

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

Bro. W. Garcia, Manila

The Cable Tied

Vol. XXVIII

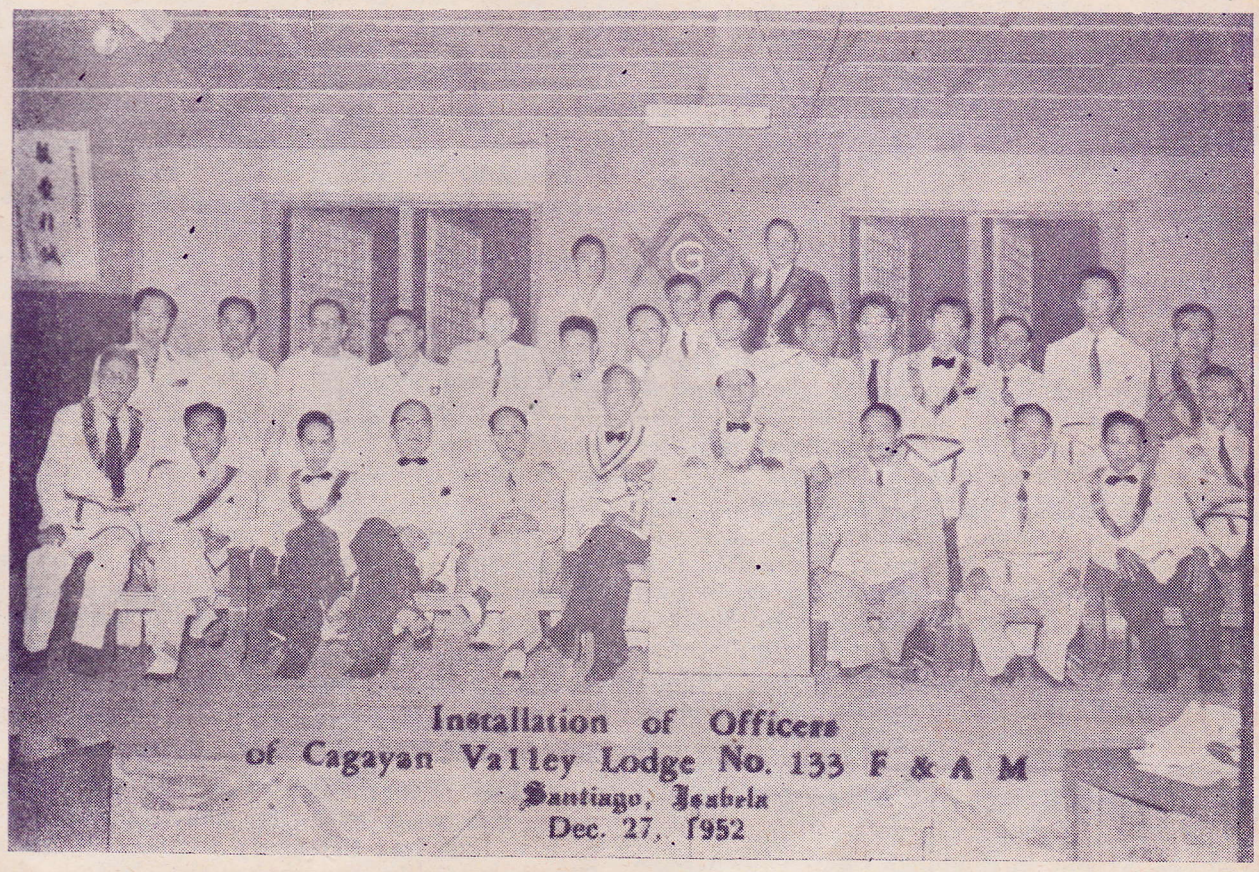
MANILA, PHILIPPINES, MARCH, 1953

No. 9

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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Installation of Officers
of Cagayan Valley Lodge No. 133 F & A M
Santiago, Isabela
Dec. 27, 1952

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

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Manila, Philippines



The Grand Master's Message



The Symbolism Of The Hour Glass And Scythe

ALTHOUGH these emblems are comparatively recent acquisitions to the Masonic family of emblems, they are, nevertheless, of very great antiquity and are mentioned in the Old Testament and they are known to have formed a part of the old Egyptian mysteries.

They were apparently brought into the Masonic ritual by our Bro. Webb and his description of them has come down to the present time in the American ritual almost intact and, for your information I quote: "The Hour Glass is an emblem of human life; behold! how swiftly the sands run, and how rapidly our lives are drawing to a close. We cannot, without astonishment, behold the little particles which are contained in this machine, how they pass away almost imperceptibly, and yet to our surprise, in the short space of an hour, they are all exhausted. Thus wastes man! Today, he puts forth the tender leaves of hope; tomorrow, blossoms and bears his blushing honours thick upon him; the next day comes a frost, which nips the shoot, and when he thinks his greatness is still aspiring, he falls, like autumn leaves, to enrich our mother earth."

"The scythe is an emblem of time, which cuts the brittle thread of life and launches us into eternity. Behold what havoc the scythe of time makes amongst the human race; If by chance we should escape the numerous evils incident to childhood and youth, and with that health and vigor arrive to the years of manhood, yet withal we must soon be cut down by the all-devouring scythe of time, and be gathered into the land where our fathers are gone before us."

Apparently, these two emblems do not form a part of the English system as the following quotations will tend to indicate: — "Bro. McKenzie, the well-known British Masonic encyclopedist informs us as follows and I quote: "Used in the third degree by Webb—but not essential nor authorized in any way."

He also says of the Scythe and I quote; "Since the time of Webb, the scythe has been adopted in the American system of Freemasonry, as an emblem of the power of time in destroying the institution of mankind. In England it is not regarded as of any typical meaning."

Woodford, writing in Kennings Encyclopedia, says and I quote: "Hour Glass, said by some to be a Masonic symbol, Oliver inter alies, as an emblem of human life, but in our opinion, not strictly speaking so."

As far as I can ascertain, Woodford makes no mention of the Scythe.

Our great Bro. Mackey, in the Clogg edition, gives full credit to Bro. Webb for the inclusion of the Hour Glass into the Masonic ritual but says and I quote: "As a Masonic symbol it is of comparatively modern date" which of course, it must be if coupled with Webb's name.

We are all familiar with the illustrations of these two emblems as depicted on the usual Masonic chart and also in that collection of lantern slides that are sold by commercial companies as aids to our lecturers.

These slides are copies of the emblems that are shown on the so-called "True Masonic Charts that was put out by Jeremy Cross."

In these slides the scythe is shown with a marble and seems to be supported by a Father Time who seems to be far too young for his age and who is depicted with a pair of outsize wings and the hour glass is also illustrated with a pair of wings that seem to be in a position of flight and far too large.

It may be true that these two emblems are comparatively new to the symbolism of our Craft but they are both very old in years, during the pre-Christian period they were well-known as useful implements of great a utility.

The scythe was then known as a sickle and in the days of ancient Egypt it was used as a reaping knife. It would be interesting perhaps, but not important, if we could find out when knife or sickle was converted into the curved two handed instrument that is so familiar today.

However, we do know that from ancient times it was used to represent the cutting off of human life and, in this connection, I will quote from the book of Revelation, Chapter 14, Verses 14/20 and I quote:

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle."

"And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap, for the time is come for thee to reap; for the harvest of the earth is ripe."

"And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped."

"And another angel came out of the temple which is in heaven, he also having a sharp sickle."

"And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe."

"And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of GOD"

"And the winepress, was trodden without the city, and the blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs."

In a similar manner the ancient Greeks and Ro-
(Continued on inside back cover page)

THE CABLETOW

Editorials

PILGRIMAGE TO THE RIZAL MONUMENT

ONE OF THE REQUESTS adopted during the thirty-sixth Annual Communication (January 22-24, 1952) was that "in the order of business of the Grand Lodge" there should be included "a pilgrimage to the RIZAL Monument at the Luneta, the time and date to be designated by the Grand Master."

It is never too often for us as Masons to visit and gather around Rizal's Monument which is at once a reminder to our people.

To remember Rizal is to recall to mind his determined struggle for education in the Philippines and abroad, the relentless fights he waged against tyranny and oppression, and his heroic sacrifices for his country and fellow men. His whole life is an inspiration to the youth, a noble example to those who would truly lead in our present day crusade for moral regeneration, and a sacred symbol which beckons us as members of the Fraternity to pool our efforts in real harmony and mutual understanding for the sake of the Fatherland. The arch enemies of our Fraternity accused Rizal for being a Mason. Among the documents presented as exhibits during his mocked trial were letters of Masons including Antonio Luna and Marcelo H. del Pilar as well as a copy of a speech of another Mason, Emilio Jacinto, and still another Masonic document of February 9, 1892, with the words: "Liberty, Equality, Fraternity" which are the foundations of free government. During Rizal's time Masonry was and even now is considered by some as an "illicit association." As a matter of fact Rizal was charged with the crime of (1) rebellion and (2) the crime of organizing illicit associations. Result: Rizal was hurriedly, conveniently, and unanimously convicted to death. There was jubilation among the Spaniards, even an air of pride on the part of the friars. At long last, Rizal the indio whom they branded as the "supreme chief of filibusterism in the country" and a dangerous "heretic" because he maintained religious opinions contrary to those accepted by the "true Church" and because he wrote books "devoted to fomenting and spreading ideas of rebellion and sedition among the people" — met his doom. Indeed, is it not the same Rizal who ten years before his execution, wrote a "forbidden" book *Noli Me Tangere* (translated into English by Charles E. Derbyshire) wherein he recorded a conversation between Ibarra and the old lieutenant on the "Heretic and Filibuster"? Upon inquiring why his (Ibarra's) father (Don Rafael Ibarra) was a prisoner, the old lieutenant related thus:

"...Some months after your departure the troubles with Padre Damaso began, but I am unable to explain the real cause of them. Fray Damaso accused him of not coming to confession, although he had not done so formerly and they had nevertheless been good friends, as you may still remember. Moreover, Don Rafael was a very

"REMEMBER NOW THY CREATOR"

IN THE LODGE OF MASTER MASONS, the Holy Bible is opened on the twelfth chapter of Ecclesiastes thus:

"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 the rain: . . ."

This same passage of Scripture is read while the candidate is conducted around the Lodge. The object is to impress him of the indispensability of God as a Guide and the importance of obeying His commandments; to come to Him not only in times of suffering and adversity but in days of rejoicing and prosperity. This in itself is the safe and dependable pattern of conduct which every candidate and later, each Master Mason should adopt.

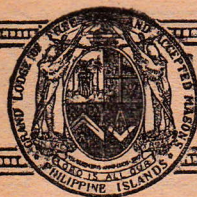
It must be admitted, however, that there is a great tendency to forget God's teachings when we are healthy and wealthy. The temptation is to feel that our years are long and the future so far away and therefore, we can afford to waste our time living in ease and idleness. But like the hour glass whence the sands swiftly run, our lives may come to an end any day and before we realize this inescapable fact and inevitable fate it will be too late; there is then neither time for regret, and much less the opportunity for repentance.

To the Mason, every day should be one expressed in terms of human kindness and useful toil. If only we could crowd our earthly journey with pleasant associations and good deeds how fruitful our lives would be! To accomplish this towards a successful end, there is a method to be followed, a way on which to tread: "Fear God, and keep his commandments: for this is the whole duty of man."

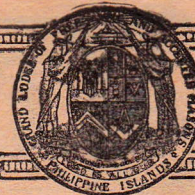
Mauro Baradi, D.G.M.

upright man, more so than many of those who regularly attended confession and than the confessors themselves. He had framed for himself a rigid morality and often said to me, when he talked of these troubles, 'Senor Guevara, do you believe that God will pardon any crime, a murder for instance, solely by a man's telling it to a priest — a man after all and one whose duty it is to keep quite about it — by his fearing that he will roast in hell as a penance — by being cowardly and certainly shameless into the bargain? I have another conception of God,' he used to say, 'for in my opinion one evil does not correct another, nor is a crime to be expiated by vain lamentings or by giving alms to the Church. Take this example: if I have killed the father of

(Continued on page 390)



Official Section



Grand Lodge of Free and Accepted Masons of the Philippines

ANNOUNCEMENTS

THE 37th ANNUAL COMMUNICATION of the Grand Lodge of Free and Accepted Masons of the Philippine Islands will be held at the Plaridel Masonic Temple, 520 San Marcelino, Manila, on April 28-30, 1953 beginning April 28 at 4:00 P.M.

MEMBERS are urged not to wait until the last minute to obtain their CREDENTIALS* or admission cards or transact essential business, but to attend to these matters as early as they can.

ADMISSION CARDS must be secured from the Committee on Credentials, which will be in session at the Grand Secretary's Office, Plaridel Temple, 520 San Marcelino, Manila, from 5:00 o'clock every afternoon.

NOTICE is hereby given that the annual meeting of the Grand Lodge of Free and Accepted Masons of the Philippine Islands AS A CORPORATION will be held at the Plaridel Masonic Temple, 520 San Marcelino, Manila, on April 28-30, 1953 when the Directors for the ensuing year will be elected, and such other business as may come up during the meeting will be transacted.

THE Brethren are hereby requested to advise this Office for reservations of rooms in our Masonic Dormitory.

ANTONIO GONZALEZ, P.G.M.
Grand Secretary

REPUBLIC OF THE PHILIPPINES
Department of Public Works and Communication
BUREAU OF POSTS
MANILA

SWORN STATEMENT

(Required by Act No. 2580)

The undersigned, SIDNEY M. AUSTIN, Managing Editor of the CABLETOW, 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 No. 2580, as amended by Commonwealth Act No. 201:

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SIDNEY M. AUSTIN
Grand Master

Grand Lodge of the Philippine Islands

Subscribed and sworn to before me this 28th of March 1953, at Manila, the affiant, exhibiting his Residence Certificate No. A.0001397 at Manila on Jan. 2, 1953.

ANTONIO GONZALEZ
NOTARY PUBLIC
My commission expires until December 31, 1954

GRAND LODGE OF FREE AND ACCEPTED MASONRY OF OHIO CINCINNATI 2, OHIO

February 16, 1953

Bro. Antonio Gonzalez
Grand Secretary
Manila, Philippine Islands.
Dear Brother Gonzalez:

We are indebted to you for the fine tribute by your Deputy Grand Master, R. W. Brother Mauro Baradi about Bro. George Washington and the American Flag.

Thanking you for remembering us with them and with good wishes, I am

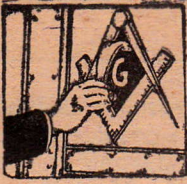
Sincerely and fraternally,
H. S. JOHNSON
Grand Secretary

MAURO BARADI
ATTORNEY & COUNSELLOR-AT-LAW

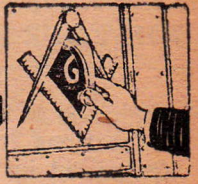
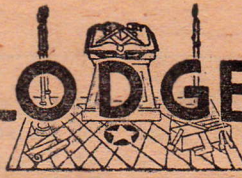
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WHAT OUR LODGES ARE DOING



Malinaw Lodge No. 25 Masonic Convention

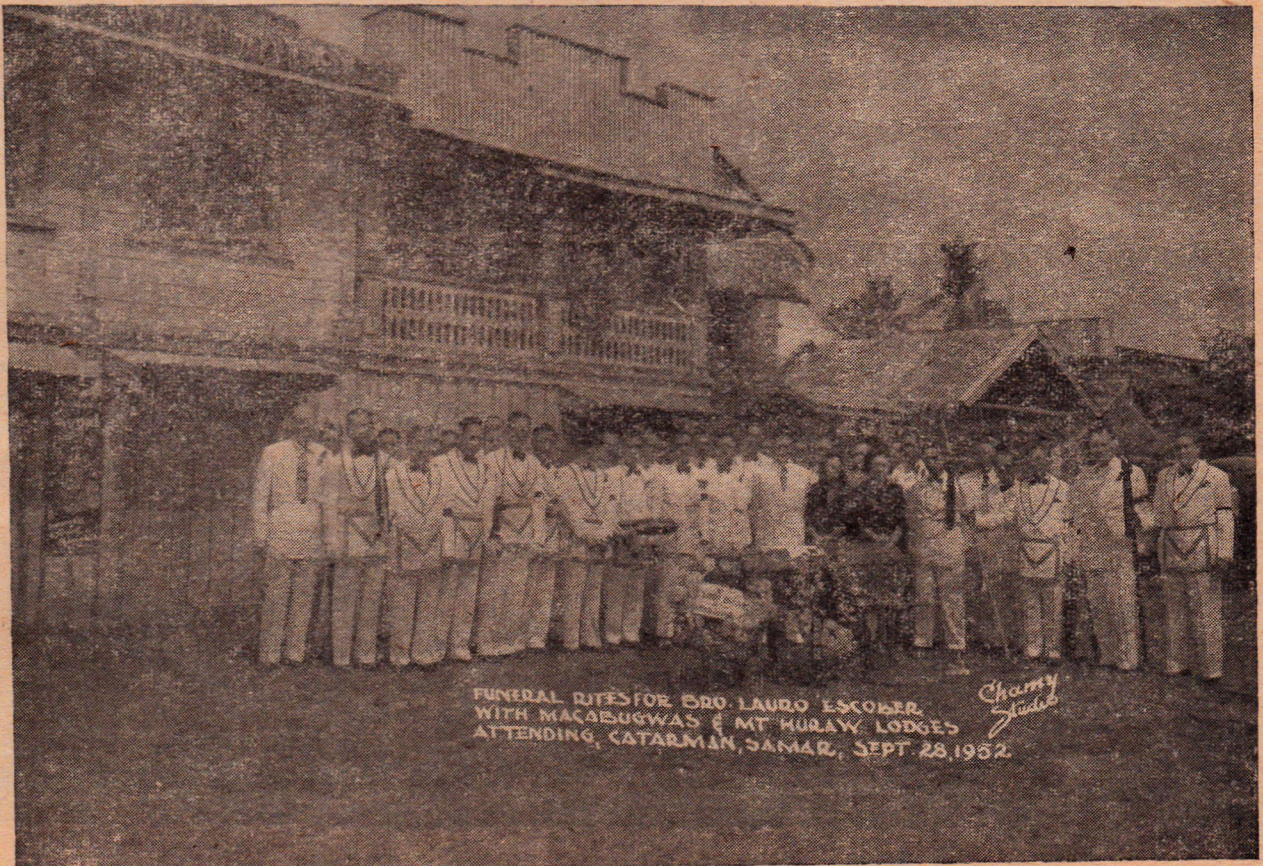
UNDER THE AUSPICES of the Malinaw Lodge No. 25, F. & A. M. a Masonic Convention was held in San Pablo City on February 28, 1953 on the occasion of the Joint Visitation of Most Worshipful Brother Sidney M. Austin, Grand Master of Masons in the Philippines to the Malinaw Lodge No. 25 and Pinagsabitan Lodge No. 26. This convention was the suggestion of Right Worshipful Brother Werner P. Schetelig (25), Senior Grand Warden, before he left for a round the world tour with the end in view to fostering a closer fraternal relation and fellowship among brethren of different Lodges and deliberating on matters of Masonic importance.

Around 200 brethren and visitors attended the convention from the three neighboring provinces of Batangas, Laguna and Quezon. The Lodges who participated in the convention were Jose Rizal Lodge No. 20, Lopez, Quezon; Malinaw Lodge No. 25, San Pablo City; Pinagsabitan Lodge No. 26, Santa Cruz, Laguna; Balintawak Lodge No. 28, Gumaca, Quezon; Batangas Lodge No. 35, Batangas, Batangas; Kalilayan Lodge No. 37, Lucena, Quezon; Jose Abad Santos Lodge No. 43, Tayabas, Quezon; and Sixto Lopez Lodge No. 129, Balayan, Batangas.

Before the convention started the brethren marched to the Rizal Monument in the city's plaza headed by the Grand Master where flowers were offered and short talk delivered by Wor. Bro. Eliseo Elampay, Master of Pinagsabitan Lodge No. 26 followed by a brief remark from Grand Master Sidney M. Austin. The third degree work was performed at the Malinaw Lodge Hall and after the conferral the brethren motored to the YMCA Gymnasium where lunch was served before the convention.

The convention which was opened to the public was started with the presentation of Certificates to widows and orphans of members of Malinaw Lodge No. 25 by Wor. Bro. Navarro. Most Wor. Bro. Antonio Gonzalez, P. G. M., Grand Secretary presided at the open forum on the subject "Catholic Power and Philippine Democracy, An Analysis of the Prevailing Conditions". The current issue on Religious Instructions in Public Schools was discussed, pro and con. It was emphatically inculcated into the minds of all brethren and the public that Masons are friends of all religions and enemy of none and that Freemasons are not and never have been in favor of the elimination of religious instruction in public schools and always adhere to the

Makabugwas Lodge No. 47 Catarman, Samar
Mount Huraw Lodge No. 98



FUNERAL RITES FOR BRO. LAURO ESCOBAR
WITH MAKABUGWAS & MT HURAW LODGES
ATTENDING, CATARMAN, SAMAR, SEPT. 28, 1952

*Chamy
Studio*

WHAT OUR LODGES ARE DOING * * *

provisions of the Constitution that "Optional" religious instructions in public schools shall be maintained as authorized by law.

Most Wor. Brother Gonzalez addressed the conventionists on the subject of "Masonry in Foreign Countries". He discussed the types of lodges situated

in the different countries and the fraternal relations of those lodges with the lodges in the jurisdiction of the Grand Lodge of Free and Accepted Masons of the Philippines. The final address was by the Most Worshipful Grand Master Sidney M. Austin on the subject of "Masonry in the Community".

OFFICERS INSTALLED

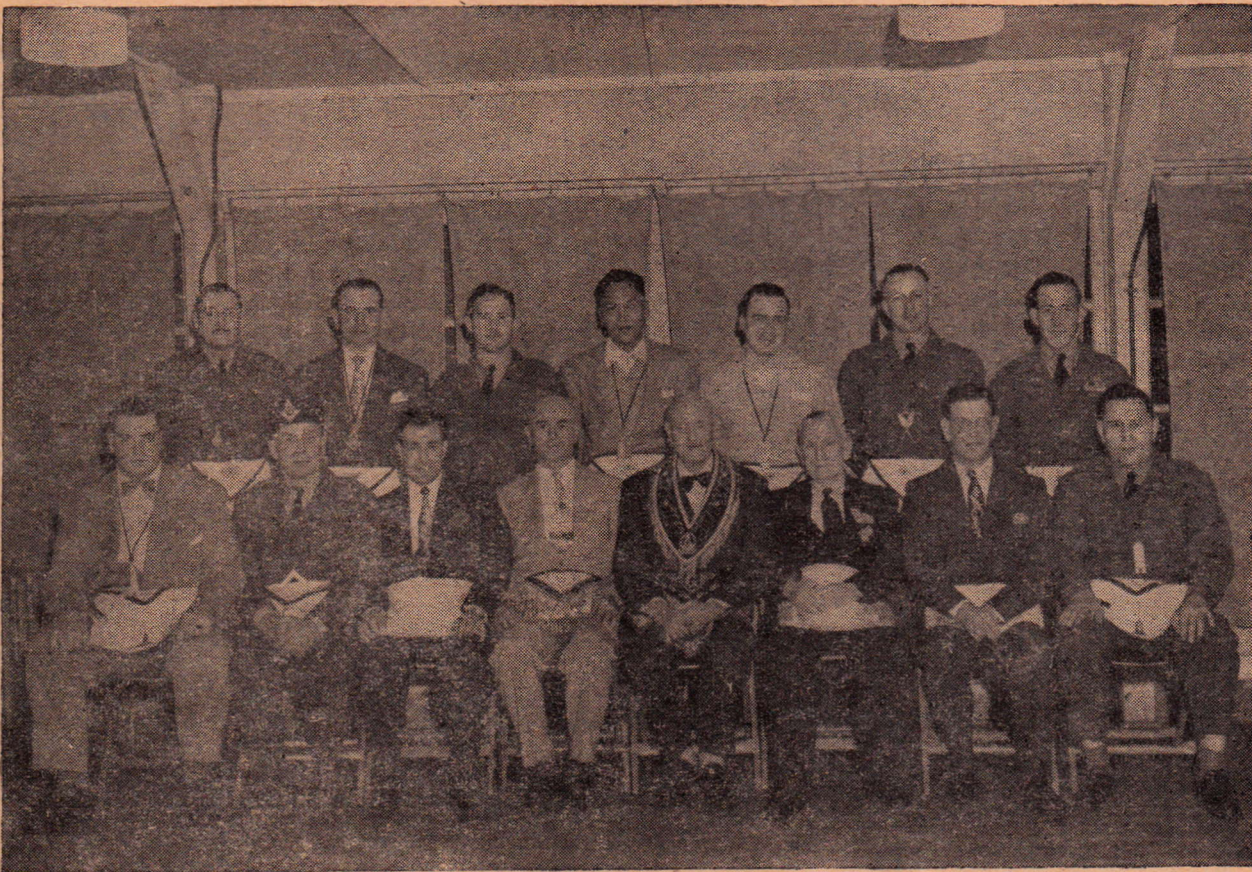
THE OFFICERS of Malinaw Lodge No. 25, F. & A. M., San Pablo City were publicly installed on January 3, 1953 at the YMCA Gymnasium of San Pablo City with Most Worshipful Brother Emilio Virata, P. G. M. as Installing Officer and Wor. Bro. Isaias Garcia as Master of Ceremonies. The Officers duly installed are as follows:

Wor. Bro. Felipe Urtola	Worshipful Master
Brother Lauro Dizon	Senior Warden
" Ignacio V. Noble	Junior Warden
" Pablo A. Tan	Treasurer
" Santos Z. Torres	Secretary
" Guillermo Quintana	Chaplain
" Angeles B. Lacsam	Orator
" Leoncio Belen	Marshal
" Alfredo J. Viray	Senior Deacon
" Sabas Cabrera	Junior Deacon
" Abdon Esguerra	Almoner
" Melanio Valdellon	Auditor

" Paterno Aquino	Senior Steward
" Lino R. Lozada	Junior Steward
" Fernando Bautista	Organist
" Pedro Cayamanda	Tyler

In his inaugural address Wor. Bro. Felipe Urtola extended his thanks for electing him as Master of the Lodge and requested the brethren for their whole hearted support and cooperation. The guest speaker, Most. Wor. Bro. Emilio Virata, P. G. M., who was introduced by Bro. Angeles B. Lacsam, addressed the public in Tagalog and defined Masonry, its activities, and its tenets and virtues. The musical numbers were piano selections rendered by Miss Liwayway Leonor and vocal solos by Miss Elisa Reyes and Bro. Angeles B. Lacsam. Wor. Bro. Howard R. Hick presented the Past-Master's Jewel to Worshipful Brother Florentino B. Gesmundo, the out-going Master. Dance followed the installation and after refreshments were served the Lodge, not opened to the public, was closed in due form.

Moriahyama Lodge No. 134, Japan



M. W. Bro. Sidney M. Austin and Officers of the Lodge

Mount Lebanon Lodge No. 80, Manila

THIS LODGE publishes a Bulletin containing news items of interest to the members in particular and Freemasonry in general. In the issue for April 2, 1953 (Vol. IV, No. 1) edited by a Board composed of Bros. William H. Quasha, Edward F. Stewart, and Jack Sharmins the following appears:

LODGE LABORS

One of the most colorful meetings in our history was held on February 5th. Following the stated meeting, 3^o was conferred by the following members of Mt. Lebanon Lodge:

WM — Theo. Ragodon	JD — William H. Quasha
SW — Esteban Aguilar	SS — Paul F. Arnault
JW — Earl M. Irving	JS — Edward F. Stewart
SD — August A. Elzingre	Tools—Hyman H. Levine

The second section was conferred by a special team of visiting brothers, all of the Grand Lodge of the Philippines, headed by MW Bro. Esteban Munarriz, PGM, as follows:

KS—Esteban Munarriz, PM Dalisay #14, PGM
 HT—Jose M. de Leon, Jr. PM Luzon #57
 SD—Enrique Teotico, PM Dalisay #14

1 Fc—Mariano Gonzalez, PM Nilad #12
 2 Fc—Godofredo Ricafort, PM Hiram #88
 M of T: 1. Rufino Macalinao, Bagumbayan #4
 2. Hernandez, Bagong Buhay #17, Cavite
 3. Pineda, Master Nilad #12
 SF & WFM Jose Domingo, PM, Dalisay #14
 Sec: Genaro Pestana, High Twelve #54
 Lecture: Antonio Gonzalez, PGM, Grand Sec.
 Charge: Mateo Cipriano, PM, Dalisay #
 Congrat: Vicente Mendoza, PM, Bagong Buhay #17, Cavite

The lodge room was packed to capacity, more than 100 brothers being in attendance, including visitors from all over the world. We were most flattered by the interest shown in our efforts and were extremely gratified by the excellent quality of the work. Bro. Hernandez is to be congratulated not only in his achievement, but also in his good fortune in having been the recipient of honors at the hands of such distinguished a conferrol team as that provided by the Grand Lodge members. This event will go down in the records as one of our great meetings.

Tokyo Masonic Lodge No. 125

Masonic Building
 Tokyo, Japan

THIS LODGE has a publication "The Acacia" for April-May, 1953 edited by Bros. John M. Capron and Goro Murata, the Master, Wor. Takashi Komatsu sends a message not only to members of his Lodge but to brethren in general; he deals with faithfulness, fellowship and loyalty to the tenets of the Fraternity.

Wor. Bro. Komatsu says:

"As the Master of the Lodge, it is my earnest desire to become thoroughly acquainted, personally and individually, with every member of the Lodge. I wish, also, to urge all the Brethren to be faithful in attendance at the meetings of the Lodge, for only through personal contacts can we hope really to know each other and no better opportunity can be found of Masonic fellowship than at our own Lodge meetings. It can not be too strongly emphasized that the taking of the obligations and the passing of the proficiency tests are merely preliminary steps and that true understanding of Masonry may be gained only through faithful attendance at Lodge meetings, participation in the ritualistic work, contacts and fellowship with fellow ma-

sons and diligent search for the mysteries in the spirit of Brotherly Love.

"The establishment of Masonry in Japan will depend upon the exemplification of a noble principle of Masonry in the actual lives of the Masons themselves. In the advancement of this great mission, the brethren of our own Tokyo Lodge are called upon to play the most important part and this serious responsibility should never be lost sight of in the personal conduct of our members. This sense of responsibility is aroused more keenly in our minds when we realize the fact that although we have a large membership, yet by far the large majority of the members are not permanent residents in this country. We should, therefore, ever bear in mind that the future of Masonry in Japan depends in no small measure upon our own conduct as individuals and as masons.

"In the discharge of our duties, therefore, let us remember that the future of the fraternity in Japan depends upon how well we lay the foundations today and our first responsibility is faithful attendance at the meetings of our own Lodge."

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PLEDGE OF SERVICE ♦ ♦ ♦

The Master Mason's Principal Working Tool

By M. W. Bro. SIDNEY M. AUSTIN, G. M.

I HAVE ALWAYS BEEN INCLINED to the opinion that the explanation of the symbolism of the Trowel, like most of Masonry's symbols, leaves it to the newly raised brother to find out for himself the inner, and generally more important, implications contained therein.

To most of those brethren who make it a point to dig more deeply into Masonry's symbolism, it appears that the explanation of the Trowel is much more an exposition of the use of Brotherly Love as a cement, than as a means of spreading brotherly love and affection.

It is probably best that such is the case because it is the one and not the means by which it is spread among the brethren, that unites the hearts of men together in the Spiritual Temple of Freemasonry that makes it such a monumental cause for good among mankind.

Many of us who love our Craft are unable to tell why we have cultivated the genuine sentiments of brotherhood in our hearts; we have tried to analyze it, in order to record for the benefit of our brethren, the cause for that love which enters into a man's heart who accepts Masonry into his inner self.

We may as well ask, why do we love our country? So many reasons come to mind that it is most difficult to mention any one of them to be the principal cause, because all the others require to be mentioned also.

It is but a natural reaction to love one's country because one was born therein, to love it because of the heart stirring stories of the lives of those great men who have fought and died so that the country might live, we love our country because of its virility and that spirit of righteousness that tends to inculcate in us a part of that spirit of democracy without which no man would be able to live a happy life.

We find the same reaction in Freemasonry. We love our Order because it is ours, because we belong to it just as it belongs to us, we love it because we find sincere friendship therein, because it is the cause of giving us many happy hours and because it establishes a genuine Fraternity in our daily lives.

However, such love, splendid as it may be, cannot be commensurate with the love that flows into the hearts of the brethren who have taken the trouble and time to acquire a knowledge of the History of Freemasonry, thereby discovering the hidden traces of an antiquity that goes back to those far off days before recorded history began.

We must remember that before a cement can be

spread it must be mixed and that before there can be any real brotherhood there must be a manifestation of genuine brotherly love.

Therefore, if, as claimed by our scholars, the study of the history of our Craft is to develop a love for it, and if, as we are informed during the presentation of the Trowel, that Speculative Masonry makes use of the Trowel to spread the cement of Brotherly Love, then we cannot fail to understand that part of the symbolism of the Trowel teaches us that we should, in order to obtain the best that our Craft has to offer us, make a serious study of the history and development of our Fraternity.

Freemasonry, as we know it today, is not much more than 350 years of age, yet during that comparatively short span of time, it has deservedly acquired a reputation that is of great interest and full of usefulness.

Those of us who acquire a knowledge of our Craft are able to claim kinship with those ancient brethren of ours who toiled so unselfishly that we might enjoy our beautiful ceremonies, that we might obtain something of that spirit of toleration that is the heart of our Craft, that we may be protected by our venerated Ancient Landmarks.

To study the history of our Fraternity is to become a better Mason for the same reason that to acquire a knowledge of the history of one's country is to become a better citizen thereof.

The symbolism of the Trowel may have other meanings also; for instance, it is not very difficult to make friends but it is an entirely different matter to keep them and the only way in which that can be done is to be a friend and act accordingly.

In like manner one may acquire brothers and brotherhood in a Lodge by conforming to the ancient usages of our Craft, however, in order to maintain them and keep them one must always act as a brother.

Therefore, the Trowel, in addition to pointing out the benefits that are obtained by a study of the history of the Craft, it is also a symbol of brotherly love that develops within our hearts; it shows us the path that we must follow, that road of unselfish endeavour, of self abnegation, of the personal sacrifices that we should consider it our duty to make in order to benefit our fellow creatures.

Brethren, strive to follow the teachings of the Trowel and you will not only be real friends and brothers but you will also be better citizens and a credit to your country as well as to our Beloved Fraternity.

JOSE N. QUEDDING
PRIVATE LAND SURVEYOR

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In The Light Of History

By Rev. J. B. HOLT

Knox Church, Manila

(Speech over the radio, February 22, 1953)

Joshua 23:1-8, 24: 14-18

IT IS THRILLING to trace the majestic sweep of God's hand thru human history—

—to see how He has worked thru strong leaders who had sufficient understanding and courage to stand for what was right regardless of pressure, either from the unthinking masses or from the selfish designs of power-grasping groups . . .

—to study contemporary situations in the light of history is to catch a glimpse of God's grand design . . . and to find evidences of progress toward making the timeless tapestry of world brotherhood, cooperation and peace into reality . . .

—to study history fairly is to recognize the truth: that as enough men and women within a nation turn Godward of their own free will and follow His laws of human relations, they progress; and, as they forget God and transgress the inherent laws of brotherly love, individual dignity, and cooperation for the common good, they destroy themselves . . . and the nation of which they are a part . . .

—to study history is to know that out of every catastrophe of civilization, God still brings forth a saving remnant who thru faithfulness bring in the day, when, as is God's nature, He gives the opportunity for a new start . . . and all the while, His eternal and forgiving love sees to it that nothing good and no one faithful is lost in the ultimate pattern.

WE CAN SEE MORE CLEARLY, AND BETTER EVALUATE THE ISSUES OF THE DAY IN WHICH WE LIVE . . . IN THE LIGHT OF HISTORY.

I. History has a way of repeating its processes: I chose the scripture from the Book of Joshua which was read to you a few minutes ago because of the striking parallel between that period of Hebrew history and today in Philippine history.

You remember the story: For 400 years the Israelites had been slaves to the Egyptians . . . driven like cattle by the cruelty of their Egyptian masters. They had no status . . . no rights . . . no organization . . . no leaders . . . they were animal-like pawns in the hands of the Pharaohs.

Then came Moses and Aaron, with the hand of God on their shoulder, and the flaming vision of God's

concern for His down-trodden people, they rallied the slaves and led a daring and thrilling escape out of Egypt . . . beyond the Sea . . . into the wilderness of Sinai.

There they lived like nomads for over 40 years . . . 40 years fraught with danger, hardship, pain and suffering . . . and yet 40 important years of preparation for the greater days that were to come.

During that period . . . in one generation . . . the children of Israel were transformed from unthinking slaves . . . into a united people, fired with a vision of freedom, in a land of their own.

During those years they—

—learned how to become self-sufficient in food production . . .

—developed the discipline and military skill to protect themselves . . .

—became politically mature and unified under the dynamic leadership of Moses and Joshua . . .

—and religiously, deepened their faith in the living God . . . realized as never before the value and dignity of individual and family life . . . and recognized their responsibilities to God.

IT WAS DURING THESE 40 YEARS OF PREPARATION THAT GOD GAVE THRU THEM THE TIMELESS TEN COMMANDMENTS . . . THE KEYSTONE OF THE WORLD'S ENLIGHTENED LAW.

Get the picture:

400 years of slavery . . . 40 years of preparation . . . then came the glorious culmination of their dreams . . . homes of their own . . . freedom to worship as they felt called of God . . . the opportunity to be their own bosses . . . working for their families and their God.

IT WAS AT THIS POINT . . . Joshua, their leader, now an old man, called together all the people. Briefly he reviewed their history and pointed out how God had blessed them in all things and brought them into the promised land. THEN JOSHUA THUNDERED HIS WARNING . . . HIS CHALLENGE . . . HIS GREAT AFFIRMATION . . .

"Now, therefore, fear the Lord and serve Him with sincerity and in faithfulness. Put away the idols,

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PLEDGE OF SERVICE * * *

which your fathers served beyond the river . . . and serve the Lord . . . choose this day whom you will serve . . . **BUT AS FOR ME AND MY HOUSE: WE WILL SERVE THE LORD.**"

The people answered well:

"Far be it from us that we should forsake the Lord to serve other gods; for it is the Lord our God who brought us and our fathers up from the land of Egypt, OUT OF THE HOUSE OF BONDAGE and . . . preserved us in all our way . . . THEREFORE WE WILL SERVE THE LORD FOR HE IS OUR GOD."

That was a day of dedication . . . in broad historical outline, it was the **beginning of 6 centuries of progress** that brought them into what the Jews still consider the **GOLDEN ERA OF HEBREW HISTORY.**

There came a time, however, when they forgot what made them **great and free.** As a nation . . . their leaders and their people . . . turned their backs on God; they degenerated into selfish groups; the Jewish priests neglected their religious duties and became pre-occupied with political manipulations; spiritually decadent living followed, and their nation was destroyed and scattered to the four winds.

YET, out of the crumbling ruins, God salvaged the faithful. And beyond the shattered temple, there

Pilgrimage To The Rizal Monument

(Continued from page 383)

a family, if I have made a woman a sorrowing widow and destitute orphans of some happy children, have I satisfied eternal Justice by letting myself be hanged, or by entrusting my secret to one who is obliged to guard it for me, or by giving alms to priests who are least in need of them, or by buying indulgences and lamenting night and day? What of the widow and the orphans? My conscience tells me that I should try to take the place of him whom I killed, that I should dedicate my whole life to the welfare of the family whose fortunes I caused. But even so, who can replace the love of a husband and a father? Thus your father reasoned and by this strict standard of conduct regulated all his actions, so that it can be said that he never injured anybody. On the contrary, he endeavored by his good deeds to wipe out some injustices which he said your ancestors had committed. But to get back to his troubles with the curate — these took on a serious aspect. Padre Damaso denounced him from the pulpit, and that he did not expressly name him was a miracle, since anything might have been expected of such a character. I foresaw that sooner or later the affair would have serious results."

Speaking of how Ibarra's father died, the old lieutenant concluded:

"The sufferings, the worries, the hard life in the prison, or the pain of seeing so much ingratitude, broke your father's iron constitution and he fell ill with that malady which only the tomb can cure. When the case was almost finished and he was about to be acquitted of the charge of being an enemy of the fatherland and of being the murderer of the tax-collector, he died in the prison with no one at his side. I arrived

arose the figure of Jesus Christ, crucified by the combined scheming of Jewish priests and Roman politicians. **Christ is still the central figure** in human history. He still reminds us of the eternal, forgiving, redeeming love of God that still promises hope, freedom, dignity and salvation to those who are faithful to respond voluntarily to the love and grace of God. From Christ came the Christian faith! Read history . . . or see Quo Vadis . . . if you want to contrast the simplicity of that minority group who were the early Christians and some resplendent sections of the Christian church today who would rather legislate than evangelize.

Do you begin to see the relation of this to today? Let's trace the parallels:

(1) Like the Israelites, the Filipinos spent 400 years in virtual slavery under Spain. Slave labor built cathedrals . . . tribute was paid to the friars for the land that belonged to the people . . . little was done to lift the "indios" as they were called disdainfully by their conquerors. Those were 400 years of revolution . . . from the killing of Magellan by Lapu-Lapu on Mactan Island to the execution of the excommunicated Rizal on the Luneta. Philippine history is but a series of revolts. **GOD MADE MAN FOR FREEDOM . . . AND THAT LOVE CANNOT LONG BE STIFLED.** (To be continued)

just in time to see him breathe his last."

Enemies of freedom and saboteurs of progress never profit much by their ill-gotten gains nor enjoy fully from their temporary victories. For in the words of the poet

**"Truth crushed to earth shall rise again,—
the eternal years, of God are hers;
But Error, wounded, writhes with pain,
And dies among his worshippers."**

Physically, Rizal is no more but the Masonic ideas and ideals which he espoused while alive can never die; they will continue spreading throughout the world until bigotry, intolerance, hypocrisy, and greed shall be no more.

Mauro Baradi, D.G.M.

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SPEECH DELIVERED BY JUDGE FIDEL FERNANDEZ ON THE OCCASION OF THE CEREMONIES OF INSTALLATION OF THE OFFICERS OF MOUNT HURAW LODGE, NO.

98, F. & A. M. CATBALOGAN, SAMAR, ON JANUARY 31, 1953
(Continued)

We have to resist any kind of tyranny with all the forces we are capable of. Oppressive exercise of power must disappear from the face of the earth. Be it political tyranny or religious tyranny. Resistance to any kind of oppression is obedience to God; for man has to live with freedom and dignity. To be effective, the resistance must be collective.

The world should be like one house where the inmates are brothers. We should not expect all of them to have the same trend of thought, the same opinion on all vital matters in life. Just because one differs from the other, is no right for the one to fight and expel the other from the house. For then there will be no peace in that house. The inmates must reasonably act to keep the family intact and the house standing. And they can reasonably act, only when they have come to subdue their passions. Then each will avoid the use of unseemly language, insults and vituperations against the other. And only then can they act collectively. And when that social cooperation is attained, the house will continue to stand and happiness reign therein.

What we need is mutual respect. That respect of one another is **tolerance**.

Those who seek the enslavement of the conviction of others for the freedom of their convenience, will soon find the enslavement of both their conviction and their convenience.

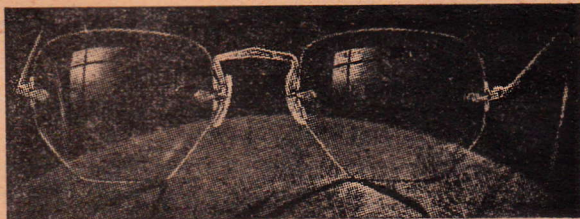
If each institution within the fold of civilization maintains the theory that only that institution is right, we are liable to tear ourselves apart: one government going against another, one people being indifferent to

the other, one religion crashing the other. Even the Christians may be holding at each other's neck: the Catholics and the Protestants, the Protestants and the other Christian denominations, for there are still about half a dozen ratifications of the Christian faith besides the Catholic and the Protestant. Then civilization has to suffer defeat; for divided we fall. Then Communism will forthwith march easy and secure over the ruins of civilization which, through intolerance, destroyed itself.

Only in the survival of civilization lies the hope of freedom.

Peoples, nations, countries, governments, religions, all civilized institutions, must come together; sit together to talk of their wellbeing, stand together to defend their existence. Such can be accomplished only by mutual respect, by universal tolerance.

Every man should be made more loyal to his country and government, more religious in his way of belief in God, more understanding to that belief of the others. Freemasonry works to this end: to unite those of diverse beliefs that this earth may humbly reflect that order and beauty which reign forever before the Throne of the Supreme Maker; to unite those of diverse opinions that they may be like the stars which twinkle each in its own way for but one purpose, that of beautifying the ugly night; to unite those from near and far, and make them feel nearer to each other that they may put into reality the brotherhood of all men and proclaim the Fatherhood of God; to unite all God-fearing and free-loving people in the great task of strangling the hand of the tyrant that it may loosen its grip on those millions of human beings who have as much right as you and I to the freedoms embodied in the Declaration of Human Rights.



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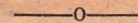
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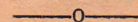
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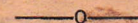
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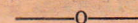
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Fraternal Reviews



By Mauro Baradi, D. G. M.

Manitoba, 1952

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THE 77TH ANNUAL COMMUNICATION of the Grand Lodge of Manitoba, Ancient, Free and Accepted Masons was held in the City of Winnipeg, Manitoba, June 4 and 5, 1952. Among the appointive officers are the Grand Historian and the Grand Librarian. At the outset the Grand Master, M. W. Bro. Fred H. Blythe made the request that "all brethren entering or leaving the Lodge, approach the Altar, give the required sign, and only between items of business." The various reports of Committees then followed. The Grand Librarian stated that the books in the Masonic Library are not of a general character but are confined to Masonry and subjects relating thereto; The Committee on Benevolence reported:

"... that the funds available have permitted it (Committee) to deal generously with those in need of assistance, and by reason of the change in the Old Age Security Plan a substantial increase in the grants to those over the age of 75 years was made during the year..."

In his address, the Grand Master among other things said:

"On Wednesday morning, February 6th, 1952, the world was startled by the message, 'The King is Dead. Long Live the Queen.' This fateful message echoed around the globe announcing the death of a British Monarch and an illustrious Mason. His subjects the world over join the Royal family in their mourning. No man of any rank ever more truly gave his life in the service of a Nation and its people. He accepted the serious and arduous duties of the British Crown despite indifferent health and an unobtrusive nature. As George VI of Great Britain, the British Commonwealth of Nations and the British Empire, His Majesty carried out the Kingly duties without thought of personal health or safety, while strength remained. His people will always remember his leadership and steadfast refusal to seek personal safety through England's darkest hour.

"We join with countless others in humble tribute to this great and kindly man — in his memory, we pledge our love and loyalty to our new Queen."

The Grand Master emphasized the importance of the education and guidance of newly-raised Master Masons who would supply the leaders of tomorrow and looked forward to the employment of full time Grand Lecturers to travel among the lodges giving instruction and assistance; he recommended the continuance of the activities of the Committee on Masonic Research and Education and the Committee on the Condition of Freemasonry.

From the report of the Committee on Correspondence it is to be noted that

"All Grand Lodges again report an increase in membership, but it noted that many are awakening to the dangers of the worship of bigness in the lodges and the problem is now receiving attention for the best interest of the Craft, and in some of the jurisdictions legislation is being considered to attempt to remedy that trouble.

"There is also serious consideration being given to Reclaiming Lost Members, who have demitted, suspended or unaffiliated and is worthy of attention.

"In the education of the younger members it is now being discussed in various Grand Lodges that they be given the opportunity to take some part in the degree work."

Included in the "Masonic Reviews" (1951-1952) are excerpts from the address of the Grand Master (1951) of the Philippine Islands.

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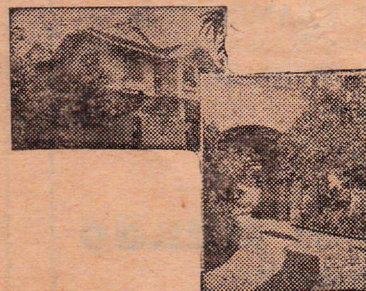
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SECCION CASTELLANA

NOTAS EDITORIALES

LA TRIGESIMA SEPTIMA GRAN COMUNICACION DE LA GRAN LOGIA DE LAS ISLAS FILIPINAS

LA GRAN LOGIA de Masones Libres y Aceptados de las Islas Filipinas celebrará su trigésima séptima comunicación anual en los días 28 al 30 de abril de este año. Un gran contingente de Hermanos vendrán como delegados de todas partes de Filipinas, como también del Japón, Okinawa y Guam. Contamos actualmente con ciento cinco Logias Subordinadas y con más de nueve mil Masones bajo nuestra Gran Jurisdicción. La labor del año masónico que va a finar ha sido, al par que placentera, de trascendencia para los intereses masónicos en general.

Una nota de perfecta armonía ha caracterizado la actuación masónica en todas sus fases, y ante el ataque injustificado del enemigo común, la Masonería en Filipinas ha emergido más fuerte, más compacta y mucho mejor comprendida.

A todos los delegados enviamos desde ahora nuestros saludos y los mejores deseos para una estancia feliz entre nosotros.

Esperamos que las deliberaciones de la Gran Logia en su trigésima-séptima comunicación sea de trascendentales efectos para la Masonería en general y sobre todo para la reafirmación de sus predicaciones en esta parte del globo.

(Antonio González, P.G.M.—F.P.D.)

LA CONSAGRACION E INSTITUCION DEL GRAN CAPITULO DE LA MASONERIA DE LA ROYAL ARCH EN FILIPINAS Y LA INSTALACION DE SUS PRIMEROS GRANDES OFICIALES

DEBIDAMENTE AUTORIZADO por el Capítulo General, nuestro Muy Ilustre Gran Maestro Her. SIDNEY M. AUSTIN va a consagrar el Gran Capítulo de la ROYAL ARCH en Filipinas en la noche del 30 de abril de 1953, y ello será su última actuación como GRAN MAESTRE. Este es el primero y único gran capítulo en Oriente, y nos regocijamos que a la Masonería en Filipinas se le haya dado este especial privilegio.

En otra página de este número transcribimos el programa y la AGENDA para tal ocasión. Se envía una invitación general a todos los Masones para que honren con su presencia acto tan trascendental. Siendo como es un necesario complemento de la Masonería de los tres primeros grados del Rito York, la ROYAL ARCH la completa en todo su simbolismo. Allí donde se levanta una Gran Logia, allí mismo se erige un Gran Capítulo de la ROYAL ARCH para ayudarla, servirla, complementarla y hacer que su labor Masónica sea la más fructífera e intensa.

Enviamos a este nuevo Gran Capítulo nuestra cordial enhorabuena.

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

UN INTERESANTE DISCURSO DEL Hno. A. AMEHAZURRA

POCAS PALABRAS, mi querido Hermano, voy a dirigiros, primero porque habéis oído y aún oiréis voces más autorizadas que la mía, y segundo porque carezco de dotes oratorias para acto tan solemne como el que aquí acabamos de celebrar y en el que habéis tomado parte como figura principal.

En mi larga vida de masón, siempre he creído que la ceremonia de la exaltación al grado tercero es de las más hermosas, más impresionantes y más completas que tiene nuestra Augusta Orden. El simbolismo que encierra el trágico mito o leyenda de Hiram Abi guarda en sí, para quien lo escudriña y medita profundamente, todo el tan comentado misterio de la Masonería. La perfidia humana, en vana lucha contra las virtudes arraigadas en los corazones honrados y nobles; el triunfo del bien sobre el mal, del valor y del estoicismo sobre la traición y la cobardía, son la heráldica que lleva bordada el manto inmaculado de nuestra Augusta Orden, y están simbolizados en el retazo más o menos histórico, pero que no merma en absoluto su sublimidad, de la historia de Hiram Abi, el artista a quien el Rey Salomón confió la construcción de su grandioso templo. Cuanto la Masonería tiene que enseñar a un profano está contenido en esta leyenda. Por eso el grado tercero confiere al recipiendario el título de Maestro Masón perfecto.

Yo recuerdo como una de las más gratas memorias de mi ya larga vida mi exaltación al grado de Maestro Masón en mi primera Logia Madre, la Logia Fenix, de Barcelona, en el año 1924. La tragedia de Hiram Abi me emocionó profundamente, al extremo de que, en

muchas ocasiones, hallándome presente en algunas de las muchas exaltaciones que de entonces acá he presenciado, tanto en España como en Filipinas, se me ahoga la voz y se me empañan los ojos de lágrimas; de ahí que a duras penas podría desempeñar el papel de ninguno de los personajes que integran el cuadro de la ceremonia y me resistía siempre a desempeñarlo.

Y es que en España, el que se hace Masón, es porque siente para ello una vocación tan fuerte como la de un sacerdote sincero, la de un Francisco de Asís, que renuncia bienestar y riquezas para abrazar la pobreza más solemne. El que se hace Masón en España sabe de antemano lo que le espera, y para que no se llame a engaño, antes de darle la luz y tomarle el juramento ante el ara, se le informa que la Iglesia Católica Apostólica Romana, lanza sobre él un terrible anatema y le excomulga, y se le advierte que aún está a tiempo de retroceder, pues, con los ojos vendados, no sabe donde está, ni por donde ha venido, ni conoce a ninguno de los que están presentes. En España pocos eran los profanos que sabían donde tenían los Masones sus Templos, y al aspirante a Aprendiz se le vendaban los ojos a unos 500 metros del edificio del Templo, se le metía en un coche, y el padrino lo conducía así al Cuarto de Reflexiones, de donde volvía a salir vendado de nuevo por el Hermano Terrible, que, encapuchado y enmascarado, lo trasladaba al recinto de la Logia.

En España, para la mayoría de la gente, el Masón es un ser exacrable, un engendro diabólico, ateo, blas-

SECCION CASTELLANA * * *

femo, sacrílego y que rinde culto a Satán. Hoy la Masonería activa ha quedado extinguida en España. Las ametralladoras, los pelotones de fusilamiento y los presidios, han sido el medio eficaz de que se han valido los jesuitas, en particular, y una gran mayoría del alto clero español, en términos generales, para exterminar a sangre y fuego, sin piedad ni misericordia alguna, a nuestros Hermanos españoles. Llevaban premeditando y madurando sus planes desde fines del siglo XIX. En las épocas mejores y más propicias para nuestra Orden, cuando al amparo de la Constitución Española la Masonería estaba tolerada — fijáos bien, únicamente tolerada, no permitida—difícilmente un Masón podía ejercer una profesión, ni desenvolverse y dedicarse a ningún negocio, y mucho menos esperar protección ni ayuda alguna de sus Hermanos, no porque éstos carecieran de la virtud de la caridad, una de las principales que deben adornar al Fracmasón, sino porque en la inmensa mayoría de los casos casi todos se encontraban en la misma situación precaria que la suya. Por esta razón, y para poder ejercer nuestras profesiones, todos los Masones españoles teníamos que usar en nuestras Tenidas nombres simbólicos especiales, y no nos dábamos a conocer como tales sino entre Hermanos. Aleccionados por las épocas de terror del siglo XIX, y conociendo bien la táctica jesuita de esperar agazapados hasta el momento propicio de dar el zarpazo a su víctima, toda precaución nos parecía poca. Sabíamos que, tarde o temprano, volvería a sonar para nosotros la hora de sufrir las mismas persecuciones, si no el mismo triste fin, de nuestros Hermanos Mártires caídos en el transcurso del siglo XIX, desde Juan Martín "El Empecinado"—nombre simbólico que yo adopté—hasta José Rizal y Mercado, a quien todos conocéis.

Esto no obstante, en 1935—si los datos que yo tenía no estaban equivocados—éramos en España unos 22,000 masones activos. De éstos, durante los tres primeros meses del movimiento franquista de 1936, cayeron bárbaramente asesinados unos 7,000. Aunque parezca mentira, los alemanes y los italianos que vinieron a España en ayuda de Franco, obligaron a éste que ordenara el cese de fusilamientos de masones o "presuntos" masones, pues para eso tenía cárceles y presidios, hasta poder formar con ellos colonias penitenciarias en el Sahara Español del Río Ifni. De esta matanza de masones y de "presuntos" masones prepararé en el futuro algunos trabajos para los Talleres a quienes les interesen, para que mis queridos Hermanos de Manila se de cuenta del martirologio de nuestra Augusta Orden en España.

No quiero con esto insinuar que los Masones españoles seamos mejores o de más mérito que los de los demás países. No, rotundamente no. Tengo la seguridad de que cuantos me oís, en igualdad de circunstancias, habríais ingresado en la Orden, aún a riesgo de jugaros con ello la vida. La vocación de Masón,

como la del sacerdocio honrado y sincero, no conoce climas, meridianos ni hemisferios. Aquí, sin embargo, como en muchos otros países, si bien nuestro enemigo tradicional y universal está al acecho y aguarda una oportunidad, el ser Masón es una ejecutoria de hombría de bien y honradez. El Masón se siente amparado, no tan solo por sus propios Hermanos, sino por la ley y un gran sector de la opinión pública. De ello puedo hablar yo con pleno conocimiento de causa. Si durante 20 años en España no espere ni obtuve provecho personal alguno y el ser masón fué siempre un constante y abnegado sacrificio, que culminó en un presidio, después de ser conducido por carreteras y trenes de ganado a través de la península, esposado y custodiado por la Guardia Civil, aquí en Filipinas, desde que llegué a sus hospitalarias playas en situación difícil y precaria por vicisitudes del destino, en cuantas ocasiones lo he necesitado, brazos y corazones de Hermanos se me han abierto como si me hubieran conocido de toda la vida.

Dad gracias, pues, querido Hermano, al Sublime Arquitecto del Universo, por haber visto la luz masónica en un país libre y sin prejuicios. Filipinas hoy goza de muchas libertades de que carecen muchos países europeos y americanos que blasonan de demócratas. Repito, sin embargo, que amparados en la sombra y bajo el disfraz de liberales, nuestros enemigos también aquí nos acechan, nos vigilan noche y día, haciendo desgraciadamente avances, escudados por los más sagrados ideales del hombre: la Religión y la Política.

En este punto y antes de terminar quiero hacer una pequeña aclaración para aquellos de mis Hermanos que hubieran podido interpretar erróneamente alguna de mis palabras. Al referirme a determinados sectores del clero de la Iglesia Católica, no ha sido mi idea ni siquiera rozar el credo religioso de ésta, ni sus dogmas y artículos de fe. La Masonería respeta todas las religiones y no ataca ni al católico, ni al protestante, ni al judío, ni al musulmán. Solo exige a todos sus miembros la creencia en Dios y en la inmortalidad del alma, dejando al libre examen y al libre ejercicio de la razón la resolución de las inquietudes espirituales de cada uno. Ninguno de vosotros ignora, sin embargo, que a diario señuda y tenazmente se nos calumnia y ultraja desde el púlpito y a través de la prensa por parte de ese elemento fanático e intolerante, no tan solo ensotinado y con hábitos, sino vestido de seglar y entremezclado con nosotros en la vida profana. Contra ese elemento que, si triunfara algún día, implantaría en Filipinas el mismo régimen de terror del que afortunadamente he podido escapar yo con vida, os quiero advertir, para que viváis alerta y prevenido.

Tenéis en adelante una misión que cumplir, la de velar por los postulados de la Orden: Libertad, Igualdad y Fraternidad. Obrad como vuestra conciencia masónica os dicte, como un verdadero y perfecto Maestro Masón. He dicho.

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The Symbolism Of The Hour Glass And Scythe

(Continued from front cover page)

mans were aware of three cruel fates named: Clotho, Lachesis and Atropos, in which Clotho held the distaff from which the thread of life was spun by Lachesis and Atropos attended to the working of the shears and with which she was supposed to have cut the thread of life in a very indiscriminate manner and every time she used those shears of life was ended, they were looked upon as being cruel fates because they did not feel disposed to regard the wishes of any man.

During the process of the third degree, we listen to a wonderful prayer that has been taken, almost in it's entirety, from the Book of Job, 14th Chapter, Verses 1/14 inclusive; but we have yet to find out why those old brethren of ours imagined that they could improve upon Job by leaving out a few verses and substituting a word here and there.

This particular prayer seems to have an intimate connection with the symbolism of the hour glass and scythe and I would recommend my brethren to read those verses and ponder upon their meaning, you will find that there is much food for thought contained therein.

Job's despairing cry has echoed through the ages "if a man die, shall he live again?" and it should be of reassuring satisfaction to us to know that Masonry's reply has been just as emphatic.

Masonry's tragedy ends with a glorious hope of an assurance that an immortal life awaits those of us who prove themselves worthy of same.

The symbolism of the hour glass and scythe as read alone is apt to be discouraging but when read as a whole, as they should be read, they teach us of the certainty of immortality.

In all ages, scientists and other learned men have devoted considerable time and effect to the study of the accurate measurement of time, consequently, our modern time pieces have a very long, involved and interesting history and when we compare the modern watches and clocks with their ancestors, the sun dial, the water clock etc. one must admit that progress has certainly characterized their efforts.

We cannot obtain anything like definite information concerning the age of the original methods that were used for the measurement of time. We do know that a water clock was in use during the period of the ancient Egyptians and that the Greek Philosopher Plato devised the "clepaydra", both of these instruments used to measure the passing of the hours by drops of water being made to pass through a small crifice of special size and shape and at a later date, the water was replaced by sand which had the advantage of passing more slowly and was not subject to evaporation.

The small semi-vacuum double glass type of hour glass came into use during comparatively recent times.

We are also unable to state when the symbolic association between the passing of the hours and the span of mortal life began; however, that connection is so intimate that we may well believe that the relationship arose co-incidentally.

If we look up the Book of Isaiah, Chapter 38, Verse 10, we shall read the following "I said in the cutting off of my days, I shall go to the gates of the

grave: I am deprived of the residue of my years".

We may also read in John, Chapter 5, Verse 95 as follows:

"Verily, verily I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live".

These two verses, my brethren, will give us plenty to think about and it behooves us to do what we can in order to be considered worthy to hear the voice of the Son of God.

Those old brethren of ours who built up our esoteric work upon the simple work that had passed to them from the days of Operative Masonry, accomplished a better job than they could have thought possible, the very fine and uplifting system of philosophy, life and morale that has eventuated from their labors is something that should inspire us to greater efforts, purer motives and goodness of intentions to make this world a better place for mankind.

However, we may be sure that the spirit that governs our ritual is a real and natural one, otherwise our Fraternity would not have found a firm place in the hearts of men and wrought it's beneficial influences for so many centuries.

Inspite of the fact that they seem to have taken an almost morbid pleasure in emphasizing the decay of mortal life in depicting a feeble old age, nevertheless, they accomplished a splendid task in their endeavours to find some means whereby we should be caused to think of the vital role that Time plays in our lives.

Shakespeare wrote: Time wasted is existence but time used is life"; he also penned the following: "the inaudible and noiseless feet of time", and also "Time the nurser and breeder of all good".

Bro. Franklin referred to time as "the herb that cures all diseases" and our Bro. Paine said: "Time makes more converts than reason".

The role of Time in our rituals is somewhat limited but, nevertheless, it carries a very important moral lesson and in it's symbolic conception it is concerned with the fundamentals of our Great Creator and an immortal life.

It's symbolism teaches us to do our utmost to make the best possible use of time in order to prepare ourselves for that better life that awaits those of us who have made ourselves worthy to receive it.

Therefore, my brethren, you should make sure that you master the lessons of the symbolism of the Hour Glass and Scythe so that when you will have reached the end of this transitory life, may the manner in which you have used your time be such that it will be your privilege to hear those very welcome words "Well done good and faithful servant, enter thou into the joy of thy Lord".

S. J. Austin

Grand Master

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