

Bro. D. Garcia - Mulanay

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 Tow

Vol. XXIX

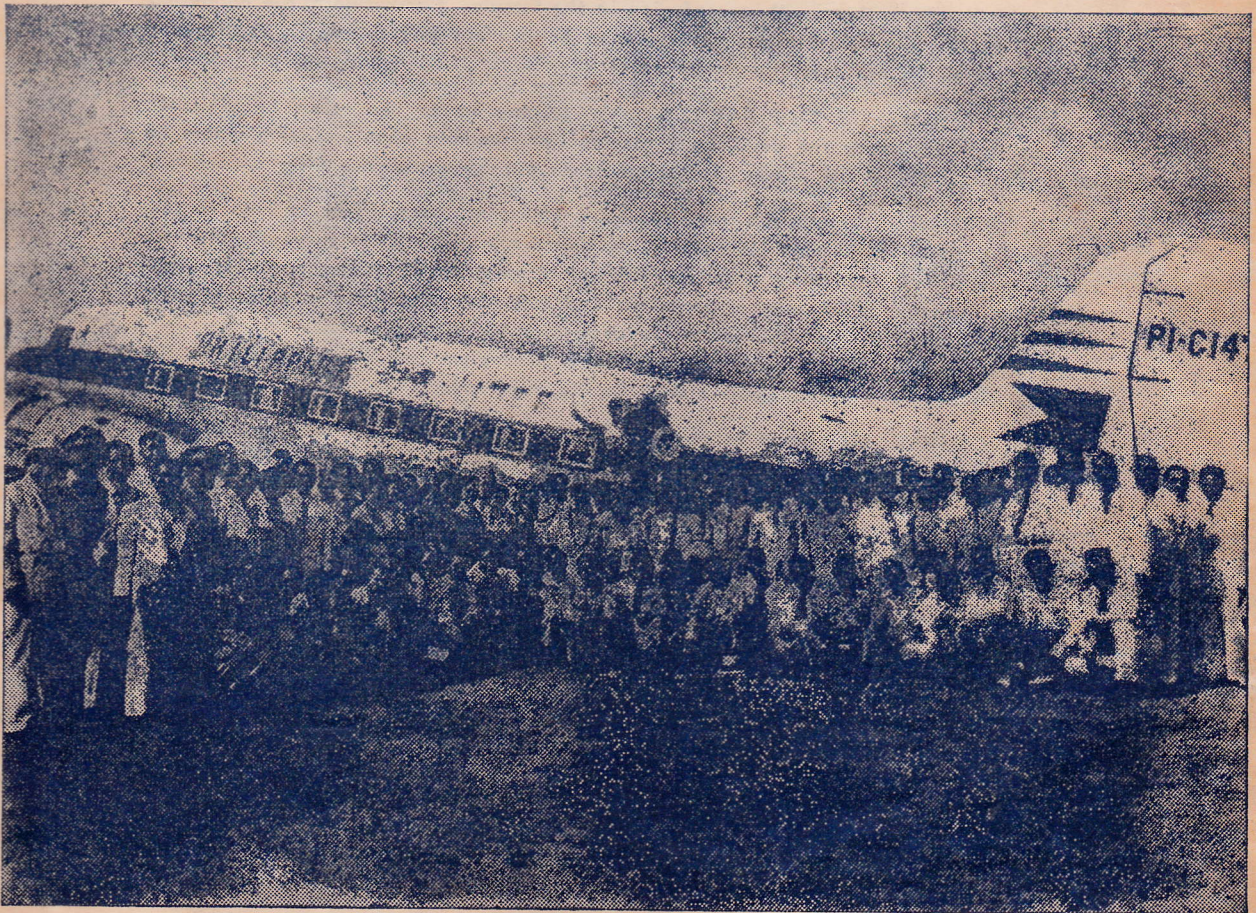
MANILA, PHILIPPINES, OCTOBER, 1953

No. 4

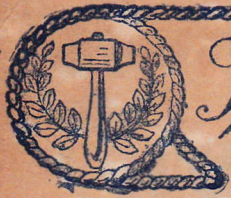
OFFICIAL ORGAN OF THE
GRAND LODGE OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINE ISLANDS

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

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**MOST WOR. BRO. MAURO BARADI, GRAND MASTER AND HIS PARTY UPON
ARRIVAL AT AIRPORT, CEBU CITY, SEPTEMBER 26, 1953, IN CONNECTION
WITH GRAND LODGE VISITATION TO CEBU LODGES**



The Grand Master's Message



Let Us Be Vigilant

THE RALLYING CRY these days is "Vigilance". This finds application in our individual, family, and national life. And such is the case because of the ever-increasing problems and temptations confronting man and the community.

TO PROTECT his own interest and promote the welfare of his family, man should be watchful, cautious; to have his ideas and the ideals of his country respected, he should be alert, prudent. Even the time-honored tradition of a nation may be disrupted, yes, replaced with dangerous practices because of negligence, thoughtlessness. On the other hand this can not happen if we are wide-awake, not oblivious of our well-being.

AN IMPORTANT DUTY of an officer of a subordinate Lodge—the Junior Deacon—is to observe the approach of cowans and eavesdroppers; if intruders are allowed to work with brethren, there will be confusion in the temple. Furthermore, the obligation of, and charge given to Masons enjoin us to be prudent and to see to it that our ancient landmarks are carefully preserved.

THE VOLUME OF THE SACRED LAW teaches us to "be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." These are words of wisdom borne out by experience after experience.

IN SPITE of Freemasonry's earnest desire and continuous effort to help spread universal brotherhood living in one world, the adversary wearing the cloak of apparent righteousness and arrogating unto itself the sole possession of the truth, is busy waging a propaganda of misrepresentation and hatred against the votaries of our Venerable Institution; call this enemy such names as bigotry, intolerance, narrow-mindedness, or bias, if you may, but it remains fanaticism just the same due to its unreasoning zeal and extravagant claims on its superiority.

OF COURSE, we should respect the beliefs of others; we should not readily disagree and therefore, hate those whose opinions differ from ours; but when it is evident that there is a demonstration of plain hysteria by man, a group of men or organizations, in order to attain a certain objective, then reason is denied its proper function and frenzy is enthroned. Thus, fanaticism will triumph but only awhile; for when the cunning hand is exposed and the hidden facts are revealed, we shall be convinced more than ever that "Truth crushed to earth shall rise again."

FREEMASONRY stands for peace and good order of society. To promote these ends, Masons as citizens endeavor to be peaceful and law-abiding themselves. Those who claim the same goal should likewise prove their sincerity not by resorting to dubious schemes and various threats but by kindness and sympathy. We can not expect unity by giving cause for distrust; nor can we be loyal to our country if we ourselves subscribe to the doctrine of totalitarianism instead of recognizing a government, democratic in form and republican in essence. We should not loudly preach charity, justice, and liberty if in thought and deed we lend ourselves as instruments of greed, partiality, and servitude.

As Masons we can not be too careful in segregating the chaff from the wheat, the bogus from the genuine, the corrupt from the righteous. Let us therefore, be vigilant for through vigilance the things dear to us can be secure.

MAURO BARADI
Grand Master

THE CABLETOW

Editorials

Another Attack Upon Our Constitution

IN ITS ISSUE of October 25, 1953, MANILA DAILY BULLETIN published the news that a certain minister of the Catholic Church, during the observance of the feast of Christ the King in the Luneta, on October 25, 1953, made the public remark that the idea of DEMOCRACY in the modern concept of Government is not acceptable to GOD, who is an AUTOCRAT.

HERE WE HAVE AGAIN a Catholic minister assuming the prerogative of telling our people what would be or would not be acceptable to GOD OUR LORD regarding the form of government for our country. It is the return to practices of medieval ages when ministers belonging to the same Church were in the habit of talking as supposed representatives of our Lord, making everybody believe that their words were the manifestations of HIS DIVINE WILL. In this twentieth century, do our people still need the special intervention of a minister of the Catholic Church to ascertain what would be or would not be acceptable to GOD as to the proper form of government for our country? Or does the said Catholic minister have the impression that our people are still under the control of an ecclesiastical hierarchy, which during the past and up to the closing years of the nineteenth century, dictated the affairs of our country?

FOR US it is preposterous and blasphemous to say that GOD would not approve the idea of Democracy, because HE is HIMSELF an AUTOCRAT. It is evident that the intention behind that remark was to impress the audience with the idea that the Philippine Government, being constitutionally a DEMOCRACY, could not be acceptable to GOD OUR LORD, and that only an AUTOCRACY would be agreeable to HIM, who is an AUTOCRAT. Was it not a blaspheme and an open attack upon the Constitution of our country? It is elementary that AUTOCRACY is the government of one irresponsible ruler invested with an uncontrolled and unrestricted authority, and that DEMOCRACY is the government of the people, by the people and responsible to the people alone.

ASSUMING THE AUTHORITY to talk in the name and on behalf of our Supreme Master, the said Catholic Minister in fact told the Filipino people that THE DIVINE WILL wants to see the Philippine Government in the hands of an AUTOCRAT, one with uncontrolled and unrestricted powers, like the government of the Catholic Church. Are we again living in the Middle Ages?

FOR THE SAID CATHOLIC MINISTER, or for anyone to say that the best government for our

We Welcome Them

THERE ARE A GREAT NUMBER of brethren under the jurisdiction of the Grand Lodge of China who desire to affiliate with Subordinate Lodges pertaining to the Grand Lodge of the Philippine Islands. At a glance this is not advisable and the facts in connection with this desire justify its affiliation.

FIRSTLY, the Chinese mainland is under Communist domination, a regime opposed to universal brotherhood as we understand and practice it. Therefore, the Grand Lodge of China is not allowed to function. Secondly, the brethren who for some reason or another, fled from China to other countries like the United States may not visit other Grand Jurisdictions due to the inactive status of their particular Grand Lodge. Under the circumstances, it is unfair to let these brethren remain dormant through no fault of theirs and against their will, unable to have fellowship with other Master Masons. Instead of closing indefinitely, the doors of our temples to them, let us endeavor to extend a helping hand especially now that they seek our help. And this we do by not placing unnecessary obstacles to those who again knock at our doors, provided of course, Masonic laws are complied with. Thus, an edict (No. 38) has been issued authorizing "the Lodges under the jurisdiction of the Grand Lodge of the Philippine Islands to waive the requirement of residence in case of petitions for affiliation from members of Subordinate Lodges which were before under the Grand Lodge of the Philippine Islands and now under the Grand Lodge of China, during the present emergency in China."

TO THESE BROTHERS whose petitions for affiliation with our Subordinate Lodges are approved we extend a hearty welcome with the hope that their precarious situation in which they now find themselves will sooner than later be changed for the better.—M. B.

country is that of an autocrat, and that GOD would not accent the idea of a Democracy, as HE HIMSELF is an AUTOCRAT, is to openly attack our Fundamental Law and to defy impudently our constitutional authorities. It is an invitation for an ecclesiastical regime over our people and country as it was the case here during past centuries of Spanish domination.

THAT IT was such an impudent and insolent invitation, was made clearer when the Catholic minister condemned the theory of separation of Church and State now obtaining in our country. He deplored the fact that this constitutional mandate was still in vailing in the Philippines, which,—he said,—is

(Continued on inside back cover)



Grand Lodge Of Free And Accepted Masons Of The Philippine Islands

Republic of the Philippines
 Department of Public Works and Communications
 BUREAU OF POSTS
 MANILA

SWORN STATEMENT
 (Required by Act 2530)

The undersigned, Mauro Baradi, editor/managing editor/
 business manager/owner/publisher, of Cable Tow Magazine
 published monthly in English, Spanish and Tagalog at Manila,
 after having been duly sworn in accordance with law, hereby
 submits the following statement of ownership, management,
 circulation, etc., which is required by Act 2530, as amended by
 Commonwealth Act No. 201:

Name	Post-Office Address
Editor — Mauro Baradi	520 San Marcelino, Manila
Managing Editor	
Business Manager	
Owner — Grand Lodge of the P. I.	520 San Marcelino, Manila
Publishedr — Grand Lodge of the P. I.	520 San Marcelino, Manila
Printer—Encal Press & Photo-Engraving	420 Estero Cegado, Manila
Office of publication	

If publication is owned by a corporation, stockholders owning
 one percent or more of the total amount of stocks:

Bondholders, mortgages, or other security holders owning

one per cent or more of total amount of security:

In case of daily publication, average number of copies
 printed and circulated of each issue during the preceding
 months of -----, 19----

- Sent to paid subscribers -----
 - Sent to others than paid subscribers -----
- Total -----

In case of publication other than daily, total number of
 copies printed and circulated of the last issue dated -----
 -----, 19----

- Sent to paid subscribers ----- None
 - Sent to others than paid subscribers ----- 7,500
- Total -----

(Sgd.) MAURO BARADI
 Editor

Doc. No. 262
 Page No. 95
 Reg. No. 19
 Series of 1953

Subscribed and sworn to before me this 27th day of October,
 1953, at Manila, the affiant exhibiting his Residence Certificate
 No. A-0074391 issued at Manila, on 10 Jan., 1953.

(Sgd.) ANTONIO GONZALES
 Notary Public

My commission expire Dec. 31, 1954

(NOTE):—This form is exempt from the payment of docu-
 mentary stamp tax.

**GRAND LODGE OF F. & A.M. OF THE PHILIPPINE ISLANDS
 PLACEMENT COMMITTEE**

BROTHER MASONS

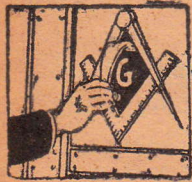
Profession	No. of Application	Salary Expected	Can put up Bond
Engineer	001	P200.-up	P5,000.-
Construction Foreman	002	(has job) wants bigger job (P118.-)	
Teacher	003	P200.-up	5,000.-
Storekeeper (Timekeeper)	004	Adequate P300./P250.-	Bond though no cash
Spanish Teacher or Law Teacher	005	" " "	7,500.-
Salesman/Insular Agent	006	" " "	8,000.-
Civil Engineer/Const. Engineer	007	350.-up	5,000.-
Intelligence Service	030	180.-	2,000.-
Gas Station/Clerk	031		"
See 040	032		"
Lawyer/Journalist	033		"
Ass't. Prov. Treasurer	034		10,000
Adm. Assistant	035	200./300.-	Bond
Diesel/Steam Plant/Saw Mills	036	700./800.-	"
Lawyer/Law Office	037	(Adequate) past job	"
Forestry	038	Adequate	5,000.-
Government Inspector/Lumber	039		
Furniture Construction	040	P7.-a day	
Salesman/Storekeeper	041	200.-	1,000.-
Transportation, Administration and Poultry Raising	042	200.-	Amount required
Graduate Salesmanship Clerk/Bookkeeper	043	300/400	
Timekeeper/Cashier	044	200.-	
Sales Representative Teaching	045	200/300.-	
Salesman/Property Clerk	046	200.-	
Collector/Confidential Translator	047	200.-	1,000.-
Steward/Overseer	048	200.-up	5,000.-
Chief Clerk/Cashier	049	300.-	10,000.-

APPLICATION OF DEPENDENTS OF BROTHER MASONS

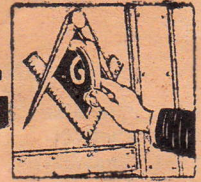
Job Desired	Relation	Educ. Background	Salary	Experience
L201 Teaching	Daughter	B.S.E.	P150 /P200.00	Presently working, P80.00
P202 Clerical	"	Clerical	Minimum	None
T203 Pharmacist	"	Pharmacist	"	No job before
S204 File Clerk	"	File Clerk	"	" " "
S205 " "	"	Civil S. Elig.	"	" " "
S206 Teacher	"	File Clerk	"	" " "
S207 Messenger /Salesman	Son	Elem. Teacher Certif.	"	Jobless, Govt. Teacher
D208 Pharmacist	Daughter	2nd Yr. Com.	Minimum	No job before
K209 Dentist	"	B.S. in Pharm.	"	" " "
B210 Librarian	"	Dr. Dental Med.	P200.00	" " "
G211 Clerk-Law Of.	Son	3rd Yr. Educ.	P120.00	" " " , Maj. Lib. Sc.
A212 File Clerk /Messgr.	"	2nd Yr. Law	Minimum	Office Clerk, Studying
S213 Clerk-Law Of. Librarian, Journalism	"	2nd Yr. Com.	"	Student
C214 Teletype /Typist	"	Silliman Univ.	P150.00 up	Jobless
B215 Mech. Engineer	"	2nd Yr. Pre-Law	P120.00	Slight knowledge, Stat. Engines, Bond P500.00
E216 Aeronautical Job	"	B.S. Mech. Eng.	P230.00	Had jobs as mechanic, presently Sec. Guard, C. Bk.
F217 Filing Clerk	"	B.S. Aer. Eng.	P230.00	Had U.S. Navy Checkup 9/3/53
F218 Office Job /Teaching	Nephew	2nd Yr. Com.	P120.00	Filing Clerk
E219 Pharmacist /Teacher	Daughter	E.T.C.	P120.00	St. Louis Sch., Baguio
N220 Typist /Messenger	Son	B.S. Phar.	P150.00	Teacher, Occ. Neg. Institute
E221 Typist /Clerk	"	2nd Yr. C.E.	P120.00	Mapua Inst. Jobless
G222 Typist	"	2nd Yr. Feati	P120.00	No job held
D223 Teacher /Office Job	Widow	2nd Yr. Com.	P120.00	Studied typing 6 months.
S224 Pharmacist	Daughter	E.T.C.	P120 /P150.00	Afwespac Clerk (Stocks & Reque- sitioning) Bond P1000.00
S225 Teacher /Clerk	"	Bach. Sc. Pharm.	Any	3 years Apprentice
S226 Typist /Clerk	"	B.S.E.	P150.00	Teaching since 1950
V227 Electrician	Son	College Student	Minimum	Has one year experience
C223 Fisheries Technologist	Nephew	2nd Yr. Feati	"	Work Dept. of National Defense
A229 Clerk	Son	Can put bond P5000	P5000.00	Managing Technician P400.00
D231 Clerk /Driver	"	College Graduate	P200.00	Willing overseas U.S. Government
B232 Typist (Certified)	"	College Student	P150 /P200.00	3 years practice
B232 Secretary	Daughter	" "	Reasonable	YMCA Ass. Sec. Bond P2000.00
D234 Janitor /Gard.	Nephew	" "	P120 /P150.00	No job held
H235 Janitor	"	High School	P120.00	B.P.W. Janitor
B236 Teacher /Clerical	Daughter	Elementary	P120.00	Laborer /Painter U.S. Steved.
J237 Clerk Banking	Son	"	P120.00	H.S. Teacher Substitute
F238 Eng. Hist. Teacher	Daughter	B.S.E.	P120.00	No job held
C239 Laborer / Welder /Machinist	Son	B.Bus. Adm.	P150.00 up	Experienced Eng. Teacher
C240 Driver /Teletype	"	B.S.E.	P120.00	Worked Sta. Clara Lumber Hollow Blocks
L241 Laboratory Worker	Daughter	Gen. Inst. Tech.	P200.00	Storekeeper, U.S. Army
P242 Typist /Bookkeeper Public Relations	Son	B.S. Phar.	P180.00	Experienced Pharmacist
M243 Mechanic /Draftsman	"	Far Eastern U.	P150.00	Occidental Life, Bureau of Post / Publications
E244 Typist /Accountant	"	4th Yr. Engr.	P120 /P150.00	Experienced also Transitman, Carpenter.
B245 Bookkeeper /Act. Clerk	"	B.Bus. Adm.	Minimum	No experience
G246 " " "	"	B.S. Com. Acctg.	Reasonable	Worked in father's office
D247 Dentist	"	" " "	"	Govt. Checker
D248 Clerk /Typist	"	Dr. of D.D.S.	P150.00 up	Govt. Dentist
C249 Clerk /Guard	"	High School	P120.00	City Hall Clerk
O250 Pharmacist Laboratory	Daughter	" "	P120 /P150.00	Clerk /Guard
D251 Secretarial	"	B. Sc. Pharm.	Reasonable	No job held, can put bond of P2,000.00
B252 " "	"	College, U.E.	Any	Typing 53 Steno 105 Words Employed present Manila
T253 Filing /Clerk	No Relation	B.S.C.	"	Student Typing little Stenography
T254 Clerk	Daughter	High School	"	Solicitor on commission
T255 Messenger	Son	B.S.C. /Educ.	Adequate	Still studying
B256 Acctg. Clerk	Daughter	College, Not yet	"	Messenger
L257 Clerk /Cook	Nephew	Graduate /H. E. BSE	"	Had 3 jobs as clerk
V258 Typist	Daughter	"	"	Mess attendant, Guam
G259 Typist /Messenger	Son	E.T.C.	"	Presently teaching in Vega School
T260 Typist /Clerk	"	Student	"	Afternoons only
		PMI Nautical Sch.	"	Was seaman 1951

Additional Applications of Bro. Masons:

O50 Branch Manager	Reasonable Salary		Excellent references
O51 Property /Procurement Clerk	Reasonable Salary	Can put bond P3000	Hardware experience
O52 Salesman /Sales Promoter	Reasonable Salary		Excellent references

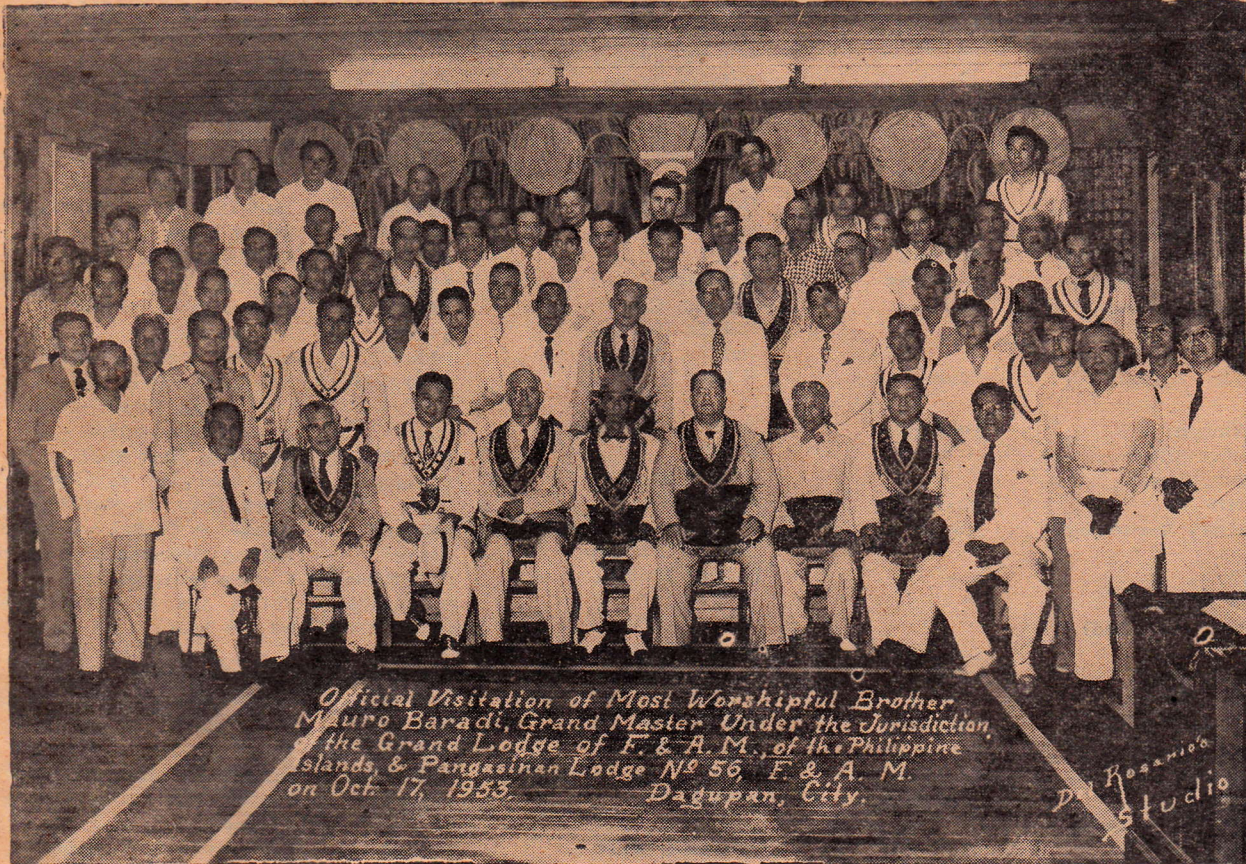


WHAT OUR LODGES ARE DOING



Grand Master Baradi Visits Pangasinan

LODGE No. 56, F. & A. M.



Official Visitation of Most Worshipful Brother Mauro Baradi, Grand Master Under the Jurisdiction of the Grand Lodge of F. & A. M. of the Philippine Islands, & Pangasinan Lodge No. 56, F. & A. M. on Oct. 17, 1953. Dagupan, City.

D. Rosario Studio

ACCOMPANIED by 25 brethren, members of subordinate Lodges in Manila, Most Wor. Bro. Mauro Baradi, Grand Master, made an official visitation of Pangasinan Lodge No. 56, F. & A. M. at Dagupan City on October 17, 1953. The program for the day follows:

- 10:00 A. M. — Meeting the Most Worshipful Brother Mauro Baradi, Grand Master, Grand Lodge of F. & A. M. of the Philippine Islands and his party at the Railroad Station, Dagupan City.
- 11:30 A. M. — LUNCH
- 12:30 P. M. — BRETHREN AT THEIR RESPECTIVE HOTELS
- 2:00 P. M. — OPENING OF THE LODGE (For Master Masons only)
- 2:30 P. M. — GRAND RECEPTION OF THE GRAND MASTER AND HIS PARTY
- WELCOME ADDRESS — Wor. Bro. Arturo R. de Guzman, Master of Pangasinan Lodge No. 56, F. & A. M.
 - INTRODUCTION OF THE BRETHREN TO THE GRAND MASTER
 - INTRODUCTION OF THE GRAND MASTER'S PARTY
 - THIRD DEGREE WORK — To be conferred by GRAND LODGE TEAM
 - ADDRESS — WOR. Bro. Vicente B. Tecson, P. M. Magat Lodge No. 68, F. & A. M.

Grand Lodge Inspector for Pangasinan Lodge No. 56, F. & A. M.

- (f) — ADDRESS — Most Wor. Bro. Mauro Baradi, Grand Master of the Grand Lodge of F. & A. M. of the Philippine Islands.

- 7:00 P. M. (sharp) — DINNER
- 9:00 P. M. — DANCE AND REFRESHMENTS
Social Hall, Public School Teachers' Memorial Building, West Elementary School Compound, Dagupan City.

INTERMISSION NUMBERS

- WELCOME ADDRESS — Wor. Bro. Arturo R. de Guzman
- VOCAL SOLO — Mrs. Lydia Abulencia
- INTRODUCTION OF GUEST OF HONOR — Most Wor. Bro. Antonio Gonzalez, P.G.M., Grand Secretary
- ADDRESS — Most Wor. Bro. Mauro Baradi, Grand Master

Wor. Bro. ANDRES P. TORIO, P. M.

Master of Ceremonies:

EVERLASTING ORCHESTRA — Assisting

AMONG THE SPEAKERS during the visitation were Wor. Bro. Arturo R. de Guzman, Master of the Lodge who extended the welcome to the visiting brethren; he recounted the difficulties encountered by members of his Lodge in rehabilitating the temple

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

but stated that through the determination of said members, the temple was completed. The third degree work conferred by the Grand Lodge team was highly commended by those present; each member of the team was as efficient in the ritual as in the floor work.

Wor. Bro. Vicente B. Tecson, Grand Lodge Inspector of the Lodge assured the Grand Master of the existence of harmony in the Lodge and said that every one was participating in the activities thereof.

The Grand Master who delivered the main address reminded the brethren of the Lodge's historic past. "The charter members and past masters of your Lodge," he said, "have made enviable names for themselves serving in various capacities their community and the country as a whole." "We who have come after them," he continued, "can do no less than to emulate the good work they have done and make the Lodge truly progressive." "We must share with our neighbors the Masonic light which our benefactors have left us so that the tenets of Freemasonry will continue to enlighten the minds of our brethren and through them their families and friends," the Grand Master concluded.

The following day, October 18, 1953, was the 34th anniversary of the Lodge. Like the previous day, a special program for the occasion was prepared, namely:

- 9:00 A. M. — ASSEMBLAGE ---- Masons and their families at the Pangasinan Lodge Hall
- 9:30 A. M. — ARRIVAL OF GRAND LODGE PARTY.
- 10:00 A. M. — WELCOME AND READING OF HISTORY of Pangasinan Lodge No. 56 F. & A. M. — Wor. Bro. Arturo R. de Guzman.
- VOCAL SOLO ----- Miss Lolita Z. Saingan
- INTERMISSION —
- (a) Tree Planting
- (b) Laying of commemorative plaque for Acacia Island By: M. W. G. M. Mauro Baradi.
- (c) Saxophone Solo — Bro. Pablo C. Torio,

SPEECH ---- Wor. Bro. Vitaliano Bernardino, Supt. of Public Schools in Pangasinan
 MAGICAL ENTERTAINMENT — Bro. Prof. David Shaw, Life Member of Pangasinan Lodge No. 56, Free & Accepted Masons.
 ADDRESS ----- Most Wor. Bro. Mauro Baradi Grand Master

12:00 Noon—POPULAR LUNCH ----- (Family of Masons).

Among the features of the celebration were the tree planting around the Lodge Hall by Most Wor. Bros. Mauro Baradi, Antonio Gonzalez, Esteban Munarriz, and Rt. Wor. Bro. Werner P. Schetelig, Deputy Grand Master; the laying of commemorative plaque for Acacia Island by the Grand Master.

Wor. Bro. Vitaliano Bernardino, spoke eloquently of the role of Masons in society and the importance of public education in the nation building. "Our youth should learn early the meaning of loyalty and patriotism so that when they become older, they could better interpret love of country and people," he said.

The Grand Master again spoke and since the meeting was public, he explained the fact that Freemasonry stands for no particular religion or sect and what the Institution emphasizes is the fatherhood of God and the brotherhood of man. "There is danger from without — the menace of Communism — and we can not afford to be divided as a people" he said. "The good citizen is he who contributes to the highest interest of his country and this he can do by living the democratic way of life — respect for the rights of others and unselfish service to fellow men."

After the luncheon served by the Lodge, the Grand Master and his party left by train to Manila.

* * *

A Peep into the Future

Within a few centuries, when humanity has become redeemed and enlightened, when there are no races, when all peoples are free, when there are neither tyrants nor slaves, colonies nor mother countries, when justice rules and man is a citizen of the world, the pursuit of science alone will remain. The word patriotism will be equivalent to fanaticism, and he who prides himself in patriotic ideas will doubtless be isolated as a dangerous disease, as a menace to the social order.

Attention All Brother Masons

We have an application on file of a son of a brother 24 years old who is deaf and dumb. In 1947, he held a position as a tire man in a Motor Pool and later worked for over 2 years as a requisition clerk in the record section of the Heavy Equipment Section of the Motor Pool. He has to have written instructions. He is good in typing. His health is reported excellent. Who can help him to a gainful employment? Please contact the Placement Committee, (Ref. p. 264).

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PLEDGE OF SERVICE * * *

The Ruffians In Ancient Philosophy

By C. F. ARKONCEL, P. M.
Sarangani Lodge No. 50, F. & A. M.
Davao City, P. I.

VARIOUS SPECULATIONS have been advanced in relation to the ancient struggle between Good and Evil, between good men and ruffians. The believers of ancient solar worship regarded the winter months as the evil spirits or ruffians that plotted to murder the beauty and glory of Summer. To those who traced the origin of the Ancient Craft to the Ancient Mysteries of Egypt, the role of the ruffians was the drama of Typhoon, the Spirit of Evil slaying Osiris, the Spirit of Good, who resurrected and triumphed over Death. In the drama of the life of Jesus, the three ruffians who ruthlessly put Him to Death outside the City, were the Priest, Politician and the Mob. Those who think that the Ancient Craft grew out of the downfall of the Knights Templars identify the assassins as the three renegade Knights who falsely accused the Order and conspired with King Philip and Pope Clement to abolish Templarism and murder the Grand Master, Jacques Demolay.

Albert Pike on the other hand identified the ruffians as King-Craft, Priest-Craft, and the Ignorant Mob-Mind as the murderers of individual freedom and social progress, of free speech, free conscience and free thought. He believed that should mankind either thru neglect, apathy, indifference or stupidity suffer the freedom of speech, of conscience, of thought to be destroyed by evil or ruffians, then Light will disappear from the Temple of God, there will be no designs on the Trestle Board, and the people will become a visionless Mob that perish in order, confusion and chaos. He emphasizes however, that of the three evils, the most terrible, the most brutal, is the ignorant Mob-Mind which is so easily influenced by devilish agitation and utterly destructive in action. It is thru darkness of ignorance that a tyrant or priest can reduce a nation to blind obedience and slavery for such ignorance does not only mean lack of knowledge but a state of mind where men are reluctant or afraid to think, to reason, to inquire.

Greek philosophy however, informs us that the real evil or ruffians in man are Ignorance, Passion, and Wickedness. Ignorance is that absence or lack of knowledge, information, instruction, intelligence, or wisdom common among the wild tribes or savages of the world and the uneducated illiterate mass of

the common people. King Solomon once said: "that the number of ignorant and stupid people in the world is infinite", and the world indeed has not changed. According to Socrates the chief ruffian or evil in man is ignorance, so that no man in his right mind will do evil unless he is blinded by lack of knowledge that he does not see the right. He suggests that the remedy for the ills of life consists of knowledge of the liberal arts and science, more light, clearer insight into the laws of nature and human nature, of wisdom, learning, of useful experiences in ages past.

Passion is one of the feelings natural to all individuals. It is an intense, violent, ardent, excessive, emotion of fear, hate, love, joy, rage, wrath, carnal lust or sexual desire. It is like a double-edged sword which may be utilized for good or evil purposes for while at times it expresses sincerity of our thoughts; ideas, and intensions, yet there is that danger-line beyond which it may go outside the bounds of sound reason and propriety. According to Plato the reality is that men do see the right or wrong clearly, yet in a dark mood they do wrong inspite of knowledge. When the human mind is calm, cool and clear, what is right is plain and visible, but when a storm of passion stirs up sediment in the bottom of the mind, it becomes so clouded that clear vision fails in man to distinguish evil from good, the wrong from the right. Man should therefore circumscribe his passions and desires within due bounds toward all mankind governing himself by the edifying rules of prudence and temperance, of reason and morality.

Wickedness is that state, condition, or disposition of being sinful, cruel, guilty, unjust, unholy, irreligious, ungodly, vicious, atrocious, nefarious, heinous: and its antonyms are uprightness, righteousness, godliness, goodness, and rectitude. It is deliberate and intentional, the doer being aware of the consequences of his evil thought and actions. While Machiavellian political philosophy of "the end justifies the means" had shown its superficial validity when European diplomacy had for a time been dominated by Machiavellianism, yet it had from time to time been criticized by certain schools of thought as invalid, until its immorality and ultimate wickedness were demonstrated in the most realistic manner by the fate of the world militarists at the termination of World War I and World War II. According to Aristotle, we do not have a real knowledge of wickedness until we admit the fact and possibility in ourselves and in our fellows of a moral perversity, a spirit of sheer mischief which does wrong deliberately and in the face of right, calmly and with devilish cunning for the sake of wrong and for the love of it. He believes that wickedness is the real ruffian or evil to be feared, a desperate character which can be overcome only by Divine Guidance.

It is apparent therefore to be the bounden duty

(Continued on page 510)

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Where Are You?

By DAN, L. KOLIPANO
Taga-Ilog Lodge No. 79, F. & A. M.

I REMEMBER VIVIDLY the time thirty years ago, when a brother mason, who is now with his Creator, spoke to me about the beauty and responsibilities of the sublime institution we call Free-Masonry. I drank with delight all his words which he actually lived, and I thrilled at the thought of what I would also do and experience once I would become worthy to be accepted. I relished the thought of belonging to the group of really worthy brethren just like him.

Unfortunately, it was not my fortune then to have joined masonry by twists of circumstances, and it was only some years later that at long last I was privileged to see the light.

When first I entered the preparation room the thought uppermost in my mind was whether or not I would be worthy to be among masons, tested and true, who must be then masters of the craft and to whom I would look up for inspiration, guidance and light. Indeed when the blindfold was removed from my eyes I felt the inner experience of joy seeing the Great Lights before me; and when the master approached me from the east, I felt that he was, like other masters, the model for me to pattern my masonic life. Then still again, when in subsequent ceremonies, I was led around the lodge as did "all those who have gone this way before", I felt that those around me blended their kindred spirit with mine in silent communion, an experience no words could possibly describe. What a rapturous experience for one so young in masonry to feel! I knew that he who was initiated with me in the same ceremony felt the same.

During the time I sat on the chair of the north-east corner of the lodge, I felt the sense of responsibility which only an initiate could feel. I did not know then the symbolism of that chair, but I felt that the faces all around me were all aglow of an inner warmth that elsewhere could not be found. In the subsequent meetings of my mother lodge and in the other lodges I was privileged to attend, I sensed the same happy feeling of inner joy of belonging. This inner joy I humbly prayed to have always for myself to share with others, as life seemed just to begin again for me.

However, the fellowships which usually followed lodge labor later on, fellowships among brethren, brought out startling and almost unbelievable revelations which made me notice that the past masters, those whom I thought would be always my inspiration, guide and example, began to be absent. Once, twice, thrice and many times more! Perhaps for some very good conscientious reasons, their absences would be justifiable and would not have been much felt. But when the absences became habitual, or when they are just around somewhere and simply would not attend the labor of the craft, I began to entertain some serious doubts. Shocking of all is the knowledge that some were suspended for non-payment of dues and

unexplained absences. As I said there must have been some very good conscientious reasons for these, but when the lodge had to take action against these repeated absences and failures to fulfill their obligations, something must be wrong somewhere. Where are they? Where are the Past Masters? Where are my elder brother masons? Why are they away? Why, why, why? Is the occupancy of the Oriental Chair the ultimate goal of every mason, and after attaining such, should masonic endeavors cease? Is the presentation of the past master's jewel, the symbol of graduation, the final closing ceremonies, so that an attendance further in the Blue Lodges would mean unnecessary embarrassments to mingle again with neophytes just like me? I often stop and wonder whether masonic labors end this way. I wonder if after one has attained such signal honors one feels so high and complete that to associate with the brethren at labor again, would mean condescending from the heights of fame and glory, as if to assume a humble place again in the lodge is humiliating. I wonder if the inducements in the lodge are no longer appealing. I wonder if personal selfish reasons, grudges, and the like, are still harbored in their hearts taking the place of masonic virtues so ably and nobly taught by them when they were the occupants of the Oriental chair.

To me their presence alone has always been an incentive to nobler ideals and sublime purposes, and an inspiration to make this world a better place to live in. Their attendance alone is uplifting and ennobling. It makes me feel of oneness to know that one who is supposed to know so much more than I do, that one who is an older brother mason, is willing to gently and patiently lead me and tenderly and perseveringly nurture me, a struggling neophyte, to higher realms of masonic endeavors.

Their absence makes my heart sad and lonely,—something is missing, as if there is that feeling that we who are so young have been abandoned and thus denied their masonic companionship and nurture that only they could possibly help give. Their indifference makes me feel unhappy; their make-believe excuses leaves a bad and empty hollowness; and their aloofness stirs unhealthy and unmasonic influence. Are the solemn vows to "answer all summonses" made before the Altar of God made but to be broken?

Where are You? WHERE ARE YOU, PAST MASTERS? We need you to guide us, lead and help us in the great work of Temple building. The seats at the north-east corner of the lodge have been filled up by the youngest masons. This corner is most significant in symbolism. As tender delicate shoots growing in this corner ever hungering for light, food, water and shelter, they may wither in no time if you deny them your tender care. Or they may grow up as strong and sturdy "molaves" of masonry which no storm, no matter how disastrous, could over uproot, because of your patient nurture and husbandry.

PLEDGE OF SERVICE • • •

The Gauge Of Time

By M. W. Bro. Sidney M. Agustin, P.G.M.

(CONTINUED FROM LAST ISSUE)

All these units of measurements are of great antiquity and we may be sure that our brethren of the olden days were well acquainted with their use. However, interesting as the story of the origin of the names of the units of measurements may be, the actual names used are not so important to us, as Masons, as is the division of those units into finer units and their relation to time.

The relationship between the twenty-four inch gauge and the twenty-four hours of the day should present no difficulty and require no explanation. However, if we permit ourselves to ponder over what it is that has to be divided into 3 equal parts, an elucidation thereof is not quite so easy.

How many of us have tried to define time? The majority of us will say that it is the period between high twelve one day until high twelve the following day or that it is a certain interval between two events and so on. However, to the deeply thinking man TIME is the algebraical "X", and unknown quantity, time, like space, seems to be more of a conception of one's mind rather than an actual entity.

Scholars of today claim that TIME and space are two words having the same meaning and that while we may be able to think of one without the other we must recognize the fact that we are not able to use one without using the other and that every material object must occupy some space for a certain time and also that every material thing existing for a specified time must occupy a certain amount of space.

We are able to travel through space in three general directions, that is, up or down to the right or to the left and forwards or backwards but it seems that we can pass through time in one direction only which is a continuous one from birth until death and that we are absolutely unable to turn time back, even for the smallest fraction of a second.

The operative Mason uses his gauge to measure his stone and if he finds that it is too long he is able to make it shorter; if it is crooked he is able to make it straight. However, the Speculative Mason must use the gauge for measuring his time and in that he does not enjoy the facilities of the operative Mason.

One minute wasted is gone for ever; the crooked hour can never be straightened; the day that has been unwisely used will be like a stone that is unfit for the

Speculative Building and it will never be possible to replace a day so wasted.

My brethren, when we think of these aspects of the twenty-four inch gauge we must admit that the inner meanings of the symbol are fraught with grave responsibilities and warnings that bid us to take good care as to how we make use of our time.

From that you will readily realize that there is no time to waste, that no provision has been made for time lost, every moment must be put to good use. Bro. Webb certainly set us a difficult task when he compiled his very brief symbolism of the twenty-four inch gauge but he accomplished much more that he could have imagined at the time. He divided up the time for every Speculative Mason into the twenty-four hours of the day and he allotted such a brief period that was to be devoted to the lighter sides and pleasures of life.

According to Webb, all of our so-called lighter sides and pleasures of life must be taken from the eight-hours that we are allotted for "refreshment and sleep" and if we indulge in too much "refreshment" we should have but little time left for the refreshing and restorative sleep that is so necessary to sustain life.

Bro. Webb's division of time are simple but profound but their great depth of meaning is for those who will take the trouble to seek well below the surface and this fact has been overlooked by those who seem to make it their life's work to belittle our Fraternity and they have wasted a lot of their time in trying to point out that our Craft teaches it's votaries that they have to worship God only during one division of eight hours and even this had to be shared with a distressed worthy brother. However, this assumption is nothing but an attempt to read into Bro. Webb's explanation a meaning that he never intended to be there.

Bro. Webb left it to each individual Mason to discover for himself just how he should divide his daily time and we must always bear in mind that during the whole period of the twenty four hours we should do nothing that might be offensive to GOD. Therefore, the eight hours allotted to labour should be clean, honest labour that would result in good work, true work, square work and that the period that we may devote to refreshment should be wholesome refresh-

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ment that would tend to refresh anew our minds and bodies and prepare us for another period of clean, honest labour.

For those who would be interested in a more detailed explanation of the division of one's time, I would direct them to the Great Light that constantly sheds forth its beneficial rays of Divine Light from our Altar whenever the Lodge is at labour, and read the passage that inspired Webb to compile this particular admonition for our benefit; you will find it in Ecclesiastes and from which you will learn that there is a time for everything, and I quote:

"To everything there is a season and a time for every purpose under heaven; A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; A time to weep, and a time to laugh; A time to kill, and a time to heal; A time to break down, and a time to build up; A time to weep, and a time to laugh; And a time to mourn, and a time to dance; A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; a time to get, and a time to lose; a time to keep, and a time to cast away; a time to read, and a time to sew; A time to keep silence, and a time to speak; a time to love, and a time to hate; a time of war, and a time of peace."

However, you will notice that nothing is said about a time to waste and that is a most important point to remember.

I have read that time is the substance of life and that seems to be true for everything we do, or try to do, uses up time, without time we could accomplish nothing at all and time, once used, it cannot be recalled. Therefore, this should admonish us that to waste time is to throw away a very valuable substance that can never be replaced.

Time is something that is shared equally by us all. Everyone of us has the same amount of time at our disposal every day but most of us have but very little to show after having used up time for many years; a few, very few, have accomplished much during the same period of time and have left behind them enduring monuments that testify to the wise manner in which they used up their time.

In this connection, I might mention that our Brother, the great Albert Pike, became a great scholar by making constant use of what we might term "spare time." Men of his caliber had acquired a full understanding of the real meaning of the symbolism of the twenty-four inch gauge and divided their time accordingly.

We should always remember that "Service to GOD" does not necessarily mean that we only pay service to the Most High when we are down on our knees in prayer. We also pay service to our Great Creator by living a life that would be acceptable to HIM. Therefore, by governing our actions according to the Divine Precepts found in the Holy Writings we actually serve the GREAT ARCHITECT of the UNIVERSE during the whole period of the twenty four hours of the day.

We should also bear in mind that by "a distressed

worthy brother" we must not presume that it refers only to those who are members of our Craft; we are repeatedly admonished in the writings of the Volume of the Sacred Law that all men are descended from our GREAT FATHER, and, therefore, all men are brothers.

You will note that the Masonic references to labor are very frequent indeed whereas the references to refreshment are but few, even the symbolism of the twenty-four inch gauge gives us, almost grudgingly it seems, but eight hours for refreshment and sleep, the greater part of which must, of necessity, be devoted to sleep if we would retain our good health, the other sixteen hours are supposed to be devoted to necessary labour, useful work, doing good deeds and otherwise making good use of the time in the service of GOD.

Remember brethren, the harder the task, the greater is the accomplishment and the greater the sacrifice, the greater will be the reward.

Those Masons who are always ready to serve their Lodges in any capacity and at any time are really happy in their Lodge and such men have no time to waste, they contrive to make every minute useful.

Truly time is the very substance of life. It is the great gift of the Most High, it is also one of Man's greatest mysteries, sometimes his worst enemy and often his best friend and the secret of the symbolism of the twenty-four inch gauge is the conservation of time, the care of time, to make every second a period of something useful accomplished; do that brethren, and you will have learnt the inner meaning of the symbol and applied same to the best advantage and your reward will be beyond the power of more words to describe.

On the other hand, if you permit time to fly away aimlessly and wastefully, in other words, if you do not use your time to the best advantage, the symbolism of the twenty-four inch gauge will not have been well understood.

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GRAND LODGE OF THE PHILIPPINE ISLANDS

CHEST TOURNAMENT**SCHEDULE OF GAMES**

October 7, 1953 (Wed. 5:00 p.m.)

Callar, D. del — High 12, No. 82	vs.	Palma, B. — Bagumbayan, No. 4
Tolentino, R. — Pintong Bato, 51	vs.	Villarin, G. — Mt. Huraw, No. 98
Icban, C. — Pampanga, No. 48	vs.	Lizardo, C. — P. Bato, No. 51
Ragudon, T. — Mat. Lebaon, No. 80	vs.	Mendoza, B. — Bagumbayan, No. 4

October 10, 1953 (Sat. 5:00 p.m.)

Reyes, Arsenio — Labong, No. 59	vs.	Catalan, F. — P. Bato, No. 51
Krane, W. — Lebanon, No. 80	vs.	Barron, R. — Dapitan, No. 21
Hernandez, O. — Lebanon, No. 80	vs.	Alabado, V. — Pampanga, No. 48
Callar, D. del — High 12, No. 82	vs.	Villarin, G. — Mr. Huraw, No. 98

October 14, 1953 (Wed. 5:00 p.m.)

Palma, B. — Bagumbayan, No. 4	vs.	Tolentino, R. — P. Bato, No. 51
Lizardo, C. — P. Bato, No. 51	vs.	Ragudon, T. — Lebanon, No. 80
Icban, C. — Pampanga, No. 48	vs.	Mendoza, B. — Bagumbayan, No. 4
Villarin, G. — Mt. Huraw, No. 98	vs.	Hernandez, O. — Lebanon, No. 80

October 17, 1953 (Sat. 5:00 p.m.)

Callar, D. del — High 12, No. 82	vs.	Alabado, V. — Pampanga No. 48
Reyes, A. — Labong, No. 59	vs.	Krane, W. — Lebanon, No. 80
Catalan, F. — P. Bato No. 51	vs.	Barron, R. — Dapitan, No. 21
Ragudon, T. — Lebanon, No. 80	vs.	Tolentino, R. — P. Bato, No. 51

October 21, 1953 (Wed. 5:00 p.m.)

Palma, B. — Bagumbayan, No. 4	vs.	Krane, W. — Lebanon, No. 80
Barron, R. — Dapitan, No. 21	vs.	Mendoza, B. — Bagumbayan No. 4
Lizardo, C. — P. Bato, No. 51	vs.	Catalan, F. — P. Bato, No. 51
Alabado, V. — Pampanga, No. 48	vs.	Reyes, A. — Labong, No. 59

October 24, 1953 (Saturday 5:00 p.m.)

Icban, C — Pampanga, No. 48	vs.	Callar, D. del — High 12, No. 82
Palma, B. — Bagumbayan, No. 4	vs.	Ragudon, T. — Lebanon, No. 80
Tolentino, R. — P. Bato No. 51	vs.	Krane, W. — Lebanon, No. 80
Alabado, V. — Pampanga, No. 48	vs.	Barron, R. — Dapitan, No. 21

October 28, 1953, (Wednesday 5:00 p.m.)

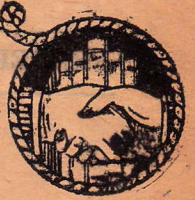
Villarin, G. — Mt. Huraw, No. 98	vs.	Mendoza, B. — Bagumbayan, No. 4
Hernandez, O. — Lebanon, No. 80	vs.	Lizardo, C. — P. Bato, No. 51
Ragudon, T. — Lebanon, No. 80	vs.	Catalan, F. — P. Bato, No. 51
Callar, D. del — High 12, No. 82	vs.	Tolentino, R. — P. Bato, No. 51

(October 31, 1953 (Saturday 5:00 p.m.)

Icban, C. — Pampanga, No. 48	vs.	Reyes, Arsenio — Labong No. 59
Palma, B. — Bagumbayan, No. 4	vs.	Hernandez, O. — Lebanon, No. 80
Alabado, V. — Pampanga No. 48	vs.	Lizardo, C. — P. Bato, No. 51
Villarin, G. Mt. Huraw, No. 98	vs.	Catalan, F. — P. Bato, No. 51



Fraternal Reviews



By JOSE E RACELA, P.M. (12)
P. O. Box 1821, Manila

Washington - 1952

95th Annual Communication, June 17, 1952 at Wenatchee High School Auditorium, Wenatchee, Washington.
M. W. Bro. Harold N. Nelsen, presided.
M. W. Bro. Lemuel W. Sims, elected.
273 Lodges; 64,804 Members; 1,254 Net Gain.

MOST WORSHIPFUL Bro. Harold N. Nelsen, Grand Master of the Grand Lodge of Washington, in the course of his message elaborated on the various phases of Masonic activities which had been accomplished during his incumbency.

From his speech it can be gathered that Bro. Nelsen has devoted much of his time and energy for the welfare of the Masonic fraternity and the different lodges under the jurisdiction of the Grand Lodge of Washington. In the field of Masonic education much has been accomplished. The Committee on Masonic Research and Education has distributed a booklet entitled, "Will You Plan Ahead?" which was received with favorable response by the members of the Fraternity. Due to its increasing popularity it was decided to have it republished after making some alterations and additions. Another booklet, "Masonic Courtesies," is up to now in great demand and more copies of it have been published and distributed to the

different lodges. On the request of Bro. Nelsen, the Committee prepared a roster of available speakers who have manifested their willingness to speak before any lodge that may need their services without compensation. The number of lodges have increased with the constitution of two others — Lawton Lodge No. 292 at Seattle, Washington and Matanuska Lodge No. 293 at Palmer, Alaska — on July 2, 1951 and July 20, 1951 respectively.

Brother Nelsen has also made visitations to the various lodges in Alaska and he has found out that the lodges there are doing splendid work. Irregularities have been committed in different lodges but after careful study and deliberation they have been healed.

Thus Brother Nelsen has concluded his term as Grand Master of the Most Worshipful Grand Lodge of Washington grateful for the opportunity accorded him to serve his fraternity and leaving behind tangible manifestations of his interest and devotion of the cause of Freemasonry.

Queensland - 1952

M. W. Bro., The Hon. M. Justice Benjamin Henry Matthews, elected.
M. W. Bro. Eustace A. Jones, presided.
404 Lodges; 30385 Members; 1310 Net Gain.

FROM OUR BRETHREN in distant Queensland we learn that Most Worshipful Bro. The Hon. Mr. Justice B. H. Matthews was installed as Grand Master of the United Grand Lodge of Antient, Free and Accepted Masons of Queensland on July 4, 1951 at the Masonic Memorial Temple, Ann Street, Brisbane.

In his inaugural address, Bro. Matthews stressed the need of individual constructive effort on the part of the members of the Fraternity to practice the virtues of Freemasonry. He stated:

not deal with us en masse, but as individuals. It tries to

give us, and it does give us, a life of freedom. It sets for us what we should do in the course of our lives. It tells us as individuals that we should carry out the tenets and precepts laid down for us. If we do that, we must do it as individuals. Each one of us must consider the position as he himself sees it, and apply the teachings of Freemasonry to his life; not in the sense that we go as a body — that would not assist very much — but if each individual in his own life carries out the precepts that we are taught in Freemasonry, then the community in general will be ever so much better off, and the attainment of a stable world, the attainment of peace, and the attainment of enjoyment of peace will be much hastened."

Bro. Matthews also expressed his profound gratitude to his predecessor in office, Bro. E. A. Jones, and he assured his brethren that he would do his best to carry on the good work done and attain the ideals inherent to his office as Grand Master.

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FRATERNAL REVIEWS * * *

South Australia - 1952

By Jose E. Racela, P.M. (12)

M. W. B. The Honorable, Mr. Justice L. C. Abbot, Grand Master, re-elected.
179 Lodges; 21,879 Members; 716 Net Gain.

THE BRETHREN of South Australia re-elected Most Worshipful Brother, the Honorable, Mr. Justice Abbot, Grand Master of the Grand Lodge of South Australia for the year 1952-1953.

Brother Abbot in eulogizing the later Brother and King of the United Kingdom, George VI, said: "He was, as you know, a Past Grand Master of our Great Order, and he carried out in his private and public life, under the constant glare of an ever-present publicity, the highest principles and tenets of the Craft. He will, I hope and believe, be an example for all Freemasons. He did his duty in a way that was beyond all criticism; he bore ill-health with fortitude; he sacrificed all that most men call happiness; and of him it may truly be said that he shortened his life by his service to his people and country. History does not record, in such simple form, a more heroic reign than that of George VI. As a Monarch, as a Freemason, and as a man, he is happy and glorious memory."

Making a very fine conclusion of his report, Bro. Abbot stated: "Let me now conclude this address with the hope that you will continue to appreciate the dignity and high importance of Freemasonry. Properly understood, it can be a most helpful influence in our lives, and can beneficially affect us all our actions, not only with each other, but with our fellow-citizens outside the Craft. Cynism and selfishness are rife in the world today. Many seem to have lost all faith, and to be living from day to day, seeking only the gratification of their own worldly desires. We, whose faith is securely anchored in a belief in God, who have learned to 'scorn delights

The Ruffians In Ancient Philosophy

(Continued from page 504)

of man to be ever vigilant to capture and execute those evils or ruffians outside the confines of his mind, by the wise use of the apron of innocence, the square of virtue, the compass of self-restraint, the plumb of rectitude, the gavel of perfection, until he becomes that Perfect Aghlar, refined polished, square, fit for building that Temple not made with hands, eternal in the heavens, ever remembering that when man's strength and wisdom fail, there is that Invisible Hand which lifts him to Salvation thru the benefit of reflection, prayer, and positive action, even thru the darkest hours. In the words of Dr. Newton: "The amount of polite and refined ruffianism that goes on about us everyday is appalling. Only a mind well-tiled with a faithful inner guard at his post may hope to keep the ruffian spirit out of your heart and mine. No wise man dare be careless or take chances with the thoughts and feelings and motives he admits into the Lodge of His Mind whereof he is the Master... So let us live, watch, and work until Death, the Last Ruffian, whom none can escape, lay us low, assured that even the dark dumb hour which brings a dreamless sleep about our couch will not be able to keep us from the face of God whose strong grip will free and lift us out of the shadows into the Light out of the dim phantom into the Life Eternal that cannot die."

and live laborious days,' who know that this life is not the be-all and the end-all of our existence, but is merely a life through which we are passing (as we understand that word) we must do our best to prove to others, as well as to ourselves, that faith in our justification. Let it no be merely and ideal—let it be our working code."

New Masonic scholarships — Gowrie Masonic scholarships Nos. 5 and 6 have been established. These scholarships shall be given to children between the ages of 10-18 inclusive, and is aimed to give educational benefits to the poor and not necessarily to reward brilliant students. The character of the student, his intellectual merit and general stability will be considered in granting the scholarships.

The decision of the Board of General Purposes to the effect that unauthorized jewels should not be worn in a lodge by the brethren to whom they are presented has been confirmed by the Grand Master. With regard to the practice of some Worshipful Masters of removing their gloves when shaking hands with a visiting Master or when administering an obligation or entrusting the secrets, the Grand Master confirmed the decision of the Board that gloves are an essential part of the Masonic uniform and should not be removed in the lodge room except by a Brother who is taking an obligation. And here is something to learn. The decision of the Board that smoking should not be permitted at the festive board until after the conclusion of the response to the toast of the Grand Master, Deputy Grand Master and Grand Lodge Officers, was approved by Most Worshipful Abbot.

* * *


Purposes of Trials

It is the God of liberty who obliges us to love it by making the yoke heavy for us—a God of mercy, of equity, who while He chastises us betters us and only grants prosperity to him who has merited it through his efforts. The school of suffering tempers, the arena of combat strengthens the soul.

* * *

Capitan Tiago and God

That he (Capitan Tiago) was at peace with God was beyond doubt. . . There is no need to be on bad terms with the good God when one is prosperous on earth, when one has never had any direct dealings with Him and has never let Him any money. Capitan Tiago himself had never offered any prayers to Him, even in his greatest difficulties for he was rich and his gold prayed for him. If at any time in the midst of pressing difficulties he needed celestial aid and had not at hand even a Red Chinese taper, he would call upon his most adored saints, promising them many things for the purpose of putting them under obligation to him and ultimately convincing them of the righteousness of his desires.



SECCION CASTELLANA
NOTAS EDITORIALES

OTRO ATAQUE A LA CONSTITUCION FILIPINA

MANILA DAILY BULLETIN, en su número del 26 de octubre de 1953, nos dice que cierto ministro de la Iglesia Católica, hablando en la Luneta el Domingo, 25 de los corrientes, en las fiestas de Cristo Rey, dijo que la idea de DEMOCRACIA como GOBIERNO en el concepto moderno, no es aceptable a DIOS que es un AUTOCRATA.

AQUI TENEMOS otra vez a un ministro asumiéndose la prerrogativa de decir a nuestro pueblo lo que a Dios es o no aceptable en nuestro propio Gobierno. Es sencillamente la vuelta a tiempos medioevales, cuando se hacía creer que Dios necesitaba de un representante en la persona de un ministro para hacer conocer al pueblo lo que le era o no agradable. ¿Es que necesitamos los filipinos de un ministro en pleno siglo veinte para que en nombre de todo un DIOS se nos haga saber lo que Le es aceptable en nuestra forma de Gobierno? ¿De dónde le ha venido la autoridad a semejante ministro para hablar por nuestro DIOS como si nuestro pueblo continuara como en tiempos de la pasada dominación en las manos de una jerarquía eclesiástica que pretendía gobernarnos como apoderados de Dios y representantes suyos en nuestro aligido país?

CREEMOS que es hasta blasfemo el decir que DIOS no podía aprobar la idea de DEMOCRACIA porque EL en sí es un AUTOCRATA. Con esto se ha querido decir que nuestro Gobierno, que esencialmente una DEMOCRACIA, no tiene la aprobación de DIOS. Solamente UNA AUTOCRACIA contaría con su aprobación PORQUE DIOS ES UN AUTOCRATA. ¿No es esto blasfemar? ¿No es esto un ataque a la constitución de nuestro país? Es elemental que AUTOCRACIA es el gobierno absoluto y sin restricciones de un autócrata irresponsable, y que DEMOCRACIA es el gobierno del pueblo por el pueblo y responsable al mismo pueblo. El referido ministro, asumiéndose la representación de todo un Dios, ha dicho sencillamente al pueblo filipino que Dios quiere para él, para el gobierno de esta comunidad filipina, un autócrata irresponsable, con poderes absolutos y sin restricciones, como es el gobierno de la jerarquía católica. ¿No es esto volver a edades medioevales?

LLANAMENTE y sin ambages, la idea del tal ministro fue el repetir a nuestro pueblo la prédica de siglos atrás, de que el mejor gobierno para un país es el gobierno de un autócrata. Su raciocinio es muy sencillo. YA QUE A DIOS NO ES ACEPTABLE LA IDEA DE UNA DEMOCRACIA PORQUE EL ES UN

AUTOCRATA, EL GOBIERNO DE NUESTRO PAIS DEBE TAMBIEN SER UNA AUTOCRACIA. Y como el mejor ejemplo de una autocracia la tenemos en el gobierno de la Iglesia Católica; luego, deberíamos otra vez los filipinos someternos a ese gobierno autócrata de dicha Iglesia como el mejor gobierno para nuestro país, ya que el mismo Dios es un AUTOCRATA. A eso iba el susodicho ministro. Y esto se hizo mas claro cuando el mismo habló contra la teoría de la separación de la Iglesia y del Estado. Dijo que esto era deplorable en Filipinas porque este es un país predominantemente católico. Atribuyó a dicha separación los problemas actuales que confrontan al gobierno filipino. Fue una clara invitación al pueblo filipino para ir contra la provisión constitucional del país sobre la separación de la Iglesia y del Estado. No se respetó ni la santidad del momento, ni la presencia de funcionarios del Gobierno filipino que estaban presentes y que juraron respetar la constitución del país. Fue un insulto al pueblo filipino, a sus gobernantes y a la constitución nacional.

VIVAMOS alertas que los declarados enemigos de nuestra DEMOCRACIA tratan otra vez de inmiscuirse en los asuntos de nuestro Gobierno, convirtiéndolo en una autocracia al estilo y en la forma del gobierno autocrático que rige y gobierna la organización eclesiástica de la Iglesia Católica, sin parar mientes que para destruir esa autocracia en nuestro país, el pueblo filipino se vio obligado a derramar su sangre generosa.

(Antonio González, P. G. M.—F. P. S.)

Another Attack On Our Constitution

(Continued from page 499)

dominantly a Catholic country. He blamed all the ills and problems of the present government to the Constitutional provision separating Church from State. Without taking into consideration the sanctity of the place and the solemnity of the hour, without paying due respect to the presence of high dignitaries of the Philippine Government,—who swore to uphold the Constitution—our Fundamental Law was attacked then and thereby that Catholic minister who thus insulted the Filipino people, the Magna-carta of our country, and the duly constituted authorities of our Government.

LET US BE VIGILANT, because the declared enemies of our Democracy are trying to interfere again in the business and affairs of our own government; they are trying openly to change our constitutional form of government, so as to make it an AUTOCRACY for convenience in the same manner as the Government of the Catholic Church, is an AUTOCRACY, forgetting once again that to destroy AUTOCRACY in our own land, the Filipino people had to sacrifice fortune and precious lives.

(Antonio Gonzalez, P. G. M.—F. P. S.)

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