer with his own unerring Square.

We shall meet upon the Level there, but never thence depart;  
There's a mansion—'tis all ready for each trusting, faithful heart—

There's a mansion and a welcome, and a multitude is there.  
Who have met upon the Level, and been tried upon the Square.

Let us meet upon the Level, then, while laboring patient here;

Let us meet and let us labor, though the labor be severe;

Always in the western sky the signs bid us prepare

To gather up our working-tools and part upon the Square.

Hands around, ye faithful brotherhood, the bright fraternal chain;

We part upon the Square below to meet in heaven again!

What words of precious meaning those words Masonic are—

We meet upon the Level and we part upon the Square!

—Author Unknown

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# Tribute to the American Flag

By Rt. Wor. Bro. Mauro Baradi  
Deputy Grand Master

(Delivered at the Installation of Grand Officers of the Grand Lodge of Free and Accepted Masons of the Philippine Islands at the Plaridel Masonic Temple, Manila, on January 24, 1952.)

*BEHOLD! the Old Glory. It is the visible manifestation of an undying faith in God; an eloquent expression of sacrificial service to man. Because of that faith, the Declaration of Independence came into being and the signers of that immortal document — all men of heroic mould — mutually pledged to each other their lives, their fortunes, and their sacred honour “with a firm reliance on the protection of Divine Providence”. This was on July 4, 1776, a day of days, more than 175 years ago. And neither time nor circumstance has dissuaded America from altering the course it has so consistently and nobly pursued; the country which mankind knows has lived up to the motto: “In God we trust”; under its unselfish tutelage or benevolent leadership, nation after nation has attained independence, and inspired by the same faith, the peoples thereof have passed through many a crisis and managed to survive.*

*SALUTE the Star Spangled Banner! It is the radiant symbol of freedom; the harbinger to liberty. The founding fathers who risked their all under its inspiring fold, felt that their native land should, and of right ought to be free and independent; the real patriots in the days of yore saw to it that the very Constitution of the Republic should provide, as in fact it now embodies a Bill of Rights guaranteeing man's freedom: freedom of religion, speech, and of the press, and the right of the people peaceably to assemble and to petition the Government for a redress of grievances; the gallant men who fought for its preservation from within and defended its honor in foreign strand, gladly died that the downtrodden may be lifted, and the oppressed, liberated.*

*HAIL the Stars and Stripes! It is an unmistakable emblem of fellowship. At home, it flies serenely and supreme, uniting as members of one great family, men of various nationalities, races, and creeds. What a major and convincing example of brotherhood this is! Abroad, it has brought the message of friendship among peoples and nations of good will and appealed for cooperation in the serious task of making the world safe for democracy. Thus, in an earnest effort to save humanity from further suffering and possible destruction, America, through its authorized spokesmen played a great part in the establishment of the United Nations, an important purpose of which is “to develop friendly relations among nations based on respect for the principle of equal rights and self-determination of peoples, and to take other appropriate measures to strengthen universal peace”.*

*LOOK again at the American Flag! Pause and ponder awhile. Then recollect its historic past and forget not its glorious tradition. This Flag among flags is a bulwark of strength in times of adversity; a source of inspiration in days of prosperity.*

*FOR SUCH is the Flag to whom we pay tribute this day: it waves majestically over the land of the free and the home of the brave; it is respected by friend and foe alike; it is America itself, the America which has since become the citadel of democracy, and indeed, a messiah among the nations of the world!*

## PLEDGE OF SERVICE \* \* \*

# What Does The Cabletow Mean To You?

By M. W. BRO. SIDNEY M. AUSTIN

WHAT do we know about our "Cabletow"? If you will take a dictionary and look for the definition of "cabletow" and if your dictionary is of the usual size you would seek in vain for such a word for only in the largest of dictionaries can it be found and even then you would not obtain very much information; perhaps you would find that it is referred to as having a Masonic meaning.

If you will read through various writings of Masonic history you will find that it also varies in form and even nomenclature; in fact it is not until comparatively modern times that it has acquired the term under which we became acquainted with it.

About the year 1730 a man named Prichard wrote a small treatise in which he did the best to belittle and disparage the name of our Fraternity. In fact his whole reason for writing the book was to depict Masonry to the general public in such a manner as to bring our Noble Institution into disrepute and ridicule and in this pamphlet he refers to our "cabletow" as a "tow-line".

Soon after this publication appeared in print someone, it is generally believed to have been our Mr. Anderson, brought out an answer to Mr. Prichard's spurious attack on our Beloved Fraternity which bore the title "A Defense of Masonry" and which proved to be a very timely reply to Prichard's malicious and unwarrented attack.

It is rather unfortunate that we cannot, with absolute assurance, name the author of this defense of our Institution but our research workers seem to be fairly well convinced that it came from the pen of Anderson.

However, even in this booklet, although written by a Mason, does not mention the "cabletow" as being used in the same manner in which we make use of it to-day.

Mr. Prichard, in his all out endeavour to make Masonry appear as an absurd and foolish association informs his readers that the word "cabletow" means, in Masonic parlance "the roof of the mouth".

Our "Cabletow" has had a very varied history in our Craft, for instance in the lodges that work under the constitution of the Mother Grand Lodge of us all, that is the United Grand Lodge of England, the cabletow is made use of in the first degree only and, apparently, it has no very important symbolic meaning connected with it's use.

In all the Grand Jurisdictions in the U.S.A. it is used in practically the same way as we make use of it in our Grand Jurisdiction in the three degrees and it has acquired, according to some learned Masons, perhaps too much symbolic significance.

Several well known Masonic writers, included amongst them is the famous Bro. Pike, fail to see any inner or deep significance in the use of the "Cabletow" beyond the practical one of conducting a candidate out of the lodge should he prove himself "unworthy to be taken by the hand as a brother".

However, to most of us this non-symbolic idea connected with our "cabletow" is difficult to understand, especially when we reflect upon it's use and place in the ceremony of initiation.

When we recollect that the whole lodge is a symbol, every object and every act is of symbolic significance and the whole sort of blends together into a most wonderful system of symbolism in which our Fraternity conceals and, at the same time, reveals the hidden truths and moral concepts to all who are properly prepared to receive the great teachings.

The ceremony of initiation in one form or another, goes back to the period before recorded history began and some sort of cabletow was made use of very much in the manner in which we use it at present time.

In practically every form of the ancient mysteries, whether in Egypt, India, Persia or elsewhere in the ancient world, some kind of cord was used in connection with the ceremonies of initiation.

According to most of our historians, the "cabletow" was always used in the ceremonies to denote some type of pledge or vow that an initiate took which obligated him to do certain things and refrain from doing other things under serious penalties.

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If you will take the trouble to read 1 Kings; 20; 31; 32, you will find a description of one use of a "cabletow" that has a meaning very similar to ours although it has no connection with the rite of initiation.

According to the scripture reading, the servants of the Syrian King, Ben-hadad, after he had been defeated in battle, approached the victor to plead with the latter to spare the life of Ben-hadad, while on this mission of mercy they had ropes wound around their heads.

There could be but one reason why they placed ropes around their heads, it must have symbolized a pledge or vow of some sort that the two kings had taken together at some previous time and the servants desired to remind the victor, the King of Israel, of the bond that existed between them.

The King of Israel is supposed to have asked "Is he still alive"? "he is my brother" and we read that the servants watched to see whether the King of Israel made a certain sign and, eventually seeing that sign made, they went and fetched their king before him.

We are also told that the King of Israel not only spared the life of the Syrian King but that a new pledge was made between them.

Therefore, we can take it that the "cabletow" is the visible manifestation of a pledge or vow that a person has made in which he pledge his life or obligated himself to save another's life even at the risk of losing his own.

The length of our "cabletow" depends only upon the ability of a man to fulfill his obligations and to his idea of the moral sanctity of his obligations.

Many of our leading writers claim that as the lodge is a symbol of the world, our initiation was our birth into the world of Freemasonry and when viewed in this way, the "cabletow" can be compared to the umbilical cord that unites a child to its mother at birth and in that fashion it is generally looked upon by Masons.

The physical bond between child and mother is cut at birth and it is replaced by a tie of love and obligation between mother and child that is more enduring than any physical tie could be.

In like manner, during one of the most impressive moments of our ceremony of initiation, the "cabletow" is removed because the candidate is bound to the Fraternity by a stronger tie.

In other words, what had been an outward and

physical tie became an inward, invisible and moral bond of a far more enduring nature and we can say that it is symbolic of a physical force being replaced by brotherly affection and trust and that is the secret power of security and the only foundation upon which to build up an everlasting Brotherhood of Man under the Fatherhood of GOD.

Therefore, when we consider that the "cabletow" is the outward sign of our solemn pledge in which we obligated ourselves to sacrifice our own lives if we violate that pledge, that we would fly to the relief of a brother in distress, that we would always be of service to the Fraternity and when we remember all these, it is more than passing strange that a few fail to see the symbolic meaning of our "cabletow".

It is the symbol of that invisible, but nevertheless secure, tie that binds brother to brother in "an indissoluble chain of sincere affection."

However, we must not permit ourselves to lose sight of the fact that a "cabletow" has two ends and that as it binds a Mason to the Craft, it also binds the Craft to every Mason and each of that obligation should be equally stressed.

It is the most solemn obligation of the Craft to teach its votaries so that they will become better men and be better trained for rendering more effective service for the betterment of mankind.

It has been said that the three meanings of the "cabletow" are:—control, obedience and guidance; by control it is not meant to infer that Masonry endeavours to command us in the sense that it forces us against our wills or inclinations, far from it; our Fraternity governs its members in the same way as a sense of beauty directs an artist, Masonry certainly makes no attempt to drive us, it leads us into a better way of life, it shapes our way of life by its moral, human and spiritual teachings.

In the same way and by the same power of beneficial persuasion, the Craft wins obedience and gives

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## PLEDGE OF SERVICE \* \* \*

guidance to us that we may improve ourselves in order to be of better service to GOD and to our fellow creatures.

The writers of ancient times used to define the length of the "cabletow", which was not, at that period, referred to as a "cabletow" but generally as a cable's length; this particular length, apparently, depended upon the writer, sometimes it was considered to be 720 feet, occasionally it was said to be twice the measure of a circle, others referred to it as three miles in length.

However, it should be plain to all of us that the length of our "cabletow" is symbolic and depends upon each individual; in some it might be three miles while in others it might easily be three thousand miles.

Every Mason must be the judge of the length of his "cabletow" and it will depend upon his material circumstances and the manner in which he takes his moral obligations.

About thirty years ago a scientist claimed "that if the earth was held in it's orbit by steel bars, they would have to be close together, not more than a foot apart, covering the whole surface of the planet."

If, he said, "these bars were twisted together into one gigantic cable" he expressed doubt "if it would be

as strong as the invisible force, or cable, by which the earth is held to it's vast orbit".

Brethren, that seems to me to be a most realistic manner in which to illustrate to us that the cables that reach the longest and hold the strongest are invisible and that they are composed of forces which are well beyond the power of man to understand or calculate.

In like manner, when the "cabletow" of each Mason is joined with that of every other Mason and we are all united in one great cable of brotherly affection, it would make a bond of brotherhood that mortal power could neither measure nor break as under.

Such a force could hold the whole world together. It would continue to hold fast while other ties would break, it would be the greatest asset for humanity, a far reaching tie, mystical and invisible, yet stronger than hands of finest steel, in which the obligation, loyalty and love of each one of us would be a strand.

Brethren, let us make sure that we are doing our part to put our "cabletow" into such good service that no human power would ever be able to retard the beneficent progress of our beloved Fraternity and all that it stands for.

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# Jose Abad Santos As A Mason\*

By Wor. Bro. PANFILO DE LEON

*"Cowards die many times before their death  
The valiant never taste of death but once."*

—Shakespeare.

"THIS is a rare opportunity for me to die for our country; not everybody is given that chance." Thus spoke Most Worshipful Grand Master and Chief Justice Jose Abad Santos to his son before his death. That was ten years ago. While yet in love with life and raptured with the world, he passed to silence and pathetic dust, — but oh! how gloriously.

It has been truly said that it is the cause, not the death, that makes the martyr. For such a cause, Brother Jose Abad Santos gave his life. How a man such as he can freely sacrifice his life for his ideals and his country is easy to understand, not only because his whole life was one continuous journey of service for his country and people, but more so because he was a Mason. Indeed he was a Mason in the fullest meaning of the Craft.

This brave and tender man in every storm of life was oak and rock, but in the sunshine he was vine and flower. He was a mental landslide of goodness. He was an engineer of authority mounted on the chariot of sagacity. He always stood for justice, truth, and purity. He was our torch-bearer, to show us truth, and a sword-bearer, to show us justice. He knew that consequences determine the quality of actions. For him to do right was not simply a duty, it was a pleasure. He was as reliable as the attraction of gravitation. He climbed the heights, and left all superstitions and intolerance below, while on his forehead fell the golden dawning of the grander day. He was a good Mason for he loved the beautiful, and was with color, form, and music touched to tears. He sided with the weak, the poor, and wronged. With loyal heart and with the purest hands, he faithfully discharged all public trusts.

He embodied the three Masonic principles of Brotherhood, Charity and Faith in God.

He was BROTHERHOOD — for he regarded humanity as one family, the high and the low, the rich and the poor, who, as created by the Great Architect of the Universe, are to aid and support one another. He felt for all Freemasons the brotherly love we have for all those who are of the Craft. He made himself ever helpful to those with lesser genius than himself and the brother and companion of those who were of equal stature. When the Japanese were to execute him, he must have felt no rancour in his heart. He must have only deplored how scanty was brotherly

love among men. He must have thought at that moment how a bit more of Brotherhood among people could have saved too much unnecessary destruction, suffering and loss.

He was CHARITY — a charity of the mind and heart as well as of the tangible things of life. He was not wealthy to speak of, but he gave freely to charitable purposes. He did more — he gave of himself. He enriched the lives of his friends and those who came in close contact with him. All those who knew him for his generosity of mind and heart. He will be remembered by those whom he visited as they lay on a sick bed, for he never failed to find time for such helpful visits. He sympathized with them in their sorrows, yes, even in their sins knowing that each man fights a hard fight against many odds. He indeed added to the sum of human joy; and were every one to whom he did some loving service to bring a blossom to his grave, he would sleep forever beneath a wilderness of flowers.

His FAITH IN GOD is overwhelming. He was thirty three years old when he joined Masonry. It was not therefore the reckless pledge of a young man, but as everything he did, it was a step he thought well in advance. He knew that the first as well as the indispensable moral qualification of a Mason is the unfaltering trust in God. He believed that earth cannot be man's only abiding place, that it cannot be that life is a mere bubble cast up by eternity to float a moment on its waves and then sink into nothingness. He believed in a life hereafter, in a realm where the rainbow never fades. He clinged to that Faith and belief till the moment of his death, that a few minutes before a volley of shots was to bring him to his eternal rest, he knelt with his son to offer a prayer to the Almighty,—his final act before his end. He had an overwhelming Faith in God to the last.

Thirty three years (1919-1952) have passed since Brother Jose Abad Santos knelt at the altar of Masonry as a humble individual searching for greater knowledge. Thirty three years have elapsed since then when he imposed upon himself the solemn oaths of our Craft. The years after his initiation saw the seed of Masonry taking root in his being. It grew with his growth, strengthened with his strength. It flowered and mellowed into deep affection for the Craft that his brethren, recognizing his worth, made him, nineteen years after his initiation, Most Worshipful Grand Master of the Grad Lodge of the Philippines.

\*This composition was awarded first prize in an essay contest held in connection with MASONIC HEROES DAY (May 7, 1952.)

## PLEDGE OF SERVICE \* \* \*

Brother Jose Abad Santos could not have died any other kind of death. Yes, he could have saved his life had he so wished, but he chose death rather than forego his ideal, his beliefs, and his oath of allegiance to his government. He could not help loving his country, he could not help his patriotism, he could not help a righteous life and an honorable death—he had no choice—for first and last, he was a Mason.

Brother Jose Abad Santos was fifty six years old when he died. Twenty three of those fifty six years were in active affiliation with Masonry. The parallel between his public and Masonic careers was so marked that it is easy to see that even as he attained the highest positions in the government service, he was at the same time dedicating his all to the Craft. When he filed his petition for membership in Bagumbayan Lodge No. 4 of the Grand Jurisdiction of the Grand Lodge of the Philippine Islands on February 23, 1919, he was but a technical adviser and ex-officio member of the First Independence Mission to the United States. While in America, he was initiated as Entered Apprentice Mason by courtesy of a Masonic Lodge in Washington, D.C., and on his return to the Philippines, he was passed to the Degree of Fellowcraft in his own lodge on August 27, 1919, then raised to the sublime degree of Master Mason on September 6, 1919. On April 26, 1922, two and a half years after he became a Master Mason, he was appointed Secretary of Justice which position he resigned in less than a year, but was re-appointed in 1928 and so served until June 18, 1932 when he became Associate Justice of the Supreme Court of the Philippines, serving in that position until December 6, 1938, when he was recalled to his old position as Secretary of Justice by President Quezon in which he remained until May 23, 1941. In the meantime, he became Junior Warden of his lodge in 1935, Senior Warden in 1936, and Worshipful Master in 1937. He became Grand Orator of the Grand Lodge of the Philippine Islands in 1934, Junior Grand Warden in 1935, Senior Grand Warden in 1936, Deputy Grand Master in 1937, and finally, Most Worshipful Grand Master in 1938. Three years after, on December 24, 1941, President Quezon appointed him Chief Justice of the Supreme Court, a position he held when he was put to death by the Japanese hordes on May 7, 1942.

Indeed, as he rose in the ranks of Masonry, he likewise climbed to the highest position of our government. There can be no doubt that his conduct in public life which was one of honesty, sincerity and devotion to duty was, in the most way, influenced by the principles, teachings, and the guiding hand of our Craft. There can indeed be no question that Masonry was in a large measure the secret of his success.

We, Masons, therefore can be singularly proud of Brother Jose Abad Santos. Let his example be an inspiration to us all. Let him be the argument against those who would paint Masonry in other ways than it really is. Let his name resound from pole to pole, the world awed to the glory of his valor, the intensity of his patriotism, the purity and nobility of his character.

Brother Jose Abad Santos is gone. But his memory lives on. He cannot die, for men like him do not die. Even in life he belonged more to the spirit than to the flesh,—now, he is more to eternity than to time. Freely, gloriously, he gave his life, knowing that as the seed dies into a new existence, so does man. If there is beyond the veil, beyond the night called death, another world to which men carry the failures and the triumphs of this life; if, above and over all, there be a God who loves the right, — as we believe there is — then we have naught to fear for him. If there be another world in which sincerity is a virtue, in which fidelity is loved and courage honored, then all is well with him.

There maybe men, groups of men, professional detractors who may try to diminish his greatness, who may attempt to dim the brilliance of his character, the luster of his deeds, the integrity and honesty of his soul. That will not be surprising, for they have done the same to others many times which he richly deserved. They cannot lessen the grandeur of his shadow. For to us who had the privilege to enjoy his close companionship, who had learned the depth of his loyalty to a friend, who had known the fidelity of his adherence to the highest standards of personal conduct; to us who had seen and heard him in the sessions of the the Grand Lodge and listened to him with interest, respect and appreciation; to us who had known the strength of his devotion to the Craft; to those thousands of Filipino youths whom he unselfishly served and who had derived from his blotless career their life's inspiration; to the thousands of Filipino soldiers who by his heroic death he proved that they have not fought in vain in Bataan and Corregidor; to those whom he rendered justice, kindness and help; to those whose hearts are pure, whose minds are not diseased by the germs of bias, intolerance and prejudice,—to us all shall his name be forever like a shining star in the heavens.

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# RARE OPPORTUNITY ☆

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TEN YEARS AGO, nineteen million Filipinos were armed in the holy cause of liberty. We fought against brutal Japanese aggression. And all our thoughts were pinned on the hope of victory. This was fulfilled. The Philippines today is free. Many lived to see the glory. But many died in the struggle. To this legion of hallowed dead belong the late Justice Jose Abad Santos. He who could have done what the Japanese asked him to do; who could have served in the puppet government; who could have saved himself, volunteered to face the firing squad and chose to die.

A little while ago, I read a book on Justice Abad Santos—an antiquated book of faded black, fit for antique collection—and gazed upon the old pages yellowed by time, to discover the world of that great jurist.

This man is dead. And yet he lives! Remarkable how a man can die and at the same time live. But this man is not dead in its truest sense. Can any man who lived a virtuous life really be dead? Can any man who was fit to live die? Does any man who made such a name while he lived ever die? No, Ladies and Gentle-

He is gone. His voice that for years spoke of Brotherly Love, Relief and Truth is silent forever; but his inspiring deeds, his calls to better ways of living, his urge to deeper, fuller devotion to the teachings of Masonry shall be long remembered. Even as we think of him, these are the things in his life that mantle over death and which can never perish.

He is dead. Ten years. But the longer he is dead, the more shall he live in the hearts of his countrymen.

There is a poem that asks:

*"And though you be done to the death, what then?*

*If you battled the best you could,*

*If you played your part in the world of men,*

*Why, the Critic will call it good.*

*Death comes with a crawl, or comes with a pounce,*

*And whether he's slow or spry.*

*It isn't the fact that you're dead that counts,*

*But only how did you die?"*

To Brother Jose Abad Santos, that query will not be asked.

*(First prize winning oration delivered at the oratorical contest sponsored by Bagumbayan Lodge No. 4 held at the Jose Abad Santos Hall, Plaridel Masonic Temple, May 14, 1952.)*

men, he is not dead. He cannot be dead in the memory of his countrymen.

As I turned the pages of the book I was reading, his life was unfolded and the very essence of his past came surging back to me like a saga. I saw him poor, at Pampanga, struggling with a great will against the humiliating effects of poverty, till he won; I saw him as a pensionado on a ship bound to the United States; I saw him at Illinois receiving his diplomas of law and master; I saw him as Secretary of Justice with his wisdom and understanding that gave rise to his own concept of religious toleration; I saw him at the Supreme Court in black robe writing his dissenting opinion; I saw him at Plaridel Temple as Master Mason of his lodge, holding a gavel; I saw him in China as Grand Master on visitation of masons whose tenets he learned and practised at heart; I saw him as a man who never forced his will but won over others by sound arguments, whose calmness and humility were his most outstanding qualities. I saw him Chief Justice of that august body holding the gavel of Justice. Then, I saw him at Cebu in defeat and captivity, taken to Lanao by the Japs; queried like a convict, sentenced to die. I saw him on the desolated field of Malabang, where he pacified his weeping son by the calm words: "It is a rare opportunity to die for one's country". And I saw him before the firing squad facing it with the bravery of that rare opportunity when a volley of shots pierced through the sacred stillness of the afternoon to end his life. It ended a life but not the spirit of the man which was the spirit of the nation gasping for liberty. The volley echoed through the whole Philippines resounding through its width and length, from every mountain and hamlet and lowland, to every freedom loving Filipino serving, instead of stifling the opposition, to flare the resistance with renewed and greater vigor.

Must we wonder now why we Filipinos are ever ready to defend and die if need be for our country? Need I mention why we embrace a religion in the light of reason? Need I question why we as a race persist to survive?

**GREGORIO VELASCO**

CERTIFIED PUBLIC ACCOUNTANT

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PLEDGE OF SERVICE \* \* \*

## THE CHALLENGE TO MASONS

By CASIANO T. CALALANG  
Sixto Lopez (Batulao) Lodge No. 129  
Balayan, Batangas

*"HE is a Mason!"*

Often have you heard this warning. A feeling of fear or suspicion accompanies its utterance. At times it is contempt. It is a burden we Masons have to bear, especially we who live in provincial communities where the Catholic church exercises unchallenged control.

*"He is a Mason!"*

In this warning is a challenge to us Masons. Not that we should talk back saying, *"So what? Want to make something out of it?"* To answer in this fashion is of course un-Masonic. Our self-control is put under severe test, it is true, but to regard it with apparent unconcern as if it were too contemptible a matter for noble minds to dwell upon is likewise not the proper way to meet it. The challenge to each of us Masons is to dispel the widespread suspicion and misconception about us. But suspicion cannot be dispelled by oratory, neither by physical violence, nor by supreme indifference.

Our life story as Masons can be summarized thus: that from shades of darkness we have been raised to regions of light. When one has light he does not hide it under a bushel. He holds it aloft. He keeps it burning so that others in darkness may be guided to safe ground. The answer to the challenge, therefore, is for us Masons to serve as beacons that will shine through mists that becloud the minds of people who doubt us.

Ladies and Gentlemen, this man now lies under a cold, silent, sacred mound of reddish earth, near a river that calmly flows and seems to take away this man's deathless soul, where wild plants of unknown specie have begun to thrive in great abundance. But in another place there is a marked difference. A thousand miles away, here, men from all walks of life praise him by their beautiful speeches. How sweet and glorious indeed! But let him not exist in the words of men alone. It would be sweeter, far greater if you and I would follow him in deeds. And if a time shall come, May God forbid it, when the Philippines shall again be imperiled, when our Philippine freedom and liberty are at stake, when the principles of democracy are being trampled upon, ladies and gentlemen, the Filipino youth shall not hesitate to take that rare opportunity. There shall be no hesitation—, for Jose Abad Santos and the countless heroes of past generations have shown us how glorious, how sacred it is to take that opportunity.

How does one serve like a beacon? How can he

be one? We have learned that for an object to be seen it must reflect the light; that if the surface of the object be rough the reflected light is diffused, but if the surface be polished the reflected light is concentrated, strong. We have also learned that the wider the reflecting surface the bigger is the reflected beam. A Mason serves similarly as a reflecting object. His manners, his thoughts as expressed in his speech, and his actions reflect his inward self, his true self. He whose manners, thoughts, and actions are rough but dully reflect the light he has received. But he whose manners are refined, whose thoughts are clean and noble, and whose acts rebound to social welfare reflect brightly the light he has received. The intenser the light becomes as he increases the number of virtues.

I would like to have people think differently of us Masons. I would like to have them think that to deal with a Mason socially, commercially, politically, or in any other respect is to be perfectly assured that they are dealing with a man of honesty and integrity. I would like to see a Mason speak to a non-member of the Craft who chooses to doubt his word. "You are dealing with a Mason", and make that suffice as a guarantee that his word is as good as gold. I would like to see people who plan and propose deceit to stand cowed and silenced in the presence of a Mason because a Mason is incorruptible and would not even listen to evil suggestions.

I would like to have people realize that a Mason is not irreligious, but that he is more religions than the common fanatic who thinks that religion is purely church-going and observing meticulously all church practices. I would like to have people realize that a Mason's religion is more sincere because he takes God with him not only to church but also makes Him his Chief Consultant in every problem that concerns his business or employment, his associates and his family.

I would like to have people regard a Mason with respect because his thoughts are noble thoughts, and no ignoble ideas can find lodgement therein. To gossips and talebearers he turns a deaf ear, to trashy reading matter he closes his eyes, but his delight is in art, music, science, religion, philosophy, and in contemplation of Nature which reveals God's eternal mysteries.

I would like people to regard a Mason with confidence because he has firm control over his passions.

# WIKANG PANGBANSÁ

## *Ang Masong Si Jose Abad Santos*

Ng Kgg. Kapatid CANDIDO O. PEREZ

NANG MATAPOS sa Pilipinas ang ikalawang digmaang pangsansinukob at muling manumbalik ang inaasam-asam na kapayapaan, ang isa sa mga pangalan ng ating mga kababayan na napatampok sa isipan at puso ng mga Pilipino ay ang kay JOSE ABAD SANTOS, butihing anak ng bayan ng San Fernando lalawigang Kapangpañgan. Hindi kakaunti ang nag-sasabi at nagpapalagay na siya ay ikalawang Rizal ng ating bayan ng nagpakita ng tunay na katapangan at kabayanihan dahil sa pagibig sa tinubuang bayan. Ang dahilan nito ay ang walang sindak niyang pagbuhos ng dugo sa Malabang, Lanao, noong Mayo 2, 1942, ng siya ay barihin ng mga Hapones dahil sa kaniyang taimtim na pagtanging tumulong sa mga buktot na dayuhan sa pagsakop sa sangbayanang Pilipino. Marahil ay sa panahon ng pananakop ay walang naging matapang liban kay Jose Abad Santos na pamukhaang tumanggi sa Kapangyarihang Hapones na tumulong sa kanilang mabagsik na hangarin na mapaging matatag ang kanilang pananakop sa atin. Marami ang kunwari'y lantarang sumasang-ayon, bagama't pailalim na tumututol, at sila ay nabubuhay hanggang sa mga sandaling ito. Ngunit ang Masong si Jose Abad Santos ay kagaya ni Rizal na hindi pumasok sa anumang pagbabakasakali o pakikipagayos sa kalaban, kundi tahasang ipinakilala niya na hindi siya magiging galamay sa pagdusta at pagapi sa kapapatan nating mga Pilipino.

In time of crisis he is serene. When tempers burn he remains cool. He moderates his desires, and he limits his pleasures to innocent pastimes, avoiding such temporary pleasures and vices as are harmful to the normal functioning of the body and the spirit. I would like him to be regarded as a fortress, a Corregidor or a Gibraltar, behind whose impregnable walls of serenity they can find peace borne of confidence.

I would like to have people look up to a Mason because he is a model citizen, exercising his rights and defending them, but performing all his duties and taking an active part in civic activities. I would like him to be regarded as the man to listen to in solving community problems because he always places the interests of the community above those of his own.

Finally, I would like to see people utter the word Mason with love and veneration because by precept and example a Mason has proved himself worthy of such regard. This is the challenge to you and to me which I hope we shall all have the courage to face and the persistence to overcome through positive virtuous living.

Bata pa si Jose Abad Santos ay nagpamalas na siya ng kabutihang loob at katalinuhan. Siya ay maamo sa pagmumukha ngunit matigas naman ang kaniyang kalooban na makamtan ang ano mang hangarin na pinaniniwalaan niyang maganda at dakila. Kaya nga ng kaniyang hangarin maging isang mananggol ay hindi siya nagtigil hangga't hindi niya nabot ang karunungan iyon. At dahil sa kaniyang di pangkaraniwang katalinuhan ay ipinadala siya ng ating Pamahalaan sa America upang tumuklas ng lalong mataas na karunungan tungkol sa mga bagay na pangbatasan. Ano pa't ang karunungan kaniyang natuklasan ay ginamit niya sa paglilingkod sa kaniyang bayan ng may pagtatapat hanggang sa siya ay makilala na mapagkakatiwalaan at maaasahan para sa mga lalong dakilang gawain.

Sapagkat ang kabutihan at kagitingan sa pag-uugali, pakikisama at paggawa ay katutubo sa pagkatao ni Abad Santos, at ang kaniyang mga katangian ito ay humahanap ng pagkakataong yumabong at mamulaklak, ng humarap sa kaniya ang isang magandang pagkakataon na siya ay mapasailalim ng liwanag ng Masoneria ay hindi siya nag-atubili upang tanggapi niya ang mga dakilang turo nito. Ng una, ang kaniyang Inang Logia, Bagumbayan Lodge No. 4, F. & A. M., ay hindi naging bulag sa kaniyang mga katangian at kahalagahan ng gaya ng isang Mason, kaya siya ay itinaas sa Luklukan sa Silangan, na pinakamataas na katungkulan sa loob ng isang Logia ng mga Mason. Gayon din ang Gran Logia, na sumasakop sa lahat ng mga nakatatag na magkakapatid na Logia dito sa Filipinas ay ginantiinan ang kaniyang kasipagan at pagkamabisang Mason sa pamamagitan ng paglalagay sa kaniyang marangal ng kamay malyete na siyang aakay at uugit sa lahat ng mga Mason sa Pilipinas, na sumasailalim ng Grand Lodge of the Philippine Islands. Siya ang naging Grand Master ng taong 1938, pinakamataas na katungkulan na mararating ng isang Mason sa kaniyang pagiging Mason.

Walang pagsala na ang maningning na liwanag ng Masoneria ay tumanglaw sa lahat ng mga gawain at pagsisikap ng nasirang kapatid na Jose Abad Santos. Sa kaniyang pagiging ama ng sangbahayan, isang mamamayan at isang taong pamahalaan, gayon din marahil ang mga turo ng Masoneria ay umakay sa ating kapatid. Kung ano ang itinuturo ng Masoneria tungkol sa kadakilaan ng mabuting asal, ng pagka-

\*Ang komposisyon ito ay nagtamo ng ikalawang gantimpala sa paligsahan ginanap sa araw ng MASONIC HEROES DAY (Mayo 7, 1952.)

kawanggawa at paglilingkod sa kabutihan ng marami, ay gayon ang ipinamalas ni Jose Abad Santos sa kaniyang mga kababayan. Higit sa lahat ay ipinakilala niya ang kalakihan ng kaniyang puso, ang kagitingan ng kaniyang diwa at ang kabayanihan ng kaniyang pagkamamamayan sa pamamagitan ng paghahandog ng buong-buo ng kaniyang kaya at talino sa Inang Bayan. Bagaman siya ay kinikilalang isa sa mga ilang tanyag at dakilang manananggol at siya ay kakamal ng limpak-limpak na salapi kung ibabaling niya ang kaniyang pagsisikap para sa kabutihan ng paglilingkod sa pamahalaan. Kinalimutan niya ang kasaganaan at kariwasaan para sa kaniyang sarili at kaniyang sarili at pamilya, ay hindi humiwalay sa mga minamahal sa buhay upang makatulong lamang siya sa paglilingkod sa bayan. Hindi pinansin ang kislap ng pilak kundi bagkus niyakap niya ang pagpapakasakit para sa kabutihan ng marami.

Iyan ang Mason. Ng siya ay nabubuhay ay wala siyang kaaway. Lahat halos ay magigiliw sa kaniya. Ang mabubuti niyang mga gawa at kilos ay parang mga maniningning na mga tilansik na nagmumula sa nagbabagang puso ng pagibig. Ngunit kawangis ng pagkakayari ng Templo ni Solomon na natapos ng walang ingay o kalatis, lahat ng kawanggawa at kabutihan ng kapatid na Jose Abad Santos ay kulang sa ingay at pagbati ng madla. Sapagkat siya ay tahimik at gaya ng paniniwala ng isang Mason na ang kabutihan ay kailangan magbuhat sa loob at hindi sa labas, siya ay hindi naghahanap ng pagpuri at paghanga. Sukat ang makagawa ng mainam at tapat, ito ay ganap ng gantimpala para sa mga tunay na Mason.

Ng pumasok ang mga Hapones sa lupang Pilipino, si Jose Abad Santos ay isa sa pinagkatiwalaan ng nasirang Pangulong Quezon upang manguna sa mga kababayan natin sa panahon ng kagipitan. Ito ay sinamantala ng mga Hapones upang pilitin siyang maging katulong sa pagpapalaganap ng kapangyarihan ng Sumisikat na Araw. Ngunit si Jose Abad Santos ay nagkataong isang Mason na may liwanag ng sariling pananalig. Gaya ng mga magigiting na mga Mason ng panahon ng Kastila, tulad nila Rizal, Bonifacio, Del Pilar, Aguinaldo, at iba pa, ang pagibig sa bayan ni Abad Santos ay hindi natawaran. Ipi-

nakilala niya sa mga kampon ni Hirohito ang kabayanihan ng isang Pilipino, kung kaya pati ng pumatay sa kaniyang Hapon ay nagpahayag ng paghanga sa kaniyang katapangan. Napagkilalang kung gaano kaamo ng mukha niyang tulad ng sa isang binibini ay gayon naman ang kabaligtaran ng kaniyang puso na matapang at hindi marunong masindak. Ang paghanga ng buong gayang Pilipino sa kaniyang kagitingan ay siyang magtititik ng pangalang "Jose Abad Santos, isang bayani at mason", sa mga gintong dahon ng kasaysayan ng ating bayan, upang kailan pa man ay huwag malimutan ng sumusunod sa ating mga lipi at lahi.

Si Jose Abad Santos ay siyang sagisag ng pagasa ng ating bayan. Sa kabila ng pagkakatatoto ng pagkamaterialista ng ating mga kababayan dahil sa makabagong paraan ng pamumuhay, ay hindi pa rin nawawala sa dugong Pilipino ang sangkap ng pagkabayani. Ang isip natin ay namatay ang ating mga bayani na may pagkalugi, ngunit dahil sa katapatan at katapangan ipinakita ni Jose Abad Santos ay nagliwanag sa ating nagaalinlingang diwa ang katutubong kadakilaan at kabayanihan ng lahing Pilipino. Sa kaniyang kabuhayan at kamatayan ay ipinakilala niyang ganap kung ano ang isang Pilipino, at Mason.

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SECCION CASTELLANA  
NOTAS EDITORIALES

CONMEMORANDO EL SUPREMO HOLOCAUSTO  
DEL MUY ILUSTRE HERMANO JOSE ABAD  
SANTOS

EL DIA 7 DE MAYO celebramos el día de HEROES en Masonería como se habia anunciado. En ese día, nuestro Muy Ilustre Hermano José Abad Santos se dio al supremo sacrificio, poniendo en aras de la integridad y del honor su preciosa vida. Había ocupado por azares de la guerra la alta representación del primer magistrado de la nación en ausencia del presidente Quezon. Había que dar como tal el alto ejemplo de propia renunciación para mantener inmaculada la alta representación del país. Pero su espíritu estaba preparado para los mas fuertes embates. No en vano se había hecho Masón; no en vano se movió desde entonces en un ambiente de pura Masonería; no en vano se había asimilado las virtudes masónicas.

Así es que cuando se le amedrantó con la muerte, tuvo una sonrisa de misericordia para sus verdugos. Como Masón no temía a la muerte, pues, como Masón sabía cómo se había de afrontarla. En vano fue todo esfuerzo para que abdicara de su convicciones; en vano fue la promesa de libertad si quebrantaba su juramento de lealtad. Dios da a espíritus selectos tan sólo e la gloria de morir por los intereses patrios,—así exclamó cuando su hijo rompió en lagrimas al conocer el próximo sacrificio y desenlace de su padre.

Aquello fue todo un drama masónico. Aquella tragedia fue la exaltación de los principios masónicos. Se repitió en él el drama de Rizal, que también fue un drama masónico y que tambien fue la exaltación de nuestros principios masónicos.

Se presentaron varias composiciones en ingles y en tagalog que fueron premiadas en la velada que el 7 de Mayo se celebró bajo los auspicios de la Gran Logia de las Islas Filipinas. En otras páginas a parecen transcritas. A sus autores enviamos nuestros saludos y felicitaciones.

¡Que el día de HEROES sea para nosotros una renovación de nuestra fe y de consagración a nuestro ideario! (Antonio Gonzáles P. G. M. — F. P. S.)

**BERNARDO PALMA**

Certified Public Accountant and Auditor

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HAN MUERTO EL MUY HERMANO GEO. R.  
HARVEY

HACIA MEDIADOS de septiembre del año pasado, 1951, tuvimos el singular privilegio de estrechar las manos del Muy Ilustre Hermano Geo R. Harvey. Ello fue en San Francisco, California. Habíamos ido a América para una misión masónica, y teníamos en el aéreo-puerto al Muy Ilustre Hermano Harvey esperándonos con ansiedad. No nos habíamos visto hacia muchos años. Fue aquella la primera vez que nos vimos después de la última guerra. Le encontramos bastante fuerte, no obstante los años que tenía encima.

Como era de esperar estuvo con nosotros durante los pocos días de nuestra estancia en San Francisco. Su interés era saber del estado de nuestra Gran Logia, del progreso de nuestra institución, de los entusiasmos y celo masónicos de nuestros Hermanos. Y no podía ser otra cosa, pues él fue mas bien el arquitecto que levantó las columnas de este gran edificio conocido como La Gran Logia de las Islas Filipinas. Fue él quien presidió la Gran Convención el año de 1912 para la organización de nuestra Gran Logia. Fue él quien dirigió sus asuntos en los primeros años de su actuación, y fue él quien dio vida y forma a nuestra jurisprudencia y ley masónicas.

Se inició como Aprendiz Mason el 30 de octubre de 1895 en la Logia EL PASO No. 130, Texas; pasó al grado de Compañero en la misma Logia el 29 de enero de 1896; y se elevó al grado sublime de Maestro Masón el 9 de Marzo de 1896 en dicha Logia. Allí sirvió por dos años como segundo y primer Diácono. Y después dimitió para afiliarse ala Logia Corregidor No. 386, en Manila, entonces bajo la jurisdicción de la Gran Logia de California. En 1907 fue elegido primer vigilante de esta Logia, y en 1908 Venerable Maestro.

Como hemos dicho arriba, fue el presidente de la convención de Masones para la organización de la Gran Logia de las Islas Filipinas en el año de 1912, y después fue elegido su primer Gran Maestro Delegado. En el año de 1915 fue su Gran Orador, y en el año de 1916 fue Gran Maestro. Cuando estaba en Filipinas nunca cesó de asistir a las reuniones de la Gran Logia. En el Comité de Jurisprudencia vertió lo mas exquisito de su saber.

Como Gran Orador de nuestra Gran Logía decía en febrero de 1915:

*"The world judges men and institutions by their works and not by their words. Masons are or should be MEN OF THOUGHT and MEN OF ACTION. "By their fruits ye shall know them" is the square, the level, and the plumb by which our professions as Masons are measured and tried.*

*"The crowning glory of Freemasonry is in action. Its influence depends upon the power that lives and manifests itself in the example of its members. The invisible beauties of our teachings are reflected in the visible virtues of the brethren. It is important, therefore, that every Mason should walk with unswerving rectitude, making his life an exemplification of Masonic principles.*

*"Freemasonry has stood in the past, and it stands to-day, for many principles of priceless value to humanity:" among others, it stands in a most unequivocal way for the equality of men before God and before the law; it stands for the right and duty of every man to seek and to use that light and knowledge which make of a larger and fuller life; it stands for the rights of men as individuals against the encroachments of society and the dominance of wealth; it stands for civic justice and social righteousness, for freedom of thought and liberty of conscience, for the sacredness of the home, and, for the brotherhood of man.*

Sobre la virtud de la caridad decía:

*"Charity is the preeminent virtue, the possession of which in its fullest significance marks the perfect Masons. Charity, in its highest and noblest sense, includes all the other virtues, and in its exercise all right thought and action are employed. But the thought of charity is too much associated with almsgiving. Charity, in its true meaning, is affection and love, an active as well as a sentient force in all that pertains to our moral existence. The nations of the earth, if they are to enjoy the blessings of peace with one another, must first be able to exhibit towards one another that charity in thought, word, and deed without which we may not demonstrate*



M. W. Bro. HARVEY

*brotherly love and the principle of the brotherhood of man.*

Harvey consideraba a la Masonería como el mejor instrumento de paz y concordia, y por eso afirmaba:

*"Freemasonry is the great institution of all ages which has constantly stood as the foe of strife and discord and consistently pursued the paths of peace. It does not listen to the shouts of victorious legions, but hears the cry of the distressed widows and orphans. Masons will ever be found seeking to establish and maintain brotherly love and friendship among the peoples and nations of the earth.*

*"The teachings and practices of our Fraternity are conducive to peace, harmony, and concord. We have been taught that during the erection of King Solomon's Temple there was not heard the sound of ax, hammer, or any tool of iron. Masonic tradition informs us that the*

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## EDITORIALS \* \* \*

reason for this was that iron was the metal then used in the making of warlike weapons, and it was held to be incongruous that anything having relation to war, strife, or turmoil, in which the worst and vilest passions of men are excited, should be used in erecting a temple of worship to a God of Peace and Love. Thus we have, besides the symbolism of peace, which the Masons by his example and influence must endeavor to establish and maintain among men and nations.

Y como si leyera en nuestro glorioso pasado, repetía:

*"The glory of Freemasonry has not been dimmed by the procession of years. Nations, governments, and men have risen and fallen into oblivion, but the principles and foundation of this Fraternity have endured throughout the centuries. In all these ages men have found in his teachings and practices the cause for just pride, and they have been ever ready to give a reason for the faith that is in them and for their devoted adherence to the Fraternity. It has weathered every storm of antagonism and hostile criticism, and its forward movement from century to century and from generation to generation has been a ministry of good to those who have passed within its portals and to the countless millions who have been the recipients of blessings vouchsafed to them by the lives and services of its votaries. While it dispenses charity, yet it never exacts from its members enforced contributions for that purpose; while its teachings are religious, yet it never demands a sacrifice of religious principles, and around its altars the Christian, the Jew, and the Mohammedan meet in fraternal intercourse; it is patriotic, but not political; religious, but not sectarian; charitable, but not eleemosynary. Any attempt to change or alter the purpose or plan of government of this institution will never succeed so long as it holds to its present teachings.*

Y como sumido en una visión, concluía:

*"Masons know the sweet freedom of truth*

*and the joys of unfettered opportunities. No ears have been more open to catch the sad cry for liberty of conscience and opportunity than have those of true Masons. The unwritten history of the Fraternity is filled with noble deeds and mighty inspirations looking to the liberty and freedom of the human race. The history of our homeland and of these beautiful isles of the Pacific will show that heroic and self sacrificing Masons have been called upon to perform a courageous part in laying the foundations of our political institutions deep and strong upon the basic principles of Liberty of conscience, Equality of opportunity, and Fraternity of men engaged in doing their Father's work.*

Sobre esas sólidas bases erigió los muros de la Gran Logia de las Islas Filipinas. Este Templo espiritual fue su magna labor. Albert Pike dijo sabiamente que LO QUE HACEMOS PARA NOSOTROS SOLAMENTE muere con nosotros; pero lo que hacemos para otros o para el MUNDO permanece porque es ETERNO. Este Templo espiritual erigido aquí por el Muy Ilustre Hermano Geo R. Harvey será como él ETERNO y PERMANENTE. (Antonio González, P.G.M.—F. P. S.)

\* \* \*

#### M. W. BRO. DENSLOW SPEAKS ON MASONRY ABROAD

M. W. BRO. Ray W. Denslow (P.G.M., Missouri) delivered an address on MASONRY ABROAD before the thirty-third Annual Meeting of the Masonic Service Association on February 19, 1952.

Among other things, the speaker said:

*"While Freemasonry exists in all the civilized countries of the world, in some form or other, nevertheless conditions in some sections are much better than in others. In what I have to say, I shall discuss more the troubles of the Fraternity than its successes. "PHILIPPINES. During the months of September and October, 1951, four distinguished brethren from the Philippines visited this country; they came on a fraternal mission and while here visited many Masonic groups. At first hand we learned of the fine work which they are carrying on in the Islands; they are proud, and rightfully so, of the number of their lodges and the fact that all American Grand Lodges have recognized them. Grand Secretary Antonio Gonzalez, who headed the mission, visited Washington, and there personally thanked Brother Claudy for the aid extended their Grand Lodge following the Japanese Occupation."*

### **Teofilo A. Abejo**

LAWYER

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## MASONIC HEROES DAY

UNDER THE SPONSORSHIP of M. W. Bro. Sidney M. Austin, Grand Master and the officers of the Grand Lodge, a literary-musical program honoring Masonic Heroes was held at the Plaridel Masonic Temple, Manila, on May 7, 1952 with the following program:

1. *Invocation*  
By Wor. Brother Marciano G. Evangelista,  
Grand Chaplain
2. *Opening Remarks*  
By Brother Godofredo Ricafort,  
*Chairman of the Committee.*
3. *Instrumental Trio*  
Brother Ramon Mendoza — *Violin*  
Brother Martiniano Esguerra — *Cello*  
Brother Angel Montes — *Piano*
4. *Remarks*  
By Rt. Worshipful Brother Mauro Baradi,  
*Deputy Grand Master*
5. *Reading of the Winning Essays on JOSE ABAD SANTOS*
  1. Wor. Bro. Panfilo de Leon (English)
  2. Wor. Bro. Candido Perez (Tagalog)
6. *Vocal Solo*
7. *Speech*  
By Rt. Worshipful Brother Camilo Osias  
*Junior Grand Warden of the Grand Lodge*
8. *Piano Solo*
9. *Awarding of Prizes*  
By Most Worshipful Brother Sidney M. Austin  
*Grand Master of Masons of the Philippine Islands*
10. *Instrumental Trio*  
Brother Ramon Mendoza — *Violin*  
Brother Martiniano Esguerra — *Cello*  
Brother Angel Montes — *Piano*
11. *Benediction*  
By the Grand Chaplain

The main speaker of the evening, Rt. Wor. Bro. Camilo Osias spoke in his own inimitable way, eloquent, inspiring, convincing. He dwelt on a subject of great importance to the Fraternity as a whole, namely **PRINCIPAL INGREDIENTS OF HEROISM**. He called the roll as it were of our national heroes, the great majority of whom are Masons and then enumerated the principal ingredients: (1) courage; (2) intelligence; (3) conviction; (4) vision; (5)

*first dogma, all that is expected of him is that he expresses himself in simple words in whom he places his trust, even in matters of life and death.*

*All these thoughts and impressions are transmitted to our minds and hearts by the letter "G" that constantly shines from the East whenever the Lodge is at work. Whenever we see that letter, we should think and meditate upon the message that it contains to send out to us and take same into the innermost part of our hearts and let it's meaning stay there to act as our Great Comforter in times of stress and to assure us that our Supreme Grand Master constantly watches over us and that we are always under His Divine protection.*

## ARKANSAS-1951

By MAURO BARADI, D. G. M.

Lodges 385                      Members 53,207                      Gain 1,292

THE 110th COMMUNICATION of The Most Worshipful Grand Lodge, Free and Accepted Masons of Arkansas was held in the Albert Pike Memorial Temple, Little Rock, Arkansas on November 20, 1951.

The Grand Master, Brother Gilbert L. Kimball, reported the activities of the Grand Lodge during his administration. He constituted 5 Lodges; opened the Grand Lodge in two Emergent Communications; he ruled that a Horse Show on Sunday sponsored by the Horse Patrol of Scimitar Temple of the Shrine would not be a discredit to Masonry; visited Subordinate Lodges within the Grand Jurisdiction and represented Arkansas at the annual Conference of Grand Masters of the United States and Canada in Washington (February, 1951) and journeyed to Dallas, Texas to address the Hi-Noon Club of Dallas; among his recommendations were: (1) "Each year this Grand Lodge has a surplus of funds above the operating costs of the Grand Lodge and I think of no better use than to use such surplus, or a portion of it, to do something to relieve human suffering, especially for the relief of those who have not the financial means to provide proper relief for themselves;" (2) "I recommend that Section 234-c be amended to permit a Lodge to receive a petition before the applicant is 12 years of age, provided no degree be conferred until his 21st birthday. This would still conform to our law that requires that no man be made a Mason until he is of 'full age'."

(To be continued)

service, and (6) life philosophy. "As long as men possess these qualities", the orator stated, "so long will freedom in our country thrive. For freedom is the essence of our Brotherhood and Masonry is Democracy in action." "Let us emulate the virtues of such Filipinos and Masons as Rizal, Mabini, Bonifacio, Kalaw, Palma, Roxas, and Abad Santos and many others. By living their way of life, we help to make our people free and our country prosperous", he concluded.

*S. M. Austin*

Grand Master

## THE LETTER "G"

(Continued from inside front cover)

and moral values as the inner meaning and truth of the symbol was acquired. Therefore, a lot of history and meanings are connected with the Greek letter ETA and it is most unfortunate, indeed, that the actual facts of same seem to be hidden under the confusing clouds of speculation that our research workers have so far been unable to penetrate. Among the members of our Noble Craft at present, the letter "G" denotes the initial of the name of God and also of Geometry, sometimes for one and at other times for the other, but mostly for both, because Freemasonry rests upon the solid foundation of Geometry and in all our legends, we are taught that Geometry is the way that leads to God, and it strives to bring man to God.

Everything in our Brotherhood has some reference to our Great Creator, from the first degree to the third degree; in every lecture, without God, Masonry would hold no meaning whatever; it certainly would have no useful and beneficial mission to perform in the service of mankind; in Masonry God is the Almighty, Maker of all things, and this is symbolized in the letter "G" as it sheds its benign rays over us during our deliberations.

In the Old Charges, even in the present day interpretation, it is understood that Masonry is Geometry in its moral sense and application. One cannot deny that Geometry, in its moral implication, is the way of God in nature. It is not by accident that the letter "G" symbolizes God and His works but it is due to the faith founded on faith, which is no longer a secret as it is woven into the structure of all things in which beauty and truth are components.

Our Noble Fraternity makes no attempt to deny the fact that it rests firmly on God. Masons use the name of God very sparingly; indeed, it makes use of such term as Great Architect of the Universe, Divine Creator, etc. These phrases suit the symbolism of the Fraternity. However, that is not the reason why we refrain from using the name of God frequently. Rather it is due to that fine, deep feeling that all Masons possess in the innermost recess of their hearts that prevents us from using the name of God too frequently. We feel that a too frequent repetition of the name might tend to cause us to lose some of that feeling of reverence and love that should activate us wherever we mention the name of God.

It is because Masons believe in God so seriously that they do not mention Him too often. The symbolism used in Masonry tends to transport us into the very presence of God and bids us to remain under the comforting protection of his smile.

Although to Masons, God is the very meaning and way of life, however, Masonry does not attempt to intrude into the delicate and private matters of one's inner life. All it demands is that we express a profound and sincere belief in the existence of a Supreme Being. Masonry recognizes the fact that no man is able to express his inner thoughts regarding his faith in a very satisfactory manner. Therefore, it does not expect him to do so, nor does it expect him to follow any hard and

(Turn to opposite page)



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