

RIZAL LODGE No. 20 F & A M
UNDER THE JURISDICTION OF THE M. W. GRAND LODGE, F. & A. M.
OF THE PHILIPPINES
LOPEZ, QUEZON

The Cable Tied

Vol. XXVIII

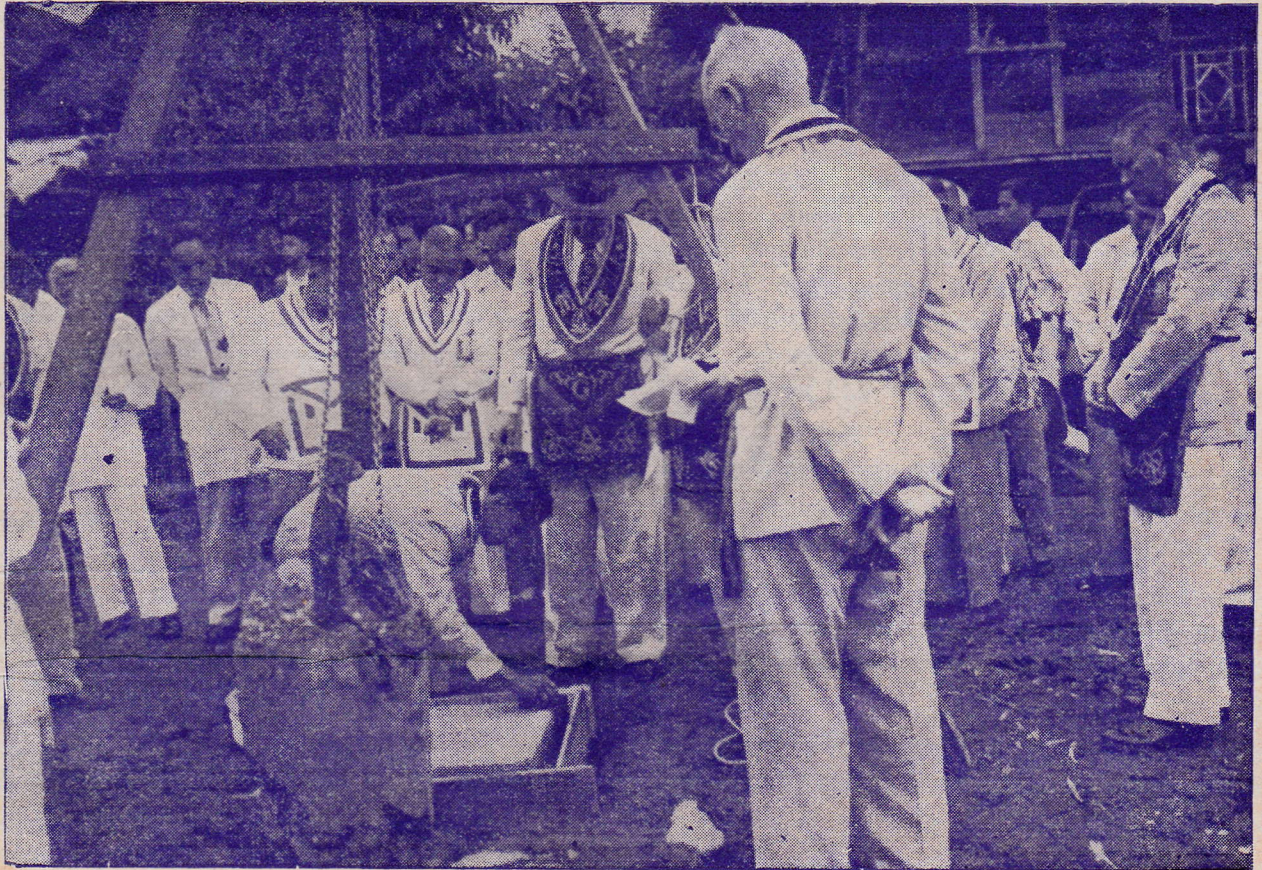
MANILA, PHILIPPINES, NOVEMBER, 1952

No. 5

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

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

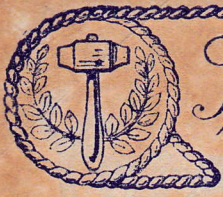
(Entered as second class mail matter at the Manila Post Office on March 20, 1946)



*Laying of the Cornerstone, Cabanatuan Lodge No. 53
September 4, 1952*

Sidney M. Austin, Editor
Plaridel Masonic Temple, 520 San Marcelino

Annual subscription ₱1.80
Manila, Philippines



The Grand Master's Message



More Scripture Readings

THIS MONTH let us devote a little time to the study of the Scripture reading that shines upon the brethren while they are working in the third degree in Lodges that are under the Grand Jurisdictions of the U.S.A., this is the first seven verses of the 12th Chapter of Ecclesiastes and I will quote them in due course.

So far as I have been able to discover there are two well known interpretations of these particular passages of Scripture and both carry serious admonitions that we should strive to follow for our own benefit.

The two above mentioned interpretations treat the subject matter in entirely different ways and, for your information and guidance, I will try to deal with both of them and leave you to take your own particular choice.

The first with which I shall deal makes this passage of Scripture a very dramatic definition of old age and senile decay to which we are all subject, whereas the other tends to make it appear that the passage refers to the very violent thunder storms that visit Palestine on very infrequent occasions but when they do occur they cause great fear and panic in the hearts of the citizens.

In order that you may the better follow the interpretations, I had better quote the passage verse by verse and I will now quote the first two verses:

“Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.

While the sun, or the light, or the moon, or the stars, be not darkened nor the clouds return after the rain”.

The admonition contained in these two verses is very plain indeed and is to the effect that we should not forget our Divine Creator in our younger years when we are in the full pride and power of life and thus refrain from evil doing while still young and active and not wait until old age overcomes us and renders us inactive.

The darkening of the sun, moon, etc. refers to the dimming sight of old age and the clouds that re-

turn after the rain defers to a continuance of poor sight even after much weeping.

The third verse reads as under and I quote:

“In the days when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened”.

According to this interpretation, the keepers of the house refer to the hands which tend to become unsteady and tremble in old age, the strong men is a poetical method of referring to the legs that have become weak and unsteady with advanced years, the grinders that cease because they are few refers to the teeth, which are apt to become few in number as old age creeps upon us and those that look out of the windows is another way of referring to one's eyesight.

The 4th verse reads as follows and I quote:

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

The doors mentioned in the verse are supposed to be our ears which tend to lose their usefulness in old age and cannot pick up the sounds of the grinding of the wheat in the small stone mills that the women of Palestine used in those far off days.

To rise up at the sound of the bird is supposed to signify the light of sleep of old age which is easily broken by the lightest sound or is the nervousness that is frequently a well pronounced characteristic in some old people that they start up at the slightest noise, the daughters of music are presumed to be the vocal chords which lose their flexibility and strength in old age.

The 5th verse is as under and I quote:—

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



THE CABLETOW

Editorials

THE MASON AS WORSHIPFUL MASTER

THE HIGHEST HONOR conferred to a Mason by members of his lodge is that of Worshipful Master. The term "Worshipful" in the appellation is not used in a religious sense; it is so used because the recipient is an honorable individual and is therefore, regarded with honor. The name "Master" has many definitions but it may signify "overseer", "teacher", "governor", and "ruler" who acts with proficiency and skill.

To be elected Worshipful Master is to assume leadership in a lodge — preparing and carrying out its program and helping create an atmosphere of intelligent fellowership among the members. Whether or not the Master could accomplish these depends upon a number of factors. It will be remembered that as a Master, one is charged to recommend obedience and submission to his inferiors, and courtesy and affability to his equals; these make for efficient cooperation and real harmony.

It is likewise well to remind the Worshipful Master that upon his installation to his exalted station as such, he expressed his agreement ". . . to be a good man and true, and strictly to obey the moral law;" and to be cautious in carriage and behaviour, courteous to his brethren, and faithful to his lodge. These are not merely sentiments to be felt but solemn promises to be fulfilled.

No brother of the Craft, much less a Worshipful Master should overlook the importance of having our Masonic Law Book as part of his library. The book among others, contains the Constitution, Edicts, Uniform Code of By-Laws, Regulations, Decisions, Opinions, and Resolutions which have been approved and adopted by the Grand Lodge of the Philippine Islands; indeed, it contains a description and enumeration of the Worshipful Master's powers, duties, responsibilities, and even liabilities together with the penalties therefor. A Master who patiently reads and seriously learns from this valuable publication can act with certainty concerning the highest interest of his lodge and will feel more confident in facing lodge problems and tackling the brethren's difficulties. Many a Master has failed in office because of his lack of knowledge of the laws of the Grand Lodge and his inexcusable unfamiliarity with those of his own. It is an unpleasant practice to offer alibis when something goes wrong and no Mason should find justification for his inability to know the workings of his lodge. As the old saying goes: "Ignorance

(Turn to next page)

THE 25-YEAR MASONIC BUTTONS AWARD

AN AWARD given to man is at once a recognition that something is due him on account of his skill, conduct, or achievement.

In Freemasonry, such an award assumes greater significance; it is truly won because of one's own efforts, and not obtained through influence or inducement.

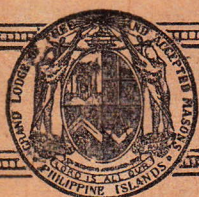
In bestowing the 25-year Masonic Buttons to recipients — good men and true Masons — they are not being honored alone but their mother lodge and the Grand Lodge of F. & A. M. of the Philippine Islands as a whole. The path on which these brethren have so far trodden is the safe and dependable one.

Let us bear in mind that the award is with the intimate knowledge and express sanction of the Grand Lodge, and for what? For services faithfully rendered and virtues richly exemplified. This means merit, even sacrifice; yes, a way of life not just for a fleeting moment but for over a period of a quarter of a century.

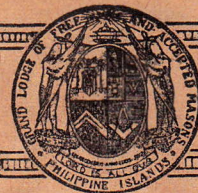
The buttons then are not mere articles to be shown; they partake of the nature of genuine ornaments, evidence of honor to be seen. Not all members of our Ancient and Venerable Institution have the privilege of claiming the buttons which, we reiterate, must be honestly earned and deservedly granted; indeed, these lasting mementos are the tangible manifestations of solemn obligations kept, the realization of fond hopes expressed, and the fitting answer to ardent prayers addressed to the Great Architect of the Universe.

Allow us, therefore, to congratulate heartily the recipients of these 25-year Masonic Buttons. May the brethren so honored consider them as priceless possessions to be transmitted as a legacy to their loved ones and those who would come after them!

MAURO BARADI, D G. M.



Official Section



GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINE ISLANDS

DEGREE

WHEREAS, *the Grand Lodge of the Philippine Islands has approved the recommendation to divide the Jurisdiction of the Grand Lodge into several districts;*

WHEREAS, *it is deemed convenient to appoint a Grand Master's Deputy for the Lodges established in the territory of Japan;*

WHEREAS, *it is also deemed convenient to appoint an Advisory Board to assist in an advisory capacity the Grand Master's Deputy in the Territory of Japan, said Advisory Board to be composed of all Masters of said Lodges, and in lieu thereof, of the Senior Officers present in the Territory;*

WHEREAS, *the present Grand Master has been authorized to specify in writing the duties of the Deputy so to be appointed;*

NOW, THEREFORE, I, *SIDNEY M. AUSTIN*, as Grand Master of Masons in the Jurisdiction of the Grand Lodge of the Philippine Islands, do hereby appoint.

WOR. BRO. WILLIAM J. EICHORN
(Far East Lodge No. 124)

of the law excuses no man; not that all men know the law, but because 'tis an excuse every man will plead, and no man can tell how to refute him." And there is no need for such an excuse if the Worshipful Master will ever bear in mind the congratulations given him upon his installation, thus: ". . . In short, by a diligent observance of the By-Laws of your Lodge, the Constitutions of Masonry, and, above all, the Holy Scriptures, which are given as the rule and guide of your faith, you will be enabled to acquit yourself with the highest honors here and lay up a crown of rejoicing which shall continue when time shall be no more."

The Worshipful Master should so act that at the close of his administration, he could say with sincerity he had done his best, and the brethren could confirm this with the pronouncement that his indeed, was a success.

—MAURO BARADI, D.G.M

Grand Master's Deputy for the Territory of Japan, with the following duties and authorities, to wit:

- (1) *To visit each Lodge in his district as often as convenient but not less than once a year;*
- (2) *To endeavour to bring the Lodges in his district into closer relationship with each other and with the Grand Lodge;*
- (3) *To examine the records and accounts of the Lodges in his district;*
- (4) *To ascertain fully as to the conditions of the Lodges the number of its members and average attendance;*
- (5) *To inquire into all the affairs of the Lodges and the administration thereof;*
- (6) *To make suggestions and recommendations to the officers as he may deem necessary to ensure a full and prompt compliance with the laws of the Grand Lodge;*
- (7) *To instruct or correct members in any particular wherein he may find they need information, and particularly to recommend attention to the moral and benevolent principles of Masonry;*
- (8) *To call the attention of the brethren as to the necessity of making a proper investigation regarding the qualifications of all petitioners for the degrees;*
- (9) *To confer with the officers and members concerning non-affiliated or unaffiliated Masons;*
- (10) *To endeavor, if he should discover in his district any Masonic error or any un-Masonic conduct, to correct same immediately by Masonic means, and if he judges it expedient to report same immediately to the Grand Master for immediate action;*
- (11) *He shall make reports every three months and forward same to the Grand Master*

setting forth his official acts during the period, the condition of each Lodge in his district;

- (12) The Deputy should always have in mind that the Grand Master depends upon him to use his sound judgment and discretion in order to carry out the foregoing regulations but he must, at all times, be sympathetic in his contacts with Lodges and show willingness to confer with members in an advisory capacity so that a better understanding of the principles of Freemasonry may be developed by all and that the relations between the Deputy and the brethren of his district should be cordial;
- (13) On official visitations of the Deputy to the Lodges of his district, he should be received with Grand Honors;
- (13) To do all things that would tend to promote the welfare of the Lodges in his district and to perform such other services and duties as may from time to time be assigned to him by the Grand Master;
- (15) He shall have authority to make decisions involving routine matters but in every case he must make sure that the provisions of the Constitution are not violated;
- (16) He will supervise the work of the Inspectors of the Lodges in his district;
- (17) He will convene the members of the Advisory Board herein created at least once a month, to consult with them in the discharge of his duties and on all matters appertaining to the improvement of Masonic conditions in the Territory of Japan, requesting the Secretary of the Advisory Board to prepare the minutes of each and all meetings which should be duly approved by the Board and copy thereof be sent to the undersigned, as Grand Master of the Grand Lodge of the Philippine Islands for proper information.

I do hereby organize, establish and create an Advisory Board composed of all Masters, and in lieu

thereof, of Senior Officers of all Lodges in Japan, to aid, help and assist the Grand Master's Deputy in the Territory of Japan, in the performance of his duties and functions as such.

Brother James C. Barrons, of Tokyo Masonic Lodge No. 125, is hereby appointed to act as the Secretary of said Advisory Board to prepare the minutes of each and all meetings, to send all notices to all the members, and to comply with all the decisions and resolutions approved by the said Advisory Board, which are not in conflict with our ancient Landmarks, usages, Masonic Law and regulations, and more especially to carry out the provisions of this Decree.

DONE and executed in the City of Manila, Republic of the Philippines, this 1st day of October, 1952.

(Sgd.) SIDNEY M. AUSTIN
Grand Master

ATTEST:

(Sgd.) ANTONIO GONZALEZ, P.G.M.
Grand Secretary

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OFFICIAL SECTION * * *

Grand Master's Visitation

TO CABANATUAN LODGE NO. 13

M. W. BRO. SIDNEY M. Austin, Grand Master and his party visited Cabanatuan Lodge No. 53, Cabanatuan City on September 4, 1952. The visitation was featured by an elaborate celebration of the 33rd Anniversary of the foundation of the Lodge. After the Grand Master and his party were received with grand honors at the Lodge Temple, they proceeded to the Boy Scout's Building where the following program was held:

PART I

10:00 A. M. — 1:30 P. M.

1. National Anthem
2. Opening Remarks . Wor. Bro. Jose Buenaventura, P.M.
3. Invocation Wor. Bro. Simplicio Ocampo, P.M.
4. History of Cabanatuan
Lodge No. 53,
F. & A. M. Wor. Bro. Doroteo M. Josen, P.M.
5. Eulogy Wor. Bro. Lazaro Francisco, P.M.
6. Vocal Solo Angelica Figueroa
Mrs. Flor B. Castelo
At the Piano
7. Recollections Wor. Bro. Eusebio G. Dimaano
*First Master of Cabanatuan
Lodge No. 53, F. & A. M.*
8. LUNCHEON

At the sumptuous luncheon members of families of brother Masons — widows and orphans and friends — were in attendance. Old friendships were cemented and new acquaintances formed. It was like a homecoming of loyal sons and daughters influenced by the precepts of our Ancient and Venerable Institution. The other part of the program as scheduled follows:

PART II

1:30 P. M. — 4:00 P. M.

1. Just a Few Words ... Wor. Bro. Felipe M. Sinaguinan
*Present Master of Cabanatuan
Lodge No. 53, F. & A. M.*
2. The First Masonic
Temple in Cabanatuan Valley Wor. Bro. Vicente Orosa, P.M.
3. Violin Solo Billy Manalo
Reynaldo Reyes
at the Piano
4. Address Most Wor Bro. Cenon S. Cervantes
Past Grand Master
5. Laying of the Corner
Stone, 2nd. Cabanatuan Masonic

MAURO BARADI

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- Temple Most Wor. Grand Master
Sidney M. Austin,
assisted by Grand Lodge Officers
3. Address Most Wor. Grand Master
Sidney M. Austin
*Grand Master of Masons
in the Philippines*

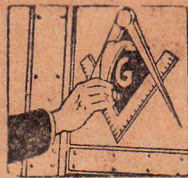
7. Philippines!

My Philippines:

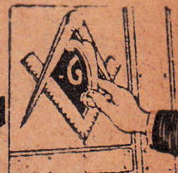
The Master of the Lodge, Wor. Bro. Sinaguinan in his remarks enumerated the various activities of the lodge and the progress thus far achieved; he paid tribute to the founders and expressed gratitude to the cooperation of his fellow officers and the members. M. W. Bro. Cenon S. Cervantes, P.G.M., challenged his hearers by reminding them that each person has his particular mission to perform, not alone for himself but more so for others. The Deputy Grand Master, Rt. Wor. Bro. Mauro Baradi was requested to present diplomas to the widows and orphans of brethren of the lodge who have passed away; the Deputy called attention to the fact the diplomas served in a way as a connection link between Freemasonry and the families of our deceased brethren; he paid tribute to the courage and sacrifice of those whom the brethren left behind.

The brethren and friends then formed a procession toward the site of the second Cabanatuan Masonic Temple headed by the Most Worshipful Grand Master. The laying of the cornerstone was solemn and historic. The Grand Lodge Officers participated in the ceremonies at the closing of which the Grand Master expressed a fervent wish thus. "May the All-Bounteous Author of Creation lend aid to those who have conceived and thus far carried on this body enterprise; may He protect the workmen employed upon this building from every accident, and long preserve it for the beneficent uses which it is destined to subserve; and may He grant to us all an ever bountiful supply of the Corn of Nourishment, the Wine of Refreshment, and the Oil of Joy." The address he delivered emphasized the importance of the building of the temple and making it the visible symbol of harmony and fellowship. "As long as the brethren of Cabanatuan Lodge No. 53 continue to cooperate with one another", he continued, "so long will the success of the Brotherhood be attained."

The officers and members of the lodge besides putting up a beautiful souvenir program gave to the visiting officials and members of the Grand Lodge commemorative medals in connection with the Lodge's Anniversary Celebration.



WHAT OUR LODGES ARE DOING



ISLAND-LUZ-MINERVA LODGE NO. 5 Plaridel Masonic Temple

THIS LODGE tendered a whole day Special Program in honor of Most Worshipful Grand Master, Bro. Sidney M. Austin, on the occasion of his election as Honorary Member of the Lodge, and the presentation of the corresponding Certificate, held at Plaridel Masonic Temple, on September 27th 1952.

At 2:00 o'clock post-meridian, the Lodge was opened in due form for the purpose of conferring the Sublime Degree of Master Mason upon Bros. Alfredo Dy and Antonio Nocom, Fellowcrafts of the Lodge.

In the evening, the following program was rendered.

FIRST PART; 6:00 P. M.

1. Reception of the Grand Lodge Inspector, Wor. Bro. Stanley S. Tongko.
2. Reception of the Most Worshipful Grand Master, Most Wor. Bro. Sidney M. Austin.
3. Flag Ceremony.
4. Conferring of the Third Degree of Masonry upon Bro. Exequiel de Guzman, a Fellowcraft, by Special Team of the Lodge.

SECOND PART; 8:30 P. M.

5. Opening Remarks
Wor. Bro. D. Y. Villaseñor,
Master of the Lodge.
6. Address
Wor. Bro. Stanley S. Tongko,
Grand Lodge Inspector.
7. Presentation of Honorary Membership Diploma to Most Wor. Bro. Sidney M. Austin,
Most Wor. Bro. Antonio Gonzalez
8. Presentation of the Guest of Honor
Most Wor. Bro. Sidney M. Austin, Grand Master
Bro. Porfirio A. Romulo, Secretary of the Lodge
9. Address
Most Wor. Bro. Sidney M. Austin, Grand Master.
10. Closing of the Lodge.

After the program dinner was served to the brethren and visitors at the Social Hall of the Plaridel Masonic Temple.

ILOILO ACACIA LODGE NO. 11 Iloilo City

THIS LODGE has continued its usual program of activities. During its stated meetings — first Saturday of every month — members from different parts of the City and province make it a point to participate in lodge deliberations under the leadership of Wor. Bro. Mario B. Hidalgo, Worshipful Master.

The lodge desires to know the whereabouts of one

of its members Bro. Carl M. Miller. Any information in this connection should be forwarded to Wor. Bro. Eugenio Dimaculangan, Secretary, P. O. Box 511, Iloilo City.

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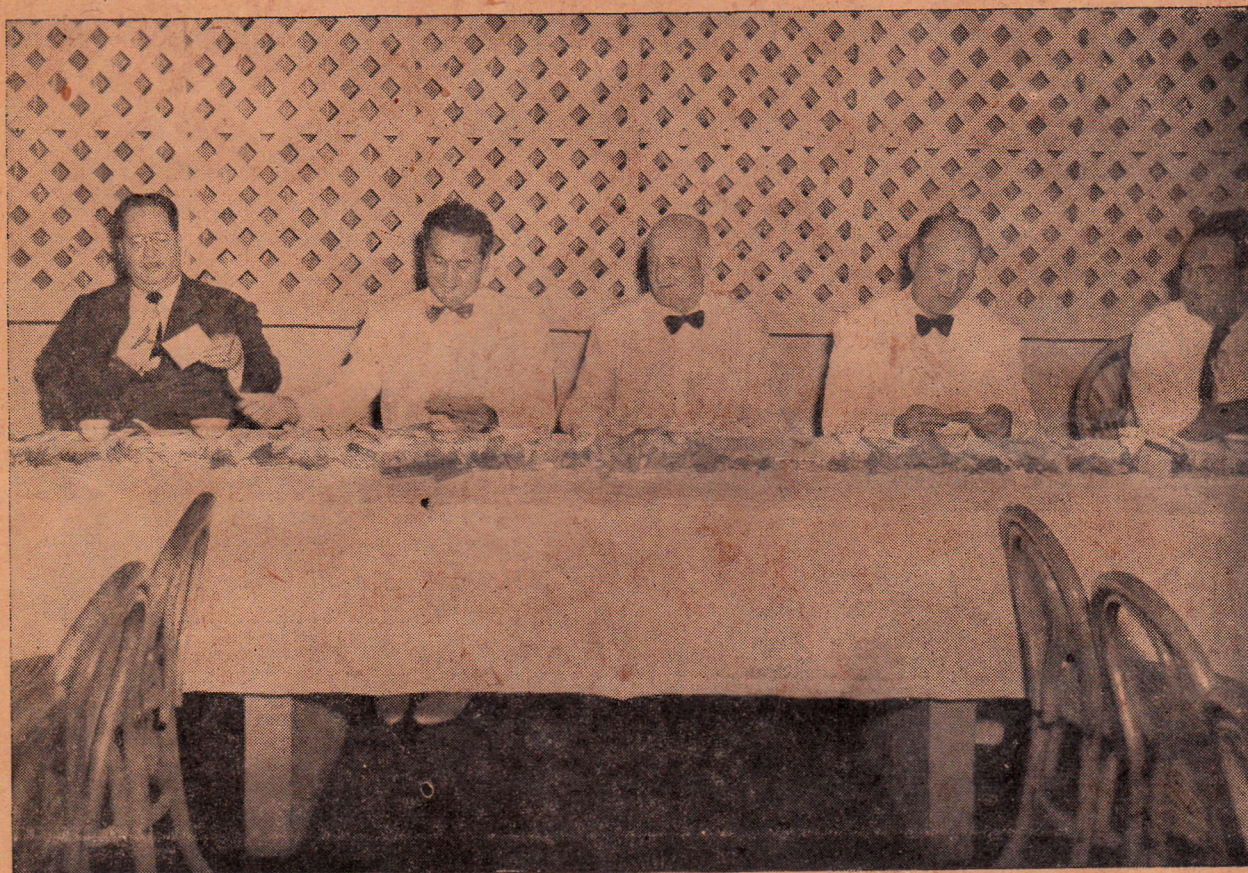
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WHAT OUR LODGES ARE DOING * * *

CHARLESTON LODGE NO. 44 AND MILTON C. MARVIN LODGE NO. 123



Presidential table at the banquet offered by the members of Charleston Lodge No. 44 and Milton C. Marvin Lodge No. 123 to Most Wor. Bro. Sydney M. Austin on the occasion of his official visitation to said Lodges at Agana, Guam, on Friday evening, Oct. 24th, 1952.

—oOo—

AGNO LODGE NO. 75

Tayug, Pangasinan

THIS BRIEF and simple report on the progress of Agno Lodge No. 75, is a recapitulation of that progress evidenced by the following:

First, the increase of membership. In 1947 when I was, for the first time, appointed inspector of the lodge, there were only eight members—the remaining eight strong members who could withstand the crisis of 1936 during which the lodge was about to crumble to pieces. Strong, I say, because they had, have, and, it is hoped, still shall have that strength of conviction and purposive of objective to live up to their solemn obligation — that to support the lodge of which they were about to become members, thereby enabling them to transmit the masonic heritage from that eventful year to the present when the lodge can be proudly represented by no less than 30 members. In truth, there are now forty-one active master masons in good standing.

Second, that Agno Lodge No. 75 has just completed a temple of her own, a house saturated with wholesome atmosphere and rich in hospitality to welcome sojourning and visiting brethren. The members can

now hold their heads up and, with justifiable pride, can say to any brother mason, "In Tayug, in Eastern Pangasinan, we have a temple which you, by right and privilege, may call your own home".

Third, that Agno Lodge has just erected the corner-stone of her financial stability. By now she can favorably be compared with other subordinate lodges of her own level and category respecting financial stability. After verifying the book of accounts of the lodge on October 24 of the current year, there appeared a balance of P222.57 as of October 1, 1952.

Fourth and lastly, that the members of Agno Lodge No. 75 are being imbibed with the philosophy of "Come-in-to-learn-and-Go-out-to-behave" as we are learning that within the four walls of the lodge, we understand the important tenets of masonry, brotherly love, relief, and truth as well as the truly masonic virtues; silence and circumspection. Within it, we "would erect walls of knowledge against the ills of life, and by thinking, we ponder, study, and reflect until we know what is true and what is false thereby enabling us to chart our path unerringly." When we

* * * WHAT OUR LODGES ARE DOING

go out, on the other hand, we have to behave and strive to exemplify to our neighbors that kind and cheerful of manner, broadmindedness, soft in speech, too big to hate and too intelligent to sneer, always alert from becoming covetous or sensual.

Implementing these, we go out to show to the community of which we are inseparable parts in par-

ticular and to the world in general, that we masons, by examples and by precepts, are promoters of virtues, builders of character, and shapers of destinies of men and of nations.

WOR. BRO. ELADIO G. CASTRO
Grand Lodge Inspector

MORIAHYAMA LODGE NO. 134

THE FIRST ANNIVERSARY banquet of this lodge was held October 24, 1952. The dispensation for this lodge was dated Manila 17 October 1951. The principal speaker at the banquet was Wor. Bro. Oscar M. Holder. Worshipful Master Charles O. Dutton reported that since the first meeting held after the

Grand Lodge Communication last January — 72 meetings had been held and 128 degrees conferred; 67 members are located in the Tokyo area and 46 have left Japan or stationed elsewhere. M. W. Bro. Clifford C. Bennett, P.G.M., visited the lodge on 5 October 1952 and his visit was enjoyed by the brethren.



Front row: Johnny Price, J.W., Charles O. Dutton, W.M. and F. B. Phillips, S.W.
Back row: Lee P. Vincent, J.S.; Nokamura, Tiler; Ward, S.S.; Robert Giffs, J.D.; M. Uyeda, Marshal; L. W. Cutshall, Secretary; Hanford, S.D.

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PLEDGE OF SERVICE * * *

Wor. Bro. LINTAG

By Wor. Bro. Panfilo de Leon, Sinukuan Lodge No. 16 (*Speech delivered at the Masonic Funeral Services held at the Plaridel Masonic Temple, Manila, November 12, 1952.*)

WE ARE GATHERED HERE TONIGHT, on this solemn occasion, to pay tribute to the memory of our departed brother, Pascual Lintag, who died quietly last Sunday night. Bro. Lintag's death was caused by that treacherous sickness known as heart attack. The attack was so grave that he died inside the ambulance on his way to the Mary Johnson Hospital. It is worthy to note, however, that when Bro. Lintag became sick, his family could not persuade him to go to the University of Sto. Tomas Hospital because Bro. Lintag told them that if he died in that Hospital, some may assume that he must have retracted Masonry. Knowing Bro. Lintag's character, it is inconceivable and irrational that he should ever attempt to abjure Masonry, as all his brethren, specially the members of his Lodge, the SINUKUAN LODGE No. 16, knew that Bro. Lintag possessed a strong conviction that neither friendship nor favors could influence him to change his mind.

Born during the oppressive period of the Spanish regime in this country, he intimated, to his friends on various occasions that since his youth it was already his fervent desire to become a Mason. He joined Masonry voluntarily and of his own accord, so at the age of 28 years, just after completing his "Curso Superiores" at COLEGIO DE SAN JUAN DE LETRAN and graduating in "Perito Mercantil" at the ESCUELA DE ARTES Y OFICIOS DEL GOBIER-

NO ESPAÑOL, he was initiated as Entered Apprentice Mason in SINUKUAN LODGE No. 272 under the jurisdiction of "GRAN LOGIA REGIONAL No. 2" on January 20, 1904, passed to Fellowcraft on July 22, 1904, and raised to the Sublime Degree of Master Mason on Sept. 3, 1904. He became a 32° Mason on October 30, 1916, under the jurisdiction of the "GRANDE ORIENTE ESPANOL" and on February 21, 1950, he was made K.C.C.H. He held various positions, namely: Secretary of SINUKUAN LODGE No. 272 in the year 1911, and Master of the same Lodge and at the same time Grand Treasurer of "GRAN LOGIA REGIONAL No. 2" in the year 1912. He was the Venerable Master of Lakandola Lodge of Perfection No. 2 in 1917 and Grand Treasurer under the Grand Lodge of the Philippines in 1918. He was also Grand Inspector of the Grand Lodge of the Philippine Islands to more than a dozen sister lodges. His last position was Secretary of SINUKUAN LODGE No. 16 in 1941, and also from 1946 to 1948 inclusive.

Because our late departed Bro. Lintag was a good Mason, his brethren will revere and honor his memory. Like many other outstanding members of Freemasonry, Bro. Lintag's life was the glorification of our principles because he practiced Masonry. He dedicated his life to intensive Masonic labors and was a fine example of that working craftsman because he believed in the goodness of his fellow men and in

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By DR. RICARDO R. PASCUAL

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the soundness of Masonic injunction to be tolerant.

To the members of his family, for the loss of such a devoted husband and father, let that thought assuage their natural and deep grief, to which the following lines of C.M. JOINER from his "DEATH" could have been written for him —

*"What is death we all so dread?
Is it the termination of a life that has fled,
Or is it a transition from cares of earth
To the realms of bliss and perpetual mirth?
"If death is a transition from earth to bliss;
The meeting of loved ones long we have missed,
Why should we dread the narrow span;
The narrow divide to the spirit land?
"The reason is plain when you come to think
That the laws of God are a dividing link,
And he who transgresses the laws that were given
Stands aghast at the thought of the translation."*

Here in this world, all should be brave enough to meet what all the dead have met. The future has been filled with fear, stained and polluted by the past. From the wondrous tree of life the buds and blossoms fall with ripened fruit, and in the common bed of earth, all of us will sleep side by side.

Why should we fear that which will come to all of us? We cannot tell, we do not know, which is the greater blessing — life or death. We cannot say that death is not good. We do not know whether the grave is the end of this life, or the door of another, or whether the night we observe here is not some-

where else a dawn. Neither can we tell which is more fortunate, the child dying in its mother's arms, before its lips have learned to form a word, or he who journeys all the length of life's uneven road, painfully taking the last slow steps with crutch.

The nobler faith in all that is, tells us that death is only perfect rest. We have no fear, we are all children of the same mother, and the same fate awaits us all.

Farewell, Bro. Lintag, we will not say forever, but for a few brief suns and moons. Wilt thou sometimes think of us, remembering happy hours we spent together in this radiant sun-kissed world? Thus shall we not be all alone; for often thou wilt come to us, and we shall see thee by our side, and in the stillness hear thy voice. O speak to us in spirit lips when sorrow bears us down! Thy placid face now tells us not to grieve, for peace is thine.

May you rest in peace!

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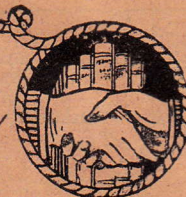
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Fraternal Reviews



By Rt. Wor. Bro. MAURO BARADI, D.G.M.

New Jersey - 1952

Lodges 283

Members 97,204

Gain 2,564

IN ATLANTIC CITY, on April 23 and 24, 1952, the Grand Lodge of New Jersey met in Annual Communication. M. W. Lewis M. Parker, Grand Master read his annual address mentioning that he had come upon the work of ninety preceding Grand Masters; he commended the increasing usefulness of the Masonic Bureau whose prime function is to render employment service — clearing house for all sorts of assistance to the Craft; he stated he attended the Installation of the Earl of Scarbrough as Grand Master of the United Grand Lodge of England (November 6, 1951) — the said Grand Master being only the ninth man to occupy such position since 1813; he likewise praised the work of the Grand Lodge Committee on Education and Service which disseminates Masonic information and provides a variety of service to the blue lodges for special events and programs and in this connection he made the following recommendation which was adopted: "A Committee on Education and Service, composed of five members, which shall render assistance to lodges in securing speakers, planning programs, supplying information and in general endeavor to encourage and promote Masonic education." He made special mention of the Masonic Home and Charity Foundation which according to him "continues to brighten the lives of our guests and our outside assistance is making life easier for many of our brethren and their dependents."

A detailed report was submitted by the Committee on Dual Membership. The arguments pro and con regarding this matter are:

"FOR

"The argument in favor of Dual Membership seems to be that it enables a brother far from his home lodge to affiliate and engage in Masonic work where located without trespassing upon the hospitality of the local lodge. It is in the interest of promoting the fraternal spirit.

"It has been found advantageous in forming new lodges."

"AGAINST

"A possibility that a member might possibly be in good standing in one lodge and suspended in another.

"It entails some extra work on lodge secretaries and Grand Secretary.

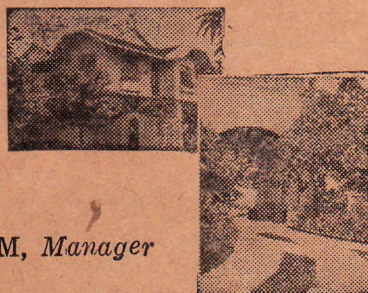
"Difficulty of keeping records accurate in demits and suspension, N.P.D., etc.

"It is the opinion of this Committee that the real question is as to what is for the best interest of Freemasonry in New Jersey, regardless of the action of some other Grand Lodge."

The Proceedings of the Grand Lodge of the Philippine Islands (1951) was reviewed. Attention is called to the fact, however, that the editor of the Cabletow is the Grand Master of the Grand Lodge of the Philippine Islands and the Reviewer of Proceedings is the present incumbent Deputy Grand Master of the same Grand Lodge.

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SECCION CASTELLANA
NOTAS EDITORIALES

La Influencia Masónica En La Declaración Universal De Los Derechos Humanos

LA PROCLAMA del Presidente de la República de Filipinas No. 347 declarando el día 10 de Diciembre de cada año como día de la DECLARACION UNIVERSAL DE LOS DERECHOS HUMANOS es muy apropiada. El día 10 de Diciembre de 1948 se adoptó por la Asamblea General de las Naciones Unidas la referida DECLARACION, y es nuestro deber, como miembros de la referida asociación, hacer conocer a todos no solamente su texto sino también el espíritu que le da vida y le anima. Para nosotros los Filipinos sus disposiciones no tienen nada de nuevo. Hemos luchado por ellos y nos hemos sacrificado para implantar en nuestro suelo su savia vivificadora.

Pero para nosotros los Masones dicha DECLARACION es aún mas significativa. Y ello es que nuestras enseñanzas y predicaciones han tomado carne de realidad y son ahora la piedra fundamental sobre la que se erige el fuerte edificio de las relaciones humanas. Y no podía ser de otro modo.

Examinemos siquiera a la ligera, algunas de sus disposiciones. El artículo I sienta como axioma que TODOS LOS SERES HUMANOS han nacido libres e iguales en dignidad y en sus derechos, que están dotados de una razón y conciencia, y que deberán actuar en un espíritu de HERMANDAD los unos para con los otros. ¿Quién no adivina en estos axiomas nuestros principios de LIBERTAD, IGUALDAD y FRATERNIDAD?

El artículo III dispone que todo hombre tiene derecho a la vida, libertad y seguridad en su persona. El artículo IV provee que ninguno será retenido en esclavitud o servidumbre, y que la esclavitud en todas sus formas queda prohibida. El artículo V prohíbe que se sujete a una persona o se le castigue con una pena cruel, degradante o torturadora. El artículo VI proclama el derecho de todo hombre a ser reconocido como PERSONA ante la Ley. El artículo VII dice que ante la Ley todos los hombres son iguales y tienen el mismo derecho de ser igualmente protegidos. El artículo VIII provee que todo hombre tiene derecho a obtener un remedio efectivo de un competente tribu-

nal nacional para contrarrestar cualquier acto que viole los derechos fundamentales del mismo. El artículo IX prohíbe el que se sujete a una persona a un arresto, detención o destierro arbitrarios. El artículo X dispone que todo hombre tiene derecho a ser oído públicamente por un tribunal de justicia imparcial en la determinación de sus derechos y obligaciones, como también en la elucidación de cualquier acusación criminal contra él. El artículo XI dispone que todo acusado tiene el absoluto derecho de ser considerado inocente hasta que se pruebe su culpabilidad de acuerdo con la Ley y en virtud de un juicio público en que el acusado tenga a su disposición todas las garantías necesarias para su defensa, no pudiendo ser condenado un acusado a menos que sea en virtud de una disposición legal existente con anterioridad a su comisión, ni tampoco se le podrá imponer una pena mas grave de la que existía al tiempo en que cometió el delito. El artículo XII dispone que ninguna persona podrá ser atacada en su honor o reputación, debiendo ser toda persona protegida contra cualquier ingerencia en su vida privada, en su hogar o en su correspondencia. El artículo XIII provee que toda persona tiene derecho a trasladar su domicilio dentro de los límites de cada Estado, como también toda persona tiene derecho a dejar su país y de volver al mismo. El artículo XIV dispone que toda persona tiene derecho a buscar cobijo en otro país y a defenderse allí contra toda persecución, excepto en casos que se susciten por crímenes no políticos, o por actos contrarios a los fines y principios sostenidos por las Naciones Unidas. El artículo XV dispone que todo individuo tiene derecho a una nacionalidad, y que ninguno podrá ser privado de su nacionalidad, ni del derecho a cambiar la misma.

Hemos hablado hasta aquí de los primeros quince artículos de la DECLARACION. Para todo Masón las disposiciones de estos artículos son muy familiares. Constituyen la esencia de nuestras predicaciones. Continuaremos hablando sobre los restantes artículos en el número próximo.

(ANTONIO GONZALEZ, P.G.M. — F.P.S.)

PLEDGE OF SERVICE * * *

Thus Spake King Solomon

By Bro. Alvaro L. Martinez

IX
 GOD CREATED BEAUTIES
 Of the heaven and the earth!
 As the sun
 At meridian height
 Is the beauty and glory
 Of the day
 So is man
 Who labors
 At the prime of his age
 The pride and glory
 Of God's handiwork
 As the sun
 Sets in the Wests
 In splendor
 To end and close the day
 So does man
 In humility
 Go to his grave
 To close his existence on earth
 But as the sun
 Rises in the East
 To open and adorn the day
 So does the noble deeds of
 man
 Rise up from the great beyond
 To adorn the lives
 Of the living
 Old and young.
Thus spake King Solomon.

X
 IGNORE NOT
 The Book of books—
 'Tis the rule and guide
 Of your faith,
 God given
 Through the lives of men
 Inspired by His Words.
 In the height of joy,
 In the depths of despair,
 Let your norm of conduct be
 According to its moral codes—
 This will your life become
 The flesh and the Word
 In one;
 Thus will your soul be armed
 With harmony
 For God and man
Thus spake King Solomon.

XI
 WHEN YOU DRAW
 The pattern
 For your longings
 On the trestle board
 Of your desires
 Use the compass
 Of your conscience
 And the square
 Of His Divine Will—
 Thus shall the walls
 Of your passion

Rise up
 Within due bounds,
 And the masonry
 Of your actions
 Remain unshaken
 From its moral foundation
Thus spake King Solomon.
 Thrice release yourself
 From the cable-tow
 Which binds you
 To the common dust
 From whence you sprung
 Be not like the galley slave
 Brought to his dungeon,
 With the rope around his neck
 And wedded
 To the darkness of the night;
 Be not like the coward
 With the rope of fear
 Around his arm
 Impotent to raise it
 For labor
 Or for a battle that must be
 won
 Cut loose the cord
 From the navel
 And with the harmony
 Of body, mind and soul
 Be a real mason
 To His Kingdom reborn.
Thus spake King Solomon.

MORE SCRIPTURE

(Continued from opposite page)

However, there can be no doubt whatever as to the lesson they strive to teach us, here we are reminded to remember our Great Creator before the fear of death comes to us, the rich, the poor, the good, the bad will eventually die, there can be no exception whatsoever and we are admonished not to wait until that moment before thinking about the duty that we owe to God.

Read the passage in what manner you will, it cannot be misunderstood, the meaning of the words remember thy Creator in the days of thy youth" is very plain and has but one meaning and that implies now, now before the fearsome storms of life are upon you or the senility of old age overcomes you, you must not wait until fears on in the way" before you remember to implore His aid, it is dangerous to wait until you are toothless, almost sightless, white-headed, remember thy Creator right now while you are strong of limb and while your desires are ardent and while rich blood surges through your body.

That is the admonition that those verses contain for our benefit and as such they must be interpreted by all Freemasons wheresoever dispersed.

No Mason can ever forget the meaning of those verses, the beginning and the end should remain in his heart for ever "Remember thy Creator in the days of thy youth" and "Then shall the dust return to the earth as it was and the spirit shall return unto God who gave it."

Brethren, if you have followed the admonition of the first part then you may be sure that your spirit will return to God who spake it into existence.

J. G. Austin

Grand Master

More Scripture

(Continued from front cover page)

This passage is supposed to warn us that as man enters old age his bones tend to become brittle so that he is apt to experience fear when in high places because he knows that a fall would surely mean broken bones, he is timid and afraid because he lacks his strength of former years with which to defend himself.

The almond tree sprouts white blossoms which, in this case, are likened to an old man's white hair and any weight, even as light as a grasshopper, is apt to be a burden for old age to manage, the old are apt to have but very little in the way of desires, their wants are simple and easily satisfied, the long home is, of course, the grave, in preparation for which the mourners go about the streets.

Verse 6 reads as under and I quote:—

“Or the silver cord is loosed, or the the golden bowl be broken, or the pitcher be broken at the fountain or the wheel broken at the cistern”.

The silver cord is supposed to denote the spinal cord, the golden bowl is supposed to represent the brains, the pitcher broken at the fountain is presumed to represent a weak heart, the wheel broken at the cistern is another way of referring to the kidneys, bladder and prostate gland, all of which generally tend to cause worry and trouble to people in a state of advanced age.

The 7th verse is as under and I quote:—

“Then shall the dust return to the earth as it was: and the spirit shall return to God who gave it”.

This passage is self-explanatory and needs no further enlargement except to say that the full cycle has been completed.

This interpretation has been debated endlessly without satisfactory results, it seems that the question that is most strongly debated is whether the writer had sufficient knowledge of the human body to enable him to symbolize certain parts of the body as the “silver cord”, “the golden bowl”, “the pitcher” or the “wheel” broken at the cistern and so forth and there still does not seem to be any logical solution in sight.

The Israelites were a nomad people, tillers of the soil, workers in the vineyards and guardians of flocks of sheep and from these characteristics it is assumed that whatever knowledge they may have acquired was more of a spiritual than of a material nature.

On the other hand, it is known that they practiced the sacrifice of animals and it is quite possible that they did acquire an elementary knowledge concerning the various parts of the body but it seems to be generally agreed that this interpretation appears to be based upon too high a degree of the science of anatomy to be entirely dependable as to it's being founded upon fact.

However, the other interpretation, the so-called “storm” version of this passage of Scripture is not subjected to this particular objection and it appears to be more in consonance with the poetic beauty of the words, therefore, let us consider this one now: it goes somewhat as follows:—

Try to imagine a stormy day, cloudy above and rain falling and that towards evening it begins to clear but then the wind brings back the clouds that darken the sky once again as the “clouds return after the rain”.

This was taken as a warning sign and that the people should take precautions because it was a sign of the thunder storm approaching and that used to cause great fear in the hearts of the people and they shut themselves in their dwellings and the “doors were shut in the streets”.

Even the strong guards, who were supposed to watch over and protect the houses of the rich, were afraid and filled with terror for they were unable to leave their posts and seek a place of safety, the small stone mills the women used to grind the grain ceased, their fear would not permit them to continue grinding, and those who were in the upper rooms withdrew into the inner recesses of the rooms and as far from the windows as possible.

The people who were caught by the storm outside became almost frantic with fear, no one sang, the dark thunderheads developed white tops similar to the almond tree, all were afraid of the lightning and thunder which came on high and even the smallest weight that tended to retard a man seeking shelter would be a burden.

There you have the two interpretations of that passage of Scripture contained in the first seven verses of the 12th Chapter of Ecclesiastes and I must leave it up to you to choose which one you like the better.

(Turn to opposite page)

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