

The Cable Tow

Vol. XXVII

MANILA, PHILIPPINES, JUNE, 1952

No. 12

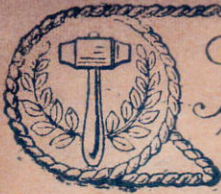
OFFICIAL ORGAN OF THE
GRAND LODGE OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINE ISLANDS

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

(Entered as second class mail matter at the Manila Post Office)



BRO. JOSE RIZAL



The Grand Master's Message



The Emblem of Truth and Morality

WE ALL KNOW that the three Lights of the lodge are the Holy Bible, the Square and the Compasses. They also comprise our leading Light and our principal working tools and by a proper interpretation of their symbolism they remind us of the three Rs that is, Revelation, Righteousness and Redemption and by following the lessons they strive to teach us, we learn how we should govern our lives that we may reflect Glory to God's name and be of good service to our fellow creatures.

The Square and Compasses are among the oldest symbols of mankind and are certainly the most universal of all Masonry's emblems; however, I shall separate the Square from the Compasses and endeavour to serve the purpose of this message by writing about the Square alone.

It is hardly necessary to inform you that what I have in mind is the Square that graces our Altars and not the side of a cube which has four sides and four right angles and, as a matter of interest I might mention that the Greeks used to revere the cube as the perfect figure.

I am not thinking about the square that is used by a carpenter and which, generally, has one leg longer than the other and is usually marked with inches for taking measurements.

The Square to which I am referring is a small plain one, unmarked except for some ornamentation, and with legs of equal length, a Square that in the olden days of Operative Masonry was used for checking the accuracy of the angle of 90 degrees to which stones were squared before they were ready for the builders' use.

It is but a natural sequence that the try-square which was used to prove that the building stones were right should, in later days, develop into a symbol that represented not only accuracy but also uprightness of character, integrity of purpose, honesty, virtuous conduct and so on.

Before a stone was considered fit to be used in a structure, it had to be tested by the try-square; in like manner our very thoughts and actions are moulded together to build up our character and they must pass the test of a moral standard of which our Square is the emblem.

Therefore, it is not at all surprising that among Speculative Masons, the Square has always symbolised that basis of morality and upright conduct that must be the very foundation of all good society.

When the Bible was placed upon Masonry's Altar together with the Square and Compasses during the very early days of the revival of Masonry, it was to signify those virtues of Love of God, Love of brotherhood and love for one's neighbors and which virtues Masons were expected to practice in their daily lives.

One of the earliest "Catechisms" belonging to the Craft contained the following question: "How many make a lodge?" and the answer to same was "God and the Square, with five or seven right or perfect Masons."

This should leave no doubt whatever in any one's mind that those old brethren of ours recognized that without God's help Masonry could not survive; therefore, they placed the Craft upon a very firm foundation when they stipulated that God and the Square, that is Religion and

(Continued on inside back cover)

THE CABLETOW

Editorials

The Mason and "Chain Letters"

THERE ARE MANY KINDS of "chain letters" or "chain prayers" depending upon the whim or inspiration of the authors. Those who subscribe to these media of wishful thinking are found the world over and they include all classes of people specially the intelligent.

It is not unnatural that after some sort of a calamity or accident, man seeks to find solace for his disillusionment or yearns to express in one way or another his pent-up feelings. And these "chain letters" are convenient vehicles under such circumstances.

Masons there are who have not been spared of this "practice". Not long ago, a "Masonic request" was circulated among brethren; it reads:

"In compliance with a Masonic request, I am passing on to you, as one of nine Brethren, the following: 'Oh Lord I implore Thee to bless all mankind, and bring us all home to dwell with Thee.' It was said by Masons in ancient times that all who did not pass it on would be in great danger and misfortune would result. Be good enough, therefore, to copy and send on to nine Brethren and on the tenth day you will come to a great joy. This was started by an American Army Officer and should go three times around the World. Do not break it, for it is said whoever does so will reap bad luck. I shall be pleased if you could manage this within twenty-four hours. I received this request from a worthy Brother, and, therefore, pass it on."

This is a "chain prayer". And while the imploration is laudable, the end does not justify the means. In the first place, the recipient of the "chain prayer" does merely two things in a mechanical manner: copy and send it on — within twenty-four hours — to a limited number of brethren; in the second place, the prayer is coupled with a threat and promise: a misfortune in case of non-compliance and great joy in the event of fulfillment. To the Mason, prayer has a great significance; it is to him the aspiration of his soul toward his Creator, a sublime way through which his thoughts are linked with the Infinite. This is why prayer is an essential part of Masonic ceremonies. In his lodge, the Mason devoutly offers prayers to

the Great Architect of the Universe — at opening, at initiation, at closing, and then the benediction; he is reminded that prayer without the spirit is vain, and we say that prayer by correspondence is undependable; it does not partake of a spiritual communion with the Almighty.

Here is another request limited to "Masons only":

"Read St. Matthew, Chapter 17, verse 20, in your Bible. The luck of it has been sent to you. It has been sent around the world four times by U.S. officers. The one who breaks the chain will have bad luck. Please copy this note and see what happens to you in four days after receiving it. Send this copy and four others to whom you wish to have good luck. Limit it to Masons only. Do not send money, and do not keep this copy. It must leave your home twenty-four hours after receiving it. General Watson received \$15.00 dollars and lost it after breaking the chain. You are to have good luck after receiving this letter; this is no joke; you will receive it by mail. Insert your name on the bottom of this list, and remove the top name."

This is a "chain letter" which has reference to a verse in the Bible, namely:

"And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

Note again that, as in the "chain prayer", the recipient does things mechanically: read the verse, copy the note, and send it within twenty-four hours after receiving it in order to bring good luck, otherwise bad luck will result. What an easy way of having good luck! But why limit it to Masons only? Does not this smack of selfishness which runs counter to the very teachings of a Fraternity that preaches World Brotherhood? A brother is expected to be charitable to his neighbor, never to wish him ill. The letter on its face, discourages initiative and promotes laziness; a fortune is no longer earned through the sweat of one's brow but is supposedly acquired by chance and within a few days at that. This too is

EDITORIALS * * *

not Masonry, for Masonry is work itself.

We disagree with those who see the propriety of "chain letters" or "chain prayers". In speaking of "chain" there immediately comes to mind related terms such as confinement, restraint, bondage, fetters; these in a way militate against the freedom of a Mason which lies in his reason, not on a blindly accepted belief or notion called superstition.

The "chain letter" practice "so far as it is worked among Masons as Masons" is disapproved by the United Grand Lodge of England; the same practice is classified either as a nuisance or considered as un-Masonic by Grand Masters of other Grand Jurisdictions including those of Canada in the Province of Ontario, Illinois, Maryland, Massachusetts, and Ohio in which latter case the Grand Master ordered the lodges under the Grand Lodge of Ohio "to take disciplinary action against any Mason of Ohio whose name appears on one of such letters."

As early as 1917, the Grand Master of Nebraska rebuked the "chain letter" practice. Thus, in his report to the Grand Lodge, he stated:

"My attention has been called several times to the matter of the chain-letter nuisance, Lodges or members asking my opinion as to what should be done. In each case I have advised them to treat them as they would all waste paper. I believe there are too many people imploring God to be on their side and making no effort to get on God's side. I dislike to think of the great, kind and beneficent Ruler of the Universe as One whose throne has to be bombarded with a chain of paper missiles, meaningless to all except a desire on the part of the sender to comply with the request of a friend, but rather do I desire to think of Him as a kind and indulgent parent who is ever ready to give everything that is for my good and which I should receive in thankfulness and render Him my daily supplications and ask Him to guide me in His ways, and to Whom all men should render their individual prayers for guidance and His divine protection and strive to walk in His ways, for His ways are ways of pleasantness and His paths are paths of peace."

Of course, the Grand Lodge of the Philippine Islands holds a similar view. Masons in this Grand Jurisdiction can not in conscience say: "In luck or chance is all our trust." They believe in a Supreme Being who guides the destinies of men and helps those who earnestly desire to help themselves to good purpose. No better stand can we take as Masons than that which is expressed in the very seal of our Grand Lodge which says: "IN THE LORD IS ALL OUR TRUST."

Mauro Baradi, D.G.M.

The Investigation Committee And The Candidate

ONE OF THE more important functions of the Worshipful Master of a Lodge is in the proper selection of the members to compose the committee that investigates candidates. The Constitution provides that the Worshipful Master makes the appointments to this committee secret, known to him alone which act indicates that such authority should not be delegated to others; much less to the secretary of a Lodge. The choice should be made of members who are disposed to perform their duties well, and not of those who simply arrive at mere decisions even without taking the necessary data and other important details pertaining to a candidate.

In the first place, the members of the committee should interview personally the candidate either jointly or individually and ascertain whether the candidate has read and understood all the questions asked in his petition. The candidate should be informed of the possible effects of his decision in becoming a Mason without in the least being given false promises which he may entertain in the future.

It is also the duty of the committee to come as close as possible to ascertain the moral, physical, and economic qualification of the candidate, also, his motives and intentions, his character and reputation. The committee should have always in mind the prosperity and the future of the Lodge and the Fraternity in general in the consideration of the internal qualifications of the candidate. It should be a lesson to many Masons that some Lodges are quite slow and have not progressed much as desired because the Investigating Committee is not careful in the selection of their members who practically do not have the interest of the Lodge.

It is necessary that the committee takes pain in explaining to the candidate the objectives of Masonry, the sacrifices a Mason is expected to bear, the duties and responsibilities a Mason has, the constant adherence to the moral law in and outside the Lodge, and above all, his belief in the Grand Architect of the Universe. Also, that he must possess love to humanity and the people of different walks of life, of different creeds, of different social standing, of different race, and to the Fraternity which principal aim is the Brotherhood of men under the Fatherhood of God.

The result of the investigation should be made secret and as it is mentioned above, the committee should have such data upon which rests the recommendation for the candidate. Such investigation should also contain facts on the previous private life of the candidate. It is believed that unless the report of the committee is kept secret, it is difficult to arrive

at an honest conclusion on the merits of every case.

In the Masonic world there is no prohibition about the returning of the papers to the investigating committee for further inquiry in a given case. On the other hand, it may bring about the correction of such errors and will only do justice to the parties concerned. This is so because our institution is known not in the number of its constituents but in the nature of their actuations. The popularity which is enjoyed by some profane clubs or associations is not the rule which determines Masonry and its labors. The strength of Masonry is not in the its number but in the character of its members and for this reason, it is necessary that we have to guard our doors against the admission of such candidates who may not remain true and faithful to the principles of our institution.

Before closing, we deem it convenient for the brethren to read the following article which appeared in the March 1952 issue of the Florida Mason on—

INVESTIGATING COMMITTEES

One of the most important duties that can be assigned to you in your Lodge is that of being a member of an investigating committee. When your job is finished, and you pass the applicant by your OK and he is elected, ordinarily the tyler cannot keep him out.

If a contractor selects poor material to go into his building at any point in the structure, there will remain a weak point in the completed project and time will not strengthen it.

Your secretary will probably hand you a written notice when you are placed on an investigating committee, if he does not, you should ask to see the petition and transcribe there from the data you require for your job the petitioner's name, address, telephone number, home address, place of business, references, and the names of those recommending and endorsing his petition. This will assist you in identifying and finding the applicant.

Next, you should determine what points you want to inquire into—what information is necessary in order for you to form an intelligent opinion on the applicant's desirability as a member of your lodge. Find out in some way Credit Bureau is a good place—if he pays his bills. Unless you have known him personally or have a good line on his past, check to find out if he has a police record and what sort of men he associates with. Find out where he works and what kind of a workman he is. What is his record for along with his fellow employees? Does he change jobs frequently? If so, this may indicate instability, or may prove a record of continued advancement, try to discover the reasons for the

changes.

Another important angle to investigate is his home life. Is he happily married or not? If not, why? if he is a younger man, he is sure to have served in the armed forces of the country. Find out what organizations he belongs to and if he is active in any. Does he belong to a church, and if so, does he just belong, or is he active?

There is little need to ask those who recommended him ordinarily. They have already committed themselves when they signed his petition. However, inquiry may discover some particular reason why they recommended him—for example, the petitioner may be one or both of their bosses and there may be some source of actual or implied potential pressure. The probable caliber of the man may be judged by considering who his backers are and why.

You should take into consideration that those recommending the petition may be inclined toward signing because they know nothing against him. This practice should be condemned firmly, for any man signing a petition should not only know nothing against a petitioner, but should positively and affirmatively know something for him and in his favor before presenting him for membership consideration.

By all means, you should meet and personally talk with the applicant. Find out if he has any physical defects which would prevent his becoming a member. It would be well to review the Eighteenth Landmark in this connection. If you discover any condition that might be a deterrent and you are not sure, take the matter up with your Worshipful Master and other well informed members of the craft. Finally, you should consult with the Petition Committee by a new regulation at the Grand Lodge session in April of 1951. By this procedure, you will be able to determine with a greater degree of accuracy the candidate's qualifications for the degrees, and you can make your recommendations accordingly.

If you make an honest, thorough investigation, and not just a perfunctory one, you will have done the kind of job your lodge depends on you to do, and when your report is given in open lodge you will be conscious of the fact that you have not been derelict in your duty. You will also be conscious of the fact that you have guarded yourself and your lodge, to the best of your ability, against possible embarrassment by after discovered facts which, if you had done your duty properly in the first instance, would

(Continued on page 241)



GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINE ISLANDS

MASONIC HOSPITAL FOR CRIPPLED CHILDREN

912 Taft Avenue
Manila, Philippines

June 15, 1952

TO ALL MEMBERS:

NOTICE OF ANNUAL MEETING

The annual meeting of the members of the Masonic Hospital for Crippled Children, Inc., for the year, 1952, will be held on Monday, July 21, 1952, at 4:30 p.m. at the Social Hall, Scottish Rite Temple, 912 Taft Avenue, Manila.

A G E N D A

1. Reading of the minutes of the Second Annual meeting held on June 27, 1951;
2. Report of the Chairman of the Board;
3. Report of the Secretary;
4. Report of the Treasurer;
5. Report of the Women's Advisory Board;
6. Election of Members of the Board of Directors for the year, 1952-53; and
7. N E W B U S I N E S S

Particular attention is hereby invited that Life and Sustaining members of good standing, and Regular members who have paid their dues for the year, 1952, are the only ones entitled to vote and to be elected members of the Board of Directors.

Present Members of the Board and Officers:

Directors:

Conrado Benitez President
John W. Ferrier, Sr. ... 1st Vice-President
Michael Goldenberg ... 2nd Vice-President
Clinton F. Carlson Treasurer
Alfredo J. Pascual Secretary
Jose C. Velo Auditor
Frederic H. Stevens ... Director
Cenon S. Cervantes, Sr. . Director
Albino Z. SyCip Director

Your attendance is urgently requested. Please put a red-pencil mark of this date on your calendar to serve as a reminder thereof.

Sincerely and fraternally yours,
ALFREDO J. PASCUAL
Secretary

Philippine Surveying Company
SURVEYING-ENGINEERING

301 Laperal Building, 851 Rizal Avenue
Tel. 2-99-12

June 20th, 1952

Dear Brother Secretary;

Kindly be advised that the revised MONITOR containing our rituals in code (First, Second and THIRD Degrees in three (3) booklets) are now ready and available at the Office of the Grand Secretary of the Grand Lodge, Plaridel Masonic Temple, 520 San Marcelino, Manila, at the price of SEVEN (P7.00) PESOS the complete set.

Your order will be taken care of as soon as received.

Fraternally yours,
ANTONIO GONZALEZ, P.G.M.
Grand Secretary

* * *

June 25th, 1952

Dear Sir and Wor. Brother:

By instructions of our Most Worshipful Grand Master, you are requested to attend a practice meeting for the following ceremonies:

- (a) Institution of "TEODORO M. KALAW MEMORIAL" Lodge, U.D. and
- (b) Dedication of its Masonic Hall in San Juan, Rizal.

The practice meeting will be held at the Plaridel Masonic Temple, on Monday, June 30th, 1952 at 6:00 o'clock P.M.

You are also reminded that the Grand Master will make a joint official visitation to the following Lodges, on Saturday, June 28th, 1952 at 6:30 P.M. at the Plaridel Masonic Temple:

"Walana" Lodge No. 13
"Sinukuan" Lodge No. 16
"Zapote" Lodge No. 29
"Hiram" Lodge No. 88
"Keystone" Lodge No. 100

Fraternally yours,
ANTONIO GONZALEZ, P.G.M.
Grand Secretary

L. R. ILDEFONSO & CO.

REALTORS

Members, Manila Realty Board
Properties Bought and Sold
Mortgages and Insurance arranged

LUCIO R. ILDEFONSO Suite "A" 4th Floor,
Pres. & Gen. Manager 99 Dasmariñas
Tel. 2-97-94



WHAT OUR LODGES ARE DOING



PILAR LODGE NO. 15 Imus, Cavite

THIS LODGE held a program on the occasion of its 58th year of its foundation at the Lodge Hall, on May 18, 1952.

A program in TAGALOG was enjoyed by all. Following is the program:

- I. Pangbungad na Tugtugin
Imus Institute Band
- II. Pangunang Pananalita
Bro. Dominador Levardo,
Senior Warden
- III. Talumpati Wor. Bro. F. Ejercito, P.M.
- IV. Tugtugin sa Violin G. Rolando Darvin
- V. Maikling Kasaysayan
ñg Logia Pilar .Wor. Bro. Felix Paredes, P.M.
- VI. Tanging Awit Miss Juanita Atanasio
- VII. Pagpapalitan ñg mga Ala-ala
ñg mga kaanib sa Logia
- VIII. Tugtugin Imus Institute Band
- IX. Tanging Talumpati
Wor. Bro. Rafael Trias, P.M.
(51) Grand Lodge Inspector.
- X. Tanging Awit Iluminado Liveló
- XI. Panghuling Pañguñgusap
Wor. Bro. A. J. R. Garcia,
Master
- XII. Tugtugin Pangwakas ... Imus Institute Band
PAMATID UHAW SA LAHAT

* * *

MALINAW LODGE NO. 25 San Pablo City

ON June 19, 1952, the members of Malinaw Lodge No. 25, and the members of Mt. Makiling Lodge of Perfection in the valley of San Pablo City held a joint reunion to celebrate the 91st anniversary of the birthday of BRO. DR. JOSE RIZAL, the foremost Filipino ever born. The following program, which commenced at 5:30 o'clock in the afternoon, lasted until 7:00 o'clock, p.m.

PART I

1. Flag ceremony and the singing of the National Anthem.
2. Short remarks by the Master of Ceremonies, Bro. Angeles B. Lacsam.
3. Speech by Bro. Gregorio C. Belulia, Junior Warden of Malinaw Lodge.
4. Reading of a winning essay on Dr. Jose Rizal of which the author was Miss "LEONOR RIVERA" of San Pablo — by Bro. Angeles B. Lacsam,

5. Song "MABUHAY" — led by Bro. Angeles B. Lacsam.

6. Speech by Wor. Bro. Simon L. Magpantay, Secretary of Malinaw Lodge No. 25.

7. Song "O ILAW", by Bros. Cirilo D. Constantino, E. H. Dolojan. Ignacio V. Noble, Luis de los Reyes and N. A. Villapando.

8. Speech by Bro. Lauro D. Dizon.

9. A message by Rt. Wor. Bro. Werner P. Schetelig, Senior Grand Warden and Venerable Master of Mt. Makiling Lodge of Perfection in the valley of San Pablo City.

10. Closing remark by Wor. Bro. Florentino Gesmundo, Master of Malinaw Lodge No. 25.

11. Song "OLD SAN PABLO HOME" — led by Bro. Angeles B. Lacsam.

PART II

R E C E S S I O N A L

PART III

R E F R E S H M E N T S

Especially prepared for the occasion by Mrs. Maria W. Robles, Wife of Senior Deacon of Malinaw Lodge, Bro. Florencio C. Robles.

* * *

BALINTAWAK LODGE NO. 28 Gumaca, Quezon

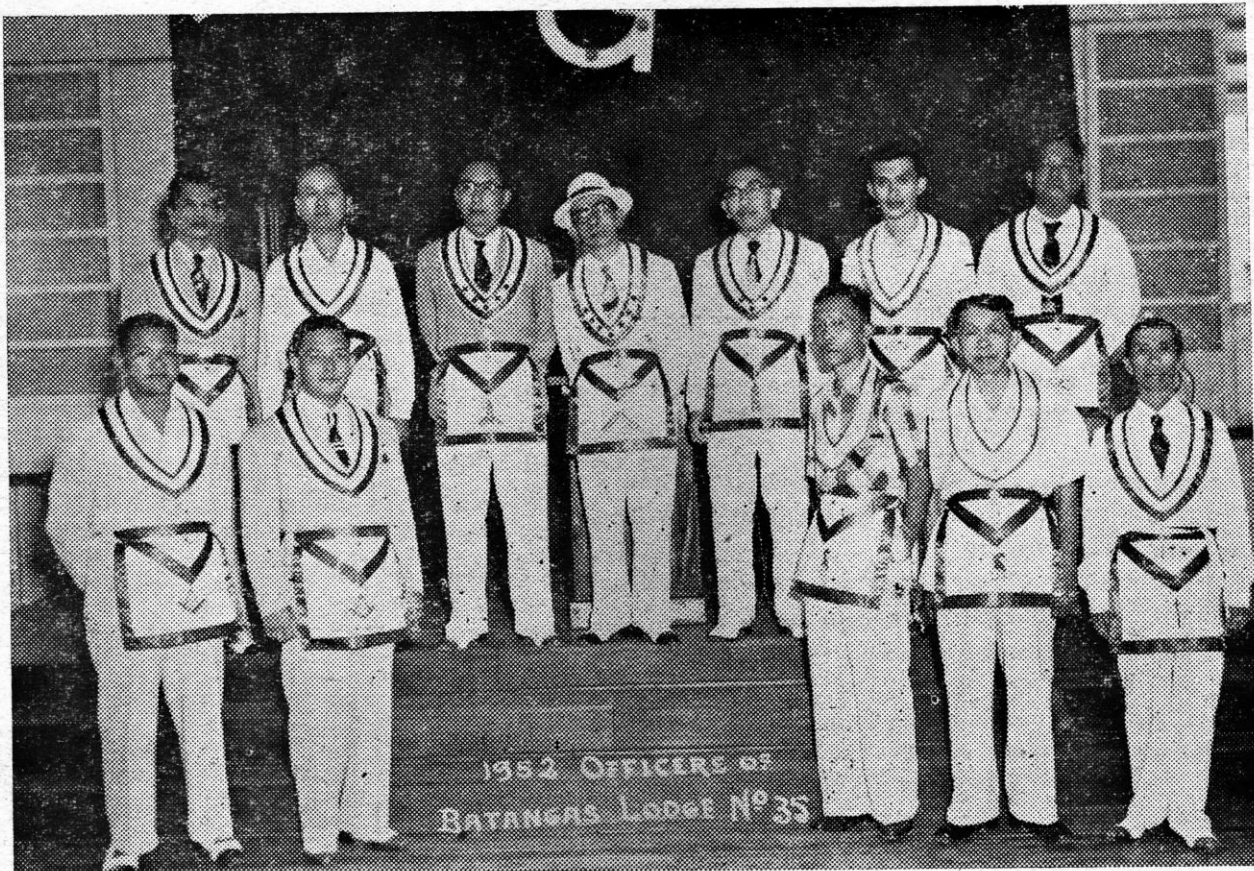
MASONIC HEROES' DAY was publicly celebrated on May 7, 1952, at four (4:00 P.M.) o'clock in the afternoon in the Lodge Hall. Our families and friends attended the occasion.

To the memory of the Most Worshipful Bro. Vicente Carmona, each member of this Lodge donated to the Lodge a narra chair, 24 in all. The presentation of this, was made by Wor. Bro. Victoriano A. Tañafranca, the Secretary, while the response was delivered by the Master, Wor. Bro. Jose Estrada. The program for the occasion was as follows:

1. Overture—String band
2. Invocation—Wor. Bro. Eustacio Villafuerte
3. "Masonic Heroes' Day—Wor. Bro. Jose Estrada
4. Song—Artemio Tañafranca
5. Speech—Bro. Roque Olivera
6. Song—Miss F. Omaña
7. Brief Summary of our Masonic Heroes' Lives —Wor. Bro. V. A. Tañafranca
8. Floral Offering—Wor. Bro. and Mrs. Jose Estrada, Master Bro. and Mrs. Roque T. Olivera. S. W. Bro. Co King Hong. JW.
9. Refreshments and Dance.

*** WHAT OUR LODGES ARE DOING

BATANGAS LODGE NO. 35
Batangas, Batangas



Reading from left to right, upper row: *Bro. Aurelio Beron...Chaplain, Bro. Mariano B. Cantos...Treasurer, Wor. Bro. Cipriano V. Alberto...SW, Wor. Bro. Lazaro Malabanan...WM, Bro. Esteban Buhat...JW, Bro. Ernesto C. Pureza...Secretary, and Bro. Marcelo T. Lota...Orator*; Lower row, same order: *Bro. Perpetuo Venturanza...JD, Bro. Potenciano de Leon...SD, Bro. Buénaventura Mutos...SS, Bro. Leoncio Boongaling...JS, and Bro. Zacarias Mitra...Tyler.*

The following is a report rendered by Wor. Bro. Lazaro Malabanan dated May 2, 1952, as Worshipful Master of the Lodge:

Brethren:

When I was installed Worshipful Master of this Lodge in 1951, I said in my inaugural address that one of my projects was to rehabilitate the Lodge *camarin*. Because of my involvement in politics I failed to realize this objective. Having been reelected to the same post for the present masonic year, effort was then doubled to put into effect the projected *camarin* rehabilitation. Now, thank God, the building is there fully rehabilitated and actually occupied, as planned, by the Provincial Library at the rate of ₱80.00 monthly rental.

In this connection, I wish to convey, as I now convey, to the brethren my heart felt appreciation and gratefulness for the spontaneous support they kindly extended to the Lodge in the realization of this so important a project.

I would like this expression of appreciation and

gratefulness on my part recorded in the minutes of this stated meeting of our Lodge for the information and satisfaction of the brethren.

True it is that not all had responded to the call for help. It was not, however, due to their unwillingness to cooperate but because of unforeseen circumstances which did not permit some of them to extend the needed material support. But there was no doubt that their moral cooperation was always available.

It would not, of course, be just if, on this occasion no mention is made of the brethren who really deserve a special recognition in the quality of support extended by them. Those brethren are:

- W. Bro. S. Ferriols who extended a loan of ₱1500.00
- W. Bro. D. L. Navarro who extended a loan of 1000.00
- W. Bro. A. Luansing who extended a loan of 500.00
- A. W. and his friend who extended a loan of 600.00

*** WHAT OUR LODGES ARE DOING

Bro. S. de la Cruz who extended a loan of	500.00
Bro. P. de Leon who extended a loan of	200.00
Bro. L. Medina who extended a loan of	200.00
Bro. P. Ferriols who extended a loan of	200.00
Bro. Juan Palacios who extended a loan of	150.00
Bro. P. Venturanza who extended a loan of	100.00
Bro. B. Bautro who extended a loan of	100.00
Bro. M. B. Cantos who extended a loan of	50.00
Bro. L. Boongaling who extended a loan of	50.00
Bro. C. Sale who extended a loan of	50.00
Bro. E. G. Buhat who extended a loan of	50.00
Bro. B. Motus who extended a loan of	50.00
Bro. J. de Guzman who extended a loan of	50.00
Bro. G. Gamboa who extended a loan of	50.00
Bro. A. Bihis who extended a loan of	50.00
Bro. G. Tatlonghari who extended a loan of	50.00
Mr. F. Villena who extended a loan of	50.00
Total	<u>P5550.00</u>

The total cost of the *camarin* in its present state is P5,797.59. The brethren willingly responded to the call for this amount in the form of loans with interest at 6% per annum.

With the accomplishment of this project, however, I hope the brethren will not feel that there is no more improvement needed. We should have the site fenced and as soon as funds will permit, it is expected that the brethren will find ways and means to have it realized.

Another project which should carefully be studied is the advisability of establishing and maintaining any of the following recreation centers which may some day prove to be a source of income for the Lodge.

- 1 — A tennis court
- 2 — A volley ball or basketball court
- 3 — A quarter for lodging

These are my dreams at present and I hope the brethren will, in the near future, dream the same dream, cooperate again with one another and see that these dreams are well carried out.

For further elucidation of how we got the P5,797.58, total cost of the *camarin* at its present state, is indicated hereunder:

Loan from the brethren	P5,550.00
Lodge's fund	247.59
Total cost of camarin	<u>P5,797.59</u>
Construction contract	<u>P5,700.00</u>
Municipal Building permit	30.00
Cost of a furniture	27.00
Pipes, faucets, etc.	40.59
Total cost of camarin	<u>P5,797.59</u>

CABANATUAN LODGE NO. 53

MASONIC HEROES DAY was fittingly observed by this Lodge in the afternoon of May 7, 1952, at the Masonic Temple in the City of Cabanatuan. Masons and their ladies and children were present. They were much impressed by the Literary-Musical Program that was rendered. Among the Masonic heroes honored were Bros. Jose Rizal, Jose Abad Santos, and Marcelo H. del Pilar. Another who was accorded proper tribute was Bro. Jose Guido who, in spite of his having been tortured and killed by the Japanese, died without revealing the names of Masons whom the Japanese soldiers wanted to arrest and incarcerate.

From the speeches, we learned that the Masonic heroes lived lives worth emulating; they were responsible for the diffusion of Freemasonry in this country; that they not only preached and taught Masonry but practiced and lived it, and so great was their devotion to the principles and tenets of the Fraternity that they died as Masons.

The following Literary-Musical Program was rendered:

- Invocation Bro. Emiliano M. Ortiz
- Marcelo H. del Pilar, A Hero
and a Mason Br. Ambrosio A. Grospe
- "The Rosary" Miss Angelica Figueroa
- Jose Abad Santos, Bayani at
Mason Wor. Bro. Lazaro Francisco
- "Ave Maria" Mrs. Aurea Tayao-Diaz
- Jose Rizal, A Hero
and a Mason... Wor. Bro. Cesar E. Vergara
- Closing Remarks Wor. Bro. Pedro Medina,
Grand Lodge Inspector
- Benediction Bro. Angelo V. Vigilia

CONTINENTAL ENTERPRISES Inc.,

(Owners & Operators of)
CAPITOL HOMESITE SUBD "A"
U. P. SITE SUBDIVISION

CONGRESSIONAL MODEL SUBD.
Subd. Lots on INSTALLMENT

Full Amt. of BACKPAY Accepted as down payment,
balance payable within 10 yrs. at 6% interest per annum

Maintains

BROKERAGE DEPT. under L. T. SAYCON
Sells commercial, industrial, agricultural & residential
properties w/ or w/o bldgs.

SURVEY DEPT. under G. LIMBO
Specializes in subdivision & urban planning. Accepts
survey contracts in cities & provinces

CONSTRUCTION DEPT. under A. D. De JESUS
Plans, designs, estimates, supervises & contracts residen-
tial & commercial bldgs.

H. M. SAYCON, Pres. & Gen. Manager
Rm.-313 Doña Mercedes Bldg., Quiapo
P. O. Box 1100 Manila Tel. 33-4-77

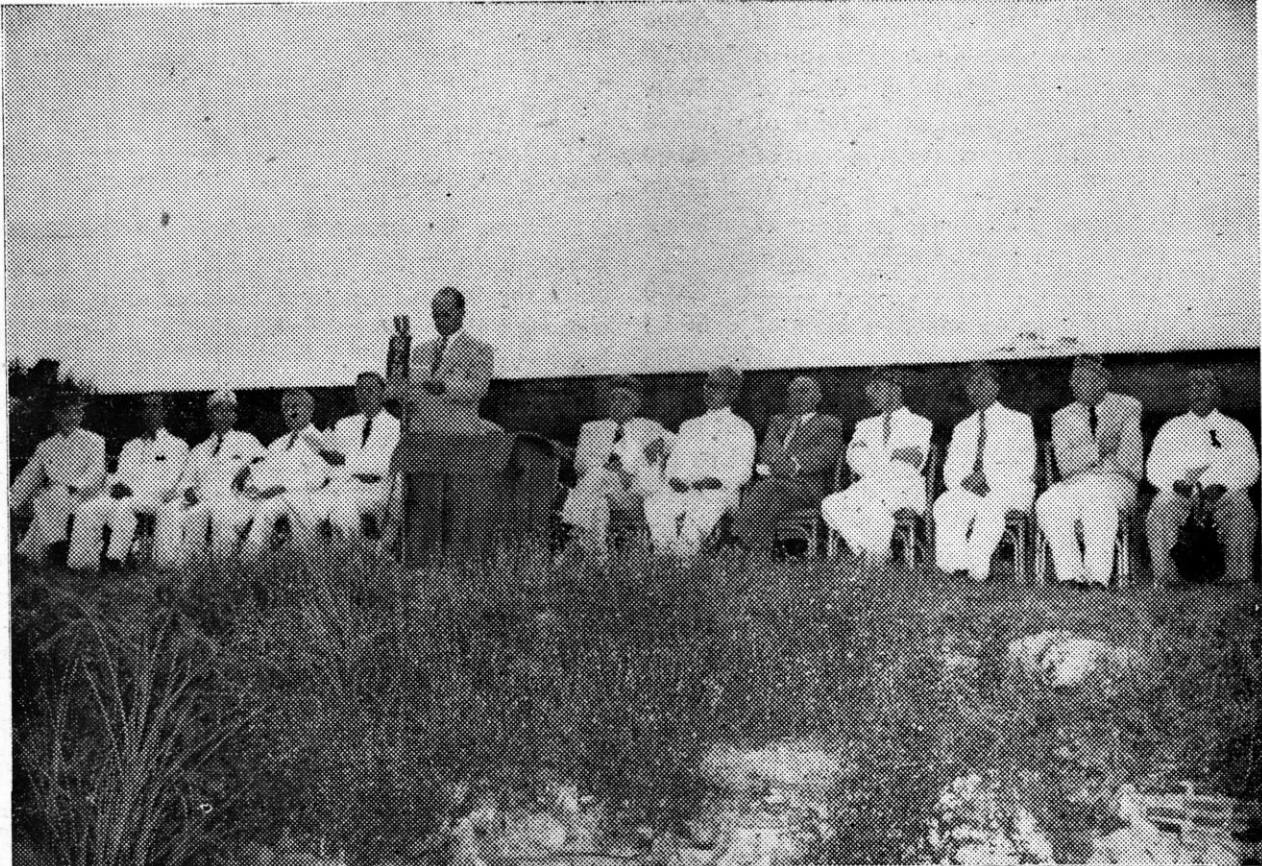
PLEDGE OF SERVICE * * *

Rizal, A Guide Safe And Wise

By

CAMILO OSIAS

(Address on the birthday anniversary of Dr. Jose Rizal
on June 19, 1952, at Fort Santiago, Manila)



Group picture of Masons taken at Fort Santiago (near the cell where Brother Jose Rizal was confined) on the occasion of the Memorial Services by the Supreme Council 33°, A. & A. S. R. of Freemasonry, Republic of the Philippines, June 19, 1952. Standing before the microphone is Ill. Bro. Camilo Osias, 33° delivering his oration on "RIZAL, A GUIDE, SAFE AND WISE".

DEEP EMOTIONS must fill our hearts as we meet here not far from which many brave men of the Philippines were confined, where the immortal "Ultimo Adios" was penned. Fort Santiago. Such is the place where we are this day assembled. What a wealth of memories sad and gruesome it brings! Near the spot where we stand is the cell where the man we are met to honor was incarcerated. These precincts verily were made memorable and historic by the sufferings and sacrifices of Filipino patriots and martyrs. The greatest of these was Jose Rizal whose birthday anniversary we are commemorating this hallowed day.

Rizal was a controversial figure in his life time. Maligned, villified, traduced by his enemies, he was loved, adored, and venerated by those who saw in him the embodiment of all that is dear and precious to a

Filipino good and true. Even after his execution on Bagumbayan Field certain phases of his life and deeds have been objects of violent disagreement. But, with the march of the years as passions have subsided and the light of truth has illumined thoughts and consciences, Rizal's stature has come to tower in its splendor.

We, the Filipinos, with singular unanimity acclaim Jose Rizal as our greatest and best patriot, hero, and martyr. Europeans like Blumentritt, the savant, adjudged him not only the greatest Filipino but the greatest man produced by the entire Malayan race. Spaniards like Pi y Margall, the thinker and political leader; Retana, the writer and biographer; Vicente Blasco Ibañez, the novelist, considered him as an effective agent in the diffusion of modern ideas through his poems, essays, and novels. American

* * * PLEDGE OF SERVICE

statesmen like William H. Taft, William Jennings Bryan, and Theodore Roosevelt, publicly avowed that the United States in the administration of Philippine affairs were guided by the ideas and principles which Rizal courageously advocated.

Jose Rizal now and in the future should be our guide. He is a guide sound and safe, practical and wise.

I deem this, his natal day, an appropriate occasion to proclaim the thesis that Rizal should be our guide as individuals and as a nation. I declare that Rizal is a worthy guide safe and wise before this cosmopolitan group in our fair city who, irrespective of race or nationality, of political affiliation or religious creed, have come to this gathering as a tribute to the life and character, the labors and sacrifices, the achievements and services of a Filipino who has joined the galaxy of the world's immortals because he was really good and truly great.

Rizal was born in a country-town, Calamba, of a typical province. In later years, sweetly reminiscing, he could pen his poetic recollections of the "lovely town" that saw his birth "rich fount of my felicities" saying.

"When early childhood's happy days
In memory I see once more
Along the lovely verdant shore
That meets a gently murmuring sea;
When I recall the whisper soft
Of Zephyrs dancing on my brow
With cooling sweetness even now
New luscious life is born in me."

Jose was reared amidst a large family of eleven children, two boys and nine girls, sons and daughters of Don Francisco, independent and practical, and Doña Teodora, industrious, loving, and pious. This child of destiny inherited the combined qualities of strength, sturdiness, industry, and determination of a good father and the virtues of sweetness, modesty, devotion, and spirituality of a self-sacrificing mother.

We may well in imagination see the affectionate mother holding little Jose as a babe in her arms cherishing rosy dreams for him and singing words phrased by a poet:

"What is it of glory snuggles in my arms?
What of joy and splendor lies beneath your charms?"

MAURO BARADI

ATTORNEY & COUNSELLOR-AT-LAW

P. O. Box 431—Manila
Philippines

Third Floor, M. R. S. Building

2-83-39
Tels. 2-95-84

Just a little baby, just a cuddling wee,
But the day is coming when a man you'll be.
Pretty little fellow every night I pray
You'll be strong and useful years and years
away.

As I bend to kiss you always I can see
Something fine and splendid you are going to be."

Weak and delicate as an infant, it was not long before Jose became strong and useful as a boy. He developed an early love of the great out-of-doors. He enjoyed their garden with the bananas, santol, tampoy, macopa, tamarind, and other trees. He found delight watching multitude of birds. "The yellow *kuliawan*," he wrote, "the *maya* in all its varieties, the *luklok*, the *maria capra*, the *martin*, and all varieties of *pipit* formed a pleasing concert and intoned in varied chorus a hymn of farewell to the sun as it disappeared between the mountains and the village." He derived joy and pleasure from the trees and flowers of the fields and the panoramic scenes of the countryside.

As a son Rizal was dutiful, considerate, obedient. He was loving and respectful to his parents and his elders. He is a worthy exemplar and a safe guide to the young.

As a student at home, in Biñan, in Manila, and in Europe he was diligent and thorough. His ratings were invariably *sobresaliente*, excellent. This is all the more wonderful because he did not confine his time and effort to the required studies. He took additional subjects and was active and proficient in the extra-curricular activities. And he took courses in fields so varied — literature, arts, science, agriculture, medicine, philosophy. As if these were not enough he studied or mastered ever so many languages. Rizal was a veritable linguist or polyglot.

Even in his romances Rizal is a worthy example because he was ever gentlemanly and correct. As a normal man he had love affairs. But in no instance may one find that he violated the moral code governing the proper relations among lovers or that he ever committed acts that were a discredit or brought dishonor.

Reared in a family wherein the women outnumbered the men, his attitude toward women was wholesome and refined. The influence of his mother on his character was clean and lasting. This is manifest in his writings idealizing women characters. His chivalrous conduct and knightly spirit revealed themselves when in Europe he was ready to fight a duel in defense of the honor of ladies whom he held in high esteem.

Rizal loved intensely, passionately. It may be said with much truth that his life was piloted by love.

PLEDGE OF SERVICE * * *

Perchance it is truer still if we say he guided himself by his love of God, love of fellow-man, love of country. His profound love of the land that gave him birth served him as a polestar from his infancy to the hour of his Calvary.

Rizal was a true, consistent, and constant patriot. His love of country and his interest in the well-being of his suffering people were all-absorbing. His patriotism was neither cheap nor opportunistic. Rather it was of the serviceable and sacrificial variety. It was not narrow; it was not chauvinistic; it was not oppugnant. It was broad, constructive, tolerant. It was a patriotism that combined the idealistic and the practical.

His patriotic fervor led Rizal to undertake prodigious tasks. Learning his letters at the tender age of three, he benefited much from the stories read to him by his mother. The moral of the fable of the moth consumed by the flame he heard in childhood deeply impressed him for the insect "died a martyr to its illusions". His student years were crowded and active, desirous as he was to equip himself physically, intellectually, morally, and spiritually for the work and service he envisioned for himself. He travelled much, observed carefully, and studied with discernment that he might serve his country effectively. He was enthusiastic about education convinced that through education a country receives light and wins its manumission. He wrote poems and essays to awaken the nationalism of his contemporaries and those to come after them. He grappled with burning issues as shown amply by his courageous defense of those victims in Laguna from the rapacities of the rich, the tricky, and the powerful rulers and administrators of landed estates. Historian, artist, writer, and reformer rolled into one, Rizal produced novels, initiated projects, and performed deeds that even his former detractors and enemies have come to recognize as deserving of admiration and gratitude.

Rizal may well be a beacon light in a world in darkness and in confusion. He is a leader worthy and wise for this nation and a guide safe and wise for a people in quest of peace and progress, freedom and happiness.

We would do well to follow in the footsteps of Rizal and be guided by his idealism and idealism. He was a wonderfully versatile man with an appeal to all manner of men and groups of men. He left an enduring mark upon every line of activity to which he devoted himself during his fruitful life.

To those engaged in health work and combating disease Rizal has definite contributions for he was an oculist of renown and a famous man of medicine.

To engineers he has been an object of admiration for Rizal in exile designed and constructed an aque-

duct which has merited commendation.

To teachers Rizal is an inspiration for he himself administered a model school and his ideas of pedagogy and his conception of good education are eminently modern and progressive.

To artists Rizal is a good guide for he himself was an artist, a lover of art, and his artistry is revealed in drawing, painting, and sculpture.

To scientists and science Rizal has contributed for he enjoyed the company of European men of science and European museums contain specimens which are attestations of his scientific interest and mentality.

To literary and linguistic knowledge, Rizal has given much, writing as he did in verse and in prose and in several languages.

Rizal not only wrote poems, articles, and essays.

To him we owe the informative annotations to Morga's *Sucesos de las Islas Filipinas nuevamente sacada a luz y anotada* wherein Rizal showed himself steeped in history and clarified obscure facts about the Philippines and corrected errors that crept into the work of historical writers on the Philippines and its people.

Rizal's facile pen produced *Noli Me Tangere* wherein he depicted his country's present as in the annotations to Morga's he showed his country's past. In the words of Tavera, Rizal, by this work, "in pictures full of life and truth depicted the suffering of the Filipino people portraying faithfully from the young to the old, the obscure man to the most distinguished and most cultured . . . The book revealed the life and customs of the country, the defects of the administration of public affairs, the supine ignorance of the functionaries, their corruption, the vices of the regular clergy, the ineptitude of governors."

Noli me Tangere was followed by *El Filibusterismo* which presented in a masterly fashion a country tending toward a revolution "through no fault of the Filipino people who good and long-suffering still relied on the promises of Spain, but through the fault of the governing officials who blindly pursued their policy, deaf to the cries for justice, and blind to the spectacle of suffering, who still hoped but on the verge of reaching the point when patience would cease to be a virtue".

JOSE N. QUEDDING
PRIVATE LAND SURVEYOR

Room 406 Chaco Bldg., Manila
Tel. 2-88-83

Graciano Lopez-Jaena and other Filipinos then in Barcelona congratulated Rizal on *El Filibusterismo* saying:

"Its pages are replete with lofty and elevating thoughts.

"You, as a new Moses, with your immortal work have just supplied the Philippines a Decalogue for its political redemption and human dignification.

"If she would know how to comply with the commandments, precepts, and injunctions so beautifully transcribed in your novel, she would quickly transform an abject, enslaved people into one free, great, prosperous, and master of her own destiny."

Rizal not only gave a portrayal of the Philippines' past and the Philippines' present by these works. He gave a picture of the Philippines' future by another work, *The Philippines, A Century Hence*. In this volume he saw with a wonderfully prophetic eye the coming of the United States of America into the Orient and her taking possession of the Philippines. He clearly envisaged the eventual independence of the Philippines, such liberty not "secured at the sword's point . . . but that we must secure it by making ourselves worthy of it, by exalting the intelligence and the dignity of the individual, by loving justice, right, and greatness, even to the extent of dying for them — and when a people reaches that height God will provide a weapon, the idols will be shattered, the tyranny will crumble like a house of cards and liberty will shine like the first dawn."

As a young student dreaming of a brighter future for these benighted isles Rizal saw that the Philippines would some day be independent and free. In an oration he delivered in Madrid, before a distinguished audience to honor Juan Luna and Felix Resurreccion Hidalgo for their triumphs in capturing prizes for their paintings at the National Exposition in the capital of Spain, Rizal in studiedly tactful language gave expression to this country heading toward national independence, saying:

"The patriarchal era of the Philippines is passing; the illustrious deeds of its sons are no longer circumscribed to the home; the oriental chrysalis is leaving its cocoon; the dawn of a long day is heralded for those regions in bright

tints and rosy hues, and that race, made lethargic during the night of history while the sun was shining in other lands, is awakening anew, shaken by the electric shock produced by the contact with the occidental peoples, and demands light, life, and the civilization which time shall give as a heritage, confirming thus the eternal laws of constant evolution, of transformation, of periodicity, of progress."

Let me detain you longer by presenting our hero as a paragon of morality and as one who embraced a religion fit for a truly educated man.

Rizal followed a severe code of morals. He was correct in his attitudes, habits, and conduct in the relations between him and his fellow man, between man and mankind. Some of the moral principles he cherished are enunciated in his numerous letters especially two addressed to his sisters and his celebrated letter to the brave young women of Malolos. He likewise showed his adherence to moral ideas in his communication to his countrymen who organized themselves into "the Solidarios of Barcelona" and chose him while in London honorary president of the organization. In this document and in the code of ethics which he promulgated as life guides Rizal showed how much he valued whatsoever things are true, honest, just, lovely, and of good report.

Rizal, like Bonifacio, Jacinto, and Mabini who penned creeds, codes, or decalogues, stressed love of God and belief in the soul's immortality. He believed in God, in Christ, in future existence, in the Bible, and in religion. Were he alive in our day he would be crusading against anything that is non-religious, irreligious, or anti-religious.

Rizal was a man of very deep convictions. He was wed to duty. He was a reasonable man. He had a life philosophy which enabled him to have an integrated life, follow a unified plan, and be calm in the face of difficulties, even death.

Tolerant intellectually and spiritually himself, Rizal admired tolerance in others. He spoke highly of the tolerant friendship he was privileged to observe between a Catholic priest and a Protestant minister. Let me quote Rizal's own record:

"There (Odenwald, Europe) in calm and cool conversations, with free speech we (Rizal and a Protestant minister) spoke of our respective beliefs of the morality of peoples and the influence on them of their respective creeds. A great respect for the good faith of the adversary and the most conflicting ideas which diversity of race, education, and age necessarily brought up, took us almost always to the conclusion that religions, whatever they be should not make men

GREGORIO VELASCO

CERTIFIED PUBLIC ACCOUNTANT

THE SANITARY STEAM LAUNDRY CO., INC.

908 Arlegui, Quiapo

Tel. 32-32-0

PLEDGE OF SERVICE * * *

enemies . . . but brethren and good brethren (Italics ours). From these conferences which were repeated almost daily for a period of more than three months, I do not believe I got more, if my judgment fails me not, than a profound respect for all ideas conceived sincerely and practiced with conviction. Almost every month came there to visit him, a Catholic priest from a little town on the banks of the Rhine, and this priest, intimate friend of the Protestant, gave me an example of this Christian fraternity. They consider themselves as servants of the same God and instead of spending their time quarrelling among themselves, each one complied with his duty leaving to the Lord the judgment later as to who better interpreted His will."

It would be a consummation devoutly to be wished if in the Philippines we should have this spirit of tolerance and avoid making religion or the religious faith of Rizal the subject of controversy that makes for divisiveness. It should be the norm of conduct for Catholics and non-Catholics, Protestants and non-Protestants, Aglipayans and non-Aglipayans, Mohammedans and non-Mohammedans, Masons and non-Masons resident in the Philippines and respectful of the letter and spirit of the Constitution of the Philippines to be tolerant, to observe the principle of religious freedom, and as Rizal phrased it admirably to see that "religions, whatever they be should not make men enemies . . . but brethren and good brethren."

One point more or two ere closing. Everybody knows that Rizal was a good, strong nationalist. He, in fact, did much to make Filipinism robust and dynamic. Not everybody knows that he was an internationalist.

It is nothing short of amazing that Rizal in his day should have been so advanced in his internationalism. His broad and intense study of races made him realize that mankind is one and that races are interrelated and that their interests are interbound.

Rizal initiated the formation of the International Association of Filipinologists whose primary aim was "to study the Philippines from the scientific and historical point of view". A few of the specific objectives were to call international Congresses, hold public competitions on themes contributory to the realization of the primordial purpose, and to work for the formation of a library and of a museum of Filipino objects. The foreign legations and officers of the Philippines would profit greatly from Rizal as a guide.

Rizal, a worthy guide in ever so many fields, would be an excellent guide in matters national and inter-national.

The genius of our national hero should be taken

advantage of in creative enterprises.

We have cited enough conclusively to show that Rizal is a guide safe and wise for his fellow-citizens, for his fellow-men. In matters of public policy or statesmanship he, too, is an excellent guide. No less a personage than President Theodore Roosevelt it was who solemnly declared in 1903:

"In the Philippine Islands the American government has tried, and is trying, to carry out exactly what the greatest genius and most revered patriot ever known in the Philippines, Jose Rizal, steadfastly advocated."

If foreigners have recognized Rizal as good and great, if a great President of the American Republic considered worth following what he advocated, surely we, his countrymen, governors and governed, would do well to be guided by his example and by his precepts.

Rizal's life was an epitome of the best and noblest in Filipino life. His character is the sublimation of manhood. He has demonstrated what a Filipino can be and to what heights this nation may rise.

Not far from where we are met this day is the monument on Bagumbayan Field dedicated by the people of the Philippines to the memory of the hero and martyr who was executed for defending the liberties of his country and people for which he lived, labored, and sacrificed. Many even now think that that monument is too puny and inadequate and are thinking of erecting another more massive and fit. Construct a monument ever so grand and stately — it cannot be equal to the glory and stature of Jose Rizal. Make it of the purest marble — it cannot be purer than his life. Build it of steel or granite — it cannot be as enduring as his character.

The best monument is that we the people prize the legacy he generously bequeathed and that we as individuals and as a nation make Rizal our guide.

More Copies Are Available for Brother Masons

RIZAL BEYOND THE GRAVE

Revised Edition

By DR. RICARDO R. PASCUAL

Bookcloth Bound — ₱5.00 a copy, plus postage,
Less 10% on Lodge Purchase.

LUZON PUBLISHING CORPORATION
P. O. Box 344, Manila

IN MEMORIAM

*Necrological Services
in memory of the late*

*M. W. Bro. George Rogers Harvey,
Held at Plaridel Masonic Temple, Calle San Marcelino,
Manila, on Sunday, June 15, 1952, at 4 p.m., under the
auspices of the M. W. Grand Lodge of F. & A. M.
of the Philippines*

Address of WOR. BRO. E. A. PERKINS

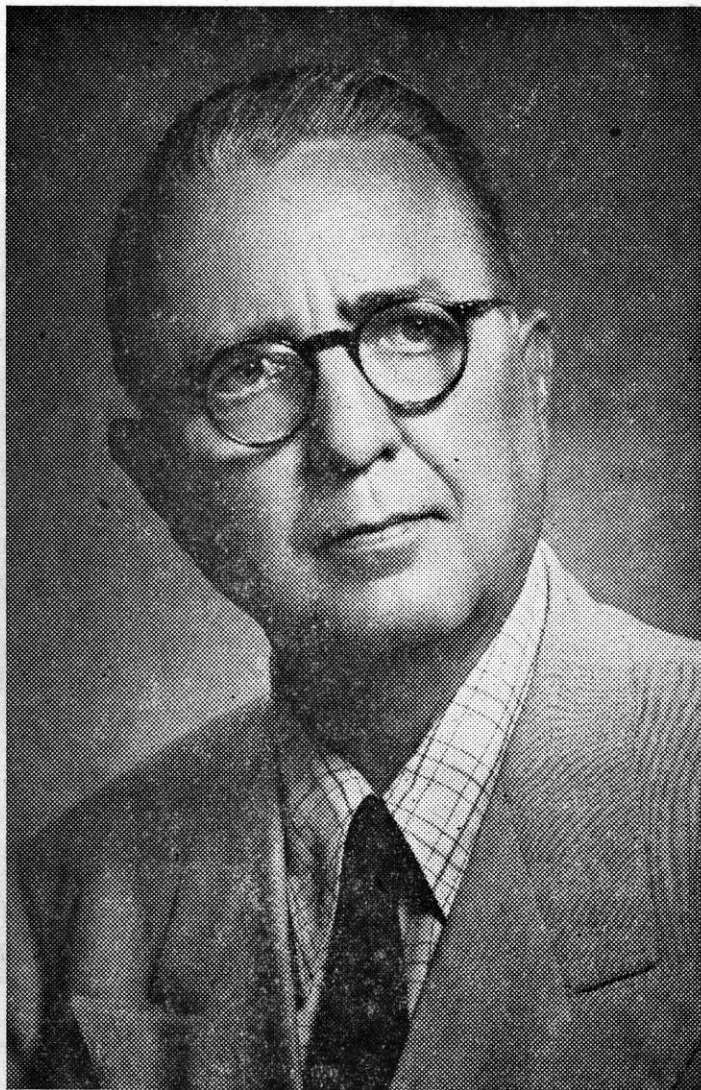
I DEEPLY APPRECIATE the privilege of speaking on the occasion of these Memorial services. It was my good fortune and privilege to have known and, for a time, to have been closely connected with George Rogers Harvey in the matter of official duties in the Bureau of Justice some forty-three years ago. Later, while he was on the bench, I had frequent occasion to appear before him over a period of many years. Still later when he retired from the bench to go into the practice of law, I had many legal matters both with his office and against it. And finally, after he had definitely given up his practice and left the Philippines, I was entrusted by him with concluding certain matters which he had left unfinished on his departure.

But all of this was apart from my knowledge of him as a Mason. That of itself dates back some thirty-five years. He had passed through practically all of the chairs of the bodies of the order and of the Rites, yet I am sure he treasured most the memory of the year he served as Grand Master in 1915. While active in all bodies he gave freely of his time and talents in the furtherance of the Grand Lodge.

After his tenure of office as Grand Master he served for many years — as Chairman of the important Committee on Jurisprudence in which I had the privilege of serving with him and under his leadership for a time.

It was always a refreshing experience to sit with him in conference. One came away feeling benefited by the contact. His profound sense of responsibility to find the correct and just solution of the problem placed before the Committee created in those who served with him alike inspiration to achieve results commensurate with the leadership which he so ably demonstrated.

This important task which he so cheerfully undertook from year to year, under repeated appointments, was of course not so spectacular, nor is it so well known as his labors in bringing order out of chaos in Philippine Masonry through the grand convention over which he so fittingly presided and which resulted in bringing into existence this Most Wor-



WOR. BRO. PERKINS

shipful Grand Lodge in 1912, thus ending the different jurisdictions and divergent loyalties claiming Philippine masons prior to that date.

For that accomplishment — and indeed an accomplishment it was of the first magnitude — we became eternally indebted to the man as a mason in life and now we are all attempting to show in our feeble way our deep sense of gratitude in here honoring his memory.

This spiritual temple that he so well founded will always be a monument to his memory. He was truly one of the eternal cedars of Lebanon in the construction of our temple.

His monument is in the hearts of those who knew him longest and best.

He is no longer of this earth.

His work among men and masons is ended.

His earthly record is complete.

PLEDGE OF SERVICE * * *

THE GREAT ARCHITECT

(Speech of M. W. Grand Master Sidney M. Austin delivered during the joint visitations to Manila Lodge No. 1, Corregidor-Southern Cross Lodge No. 3, Cosmos Lodge No. 8 and St. John's Lodge No. 9, on June 17, 1952 at the Scottish Rite Temple, 912 Taft Avenue, Manila)

ALL MASONIC students have found that the subject of HIRAM ABIF makes a most interesting research problem; it is one that is surrounded by the fog of confusion that seems to defy all our efforts to penetrate beneath the strata of legend in order to reach the actualities of the subject.

However, we are sure of several aspects that have a direct bearing upon the subject matter of the present address and they are as follows:—

We know that King Solomon's Temple was an actual fact and not a dream of some old writer's imagination.

We know that King Hiram of Tyre was a real person and that he did go to King Solomon's assistance during the erection of the Temple, in fact we have sufficient evidence to enable us to express the opinion that he was the real power behind the building of the Temple and we know that Hiram of Tyre did send a man "well skilled in the arts and sciences" to take charge of the design and erection of the Temple.

Therefore, we may consider ourselves well within the limits of realities by assuming that the man who had charge of the task of erecting the Temple must have been the best man available for that particular purpose and, when we take into consideration the great importance that King Solomon attached to the building of the Temple, we may be very sure that he would not have accepted an architect unless he was fully satisfied as to the architects' ability and experience.

We also know that the chief architect of the Temple accomplished a first class job, therefore, he must have been a man of considerable experience, well educated according to the standards of those days, and we may assume that he must have been a well cultured man or he would not have been a close friend of Hiram of Tyre.

So far everything has been straight forward and easy in our investigation but now we must endeavour to sift the legendary embellishments that our ancient brethren, in the course of the years, have built around the reputation of the Chief Architect of the Temple and we find that our search after facts is difficult because we are obliged to leave aside pleasant assumption and wistful thinking and try to seek for facts.

As far as we know, his name may have been Hiram but we are fairly certain that his family name was not Abif because we have reason to believe that that name was applied to him by the workmen as a mark of admiration and respect and that tends to indicate that he was a man of great skill and learning

and he must have possessed a very charming personality and there can be no doubt whatever but that he fully deserved this token of respect, however, it is that token of respect that has covered and hidden his true identity to such good effect that we cannot, with our present knowledge, trace the history of his genealogy.

In fact we may say that the word Abif, sometimes written with two fs but more often with the f, had been the direct cause of prolonged discussion and argument among Biblical and Masonic scholars.

Those scholars who have made a deep study of Hebrew inform us that it is derived from "Abi" or Abiw or Abiv, the pronunciation of the letters w and v are as close as we can get to the Hebrew sound in English.

Another confusing item is that in the authorized issue of the Holy Writings, the King James' version, the word is translated in two ways, that is:—"Hiram my father" and "Hiram his father".

This fact has also been the cause of much discussion and we do not know whether our Hiram Abif was the only Hiram Abif or whether he was the father of another Hiram Abif.

However, the general consensus of opinion seems to be the word Abif was a title of great respect and that a proper translation of it would be "my father".

Looking at it from another point of view, we may presume the Widow's son of the tribe of Napthali was "Father" to his workmen as a priest of the church is "Father" to his flock, or in the same way as Abraham is "Father" to the tribes of Israel.

It would be very helpful indeed if we could ascertain, even approximately, the date when the Hiram legend became a part of our ritual but that point has also been made a study by our scholars without producing satisfactory results.

It has always been thought that Hiram Abif came down to us with King Solomon and the Temple but we cannot produce any proofs that would enable us to translate our wistful thinking into hard facts, present day scholars require evidence of dates, places, documents and many other items before they are satisfied as to past events.

Teofilo A. Abejo
LAWYER

208 Peoples Bank Building
Corner Dasmariñas & David, Manila
Tel. 3-33-53

The Regius Manuscript, our oldest document, attempts to trace Masonry beyond the time of King Solomon's Temple but no mention of Hiram Abif can be found in this document.

A later manuscript, the Dowland, dated 1550, does mention Hiram Abif but not as a single individual but as one of many and we had to wait until the issue of the King James' version of the Holy Writings; this was put out during the year 1611, before we find very much mention made of Hiram Abif.

When the above mentioned Bible was brought out for public use we had a most peculiar demonstration of public reaction as a very keen interest was created in King Solomon's Temple and models of it were made and sold in thousands and several writers were able to make a good living by writing and selling handbooks on the history of the Temple.

Some of our learned scholars suggest that the intense public interest that was evinced about the Temple must be attributed to a familiarity with the legend of the Temple by Operative and Speculative Masons of that time and, by implication, also with the Hiramic Legend.

As one may have expected, our Bro. Anderson had quite a lot to write about Hiram Abif and his explanatory note concerning the Chief Architect of the Temple is both lengthy and interesting and I quote same for your information:—

"We read (2 Chron 11 13) Hiram King of Tyre (called Hurem) in his letter to King Solomon, says, I have sent a cunning man, the Hurem Abi not to be translated according to the vulgar Greek and Latin, Hurem my Father, as if this architect was King Hiram's father; for his description, ver. 14. refutes it, and the original plainly imports, Hurem of my Father's, viz, the chief Master Mason of my father, King Abibalus; (who enlarged and beautified the City of Tyre, as ancient histories inform us whereby the Tyrians at this time were most expert in Masonry) the same think Hiram the King might call Hiram the architect father, as learned and skillful men were wont to be called of old times, or as Joseph was called the father of Pharaoh; and as the same Hiram is called Solomon's father, (2 Chron. iv, 16) where 'tis said:

"Did Hurem, his father, make to King Solomon."

"But the difficulty is over at once, by allowing the word Abif to be the surname of Hurem the Mason, called also (Chap. 11., 13) Hurem Abif, as here Hurem Abif; for being so amply described (Chap. 11, 14) we may easily suppose his surname would not be concealed: And this reading makes the sense plain and complete, viz, that Hiram, King of Tyre, sent to Solomon his namesake Hiram Abif, the prince of architects, described (1 Kings vii, 14) to be a widow's son of the tribe of Naphthali; and in (Chron. 11, 14)

the said King of Tyre calls him the son of a woman of the daughters of Dan; and in both places, that his father was a man of Tyre difficulty is removed, by supposing his mother was either of the tribe of Dan, or of the daughters of the city called Dan in the tribe of Naphthali, and his deceased father had been a Naphthali, whence his mother was called a widow of Naphthali; for his father is not called a Tyrian by descent, but a man of Tyre by habitation; as Obed Edom the Levite is called a Gittite, by living among the Gittites, and the Apostle Paul a man of Tarsus."

"But supposing a mistake in transcribers, and that his father was really a Tyrian by blood and his mother only of the Tribe either of Dan or of Naphthali, that can be no bar against allowing of his vast capacity, for his father was a worker in brass, so he himself was filled with wisdom and understanding, and cunning to work all works in brass; and as King Solomon sent for him, so King Hiram, in his letter to Solomon, says, and now I have sent a cunning man, imbued with understanding, skillful to work in gold, silver, brass, iron, stone, timber, purple, blue, fine linen and crimson; also to grave any manner of graving, and to find out every device which shall be put to him with thy cunning men, ad with the cunning men of my Lord David thy father. This divinely inspired workman maintained this character in erecting the Temple, and in working the utensils thereof. far beyond the performance of Aholiab and Besaleel, being also universally capable of all sorts of Masonry" end of quote.

We know that Bro. Anderson was somewhat inclined to let his very active imagination run away with his sense of fact, however he must have had some



FOR SCIENTIFIC EYE EXAMINATION
Modern Apparatus, Precision Machineries, and
Complete Optical Prescription Service

CONSULT:

DRS.

Anacleto & Del Mundo

Family of Optometrists

600 Rizal Ave. Corner Raon Tel. 3-24-31
63 Escolta, (Crystal Arcade) Manila

PLEDGE OF SERVICE * * *

solid premise upon which to have based his findings.

In the Book of Kings we may read and I quote:—"And King Solomon sent and fetched Hiram out of Tyre." He was a widow's son of the tribe of Napthali and his father was a man of Tyre, a worker in brass; and he was filled with wisdom and understanding and cunning to work all kinds of brass. And he came to King Solomon and wrought all his work" end of quote.

It is somewhat unfortunate for those of us, and I guess that means most of us, who would like to believe that the Hiramic Legend was based on actual fact; however, our research workers have dug deeply and frequently into the obscurity of the past in an endeavour to produce evidence that would enable us to realize that end but without fruitful results, on the other hand we have some reason to believe that the earthly end of the Chief Architect was a natural one and that it was not clothed about with tragedy.

An old writer tells us "And Hiram finished the work that he was to make for King Solomon for the house of God" and we may note that the writer of the Book of Kings is just as brief and I quote:—"So Hiram made an end of doing all the work that he made for King Solomon for the house of the Lord" unquote.

We have some evidence to believe that our ceremony of the third degree did not take on it's present form earlier than the year 1725; however we must bear in mind that Bro. Anderson brought out his Constitutions in 1723 and he would not have devoted so much time and space to Hiram Abif unless it was a most important subject in the degree work, therefore, we may assume that the Hiramic Legend was considered of primary importance when those four old lodges got together and launched the first Grand Lodge that brought about the need for Anderson to write his Constitutions.

However, in spite of our intense desire and in spite of the tremendous amount of time and labour that has been put into research work to learn more about the Hiramic Legend, we find the facts are most elusive and stubborn and tend to run mostly against our wistful thinking, consequently we know very little about the subject.

The Holy Writings contain, I believe, 6 references to Hiram, that great Jewish historian Josephus (about 17-96) quotes Menander and Dios in reference

to Hiram on two or three occasions and also makes mention of him on several occasions in his own writings but he does not give nearly enough information to enable us to build up his character, his spiritual and moral greatness, etc; however, it is quite possible to draw a mental picture of him in outline by making careful comparison with the national characteristics of his tribe and the state of civilization of his period.

From sacred history we may learn quite a lot about the time of Solomon, of King Solomon himself, of Hiram King of Tyre, of Adoniram, the collector of taxes, and of the various men whom Solomon had appointed to govern the various districts of his realm; we can also learn many details of the splendour of Solomon's court and a lengthy description of the Temple.

We may be perfectly sure that the Chief Architect of the Temple would have had to be a man of outstanding charm and ability to be able to mix and fraternize with such illustrious company, added to that, he would have been a man of great learning to have been trusted with the direction of the design and building of the most famous edifice in Israel's history and we must also remember that Hiram King of Tyre must have had very good reasons to have placed such implicit confidence in his ability, otherwise we may be sure that he would not have recommended him so unreservedly to King Solomon.

If we think of him only as one "cunning to work all kinds of brass" that is to say only as an artisan we should belittle his memory and apply a wrong inference to the meaning of the few words that we read about him in Chronicles and Kings.

Personally I like to think of him as one who was "filled with wisdom and understanding" and I like to remember King Solomon's reputation for wisdom and then reflect that Hiram Abif must have been an extraordinarily good and able man, were it otherwise, King Solomon would not have entrusted him with the design and direction of Solomon's most ambitious undertaking.

In such a man one would expect to find a strong and well developed sense of loyalty and integrity and his actions would be characterized by the four cardinal virtues, Temperance, Fortitude, Prudence and Justice.

The Temple that arose under the direction of Hiram Abif was not intended to be a place where one could seek shelter, it was to be a place where the Israelites could manifest to the whole world that they worshipped but one God, the great Living God, the Great Creator of all things.

Therefore, great pains were taken to ensure that the design and erection were carried out by a Master Builder, a Craftsman who must have been both a

Prisco N. Evangelista

CERTIFIED PUBLIC ACCOUNTANT & AUDITOR

Residence:

126 P. Villanueva, Int.
Rizal City

Tel. 5-12-56

Office:

Room 315 Calvo Bldg.
Escolta, Manila

Tel. 2-97-45

Attorney at Law Tax Consultant

builder and architect in the best sense that those words imply.

We know nothing about his physical appearance but from our knowledge of the tribe from which he came, we may presume that he was about 5 feet 6 inches tall, he would be smartly in appearance, bearded, his eyes must have been darkish, his hair dark, long and inclined to be curly and his shoulders must have been broad.

We may also surmise that he was a married man with a family when he was called upon to undertake the direction of the building of the Temple.

Of those characteristics we may be sure because they depict the general build and appearance of an average member of any of the twelve tribes.

The man who was introduced by Hiram of Tyre to King Solomon must have already established an enviable reputation as a builder and architect before he was sent to King Solomon, therefore, we may assume that he was already in comfortable circumstances and a man who had already acquired fame for his great skill in the art, science and craftsmanship of his profession.

We may consider that we are on safe ground if we imply that he must have been looked up to by his workmen with awe and veneration, one, who in their eyes, must have seemed to have been, at the very least, quite equal to the high priest himself, therefore, we cannot express astonishment that he was referred to as Abif, "my father."

We may also surmise that in private he was treated by King Solomon as a friend because Solomon was wise enough to know that the immortality of his name depended upon the successful outcome of the building of the Temple.

We may also presume that he was in fairly frequent consultation with King Solomon and that the Chief Architect was received as a welcome guest at Solomon's table.

Bearing all these aspects in mind there would be nothing unusual when the two kings got together with the Chief Architect to discuss various matters in connection with the progress of the work.

While we read in Chronicles, Kings and a few other ancient sources but a few words about Hiram Abif which tell us practically nothing about him yet we must bear in mind that he must have had a real existence or there would have been no mention of him at all and no Temple would have been built without a Chief Architect.

Thanks to the persistent and patient labours of a few learned scholars, we have been able to learn quite a lot about the people of Israel and it is from the knowledge thus gained that we are able to draw a mental picture of the Chief Architect.

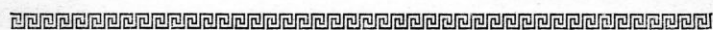
"Thus Spake King Solomon" * * *

By BRO. ALVARO L. MARTINEZ

I

When you knock
 At the Temple's door
 Do so
 Not with your knuckle
 But with your heart and soul.
 Your knuckle
 Is soiled
 With the dust and the sands
 Of the world,
 And its sound
 Will the peace of the Temple
 Disturb;
 But that of your heart and your soul
 Inspired by His Word
 Shall be like the flapping
 Of the wings
 Of the dove
 Bringing sweet music
 To the Temple's
 Ev'ry nook and corridor.
 Thus Spake King Solomon.

**This is the first of a series of poems written by Bro. Martinez who was raised as a Master Mason recently. "My intention" says this brother, "is to interpret and delineate through these poems the principles and teachings of our Fraternity and the symbolism of our Masonic tools and jewels." The rest of the series will be published in THE CABLE-TOW from time to time.—Editor



Our knowledge of the Chief Builder and Architect may be fragmentary and composed mostly of legend; yet we do know enough to assure us that our conception on him should be such that we cannot do otherwise but develop the opinion that to represent him and endeavour to imitate his virtues will tend to make us better men and Masons, therefore my brethren try to keep that thought in mind and act accordingly and you will prove yourselves worthy of his memory and be a credit to our beloved Craft.

BERNARDO PALMA

Certified Public Accountant and Auditor

57 First Street (España Extension)
 Santol Subdivision, Quezon City

PLEDGE OF SERVICE * * *

MAGBABAGONG LOOB AKO*

(Handog sa mga kapatid kong Mason na kaparis ko ring mapagwalang-bahala sa tawag ng tungkuling-Mason)

NOO'Y HAPON, walang hangin; Amihan man ni Habagat; parang bulkan ang daigdig. Mataman kong pinagmalas sa malawak na pawirin ang maputing alapaap na ang kanyang kaputian ay mistulang binusilak; ngunit walang anu-ano'y naging buntum-buntong ulap na wari ba'y kabundukang dahandahang umuuyad; naging lambong pagkatapos na sa langit ay lumatag at, sa gayo'y nagkulimlim sa mata ko ang liwanag.

Ang maputing alapaap na may diwang-kalinisa'y nabalot ng panginuring may diwa ng kasawian at pagdaka'y bumalask ang maamong Kalikasan; hinagupit nang mariin ang malaking kalawakan ng pamalong nagliliyab at saka sa karuruka'y naghumiyaw nang matinding, yumanig ng daigdigang. Kung ganoon ang panahon, may lunggating nababalam sa mabilis na pag-unlad, at bigo ang kasiyahan.

Nakita ko ang hagupit, at ako ay nangilabot; ang sigaw ay narinig ko, at ang puso ko'y natakot; pagkat aking nagunita at tuloy kong napaglurok sa isip ko na ako ma'y "alapaap" ding nabalot ng itim na panginuring bumago gn aking ayos. Sa ganoong pagbabago'y gumuguh ang bantayog na natanim sa dibdib ko nang malalim, hanggang uhod, !ang "santuario" sa dambana ng puso ko'y nadudurog!

Sa tapatang pangungusap ang ibig ko bang sabih'y matapos na maakyat ko at mahagkan ang bituin ay natukso sa maaya at makulay na tanawin ng buhay na bumabango sa hardin ng salamisim; kaya naman nagkukulang sa pagtupad ng tungkuling siyang lalong mahalaga sa "Logia" kong ginigiliw, at naging sukat na lamang ang siya'y alalahanin ng halagang hinihingi ng mahigpit na tuntunin.

Nabingi ang aking puso sa magiliw niyang tinig at hindi ko alumana kung siya man ay may hapis;

sukdang siya'y lumuluha, di man ako natigatig na para bang sa dibdib ko'y patay na ang dating init ng pagtinging sinumpaang na ipagpapakasakit mawindang man ang katawan at maputol man ang liig !Kay lupit ko! Ang ganoo'y hindi sana nakagarit sa loob ng isang mason na uliran sa pagibig.

Datapuwa't !oh, salamat sa hagupit ng pamalong akas manding nagbabaga na sa ulap ay dumapo at sa sigaw na dinig kong dumagundong sa malayo: Iyo'y hudyat sa buhay kong isang batis na lumabo. Kung di dahil sa kanila disi'y di ko napagkurong ako pala'y isang masong sa dibdib ko'y natatago ang budhi ng isang tao na banal mang mga turo at sumpa man darakila'y inaari lamang biro.

Nalimot ko na sa aki'y nagkaroon ng paniwala ang sa aki'y nagsisuri na ako ay masanghaya kaya ako'y kinandili at sa aki'y nagtiwala; gayon din nga nalimot ko, at hindi man nabahala, na sa lahat at lahat na'y isinaksi si Bathala. !Kaysama ko! Ako sana'y nagkapuso't nagkadiwa sa harap ng gangganoong mga bagay na dakila nang sa gayo'y napatingkad ang mabuting halimbawa

Ngunit, !palad!, kung bagaman napasama ang sarili'y di pa huli ang mabago, may panahon pang magsisi. Ang dakilang inang "Logia'y" nasasabik na parating mayakap ang sintang anak, tumikis man sa nag-iwi. Iya'y aking nalalaman, kaya aking sinasabing "magbabagong-loob ako, pipilitin ang bumuti... at kung di na, ang laman ko, upang di na makadiri, ay sunugi't kung ano na'y ipatangay sa buhawi."

IGNACIO FACUNDO

**Sa kahilingan ng Marangal na Guro ng Logia Malolos No. 46, Dr. Leon Santiago, ang tulang ito'y sinulat at binigkas ng may-akda sa nasabing Logia nang parangalan ang araw ng kapanganakan ni Dr. José Rizal noong taong 1950.—P. ng M.

HOTEL DEL MAR

- * ROOMS
- WITH
- BATH
- * GARAGE
- * MEALS

C. KIM, Manager



335 Colorado
Cor: California
In front of Phil.
General Hosp.,
Manila
Tel. 5-30-03

More Like The Master

By WOR. BRO. JOSE M. ESTACION
(Continued from last April, 1952 issue)

We build not only the house which shelters our heads; we build not only monuments, cathedrals and cities, but we build lives, beautify them with the tenets of our institution, and we build memories long to be forgotten. As such builders we should be at the service of the needy, the oppressed and the poor.

The last trait of character which Masons, and all for that matter, should have in order that they could be more like the Master is godliness. One of the last words said of Jesus was "Truly this man was the son of God."

We all, Protestants and Catholics and Aglipayans, who form the vast majority of the Filipinos have all been taught the Lord's Prayer. I wonder, my friends and brethren, whether we have grasped the full meaning of the first two words of the Lord's prayer: "Our Father". Have we come to the knowledge that we are children of God, do we have the conviction and the feeling for that truth, at least, when we pray that prayer? If only we could have this conviction that God is our father, that we are all His children, we will so live and move and behave ourselves in such a way that we will be more like the Master. Then, we will look one upon another as brethren, we shall be bound together by the grand design of making each other happy, and looking after each other's welfare. Then and only then, all the arsenals of destruction would become factories for health-giving and life-saving instruments.

I am very thankful that the theme of the song of the choir is more like the Master. Brethren, on this first day of the year, may it be our Masonic resolution to be more like the Master in the days that are ahead. May we be clothed with His humility; may our lives be made more beautiful by his purity; may our heart be expanded by service and may we all be assured by godliness of sitting together with him in the celestial lodge above where the Supreme Grand Master presides. To achieve all of these, may we ever sing daily in our hearts:

MORE LIKE THE MASTER

More like the Master I would ever be,
More of His meekness, more humility;
More zeal to labor, more courage to be true,
More consecration for work He bids me do
Take Thou my heart, .. I would be Thine alone;
Take Thou my heart .. and make it all Thine own;
Purge me from sin, .. O Lord, I now implore,..
Wash me and keep me Thine forever more.

YOUTH

By RABBI H. GEFFEN, F.P.S.

WE MARK at present a very encouraging appearance in Masonry. The Youth is knocking at our doors seeking admission; for we must have fresh blood in the veins of our Fraternity. After a lapse of time man's life passes over the combat for existence; when he works harder in his youth, when he is still new in the life of his generation, and the entire world is his, and he labors unceasingly, continually, he does not feel he becomes older, and life is soon about to abandon him; he feels it only, when he is really old, when a new generation arrives to take his place and to subdue the field of his activities, which is done in a different manner as he used to. This feeling of old age, surely, is not very pleasant to any human being; but the various attitudes of the old people to that appearance is not alike. It stirs up in the hearts of a great majority of people embitterment and exasperation, and they judge the youth movement very harshly; they don't want to have with them any connections whatsoever; but there are some, who thought differently with all their bitterness that the time arrived for them to be removed from the arena of activity and leave the place for the youngster, for the future generation, they still understand and realize that it is impossible to fight nature to swim upstream. They grasp that it is very difficult to fight world's order, and to believe that they'll be able to stop the Future, which is already a Present, by disregarding the Youth-Movement; and therefore they are trying to enter into the spirit of the new generation, in order to understand their aims and purposes, and in the frame of the possibilities, to work together with the new generation for the welfare of society in conjunction with the ideas of Youth.

This is our Masonic idea to take in Masonry as many young men as possible, because they are our spiritual heirs.

The best elements of young Masons are those young boys, who were before raised as De-Molays; they are from their very early youth penetrated by the virtues of our Craft, by the instruction of Masonic advisers; although they are not yet acquainted and familiar with our Rites, Rituals, Symbols, Signs and Ceremonies but they are the best recruits for our Fraternity.

MATIAS E. VERGARA LAWYER

Echague, Mania

319 Great Eastern Hotel Bldg.



Fraternal Reviews



BY MAURO BARADI, D.G.M.

MARYLAND — 1951

Lodge 124 Members 42,317 Gain 1,055
 THE 165th ANNUAL COMMUNICATION of the Grand Lodge of A. F. & A. M. of Maryland was held November 20-21, A.D. 1951, A.L. 5951 at the Masonic Temple, Baltimore, Md. The R. W. Deputy Grand Master opened the Grand Lodge with prayer by the Acting Grand Chaplain.

In addressing the Grand Lodge, the Grand Master, Bro. Jacob S. New made mention of his visitations to sister lodges under his jurisdiction as well as his visit to the United Grand Lodge of England for the installation ceremonies of the M. W. the Duke of Devonshire as Grand Master, the latter having died suddenly in November, 1950. "The actual installation ceremonies", said the Grand Master, "took place Tuesday, November 6th at 4 o'clock P.M. in Royal Hall, London, which has a seating capacity of 7,000. Every seat was occupied and a great number were standing. There were present representatives . . . representing 25 jurisdictions, encompassing the greater part of the World."

On the subject of "Chain Letters", the Grand Master reported:

"During the past months, a number of the brethren have sent me a 'chain letter' or 'chain prayer,' as they sometimes are called, that had been received by them from other brethren in this jurisdiction. If you are not familiar with them, they run about as follows:

"In compliance with a Masonic request I am passing on to you, as one of nine Brethren, the following: 'Oh Lord I implore Thee to bless 'all mankind, and bring us all home to dwell with Thee.' It was said by Masons in ancient times that all who did not pass it on would be in great danger, and misfortune would result. Be good enough, therefore, to copy and send on to nine Brethren, and on the tenth day you will come to a great joy. This was started by an American Army Officer and should go three times around the World. Do not break it, for it is said whoever does so will reap bad luck. I shall be pleased if you could manage this within twenty-four hours. I received this request from a worthy Brother, and, therefore pass it on."

"x x x As long ago as 1924, the President of the Board of General Purposes of the United Grand Lodge England, Sir Alfred Robbins, brought this matter to the attention of that Grand Lodge, it having been before Grand Lodge previously in 1917, and the Board's

recommendation was as follows:

... 'The Board, therefore, hopes that the practice so far as it is worked among Masons as Masons will cease; otherwise, we may have to invite Grand Lodge to take more serious note of it than we have done previously and declare those circulars to be a Masonic offence.'"

The Grand Master then requested

"that all Worshipful Masters include in their next communications to their membership a statement that if this 'chain letter' nuisance is not discontinued that it will be necessary for the Grand Master to recommend to Grand Lodge that some disciplinary action be taken against members whose names appear on such letters. . ." . . .

On "Communism" the Grand Master was of the opinion

"that this activity should not be permitted to cease and that the members of the Fraternity in this State should be particularly vigilant so as to bring to the attention of the Master of their Lodges or the Grand Master any suspicion that they have as to any evidence of communistic activity, so that it can be thoroughly investigated in order that no foothold may be had, either through the front door, or the back door, by subversive persons."

Of interest to the brethren is the report of the Committee on Museum which has a Curator making the necessary research. As of the year 1951, the following were among the articles received for the Museum: certificates, aprons, medals, pamphlets, banner, photo prints, gavel, tomahawk, jewels, plate photograph, watch charm, chart, book, relics, and document.

The Committee on Foreign Relations rendered an opinion that Gran Logia Estado Soberana E Independiente (El Potosi) of San Luis Potosi, and the Gran Logia del Estado de Chiapas, De Tapachula, Chiapas, both of Mexico should be recognized.

A. M. MATA & CO.

Real Estate Brokers
 Members, Davao Realty Board

To brethren desiring to acquire lands in Davao, it pays to write or see us first.

ALFONSO M. MATA
 Gen. Manager
 Room 3 Cabaguio Bldg.,
 Davao City

LORENZO E. NUQUE
 Sales Manager
 341 Claveria St.,
 Tel. 476-J

ARKANSAS

By MAURO BARADI, D.G.M.

(Continued from last issue)

The Grand Secretary reported that in 1950, fifty-nine (59) brethren have been presented with Fifty Year Buttons.

The Board of Charities reported

"...that, during the past year, we (the Board) have continued the policy of granting aid to our needy brethren and to the widows who need assistance in cooperating with the Lodges. This policy has been approved, on several occasions by the Grand Lodge, and continues to prove satisfactory to all concerned.

"At the present time assistance is being given to 69 individuals through 39 different Lodges, at such times as the Lodge deems assistance necessary. During the year the expenditures of the Board of Charities amounted to \$10,555.99 as shown by the report of the Grand Lodge Auditor, which will be submitted to this Grand Lodge. Of this amount \$3,125.52 was for the maintenance of the children in the Masonic Home."

The Report of the Committee on Masonic Law and Usage was submitted and among others, the following were approved:

"A Lodge may change the amount of dues at any time by amending the By-Laws as provided in Sec. 99-a, but no Lodge working under the authority of this Grand Lodge may charge less than Two Dollars annually, as dues."

"A Lodge has no right to levy a direct tax, but it has the right to change its By-Laws and raise its dues and fees to enable it to pay just debts. A member cannot be required to pay beyond what is required in the By-Laws. He cannot be forced to contribute to special objects or pay assessments for any purpose whatever, such as building a hall, etc. Hence a member cannot be suspended for not paying such a tax or assessment."

"A Lodge may change the amount of fees to be charged for the degrees at any time, by amending the By-Laws as provided for in Sec. 99-a."

"The Grand Lecturer, a Certified Instructor, or a Certified Lecturer cannot decide questions of law, the Grand Master being the only one having authority to render decisions on the law."

Among the appendices of the Grand Lodge Proceedings are: list of living past Grand Masters (permanent members of the Grand Lodge), year elected, and addresses; Grand Lodges, Grand Secretaries, and Grand Representatives; Synopsis of returns for the year 1951; reinstated from suspension for un-Masonic conduct; expelled; fraternal dead of 1951; and & Accepted Masons for 1951.

The Beatitudes of Masonry

Blessed is the Mason who exhibits

Friendship ...toward all mankind: for he who is placed on the lowest spoke of fortune's wheel may be entitled to regard, and no one knows how soon the *Grand Leveler* of human greatness will reduce all to the same state.

Blessed is the Mason who is characterized by

Morality ...for it is only by a strict adherence to this principle that he can prove himself an acceptable sacrifice before the *Great Artificer* of the Universe.

Blessed is the Mason who practices

Brotherly Love ...for he thereby cements true friendship among those who might otherwise remain perpetually at a distance.

Blessed is the Mason who extends

Relief ...to his fellowmen: on this basis are friendship formed and connections established.

Blessed is the Mason who seeks

Truth ...for this principle substitutes sincerity and plain dealing for hypocrisy and deceit, and enables one to rejoice in another's welfare and prosperity.

Blessed is the Mason who is guided by

Temperance ...in all things: for he thereby renders the body tame and governable, and frees the mind from the allurements of vice.

Blessed is the Mason who is distinguished by

Fortitude ...for it is this purpose of mind that safeguards him against an unlawful disclosure of his valuable secrets.

Blessed is the Mason whose life and actions are governed by

Prudence ...for thereby he is enabled wisely to judge and prudentially to determine all things relative to his present and future happiness.

Blessed is the Mason who makes

Justice ...his invariable practice: for it is the only standard that enables anyone to render unto every man his just due, without distinction.

WALTER F. MEIER

Grand Master of Masons in Washington, 1926-1927



Efemerides De Junio-Rizal, el que Supo Amar

SI ESCRUDINAMOS en la vida de los grandes caudillos de la humanidad pronto descubrimos una nota característica común en todos ellos—*un amor grande y apasionado*. Y este amor, esta pasión ha sido en ellos la fuente de inspiración en su gran obra, como también el acicate en su gloriosa actuación. En algunos, este amor sirvió de ejemplo para espíritus endebles y para otros sirvió de norma en un sector de la humanidad que sintiera desfallecimientos. Para todos, ese amor, como origen de un glorioso sacrificio, fue un TABOR que regenera, el triunfo de lo espiritual sobre lo material, la renunciación por los grandes valores morales en la vida de los hombres.

Ese es el significado que tiene para nosotros los Masones la gloriosa efemerides del presente mes de junio. En él nació un hombre, un Masón que tenía el alma inundada en los efluvios de un amor, un amor grande y apasionado, el amor a la patria, el amor a lo suyo. Este amor le condujo al supremo y cruento sacrificio de la vida. Una bala destrozó su cráneo como dijo el poeta Apóstol; pero de ahí surgió el triunfo de su idea, la reafirmación de sus convicciones para la objetiva lección de los suyos. Fue su holocausto un TABOR que regeneró, que hizo de su patria un elocuente triunfo de lo espiritual sobre lo material, que convirtió en reguero de valores morales preciosas vidas de sus hermanos en sangre y en idealismo.

Rizal murió; pero no murió con él su actuación. Rizal se aprestó como Masón convencido para el gran sacrificio de su vida; pero sabía que al morir, su idea iba a reafirmarse, porque su sangre generosa iba a regarlo en los años por venir. La planta que entonces surgió es ahora árbol,—árbol fuerte y firme que cubre con sus ramas gigantescas una bella porción de la humanidad. Y ese árbol se agita firme en medio de fractricidas luchas porqu esus raíces absorben hasta ahora su licor fecundante en la gran obra nacionalista de Rizal.—el Masón que supo amar hasta el sacrificio. (*Antonio González, P.G.M. — F.P.S.*)

Victoriano C. Lancero
Certified Public Accountant & Auditor

Residence: Meycauayan, Bulacan Office: 301 Laperal Bldg. Manila
Tel. 2-99-12

Candidatos-Comites de Investigacion

UNA DE LAS MAS IMPORTANTES FUNCIONES del Venerable Maestro de una Logia es la propia selección de los que han de formar parte del Comité Investigador de Candidatos. Por disposición de la Constitución, el Venerable Maestro ha de nombrar este Comité cuyos miembros será conocidos solamente por él. Esta autoridad no podrá en modo alguno ser delegada, ni al secretario de la Logia. La selección deberá recaer en aquellos miembros que estén dispuestos a cumplir con sus deberes recogiendo todos los datos para formar una conclusión acertada. Este comité no ha de formular meras conclusiones; ha de recoger datos, hechos, y otras informaciones concéniendo al candidato para formar una justa conclusión sobre sus méritos.

En primer lugar, el comité debe entrevistarse personalmente con el candidato, ya conjunta o separadamente, y cerciorarse si el solicitante ha leído y entendido todas las preguntas que aparecen en la solicitud, a no ser que el mismo ha sido objeto de falsas promesas o fraudulentas o insidiosas maquinaciones. El candidato debe conocer todos los efectos consiguientes a su decisión de hacerse Masón.

Debe también el comité cerciorarse acerca de las cualificaciones morales, físicas y económicas del candidato obteniendo todos los datos e informaciones en que basar sus conclusiones sobre estos hechos. Hay que tener siempre presente que la prosperidad y futuro de una logia, y de la fraternidad en general, dependen de estas cualificaciones internas del candidato. Es una lección para muchos Masones el ver que algunas Logias llevan una vida lánguida y nada próspera porque se han metido en nuestras filas individuos cuyas cualificaciones internas no son las apropiadas para los principios y enseñanzas de nuestra institución.

Se hace necesario que el comité se tome la molestia de hacer conocer al candidato los objetivos de la Masonaría, los sacrificios que supone ser un miembro de la Orden, el cúmulo de actividades que se tiene que sobrellevar para ser un Masón consciente de sus deberes, la constante observancia de la Ley Moral dentro y fuera de nuestros Templos y Talleres, y sobre todo la creencia en un Dios como el Gran Artífice del Universo y, por él, estar poseído de un amor por la humanidad y los hombres, a quienes habrá de considerar como HERMANOS, sin diferencias de clases, categorías, niveles sociales, sin distancias que engendran diferencias de religión, raza o ideario político.

El informe del comité debe guardarse en secreto. El comité debe ser constituido en tal forma que pueda obrar y actuar libremente, y para esto se hace necesario secreto y sigilo. Como hemos dicho arriba, el comité debe hacer constar hechos y datos en donde basar sus conclusiones sobre las cualificaciones morales, físicas, económicas y intelectuales del candidato. El informe debe también contener detalles de la vida y antecedentes privados del solicitante. A menos que el informe se guarde en absoluto secreto por el Venerable Maestro, será muy difícil, si no imposible, el que sus miembros cumplan estrictamente con lo que de ellos se espera, o sea, una franca, sincera y fiel exposición de hechos concernientes al candidato, sus motivos y sus cualificaciones.

Nada hay en la ley masónica que impida que se devuelva el informe al comité para una investigación mas acabada, como por ejemplo, cuando se haya descubierto alguna nueva prueba que pudiera afectar a la solicitud o al informe, o cuando por cualquier otro motivo, una reinvestigación propia y mas acabada se hiciera necesaria a fin de evitar injusticias.

Es tal carácter de nuestra institución que se juzga a la misma no por el número de sus constituyentes, sino por la naturaleza de su actuación. La popularidad que gozan algunos clubs o asociaciones profanas no es la regla por la que se juzga a la Masonería en su labor. La fuerza de nuestra institución no está en el numero sino en el carácter de sus miembros, por lo que se hace necesario guardar nuestras puertas contra intrusiones de aquellos que no puedan ser para siempre fieles y leales a nuestros principios.

(Antonio González, P. G. M. — F. P. S.)

19 DE JUNIO

GRATA fecha y de feliz recordacion. Es el día de la Navidad del Doctor José Rizal. En fecha igual del año de 1861 en Calamba, pueblo que la Historia escribirá con caracteres de oro en sus anales, cual otro Belén, el infante Rizal, abrigado por el calor de la vida que brinda nuestro sol refulgente y acariciado por la brisa portadora de los arrullos de amor y cariño de las Náyades del Pasig y el beso amoroso de las Deydades del Makiling, vió por vez primera la luz bajo el límpido azul de nuestro cielo. Las flores de Calamba abrieron sus cálices, esparcieron su aroma y su fragancia, y el céfiro perfumó la cuna del Redentor de Filipinas, al par que nuestros hermosos ruisñores, saltando alegres de rama en rama, le saludaron con la melodía de sus trinos.

En el Natalicio de Rizal la Antorcha de la Libertad iluminó la Alborada de una Era de justicia y democracia para Filipinas; trepidaron en sus cimientos el Trono del poder opresor y el Sólido de la Teocracia del "Alipinismo" (esclavitud) moral, y al leon español, aterrado ante los fulgores libertarios de aquella Antorcha, flaqueáronse las fuerzas y sus garrás cedieron. Desde entonces la Estrella Rizalina brilla radiante en el firmamento de la Historia.

Que no se extingan, pues, los últimos destellos de este día, sin elevar en alas del pensamiento a las serenas regiones de la eternidad nuestros cantares y la ofrenda de nuestra sincera deiteracion a Rizal, de observar las máximas morales y practicar el ejemplo de las virtudes cívicas que nos legó en las inmortales páginas de su Evangelio de Redencion-patria.

¡19 de Junio, fecha felice! yo te saludo con reverente regocijo.

LEONARDO GARDUÑO,

P.M. Log. Sinukuan No. 16, c/o V. Luna Gen. Hospital, Quezon City

Junio 19, 1952.

While in BAGUIO

Stay at HOTEL CITY LUNCH

Save unnecessary expenses but live

LUXURIOUSLY

Hot Water at all times

Restaurant Service Day and Night

Parked Cars Guarded

C. KIM, Prop. and Manager

THE INVESTIGATION . . .

(Continued from page 221)

have precluded the entrance of one later found unsuitable material.

An investigating committee job is an important one, and your Worshipful Master and your Brethren place a great trust in you. YOU SHOULD FAITHFULLY PERFORM THIS DUTY AS IN HONOR BOUND.

(Antonio Gonzalez, P.G.M., F.P.S.)

OFFICIAL SECTION (Continued)

April 2nd, 1952

Mr. Antonio Gonzalez
520 San Marcelino
Manila, Philippines.

Dear Bro. Grand Secretary:

As Helsinki, the Capital of Finland, is arranging for the Olympic Games in 1952, it is expected that also many Masons from all nations will be among the visitors, gathered here at the time of the Games.

The Finnish Masons wish to bid all Masons most cordial welcome and will greatly appreciate any opportunity of meeting them, and thus strengthening the ties of friendship and fraternity uniting all brethren.

It coincides that Scomi Lodge No. 1 will celebrate its 30th Anniversary at the beginning of August, and will then hold some short ceremony in the Masonic Temple, in spite of the fact that our Lodges do not have meetings during the summer months. The Mas-

ter and members of the Lodge hope that visiting Masons would kindly attend the meeting.

The exact date of the ceremony can be ascertained at the restaurant "Ambassador", Pohjois-Esplanadikatu 35. This restaurant with its premises is owned by the Masons of Finland, and is always, after lodge meetings, used for the after-proceeding. It is a first-class restaurant in the center of the city, and its address is the same as that of the Masonic Temple, viz. Pohjois-Esplanadikatu 35, Helsinki.

I hope you will be kind enough to bring the above to the notice of such members of the Lodges on the register of your Grand Lodge as are going to visit Finland during the Olympic Games.

With good wishes and fraternal greetings.

Yours sincerely,

BRUNO KIVIKOSKI
Grand Secretary

Christ we read that "a man should not do unto others what he would not have them do unto him" and the author continues "This is called the principle of acting on the square", that my brethren, was written over 2,400 years ago.

Therefore, within the folds of our Noble Craft and outside in the world, the Square has symbolized those simple yet profound truths that can never become "out of date" or old.

I once read of a very interesting find made during the demolition of an old bridge during the year 1870, it was a brass square which bore the date of 1517 and on it was engraved the following and I quote:—

*"Strive to live with love and care
Upon the Level, by the Square."*

In fact one could quote many instances which have produced indisputable evidence that the Square has been used from the earliest times to symbolise those virtues that tend to make life well worthwhile.

The very simplicity of its symbolism is truly amazing, revealing, as it does the oldest wisdom that the human mind has ever acquired and which, when properly applied, reacts to the great benefit of all mankind.

We readily admit that the principles exemplified by the Square should motivate every Mason as well as govern every Masonic lodge.

It is most necessary ever to bear in mind that Masonry is not a matter of Rituals but that it should be a way of living a better life, through its symbolism it shows us a way in which we may develop a greater faith in God, a method of building up a true and steadfast character that nothing can destroy.

This little emblem of Truth and Morality teaches us to develop within ourselves our own "try-square" called "Conscience" and by which we should be able to apply the principles of the Square to test our every thought, our every word and our every deed. Every Mason should constantly apply this test in his every day life and to this every day association with his fellowmen.

Remember, brethren, the foremost obligation of a Mason is to act on the Square in all his dealings with his fellow creatures, if he fail in this then he fails in everything that decent men refer to as honesty, fair dealing and brotherly love.

Therefore, brethren, make sure that your conduct is such that all persons will be able to say: "that fellow's on the Square" then you will be a credit to our Beloved Fraternity and our Craft will have every reason to be justly proud of you.

J. V. Austin

Grand Master

THE EMBLEM OF TRUTH AND MORALITY

(Continued from inside front cover)

Morality, must not only be present but must be considered as the leading Lights in every Masonic Lodge.

In all parts of the world where true Masonry exists, the Square is the emblem of righteousness and signifies a true belief in the Divine Wisdom of God.

Now-a-days, when world conditions are such that the steadfast faith in God that has been handed down to us from generation to generation is being subjected to attack from all sides, it is imperative that we strive to keep God, the Divine Creator of mankind, and the Square, the symbol.

There appears to be a tendency at the present time to consider that Morality is sufficient and that faith in God is not so important, whereas history teaches us that whenever faith in God has not been maintained as of primary importance that Morality degenerates into a mere habit that can be discarded without effort.

The idea that faith in God is but of a secondary nature and which seems to be spreading in certain parts of the world and which is, unfortunately, finding far too many votaries, tends to undermine the very foundation, not alone of Masonry but of all well ordered and peaceful ties.

The moment that men develop the idea that Morality is an invention of mankind and that it does not constitute an integral part of the world's order, then all moral law would lose it's meaning and usefulness.

A few months ago, I read some excerpts from a book that was written by a certain John Davis about the year 1607 and he wrote about the reality and nature of God as follows and I quote; —“Yet I this form of formless Deity drew by the Square and Compasses of our Creed” unquote and that seems to be all the more remarkable by the fact that Mr. Davis was not a Mason:

It is a well founded axiom that any organization that has been established without certain standards of morality will be without stability and will soon go under and disappear.

Our history books tell us that not only nations but whole civilizations have gone down and disappeared in the past for lack of faith and integrity; this is a matter that cannot be ignored, therefore, how important it is that we should continue to regard the symbolism of the Square as one of the leading Lights in our daily lives.

We must ever bear in mind that it is an emblem of that moral system or law upon which mankind must have their lives if humanity is to survive, if the time ever comes when we permit ourselves forget the symbolism of the Square then our civilization will not last and our lives would be like a house built upon shifting sand.

Long before the Christian era, the Square was used to teach almost the same lessons that it teaches us to-day; in fact in an ancient Chinese book that was supposed to have been written about five centuries before

(Turn to opposite page)

MANILA BLUE PRINTING COMPANY, INC.

- * BLUE PRINTS
- * WHITE PRINTS
- * PHOTOSTATS
 - * "POSTS" & "BRUNING" Drafting & Surveying Supplies
 - * "BRUNING" BW Sensitized Papers, developers & printing-developing machines.
- * "WOODSTOCK" Typewriters, 11", 12", 14", 18", & 22" carriages now available
- * "HILCO" Duplicators
- * "GRUMBACHER" Brushes & Artists' Materials
- * School & Office Supplies
- * GENERAL MERCHANDISE



Remodelled—
display, sales &
waiting rooms for
customers.

MANILA BLUE PRINTING CO., INC.

Phone 3-25-39

820-832 Arlegui, Quiapo

MENTAL PICTURES LAST FOR DAYS

BUT

PHOTOGRAPHS LAST FOR YEARS

To PERPETUATE

MEMORABLE EVENTS OF YOUR LIFE.

FAMILY AFFAIRS

* SOCIAL FUNCTIONS

* OFFICIAL PARTIES

* SCHOOL EVENTS & OUTDOOR
ACTIVITIES

LET US DO IT!

We Offer:

- * REASONABLE PRICE
- * COURTEOUS ATTENDANCE
- * SATISFACTORY SERVICE

SAM STUDIO

Patronized by the Grand Lodge of the Philippine Islands

250 ONGPIN, MANILA

TEL. NO. 2-93-94

SAW E. SAM
Proprietor and Manager