

The Cable Tow

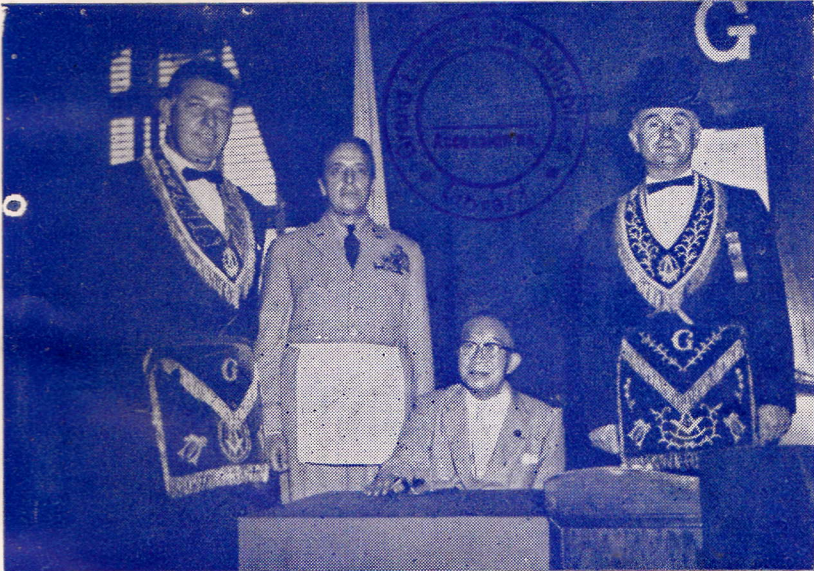
Vol. XXXII | MANILA, PHILIPPINES, JULY, 1956 | No. 1

OFFICIAL ORGAN
OF THE MOST WORSHIPFUL GRAND LODGE
OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINES

Published monthly for and in the interest of the Members
of the Lodges of this Jurisdiction
(Entered as second class mail matter at the Manila
Post Office on March 20, 1945.)

Plaridel Masonic Temple
1440 San Marcelino

Annual Subscription P1.80
Manila, Philippines



The District Grand Lodge of Japan, under the jurisdiction of the Grand Lodge of the Philippines, held its semiannual communication on June 5, 1956, at the Masonic Building at Shiba, Japan. Among those who attended the communication were the group above including from left: Rt. Wor. Bro. Howard R. Hick, visiting Senior Grand Warden of the Grand Lodge of the Philippines; Bro L. L. Lemnitzer, Commander-In-Chief, UNC/FEC, who addressed the communication; Bro. Ichiro Hatoyama, Prime Minister of Japan (sitting due to a physical disability), who delivered the main speech; and Rt. Wor. Bro. William J. Eichorn, District Grand Master of the District Grand Lodge of Japan, who also spoke at the occasion.

(U.S. Army photograph)



The Grand Master's Message



Let Us Also Listen With Our Brains



There is a Masonic situation the attention of the brethren in this jurisdiction is always worthwhile calling to. Often when visiting lodges, we notice that, particularly during the conferring of degrees, there are always several brethren who, apparently not interested in the degree work, carry on conversations which are most annoying, not only to those around them but also to the members of the ritual team. When this happens, and it happens quite often, it becomes almost impossible for one to gain anything of value from the lessons the occasion naturally presents at the moment.

Now we ask the brethren a question. Have they ever stopped to think why it is that Masons — real ones — can stand the constant repetition of the lectures? Many a man who knows them all by heart hears them again and again and still derives pleasure from listening to them. How is that possible? It is because he listens with his brains as well as with his ears. He is listening with an open mind for a message rather than watching a pageant with open mouth ready to find fault. He invariably follows the words of the ritual more or less automatically, because he knows them so well. But he suddenly catches some emphasis or expression; he gathers or reflects some new thought, so that the entire degree takes the shape of a newer and fresher relationship to him and to his life.

We suggest then to the brethren that when they choose to be at the conferring of degrees, they should give it the attention and respect that it deserves and to listen to it both with their minds and their hearts. By doing so, they will never depart from a meeting without feeling that they are better men than they were before it was called to order.

C. J. Carlson
Grand Master

THE CABLETOW

GIVE OTHERS A CHANCE

There is one cause for weakness in some Lodges which could be avoided. Unfortunately, some brethren fail to realize that their Lodge is bigger than they. They have assumed an attitude that they have an exclusive right to fill a certain station every time a Degree is conferred and resent anyone else learning the work. This behavior inevitably weakens the Lodge, for it discourages young men from endeavoring to learn the work and when these brethren reach old age and are unable physically to carry on the Lodge work there is no one to take their place and the Lodge eventually dies. No brother is indispensable either to his Lodge or to the Grand Lodge and we should all recognize this fact. The trouble with all institutions is that there are some people who though physically grown never emotionally grow up. In our dealings with people over a long period of time both in business, government offices and Masonic Lodges, we have come to the conclusion that it is people with immature emotions who create more trouble than all other causes together. Masonry should teach its members to grow up.

Closely knitted to the above is the lack of proper leadership. It is mistaken leadership if it imposes upon its associates. It is also unwise when it discourages counsels. Leadership that survives comes down to the people, his associates. Leadership in order that it survives must not be indifferent. It must be alert, aggressive yet conciliatory. It must learn to be directed too. — J. E. R.

CAUSE OF DELAY

The management of the Cabletow magazine sincerely regrets that its issue for the month of July, 1956, has been considerably delayed due to the fact that certain adjustments had to be made because of the change of printers. It honestly hopes to put out the coming issues of this publication as early as possible. — Editor

ABOUT BIG MASONS

Editorial By M. A. STILLWAUGH

In the Masonic Chronicle

Recently we were amused by a discussion between a Mason and non-member who seemed eager to know more about the Craft.

Said the non-member, "Oh, so you are a Mason?" Well, tell me please just how big a man can get in Masonry — what is the highest degree; I've heard it was 34 or 35. Is that so?"

The Mason replied: "Yes, I am a Mason and I enjoy the honor of having been admitted to the Masonic Brotherhood and there are none any 'bigger' than I am; there are none any 'higher' than I am. The largest number in any of the Masonic branches is 33."

"My, my," said his friend, taking a long look, "you must really be a big man in the fraternity."

"Quite to the contrary," the member pointed out; "I'm not a 'big man' either in the Craft or out of it. I'm a stationary engineer by trade and in the lodge I am a Master Mason, 3rd degree, or 30 short of the largest number. Yet there are no higher or bigger Masons than I, nor any who are higher or bigger than any other Master Mason."

The other man was plainly con-

fused, "But," said he, "I've always heard, or thought, or understood that the higher the number of degrees the more important a member became. And the top 33rd, or whatever it is, was an honor that took some doing to get; that these men are really superior people. Big Stuff."

"Your faulty impression is quite understandable and not unusual. Vast numbers of people hold the same or similar erroneous views. The fault is probably our own since we do not endeavor to inform the public regarding these points in Masonry. The facts are," the Mason went on, "if the Craft were organized along the lines the public rather generally believes it is, the entire organization long ago would have been sunk in a sea of snobbishness. You see, the first three degrees are the whole of Masonry. All the rest are but ornamentations, rituals worked out with beauty and meaning calculated to enhance the basic principles revealed and taught in the work required to earn the title of Master Mason. When you have that you are at the top. There is nothing higher, nothing bigger. Perhaps this will en-

lighten you: Every Masonic body is subject and subservient to the laws and constitutions of the Grand Lodge in whose jurisdiction it may operate. A Grand Lodge is made up of Master Masons and any capable Master Mason may become its Grand Master if and when elected. The number of additional degrees he may have taken have bearing on the case."

"You mean the higher degrees have nothing to say in the operation of what you call the Master Mason's lodges? Don't the high officers of these additional degrees decide what the fraternity should do?"

"The so-called higher degrees, or Orders, have nothing to say as to the operation of the Blue Lodge. However, the Grand Masters of the various Grand Jurisdictions of Master Masons have much to say about what these other bodies say and do. The life of all of them is drawn from the ranks of Master Masons and recognition by the various Grand Lodges is absolutely vital to their existence. If that recognition is cut off for any reason the organization dies immediately."

"I think I begin to see little light," said the questioner. "But where did this idea of 'higher' and 'bigger' come from? Most people think as I did."

"Unfortunately that is true," replied the Mason. "In part the idea very likely came from the public's notion that rating is somehow attached to the number of degrees a man has and, of course, if that is so then the higher the number go the greater must be his achievements and importance. Another part of it came from human weakness, the wholly natural desire to exploit a presumed superiority or exclusiveness. That desire or disposition is in conflict with the entire basic or fundamental philosophy of Freemasonry. One of the great principles of Masonry is equality. Therefore Masons meet upon the level and part upon the square. In the lodge the officers exercise the authority vested in them by the members, and the charter, but no one is higher or bigger than another. All Masons know that. Therefore, if, outside the lodge a concept of being bigger or higher is fostered it must come from ignorance or false pride. A title will not make a man a better Mason, nor does it prove he is higher or bigger than his fellow man. What he is and how he lives will prove to the fraternity that he is worthy and well qualified."

"Thanks," said the stranger. "I think it would be well if more people knew that."

JAPANESE PROUD OF MASONRY

ICHIRO HATOYAMA, ██████████

Prime Minister of Japan

(Speech delivered by the head of the Japanese Government at the semiannual Communication of the District Grand Lodge of Japan held on June 5, 1956, at the Masonic Building at Shiba, Tokyo.—Ed.)

Japan has experienced numerous social phenomena after the war but I must point out that the opening door of Freemasonry is one of the greatest phenomena because of its fraternal spirit and brotherly love. Hence, I am proud to extend greetings here this afternoon to the annual Communication of the District Grand Lodge of Japan, as a member of this world-wide Fraternity in which many distinguished leaders and sovereigns are its members on the same level.

Freemasonry teaches us the foundation of Democracy, and our Masonic pioneers championed in many struggles to win freedom and peace including the Independence of the United States of America. I firmly believe this fraternal spirit is a newly found linking strength for Japan and America. I, therefore, praise this fraternal spirit on

this occasion. General MacArthur was good enough to open the door of this Fraternity to Japanese Nationals, and Masons in the Occupation actually demonstrated to us the true meaning and significance of brotherly love.

When I was sick, Masons came to my bed first before any others. Masonic brothers often came to comfort me and repeatedly spoke to me as brothers; so I was greatly inspired. Furthermore, Masons have given light to the blind and freedom to walk to crippled children. Their Masonic spirit of mercy and brotherly love touched my heart so deeply. I praise this fraternal spirit as member of this organization.

When I first became initiated into this Fraternity, Filipino brother Masons told us how they determined to call us brothers in spite of their wartime hatred and bitter experiences. They said, "Masons must not will their hatred to their children." I strongly believe that world peace will come out of this fraternal spirit. Japanese school children know George Washington as the Father of his country — a great man who won inde-

(Cont'd to page 20)

THERE ARE OTHER REWARDS

By WILLIAM J. EICHORN
District Grand Master
District Grand Lodge of Japan

(Speech delivered by the District Grand Master of the District Grand Lodge of Japan at its semi-annual Communication held on June 5, 1956, at the Masonic Building at Shiba, Tokyo, — Ed.)

This evening I desire to speak first on the progress of Masonry made in Japan and then the work that the Masons are doing in this great country. Here assembled, this evening are many Japanese that are not Masons, therefore, acquainting you with what has been done here in your country, so far as Masonry is concerned, will prove I believe to be of great interest.

There are thirteen chartered Lodges in Japan, representing approximately 2,500 Masons. The location of these Lodges are from the Southern most island of Kyushu to the Northern tip of Honshu. The most important event that should be brought before you this evening is the Consecration of the Kan-to Masonic Lodge No. 143 and the Installation of its officers. These officers are Japanese Nationals and it is through the work that these officers will do in Masonry that will bring to the Japanese people a more complete understanding of Masonry as it is taught in your native tongue. The

Festivities this evening, therefore, are considered among the Masons here and of the Philippines as being the most important step in the history of Masonry in Japan.

It is true that out of the thirteen chartered Lodges, twelve of them are Lodges having a membership of Foreigners primarily those of the U. S. Forces and those of traders but whether they are Foreigners or not they still are Mason and teach the philosophies of Masonry which aids tremendously in spreading its teachings to the Japanese people. We Masons are all brothers. It makes no difference what color our skin is, we appreciate and realize that all are entitled to the same hope and the same nature that God provides. Therefore, we go out of our way to extend the hand of fellowship, that warm hand clasp and the sincerity of appreciating each others friendship.

Masons in your country go down deep into their own pockets, yes many times until hurts, to assist in worthy

charitable cases. Its these acts of kindness of individual Masons and the resources of the Lodges in Japan, the Scottish Rite Bodies, the Royal Arch Bodies and Shriners that have brought happiness to the Japanese people. Through this Masonic spirit we have succeeded in bringing over seventy-six pairs of eyes to blind children who could not see. We have succeeded in straightening out deformed limbs of children that could not walk. Today these children are walking and enjoying the pleasure of life as your child and mine enjoying normal life. This work is being done by the Masons for what reason? I'll tell you; the Masons want to bring to your country a complete understanding of Masonry, and what Masonry will do here if its teachings are put into action. I believe it is appropriate, therefore, to select as my message for this evening, "There are other rewards than applause".

Masonry is a philosophy taught by symbols which, if studied deeply so that the meaning of it is understood, offers wisdom and opens the door to success. It teaches us to be fair in our daily actions; it teaches never to do evil, even though thou shouldst never receive good; it teaches honesty and presents a pattern of virtue that, if adhered to, will make one a better man;

it teaches us to detest hatred for it only rests in the hearts of the stupid. It teaches respect for mankind; it teaches and points out that man, regardless of his station in life, is entitled to the same hope and that he shares the same nature. It teaches him to be neighborly; to be a better father, a better husband, a better brother and to be a better citizen. It teaches him to honor and respect his father and mother. It teaches reverence to the Supreme Being. These virtues are a perfect standard and should be used by every Mason as a guide for the improvement of his conduct.

Today, we have some Masons who work and labor for Masonry whenever the mood hits them. Yes, they wear that pin on the lapel of their coat and a ring on their finger to proclaim to the world that they are Masons, but ask them to labor for Masonry which would require some of their extra time, take away some of their pleasures or, perhaps, some refreshments or relaxation time, then they push Masonry aside. But, on the other hand, if Masonry presents itself so that it might be used to their benefit, then they are very eager to take advantage of it and get whatever they can out of Masonry. To ascend to the highest rung of ladder which leads to fame in our mystic circles, is

attractive to all Masons. Some Masons are inclined to take credit for much more than they are justly entitled to. It makes no difference how high a Mason ascends the ladder of Masonry. He cannot and should not forget that his elevation was made possible by the work of other Masons. Therefore, to accept all the applause, without paying due respect to those Masons who helped, is taking something that he is not entitled to, and this is not consistent with Masonic teachings. Masonry is not concerned with material gains or with selfish motives — its aims are most noble and its mission exclusively humanitarian. Applause, what is it? Nothing but the clapping of hands; after the noise ceases, you are left with your own conscience; you are the only one that can judge whether you are entitled to this admiration, or whether you are only an ornamented Mason.

"Rewards other than applause", are those Masonic deeds that put a mind at ease, clear a conscience and make a Mason walk upright and confident, that he is able to face all men and his Creator without quail. This worthwhile inner feeling makes a Mason realize his duty, which consists in practicing the principles of Masonry; namely, brotherly love, relief and truth. Brotherly love — these are two words plainly stated. They do not mean, however, that you should love your brother as you love your wife; they mean that you should give your neighbor, your

fellow worker and even a stranger, the warm friendly feeling that you would expect if you were in his position. To visit your neighbor in an atmosphere of friendship within your heart — to feel the warm glow of benevolence, looking upon your fellow man as being entitled to the same as you are. In other words, doing unto him as you would in similar cases that he should do unto you. And relief: it means that you should have an open heart and help all those who are in distress to the best of your capabilities. This rings a feeling of gladness to your heart. It will be the best antidote for those who have trouble sleeping at night, because if you practice this, you will have a clean and pure conscience. If you can help your fellow man in distress, then you will enjoy the reward of other than applause — which is a full and happy life — well worth while living. The other, then, is TRUTH: what better virtue is there than Truth? To be truthful in your daily dealings with your fellow man is, at times, quite difficult to put into practice, and will occasionally create hard feelings, but you can be assured, as I am now, that Truth will win out in the long run and you will be respected and admired for having the courage of putting this virtue into action. The principal tenets of Masonry in action have played a major role in moulding coun-

CHARLES S. LOBINGIER, 33°. G.C.

Brother Charles Sunner Lobingier, 33°, Grand Cross of the Court of Honour, passed away at Takoma Park, a suburb of Washington, D.C., on April 28, 1956. Had he lived two days longer, he would have been 90 years of age.

Judge Lobingier was born in Lanark, Ill., on April 30, 1866, and was made a Master Mason in St. John's Lodge No. 25 of Omaha, Nebraska, in 1896. He became its first Master in this century and was the last to serve a second term in that office. He was Grand Orator of the Grand Lodge in 1901. He received the Scottish Rite Degrees in the Omaha Bodies in 1898 and 1899, holding office in the official line of each of them, and was elected Knight Commander of the Court of Honour in 1901.

In 1904, Judge Lobingier was appointed to the Philippine Judiciary and while living there, established and organized regular bodies of the Scottish Rite. Appointed Deputy of the Southern Supreme Council in 1910, he continued in that capacity for about a dozen years. Meantime, having been transferred to the United States Court for China, he was appointed Deputy for that country, conducting the first Scottish Rite work in Peiping for which he secured the use of the Temple of Heaven. In 1913, he was elected to the Thirty-third Degree. He remained a member of the Philippine Bodies until

September, 1947, when he affiliated with the Seoul, Korea, Bodies, of which he was a member at the time of his death. In recognition of his services to the Rite both in the United States and abroad, he was awarded the Grand Cross of the Court of Honour in 1925, the thirty-third member of the Craft to be so honored.

Judge Lobingier wrote a number of books and many articles on extraterritoriality, foreign jurisprudence, and other legal subjects. He is probably best known among Scottish Rite Masons for his "The Supreme Council, 33°," a history of Supreme Council for the Southern Jurisdiction since its establishment in 1801. This very complete volume of about a thousand pages was begun by Judge Lobingier under the direction of Grand Commander John H. Cowles in 1925 and was completed in 1931.

Judge Lobinger's wife, Ellen, passed away nine years ago. He is survived by two nieces, one living in Washington, D.C., and the other in Texas, and two nephews both of whom reside in California.

Following a Rose Croix Funeral Service, Judge Lobingier's body was laid to rest in Cedar Hill Cemetery, Washington, D.C., on April 30, 1956.

Courtesy, New Age,

OFFICIAL SECTIONS

EDICT NO. 42

WHEREAS, we are committed to promote greater efficiency and proficiency in the tenets, principles, and ideal of Freemasonry among the ranks of our brethren;

WHEREAS, there is a need of determining the proficiency of our brethren in the said tenets, principles, and ideals before they could apply for any degree beyond the Sublime Degree of Masonry.

NOW, THEREFORE, I, CLINTON, F. CARLSON, Grand Master of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines, do hereby amend Edict No. 41 and decree that no Mason under our Grand Lodge may apply for any degree beyond the Sublime Degree of Master Mason, until after a strict examination in open Lodge he shall have given satisfac-

tory evidence that he is entirely proficient and well qualified in the Third Degree of Masonry; such examination of proficiency to be made not earlier than the succeeding Stated Meeting of the Lodge wherein he was raised as a Master Mason by competent examiner designated by the Worshipful Master: Provided, That members of the Armed Forces and Foreign Diplomatic and Consular Services shall be exempted from this requirement, due to the uncertainty of their residence: Provided, Further, That Master Masons who have been previously raised six months or more shall not be affected by this Edict.

DONE and executed in the City of Manila, Republic of the Philippines, this 28th day of May, A. D. 1956, A. L. 1956.

(Sgd.) C. F. CARLSON
Grand Master

ATTEST:

(Sgd.) MAURO BARADI, P. G. M.
Grand Secretary

IS OUR CIVILIZATION DOOMED?

Dr. Melquiades J. GAMBOA

(Speech before Scottish Rite

Masons in Manila, April 14, 1956)

This obviously is a very big subject. But I have only myself to blame for having bitten off more than I can chew for the Sovereign Grand Commander told me I could speak on any subject. I shall not presume to pronounce judgment on this question *ex cathedra*. Instead I shall just throw out some random thoughts of an uninitiated layman; they are for the most part based on, or inspired by, the sayings or writings of others.

It is interesting to note at the outset that the doctors disagree as to the answer to this question. There are those who warn us of imminent danger; they foresee the complete annihilation of the civilized human race. On the other hand, there are those who see nothing of the kind, who believe that no matter what catastrophe shall befall this earth man will survive and the basic facets of his present existence will remain. I cast my vote unhesitatingly for the latter party for reasons which I shall state later.

But first let us decide what we mean by the term, civilization. The dictionary defines civilization as "a state of social culture characterized by relative progress in the arts, science and statecraft."

Having defined that part of our subject let us determine in what sense it could be doomed: in the material, physical sense or in the spiritual sense or in both.

Toynbee, the British historian, is authority for the statement that 19 civilizations have had their turn upon this planet during the 6,000 years of recorded history. Five of these have survived to the present day, all in different stages of development. These are Western Christendom which prevails in Western Europe and the Americas; Orthodox Christendom which occupies the northern half of Asia and the eastern half of Europe; the Islamic civilization which stretches from the heart of the Asiatic continent in Northwestern China all the way to the west coast of Africa; the Hindu society which embraces the 400,000,000 Hindus; and the Chinese culture which dominates the southern half of Asia.

Through successive expansions of particular civilization the whole habitable world has now been unified in a single Great Society.

Not very long ago I was riding in a train from New York with a distinguished Washington lawyer after we both had attended a conference in New

York. Since we had nothing else to do we talked a great deal — we talked about the climate, about law, about world conditions. He asked — he was really thinking aloud rather than posing a question — he said, "What is wrong with our civilization anyway? Why is it that in material things, in the liberal arts and in science men have progressed in an amazing degree, and we are continually making rapid strides, but when it comes to human relations we have failed miserably? Why have we not succeeded in solving this problem with all the knowledge, the ability and the wisdom which men undeniably have, otherwise they could not possibly have achieved so much in other fields of human endeavor?"

I ventured an answer saying. "I believe it is because we are giving more importance to material values and less and less to spiritual values. Perhaps what the world needs now is an honest-to-goodness, soul-stirring spiritual re-awakening."

My friend replied, "But how do you account for the fact that every one of those religious revivals in history was followed again by a backsliding?"

My answer was that these recessions are temporary in character and at any rate the sum total of the impacts of all periods of spiritual regeneration results in an improvement in the character of the human race.

In other words what I was driving at was, as someone has put it, "to put the secular superstructure back onto religious foundations."

One major reason for our present difficulties, I believe, is the fact that human society has not yet developed what we might call a collective or group conscience. Why is it that we condemn many criminal acts when committed by individuals but we condone them when perpetrated by states? Why should states or nations arrogate to themselves exemption from the moral code? It seems to me the same standards of right and wrong should be applicable to groups or institutions as are applicable to individuals.

Some people are posing the question whether in dealings between states and nations issues are not decided on the basis of principles. Is it true as someone has asserted that when the group acts as a group such action is more often selfish than altruistic, more often predatory than social?

Another serious error we have fallen into is that we have placed too much reliance on the machine. Because man is brilliant and inventive he has devised gadgets and mechanical processes which sometimes he finds himself unable to control. What is really deplorable about the machine age is not that it replaces human labor but that it replaces human thought.

The fact is that great as scientific progress has been the most important factor in any age is the human who utilizes those forces at his disposal. This thought has been aptly expressed by Mr. Robert Withington of Smith College thus: "Our telegraph, telephone, and radio help us to transmit thought, but they do not improve the thought which is transmitted. Our motor cars, railways, and airplanes help us to broaden our point of view. Diplomats can fly from (one capital) to (another capital) with speed hardly dreamed of ten years ago; but diplomacy still reeks of the eighteenth century."

The machine has yet to be invented which can make man's decision for him. "Where, then," asks the writer "will the hard, deep thinking come from that can give him command over crisis?" It may sound trite but nevertheless it remains to be true that physical comforts make for ease, but do not add to character; it is even possible that ease destroys character. At any rate, happiness is beyond the gift of science, however we defy science, Emil Brunner, the Calvinist theologian of Switzerland, says in this connection, "Science knows what is, it does not know what ought to be. Speaking in general, science in our day claims more room within the totality of human life than it is entitled to. Instead of serving, it dominates instead of subordinating itself, it wants to subordinate the whole of life; that is why it has in part, dehumanizing effects."

Here are some very thought-provoking questions: "Does the electric bulb throw light on our moral darkness? Does the radio bring to our ears the whisper of the still, small voice? Does the delicate touch of the surgeon's knife replace in the heart the desire for grabbing with the spirit of living?"

We are living in an age of confusion; we see around us sharp contradictions. Here is how one writer has described these contradictions: "For instance, our world has risen to an unprecedented degree of humanitarian feeling. There is now a recognition of the human rights of people of all classes, nations, and races yet at the same time we have sunk to perhaps unhead-of depths of class warfare, nationalism, and racialism. These bad passions find vent in cold-blooded, scientifically planned cruelties; and the standards of conduct are to be seen today, side by side, not merely in the two incompatible states of mind and same world, but sometimes in the same soul."

"Again, we now have an unprecedented power of production side by side with unprecedented shortages. (Parenthetically, can you imagine the members of one big family living under one roof with some of them in some rooms enjoying life to the full in the midst of an over-abundance of the good things of life while other members of the same family in other rooms are suffering, naked and hungry? If there be

such a case, you would certainly say there is something wrong somewhere in the whole affair. Applying the same measure to the entire human race, viewed as one big family under heaven all we can say is, we certainly are still a long way from having an ideal Christian world society.) We have invented machines to work for us, but have less spare labor than ever before for human service — even for such an essential and elementary service as helping mothers to look after the babies. We have persistent alternations of widespread unemployment and famines of manpower.” We have split the atom and one result is we have many split personalities.

Perhaps the most serious indictment that can be made against our modern Great Society is that its members, with all their intelligence, with all their heritage of knowledge, with all the lessons which they should have learned from history, are still unable to settle their differences amicably by the use of reason and good will and instead resort to armed conflict.. In this respect — we are almost constrained to say — the behavior of the animal kingdom is superior to that of humankind for have you ever heard of the horses of Arabia declaring war on the horses of Siberia?

Civilization can only be wholesome, creative and life-giving to the extent that

it is spiritualized; otherwise, its powers will only add to its efficacy for destructiveness.

Are we not so engrossed in maintaining the high standards of living that we are forgetting there is need also for high standards of life? Are we not forgetting there is a difference between living and life? What shall it profit our civilization if it gain the whole world but lose its own soul?

There are indeed discouraging signs. We see about us evidences of degradation; the forces of evil are at work in many segments of our civilization; relations are strained at many vital points.

But there are also good and encouraging signs. I sincerely believe that in spite of all its unfavorable aspects the present age is on the whole an improvement on all preceding eras. It is true nations have disagreements — I doubt whether there will ever come a time when nations will cease to have differences — but upon the other hand, the peoples of the earth, by and large have been so one-world conscious as they are now. Is that not an indication of greater enlightenment? It is true too, that there are still many social injustices, but then is it not a fact also that there never was a period in history when so many peoples were liberated as dur-

ing the last decade? Does that not show a higher regard for the dignity of the individual and the sacredness of his personality? To be sure, grave wrongs are committed now and then, but observe the reaction against them. Does that now show a deeper sense of justice? What if we have adversities. Don't they deepen our experience, and don't we come out of them with fuller, richer, stronger lives? Two Sundays ago we celebrated the Resurrection — that was preceded by Calvary. Remember what Francis Bacon says in his essay "Of Adversity"? The virtue of prosperity is temperance; the virtue of adversity is fortitude. . . . Prosperity is the blessing of the Old Testament, adversity is the blessing of the New, which carries the greater benediction and the clear revelation of God's favor."

As I stated at the outset I belong to the party of the optimists. Frankly I am not too worried that one of these days our civilization will be totally exterminated, the existence of the hydrogen bomb notwithstanding.

But we should not be concerned only with the possible destruction of the material and physical aspects of our civilization. We should also be concerned, no less seriously, with the possible destruction of the intangible values of our

culture. Indeed, of the two eventualities the latter would be the greater calamity. I refer principally to our fundamental freedoms — among them freedom of worship, freedom of expression, freedom from oppression. When those freedoms are brought to naught then we may well fear that our civilization is doomed. Without those freedoms civilization will be meaningless, life purposeless.

Before the war we in the Philippines just talked of those freedoms glibly but we did not fully appreciate their importance. But during the occupation when we were deprived of those liberties, how we missed them! It was only then we came to realize that without those freedoms life was not worthwhile. Only then we came to know that after all there are some things in life which are more precious than even life itself. Only then granted but rather have to be earned and once attained have to be defended with life itself.

It behooves us therefore to be more vigilant and more dynamic in the preservation of our freedoms.

Meanwhile let us head the injunction not to regard the hazards of our age as an obituary to our civilization, but as a warning and a challenge to us. Let us not resign from the human race.

ON RIZAL BEFORE THE VISAYAS FREEMASONS

JOSE F. FERNANDEZ

We gathered to celebrate and commemorate the 95th birthday anniversary of that great hero, the Pride of the Malay Race, Dr. Jose Rizal. No other group of men is closer to him than the Masons, for in his lifetime he had elected to join with them, for he knew it to be a fraternity of men of lofty ideals, men of independent minds, men of uncompromising character, who do not barter freedom for convenience.

Sometime ago, our President, who is no less a patriot and an ardent believer and follower of the Great Martyr, signed Senate Bill 428, which is now in our statute books known as Republic Act 1425. This law is now the most important law in our history for it is this law that has saved our country from national desintegration. Rizal is the living symbol of our nation. Like an individual, a nation must have a soul. Rizal is the soul of our country for he epitomizes our sacred traditions as a people. He stands out in our history like a beacon light with whose rays we can see with a clear vision our glorious past. Obliterate Rizal, destroy all his writings, erase him from our history and you will find our country like a man without a soul. Just as a soul leads a man to believe in God, so does Rizal leads one to believe that the Philippines is not just a geographical entity but is a na-

tion whose hopes, ideals and aspirations are as lofty as those of the other great nations of the earth.

There was a time when, like Jesus Christ who was disowned by his dearest disciple, Peter, the very same group of men which was the obsession of Rizal, the Filipino Youth, in whom he entrusted with unquestioned faith the hope of the Fatherland, also disowned him. Those days were the most critical moments in our contemporary history, because in those momentous events in the Halls of Congress, when the two great novels of Rizal were under discussion, the fate of our country as a nation hanged in the balance, and we waited with faltering breath and waning hopes where the balance shall fall, whether to infamous oblivion or to national rebirth and vindication.

Moments were there when, like the teachings of Christ that were twisted and blasphemed by the scribes and pharisees, the enemies of Rizal attempted to mislead the crowd into believing that the Noli which was aimed merely against some erring ministers of the church, constituted heresy and an affront upon God. We who have read the life and works of Dr. Rizal know that on no occasion in his lifetime had he committed any little offense that would displease God.

Rizal gave his life in martyrdom to redeem his people from slavery, and he championed the right of the Filipino clergy to the parishes that were being squatted upon by the Friars. Rizal dedicated the Fili to Burgos, Gomez and Zamora, the three Filipino priests who were executed by the friars. How bitter was the disappointment during the discussions of the Noli and Fili bill, when some priests themselves disowned Rizal and refused that his unexpurgated writings be read in schools.

That fight in Congress for the Noli and, Fili bill was a combat akin to a civil war. It was a war of ideology, a fight for national dignity and prestige. There was no physical combat, of course, but it was bloody just the same, for the fine and delicate sentiments of all living Filipinos who loved Rizal were so deeply wounded. Now the battle is over but we can yet smell and see the smoke of the fight in the pages of our daily newspapers.

Thanks to the tested valor and uncompromising character of our living heroes, Recto, Laurel, and Magsaysay. The first two emerged tired and deeply wounded from that bitter fight, but triumphant, and the last dealt the final blow and now holds up high the flaming banner of victory for the whole world to see and to behold that the Philippines, which Dr. Rizal in his lifetime so fondly named "the Pearl of the Orient Seas", is a nation with a soul as

honorable and as dignified like America, England and France.

The Rizal bill has been signed into law by Pres. Magsaysay, and there should be no more question about it except on question of constitutionality which, in our humble opinion, is quite remote. We do not intend to invite any discussion about the law for such would be a useless pastime. For public consumption and enlightenment, however, especially to those who have not read or digested the contents of the Noli Me Tangere, we quote a paragraph in Dr. Rafael Palma's "Pride of the Malay Race", from a translation from Spanish into English, by Ex-Justice Roman Ozaeta, which comprehensively digests the contents of that great novel, as follows:

"The novel shows that the friar-priests have made of the Catholic religion an instrument of domination and have prostituted it with many exterior practices which only serve to foster the appearances of worship and to enrich the orders. The civil guard does not protect the peaceable citizens and the humble classes; they land protection only to the friars and the Spaniards. The Filipinos, contaminated by the airs of superiority of the Spaniards, despise their own countrymen and make themselves ridiculous with their pretensions at false imitation. Rizal tried to show that there was no filibusterism in the Philip-

pires, but that there would be, if the abuses and excesses of the friar and of the Government should force the Filipinos to it."

El Filibusterismo was also intended to expose the social cancer that was then undermining the Filipino race, for corrective purposes, although it has a plot of its own.

Now, the battle is won, but the fight is not yet over. There is much truth in the saying that the path to glory is not strewn with roses. The glory we are referring to is our complete vindication from the shackles of hypocrisy and indifference to our national welfare and integrity. The path has been laid before us by our living heroes, Kecto and Laurel. The guideposts have been planted in the halls of Congress during the discussions of this significant legislation. The rest of the journey and the ultimate success of the venture rests with all of us. If we shall close our eyes to those guideposts and, instead of the straight, we follow the crooked path, we shall fall again into the clutches of hypocrisy and indifference to the fate of our nation, and then we shall perish into the abyss of national perdition, just as the tribes of Israel were punished by God whenever they forgot the Commandments.

The Rizal bill is a challenge to the patriotism of every living Filipino, man, woman and child. If we shall all rise up as one man, united and fortified, like the tribes of Israel who rose up as one

and followed Moises into the Promised Land, we shall merit the admiration and respect of sister nations, and the hopes, dreams and aspirations of Rizal and all our heroes, living and dead, shall flower into a reality which shall redound to the welfare, not of anyone else, but of our very own children and the generations to come after them.

The next fight we are referring to shall come in the course of the implementation of the Noli and Fili bill. That fight may be just as bitter as the first, and it is now at our doorsteps. This time each and everyone of us shall be called upon to his part. It offers us a glorious opportunity to display our mettle and prove ourselves to be faithful disciples of Rizal, not in words but in deeds.

If an individual can do his part in the crusade, a group of illustrious men can do much more. We challenge the Freemasons of the Philippines, to pick up the gauntlet and join in this great crusade for the implementation of Republic Act 1425.

In August, 1956, unless another date is specified the Noli bill shall come into full force and effect.

Our task as crusaders of Rizal shall be to see to it that the law is faithfully complied with and to bring anyone who violates it to the attention of the proper authorities for proper action, and if found guilty they should be locked up in jail. Act 1425 provides that all schools,

colleges, and universities, public or private, religious or sectarian, shall keep in their libraries adequate number of copies of the original and unexpurgated edition of the Noli and Fili. According to the second paragraph of section 2 of the law, adequate number means as many copies as the size of the enrolment in the particular school, colleges or university, and the demands of the students therefore, shall require.

If we desire to see the soul of our country honored and respected, it is our duty to see to it that Sec. 2 of Act 1425 is faithfully complied with by all schools, colleges and universities, and to report immediately to the proper authorities any violation thereof.

We can also see to it, by close vigilance in the exercise of our civic duties that affidavits seeking exemption from the law by reason of religious belief, are properly done in pursuance with the spirit of the law and not in the spirit of evasion.

Vigilance is the price of liberty, indifference is mockery upon the law, and hypocrisy to our tradition is moral treason. The time has come at last when our national consciousness shall come into play and moral decadence and atrophy shall eventually come to an end. Let us join in this crusade for Rizal and pay the price of liberty with our vigilance.. Let us deal a death blow to mockery upon the law by being a crusader in the implementation of the Noli

bill. Let us brand all the shameless hypocrites as traitors to the cause of freedom. Then and only then can we consider ourselves worthy compatriots of Rizal, and worthy components of the pride of the Malay Race.

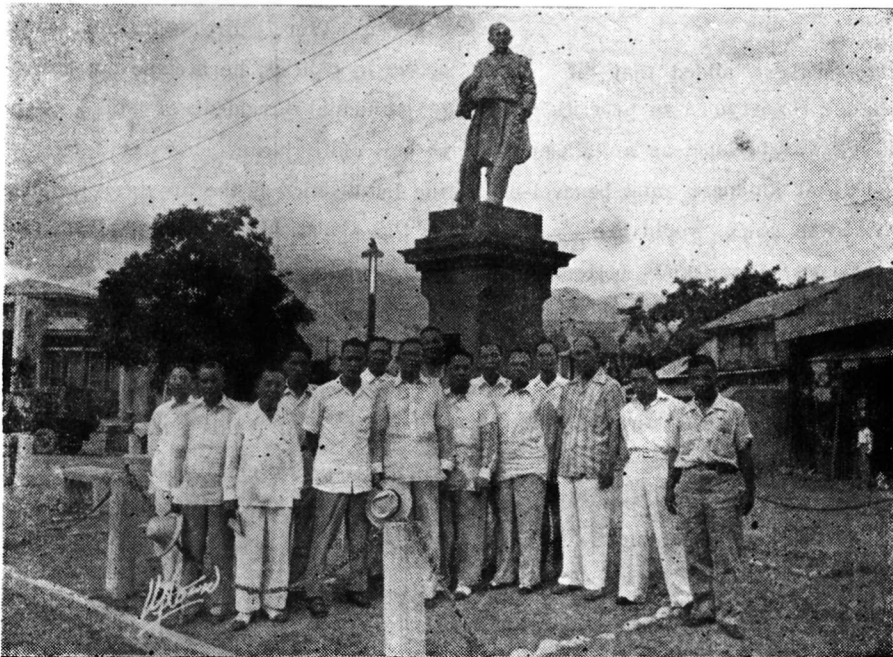
—oOo—

JAPANESE . . . (CON'T FROM PAGE 6)

pendence for America, but, unfortunately, very few know that he was a Mason of Masons. Benjamin Franklin is also highly esteemed as a great man of self respect but, again, very little is known of him as a Mason. The great spirit of Freemasonry must have created many great men and we expect great men in our country. Since the early days of the Occupation, General MacArthur, Ridgeway, Clarke, Hull, Lemnitzer and Ambassador Allison, have come and they are all Masons.

Several years have elapsed since the introduction of Freemasonry in Japan. I am so happy to see that the first Japanese Lodge authorized to perform in the Japanese language has been recognized. The Kanto Masonic Lodge is the Lodge for Japanese Masons from which our great Fraternity will make great progress. After 4,000 years, Freemasonry has reached the shore of Japan and we are taking up the tools of brotherly love with much pride. I ask all of you Masons to help in the growth of the Japanese Lodge so that the Japanese Masons can prove what Freemasonry stands for.

THE BLUE LODGES



MAGAT LODGE No. 68

Like many other lodges in the jurisdiction of the Grand Lodge of the Philippines, Magat Lodge No. 68 in Bayombong, Nueva Vizcaya, held appropriate ceremonies in celebration of the 95th birthday anniversary of the foremost Filipino national hero, Dr. Jose Rizal, on June 19, 1956.

The program included prayers by the Chaplain, Bro. Dionisio M. Gelasto, brief speeches by Worshipful Master J. M. Villanueva, P. M., and by Bro. Teofilo Guillermo, Senior Warden, and

laying of wreaths and flowers at the Rizal monument.

In the main speech of the occasion, Bro. Guillermo reminded his brethren, in particular, and his countrymen, in general, of the virtues of Dr. Rizal and said, in part, that the hero "believed that no success is worth attaining if man himself is incurably selfish and morally bankrupt; he realized that where slavery, physical or mental, exists, tyranny governs." As champion

of freedom, he fought against these evils."

The speaker added that "if Rizal urged his countrymen to practice goodwill, it was because as a Mason, he found that kindness and benevolence, universal in scope, would bring peoples and nations closer and better understand one another and help in the building of universal brotherhood."

(The group, with the Worshipful Master, the Senior Warden, and the Chaplain, is photographed above in front of the Rizal monument.)

—oOo—

MALOLOS LODGE NO. 46

On July 15, 1956, the members of Malolos Lodge No. 46, F. & A. M. visited Wor. Bro. Nicolas Buendia, Past Master of the Lodge, in his house in Isla de Balut, Tondo, Manila, where he is confined in bed due to illness. In a simple but impressive, ceremony, Wor. Bro. Cristobal Santiago presented to him a certificate of life membership of the Lodge in recognition of his valuable services to the fraternity. Wor. Bro. Buendia was one the founders of the Lodge in 1918 and the first Worshipful

Master of the same.

When Wor. Bro. Buendia was active in politics, he became successively municipal president of Malolos, governor of Bulacan, representative of the 1st district of the province, member of the Constitutional Convention, and then senator. He and his father were both revolutionary figures.

In expressing his gratitude to his callers, Wor. Buendia said that he attributed his elections to the various public offices to his adherence to the teachings of the Freemasonry and that should he ever die now he would be happy to die a poor man but rich in the thoughts that he had served his country through the principles of Freemasonry.

Among the visitors were Wor. Bro. S. R. Jacinto, W. M.; Grand Lodge Inspectors; and Wor. Bro. Pio V. Advincula, Brothers C. Santiago, I. Facundo, J. L. Reyes, I. Wenceslao, G. P. Reyes, G. V. Reyes, H. Pascual, S. Esguerra, D. Martin, E. Tayao, T. Adriano, N. Marin, A. Marcelo and F. C. Rendon.

FRANCISCO RENDON

FRATERNAL REVIEWS

JOSE E. RACELA, P.M. (12)

WESTERN AUSTRALIA, 1955

The Most Worshipful Grand Lodge of Western Australia, unlike the majority of Grand Lodges especially these in the United States of America has three (3) Quarterly Communications and one (1) Annual Communication. In all these communications whether quarterly or annual, the agenda for business are practically the same. The only striking difference is the installation of the newly elected Grand Master during the annual communication.

In making at this time our fraternal review of the doings of the Most Worshipful Grand Lodge of Western Australia, we wish to digress from the common practice in reporting its activities. We will not therefore be expected to deal on statistics but rather on important phases about the fraternity in the form of published articles which may help the Masonic student understand more about his chosen avocation.

On matters political, the 1955 proceedings of this Most Worshipful Grand Lodge published the following:

"Everyone who enters Freemasonry, is, at the outset, strictly forbidden to countenance any act which may have a tendency to subvert the peace and good order of society; he must pay due obe-

dience to the law of any State in which he resides or which may afford him protection, and he must never be remiss in the allegiance due to the Sovereign of his native land."

"While English Freemasonry thus inculcates in each of its members the duties of loyalty and citizenship, it reserves to the individual the right to hold his own opinion with regards to public affairs. But neither in any Lodge, nor at any time in his capacity as a Freemason is he permitted to discuss or to advance his views on theological or political questions."

"The Grand Lodge has always consistently refused to express any opinion on questions of foreign or domestic state policy either at home or abroad, and it will not allow its name to be associated with any action, however humanitarian it may appear to be, which infringes its unalterable policy of standing aloof from every question affecting the relations between one government and another, or between political parties, or questions as to rival theories of government."

"If Freemasonry once deviated from its course by expressing an opinion on

political or theological questions, it would be called upon not only publicly to approve or denounce any movement which might arise in the future, but would sow seeds of discord among its members."

"The three Grand Lodges are convinced that it is only by this rigid adherence to this policy that Freemasonry has survived the constantly changing doctrines of the outside world, and are compelled to place on record their complete disapproval of any action which may tend to permit the slightest departure from the basic principle of Freemasonry. They are strongly of the opinion that if any of the three Grand Lodges does so, it cannot maintain a claim to be following the Ancient Landmarks of the Order, and must ultimately face disintegration."

We trust that with the above, many of the brethren in this Grand Jurisdiction who in one way or another questioned in "indifference" of the Grand Lodge in answering questions labelled on it in matters religious and political may the better comprehend the situation.

—oOo—

TASMANIA 1956

The Most Worshipful Grand Lodge of Ancient, Free and Accepted Masons of Tasmania held its 65th Annual Com-

munication at the Town Hall, Hobart on February 25, 1956. Big delegations from the Grand Lodges of Queensland, Western Australia, New Zealand, New South Wales and South Australia attended. The ceremonies of installation and investiture from the East, West and South by the Grand Director of Ceremonies was done with fanfare and Grand Honors.

The Grand Lodge of Tasmania has around 60 Subordinate Lodges with an aggregate membership of 8,107. Small as it is yet the dispensing of relief as distributed by its Board of Benevolence is impressive. The report says that "Relief has been extended to Masons in distressed circumstances, their widows and children, to the extent of £1,680 including £360 special Christmas cheer. A cursory examination of its balance sheet at the end of the Masonic Year shows that the Grand Lodge is firmly established financially.

Most Wor. Bro. R. P. Furnage, retiring Grand Master, in his address apprised the brethren in attendance that Freemasonry made a steady progress — spiritually, numerically and physically; spiritually because the spirit of Masonry is a real and vital influence in the lives of so many of the brethren which is reflected in the life of the com-

munity; numerically because it has made an increase in its membership by 100 and physically because Lodge buildings are continuing to increase and expand.

In closing his report, Most Worshipful Brother Fumage was most lavish in his appreciation for the courtesies, cooperation and understanding of all the brethren during the three years of his stewardship of the Grand Lodge. He said, "As I leave the Chair of this Grand Lodge, I look back on three years which have been an unforgettable experience, to me a thrilling experience, a happy experience — during which I have received such kindness, thoughtfulness and help as I had not considered possible from so many people."

Most Worshipful Brother Francis Jackson Carter in his inaugural address was equally eloquent. In assuming his new role as directing head of the Grand Lodge, he reminded the brethren of the Volume of the Sacred Law, "that rule and guide of our faith and actions, the Psalmist proclaims to us how blessed, how it is to live together in unity." He then called their attention to the principle of Brotherly Love wherein the Brotherhood of Man, which is dependent upon unity amongst men, is the natural and requisite corollary of a belief in the Fatherhood of God.

GRAND LODGE SUISSE ALPINA

The Most Worshipful Grand Lodge of the Philippines is ever grateful for the copies of ALPINA, official organ of the Most Worshipful Grand Lodge of Switzerland which are received regularly. We know the articles contained therein are interesting especially the history of Ancient Scottish Rite in that famous country. How we wish the articles were translated into the English language that it may become available to more Masonic students.

We extend fraternal greetings and salutations to the new set of officers of the Most Worshipful Grand Lodge of Switzerland.

THERE ARE . . . (Continued from page 9)

tries and nations with peace-loving people. Therefore, Brethren, let us leave here today with a determination that we will continue to search and study to the end that we may obtain a better understanding of Masonry; thereby realizing the benefits derived by putting it into action. The words Brotherly Love, Relief and Truth form the very foundation of masonry, and can be readily understood as the other Rewards than Applause.

MASONIC HOSPITAL

BENEFICIARIES ARE APPRECIATIVE

Parents of crippled children who have received free medical assistance from the Hospital for Crippled Children highly appreciate the wonderful performance of the institution which the Freemasons under the Grand Lodge of the Philippines have been maintaining for charity since 1926.

One very satisfied parent would proudly place the men behind the hospital on a pedestal and worship them for their "golden deeds". This particular parent, one Crisanto Victoria who lives at 410 Celeridad St., Pasay City, wrote on July 19, 1956, to the hospital at its office at 1828 Taft Avenue, Manila, expressing his admiration for the wonders being performed by its staff. The letter from the files of the hospital's secretary, Alfredo J. Pascual, reads:

"A few years back, my son, Edgardo was stricken with "Polio". However, he was able to recover although partially crippled. His condition has always haunted me, knowing too well

the high cost of the treatment for such cases. Financial consideration, together with the sudden death of my wife further aggravated the situation. It was one of the worst dilemma, one could hope to be in. I must confess that during these trying periods, I began to lose faith in everything; even in mankind itself.

"Yes, it was you people who helped, led and guided me back to the human society. Words alone cannot express my deep appreciation and gratitude for the help extended to my son by your benevolent organization. You people have given him a new lease on life without prejudice to creed or religion nor benefit of any consideration.

"By these things, I realized, that in this world there is a group of men with souls who could be placed on the highest pedestal of worship thru their golden deeds. As a final tribute to that wonderful group, I pray that the good Lord Jesus keep and bless them for always,"

HOSPITAL NEEDS MORE FUNDS

While the Hospital for Crippled Children has been performing wonderfully, as in fact it has accomplished much in rehabilitating crippled children at its own expense, it is urgently in

need of more financial assistance than ever, according to Alfredo J. Pascual, secretary of the hospital, in his annual report for the fiscal year ending June 30, 1956.

The secretary reports, among others, that "great as the assistance being afforded by Brother Masons through the Grand Lodge, the Hospital needs more members, especially of the Sustaining and Life Member class who will not only give their material support but take personal interest as well in the Hospital's activities by cooperating personally with its Officers and Board in keeping the Hospital sufficiently backed up financially. Suggestions as to effective ways and means to raise funds, and the initiative of our Brethren or Lodges in this direction are most welcome."

The report follows in full:

TO ALL MEMBERS OF THE
MASONIC HOSPITAL FOR
CRIPPLED CHILDREN

GREETINGS:

At this Annual Meeting it is a pleasure to present to you the following report on the accomplishments and problems of your Hospital, particularly during the fiscal year, 1955-1956.

During the fiscal year 1955-1956 ending June 30, 1956, we had thirty-seven (37) patients admitted, treated, managed and discharged in our Hospital.

From 1951 up to the present, we have admitted, treated, managed and discharged One Hundred Thirty-two (132) patients, besides those whom we have treated as outside patients, such as for broken bones and harelips numbering eighteen (18), or a total of One

Hundred and Fifty (150) cases in all. As of June 30, 1956, we still have under our care thirteen (13) patients.

During the last five or six years, the great majority of applicants for benefits of your Hospital have come from children of indigent families spread all over the Philippines such as Zamboanga, Leyte, Mindoro, Marinduque, Zambales, Laguna, Isabela, Pampanga, Pangasinan; Ilocos Norte; Bulacan, Nueva Ecija, Manila and its suburbs. Most of them are recommended by Brother Masons, while the rest come of their own accord by virtue of what they have heard of the services being rendered by us.

Pursuant to our rules and regulations, not every applicant can be admitted. Most of those denied admission are either over-age (above 12 years), suffering from kidney or lung troubles, or ear, eye and nose afflictions; while others are children of well-to-do parents, who could very well afford to defray the expenses for their treatment elsewhere. But we do not stop at rejecting them, for we always exert efforts so that we are able to have most of them accommodated in the Philippine General Hospital through the assistance of Brothers Drs. Manuel Rivera and Eugene Stransky.

ACTIVE MEMBERS

In the year 1950-1951, immediately upon the reconstitution of the records of your Hospital and after it was again permitted to continue its pre-war hu-

manitarian activities, there were more or less Two Hundred and Fifty (250) Brother Masons and Lodges who immediately subscribed for memberships. For some reason or another, however, many have discontinued paying their dues, apparently abandoning their membership. However, there are some who have kept up payment of their fees and dues, so that as of June 30, 1956, the roster of active members were as follows:

Regular Members	57
Sustaining Members	12
Life Members	38
	<hr/>
	107

Because of this heavy reduction, the members of your Board of Directors were faced with the grave problem of raising funds to support the Hospital in order that it may continue its work.

GRAND LODGE ASSESSMENT

The Grand Lodge of the Philippines is to be commended for having recognized the need for financial support of your Hospital by approving at its 1955 Annual Communications the increase from P2.00 to P3.00 of the annual assessment levied on every Master Mason under its Grand Jurisdiction for the benefit of this Hospital. We make special mention of this assessment in

this report because it is at present the principal source of support of this Hospital. We regret, however, that there has been some confusion regarding this assessment and the regular annual dues of members of the Hospital. An explanatory circular to that effect was sent to all Lodges, and it is hoped that the misunderstanding regarding the nature of this assessment as well as its benevolent purposes has by now been removed. Should it appear otherwise, this campaign for information will be continued with the aid of the "CABLETOW" and the "FAR EASTERN FREEMASON" with a view to securing the full cooperation of every Brother in the Fraternity.

Great as the assistance afforded by Brother Masons through the Grand Lodge, the Hospital needs more members, especially of the Sustaining and Life Member class who will not only give their material support but take personal interest as well in the Hospital's activities by cooperating personally with its Officers and Board in keeping the Hospital sufficiently backed up financially. Suggestions as to effective ways and means to raise funds, and the initiative of our Brethren or Lodges in this direction are most welcome indeed.

— TO BE CONTINUED —

Officers of Subordinate Lodges

1956

MANILA LODGE NO. 1,
Scottish Rite Temple, Manila

CAVITE LODGE NO. 2,
Cavite City, Philippines

Wor. Master Virgil F. Murray

Antonio M. Donado, P.M.
(Reelected)

Secretary Henry Gilhouser
P.O. Box 2646, Manila

Apolonio Pisig, (Reelected)
City of Cavite, Philippines

CORR. SOUTHERN CROSS
LODGE NO. 3
1828 Taft Avenue,
Manila

BAGUMBAYAN LODGE
NO. 4,
Plaridel Masonic Temple,
Manila, Philippines

Wor. Master Albert D. Winkel
Secretary Francis B. Freeman, P.M.
P.O. Box 453, Manila,
Philippines

Manuel M. Crudo
Luis Meneses,
1120 Constanca, Sampaloc,
Manila, Philippines

ISLAND-LUZ-MINERVA
LODGE NO. 5
Manila, Philippines

BIAK-NA-BATO LODGE
NO. 7
Manila, Philippines

Wor. Master Graciano N. Villamante
Secretary Domingo Y. Villaseñor,
2804 Legarda, Sampaloc,
Manila, Philippines

Antonio C. Militar
Filemon Asuncion,
378 Minerva, San Miguel,
Manila, Philippines

COSMOS LODGE NO. 8,
Manila, Philippines

ST. JOHN'S LODGE NO. 9,
Scottish Rite Temple, Manila

Wor. Master Romeo Y. Atienza
Secretary Donald O. Thurnau,
P.O. Box 1414, Manila,
Philippines

Douglas Nicoll
Gene G. Hughs (Acting),
c/o Northwest Airlines,
Manila International Airport,
Manila, Philippines

	ILOILO ACACIA LODGE NO. 11, P.O. Box 511, Iloilo C. ty, Philippines	NILAD LODGE NO. 12, 1440 San Marcelino, Manila, Philippines
Wor. Master Secretary	Leon P. Gellada (Atty) Olimpio Magat, P.M. P.O. Box 511, Iloilo City, Philippines	Manuel K. Torres Gregorio A. Vicente, 2138 Rizaí Ave., Sta. Cruz, Manila, Philippines Tel. 2-95-10
	WALANA LODGE NO. 13 1440 San Marcelino, Manila	DALISAY LODGE NO. 14, 1440 San Marcelino, Manila
Wor. Master Secretary	Pedro A. Taguba Luis San Juan Culi-Culi, Makati, Rizal, Philippines	Bayani B. Ibarrola Jose L. Domingo, 44 Ruiloba, Nagtahan, Sampaloc, Manila, Philippines
	PILAR LODGE NO. 15, Imus, Cavite, Philippines	SINUKUAN LODGE NO. 16, 1440 San Marcelino, Manila
Wor. Master Secretary	Candido Monzon Marciano Sayoc, R-208 Mezzanine, R. Santos Bldg., Plaza Goiti, Manila, Philippines	Leandro F. Cruz Gabino de Castro, P.M., 2528 Tindalo, Tondo, Manila, Philippines
	BAGONG BUHAY LODGE NO. 17, 14 Lopez Jaena St., City of Cavite, Philippines	ARAW LODGE NO. 18, Plaridel Masonic Temple, Manila, Philippines
Wor. Master Secretary	Jesus C. Tranquilino Gregorio P. Cataulin, P.M. 95 Reymundo Samonte San Roque, Cavite City, Philippines	Hjalmar W. Grant Jose N. Quedding R-406 Chaco Bldg., Manila Philippines
	SILANGANAN LODGE NO. 19, Pasig, Rizal, Philippines	RIZAL LODGE NO. 20, Lopez, Quezon, Philippines
Wor. Master Secretary	Monico Mateo Jose M. Santos, St. 1, Pasig, Rizal, Philippines	Sofio V. Villanueva Victor Oblebias (Reelected) Lopez, Quezon, Philippines

	DAPITAN LODGE NO. 21, Manila, Philippines	JOSE RIZAL LODGE NO. 22, Manila, Philippines
Wor. Master Secretary	Pedro C. de Jesus German E. Punzalan 2152 Misericordia, Manila, Philippines	Philip A. Bradfield Jose E. Racela P.O. Box 1921, Manila, Philippines
	MALINAW LODGE NO. 25, City of San Pablo, Philippines	PINAGSABITAN LODGE NO. 26, Santa Cruz, Laguna Philippines
Wor. Master Secretary	Fernando Bautista Felipe Urtola San Pablo City, Philippines	Fidel T. Magana Juan Calcetas Santa Cruz, Laguna Philippines
	BATONG BUHAY LODGE NO. 27 1440 San Marcelino, Manila	BALINTAWAK LODGE NO. 28, Gumaca, Quezon, Philippines
Wor. Master Secretary	Edward Z. Fang Remedios E. Racela 2144-F Azcañraga, Manila, Philippines	Pedro A. Luna, P.M. Victoriano A. Tañafrañca Gumaca, Quezon, Philippines
	ZAPOTE LODGE NO. 29	MAKTAN LODGE NO. 30, Cebu City, Philippines
Wor. Master Secretary	Alejo S. Santos Roman Quisol P.O. Box 1862, Manila, Philippines	Candido H. Sugatan Juan Causing, P.M. 235 Pelaez Ext., Cebu City, Philippines
	IBARRA LODGE NO. 31, Kawit, Cavite, Philippines	ISAROG LODGE NO. 33, City of Naga, Philippines
Wor. Master Secretary	Roman C. Tuason Lorenzo E. Samonte Polytechnic Colleges of the Philippines, Manila, Philippines	Arturo V. Gumabon Ignacio Meliton City of Naga, Philippines
	LINCOLN LODGE NO. 34, Olongapo, Zambales, Philippines	BATANGAS LODGE NO. 35, Batangas, Batangas
Wor. Master Secretary	Vicente de la Cruz Valeriano E. Abad, P.M. P.O. Box 19, Olongapo, Zambales	Marciano C. Evangelista Ernesto C. Pureza Batangas, Batangas, Philippines

Wikang Pilipino

ANG AMING DIWA

Sa bilang na ito'y maguukol kami ng ilang puna sa ating mga kababayang nangadidimlan pa ng pagiisip at laging "nakikiliti" kung nakaririnig o nakakakita ng isang mason.

Hangga ngayo'y marami pang taong ipinanagkakamali ang Masoneriya sa Relihiyon, at ang mga ganyang tao ay tunay na nagkakamali. Hindi dapat pagtakhan, na kung marami man ang mayroon ng gayong hinuha, ay lalu pa ring napakarami ang mga taong di-nakapag-sasaliksik sa mga aklat ng pilosopiya at sa kaaghaman ng Freemasonry. Kung ang ilang tao na binabanggit namin dito ay nagaabala sa mga pagsusuri upang makakita ng kaliwanagan at katotohanan tungkol sa hinala nilang masama ang masoneriya, ay umaasa kaming sa masusing pagaaral ay saka pa lamang nila maibigyan ng mabuti at wastong kahatulan ang mga ginagawa ng mga mason.

Ang pilosopiya ng matitinong tao ay nagsasabi ng ganito: "Guessing does not accept in science" . . .

Kaya pinaaalalahanan namin ang mga ganyang tao na nagsasalita nang hindi ralalaman ang mga sinasabi, at ipinaalalala din namin yaong pangungusap na sinabi ni Hesukristo nang maparipa sa krus ng kamatayan: "Ama ko, patawarin mo po sila't di-nalalaman ang kanilang mga ginagawa" . . . Mapalad pa ang poong si Kristo na bago napako

sa Krus ay nasuri muna ni Pilato, ngunit ang mga mason ay malaon nang naipako at ipinapako pa ng bawa't marsing na dila ng mga propano, na walang henus-dili sa mga paglibak at pag-aligusta sa bawa't isang mason na kanilang makita o makilala, gayong wala pamang karumhang ugaling namamasid sa mga mason kundi ang ibigin, hindi lamang ang mga kapatid sa masoneriya, kundi nagmamahal pa rin maging sa kanyang mga kaaway. . . .

Pagpapaumanhin at pagbibigay-loob ang diwa ng FREEMASONRY . . .

Na ang mga mason ay walang Diyos? . . .

Naririto ang ipinatupad sa kanila ng Diyos kaya sila nagtatagumpay at hindi man kinukusa'y pinakikinabangan ng mga panatikong nabubuhay sa KADILIMAN, na ang isa sa mga nagawa ng kapatiran ng mga mason ay napakinabangan, hindi lamang ang kumakalaban sa kanila kundi nakinabang at nagtubo pa ng malaki sa lahat ang mga uldog na taong lalong umaalipusta sa tinurang kapatirahan ng malalayang mason sa boong daigdig. . . .

Utang sa mga mason ang pagsiklab ng DIWA NG '96, na pinamunuan ng niatatandang mason, na sina Bonifacio, Aguinaldo, Del Pilar, Lopez Jaena, atbp., at ang nagpasiklab sa kanilang nag-apoy na puso, ay walang iba kundi ang matalas na panitik ng isang mason din at

(Sundan sa Pahina 38)

ANG MASONERIYA AT ANG SIMBAHANG ROMANO

Isinawikang-Pilipino ni FRANCISCO L. REYES, 32°

ng Philippine Bodies, A & ASR.

MARAMI NA ANG NAGSISULAT ng tumpak at mali sa paksang ito. Nang pasiyahan kong litising muli ang suliraning ito ay dahil sa hangad kong pawalang bisa ang maling pagkahiwatig at makapagbigay naman ng ilang bagong pakahulugan na hangga ngayo'y hindi pa nakikilalang lubos.

UPANG MAUNAWA ANG TUNAY na anyo ng Simbahang Romano, sa akala ko'y kinakailangang gumawa ng karaniwang pagmamasid sa mga palakad ng Simbahang iyan. Ang simbahang Romano, ay isang napakamatibay at dimasisirang samahan sa ibabaw ng lupa. Magpahangga ngayo'y latin pa rin ang wika niyang ginagamit dahil sa matuwid na, nang isilang ang Kakristiyanuhan, ay "latin" na ang wikang sinasalita ng Imperyo sa Roma, kaya nabilang sila na siyang napakalinang na bansa ng panahong yaon. Ang Simbahang Romano ay salungat sa pagkilala sa anumang pagkakasulong dahil sa ito'y bumabago, o kusang binabago ang mga dati nang kinagawian. Ang Papang si Bonifacious VIII ay nagbawal noong taong 1300, na kunin ang mga bangkay sa libingan (autopsy), nang mapigil ang pagkaunlad sa paglilitis ng sangkap ng katawan (anatomy) at sa panggagamot. Nguni't nang magkaroon ng salot noong 1348-49 na nangamatay halos ang ikatlong bahagi ng mga naninirahan sa Europa, ang Papa Clemente VI, sa kanyang pagsisikap na matalos ang naging

dahil ng gayong parusa, ay nagpahintulot na hanguing muli ang mga bangkay upang masuri (uatopsies). Nang si Galileo, sa unang bahagi ng dantaong XVII ay nagbigay ng katibayan, na ang ating "lupa" ay patag at wala sa gitna nitong mundo, kundi isa lamang planeta o malaking bituwin na walang halaga, siya'y nilitis ng tagasiyasat at kung hindi sa lakas ng Mediceis, and Dakilang Duke ng Tuscany, disiy di naligtas ang buhay niya sa kamatayan. Dahil dito, siya'y totohanang nagtaliw-wakas. Pagkatapos, ang mga katolikong pari at monghe'y nangabantog sa kanilang gawain sa astronomiya at sinundan ang mga simulain ni Galileo. Nguni't ang pagbabago ng anyo'y hindi naging panlahat na patakaran ng Simbahang Romano.

Nang si Martin Lutero ay tumutol sa pagbibili ng "patawad" dahil sa salapi, ang Papa Leon X ay napilitang ihilwalay siya sa simbahan, kaya't siya naman ay nagtanggol sa kanyang ginawi, at sa isang sulat ay sinikap niyang mapabuti ang maling balita, na naibigay sa Papa, nguni't ito nama'y di-nagbago rin ng paniniwala. Ang haring Enrique VIII ng Inglatera ay walang nagawa upang mapa-amo ang Papa at makahiwalay sa una niyang asawang si Catherine ng Aragon, dahil sa katwirang si Catherine ay ale ng Emperador at ng haring si Carlos ng Santo Imperio Romano at maging ang barang España

din, at ang Papa ay malabis ang takot kay Carlos, sapagka't dahil sa kanyang kampon ng mga mandudula ay nakulong at naigupo ang Roma sa kalilipas na i-lang taon. Kaya naman, si Carlos ay di nagpadala ng mabuting Katolikong Kastila, kundi protestanteng Aleman o kaya'y sundalong gahaman upang dumaluhong sa Roma. Ang wikang ginagamit sa hukuman ng Papa ay Latin pa rin, sapagka't nang magsimula ang Kristiyanuhan, ang wikang ginagamit sa Roma at sa kanyang imperyo ay ang Latin. At maidurugtong pa natin, na noong 1870 nang mabihag ang Roma ng mga "mandudula" (troups) ng Haring si Victorio Emanuele at nang ang kapangyarihan sa pulitika ng Hukuman ng Papa ay masakop ng Kaisahang Kaharian ng Italya, ang mga kardinal ay nagpahayag na ang PAPA'Y di-nagkakamali, at ito'y isang kilos diplomatikong panlaban. Mula noon anumang pahayag ng Papa'y di na maaring baguhin pa, at anumang pagbabagong gawin ay nangangahulugang isang paglait sa dogma o pananampalataya ng Papa na siya'y "hindi nagkakamali." Ang pagpapakilalang ito'y siyang kinakailangan upang maunawa ang pagkasulong sa kaugnayan ng Simbahang Romano sa Masoneriya.

ANG KASAYSAYAN NATIN, ay nagsimula kay Chevalier Ramsay. Si Ramsay ay anak ng isang mayamang magtittinapay.

Ang kaanak niya'y nakapagbigay sa kanya ng lalung mabuting aralin o edukasyon. Nag-aral siya sa pamantasan ng Edinburgh at nakilala naman siya sa mga araw ng kanyang pagaaral dahil sa kanyang mainam na tinamong kaag-

haman. Naipanganak siya, sa ikalawang -hati ng XVII dantaon. Sa pasimula ng XVIII dantaon, siya'y nangibang bayan sa Pransiya at nagkakilala sila ni Obispo Fenelon, ang tagapag-iwi ng mga apo ng Hari sa Pransiya, si Luis XIV na isang bantog na "hiwaga sa pananalig" (mistiko) at pantas sa pagmamatuwid (pilosopo). Dahil din sa kanya, siya nama'y naging tagapag-iwi ng mga anak ng napakamataas na aristokrata sa Pransiya at humantong sa tagapag-iwi din naman sa mga anak ng nagkukunwang katoliko sa pag-akyat sa trono ng Bretanya, na si Jaime Stuart, na kinasama niyang pumaroon hanggang sa Roma. Dapwa't bago ito nangyari, siya'y naging katoliko. Sa paano man, siya'y natanggap ng ika-dalampu ng XVIII dantaon sa isang Lohiya ng mga mason. At bago muna ito, siya'y natanggap din sa isang nabubukod na aristokratang kapisanang Franses, na siyang nagbigay sa kanya ng pamagat na Chevalier. Bilang isang mason, ang layunin niya'y magkaayos ang mga palakad ng katoliko Romano at Masoneriya. Dahil dito'y sumulat siya sa kardinal na si Fleury, ang unang naging tapangasiwa sa Pransiya ng panahong iyon, at hinihinging warting mataman ang kanyang mga binabalak. Yamang siya'y may daang makalipit sa lalumang mataas na tao sa lipunan ng Pransiya, kaya't maaari niyang magawa ang kanyang layunin ng walang mamamagitan pa sa kanya.

BABANGGITIN NAMIN DITO, ang tuwirang kahulugan sa Ingles, ng isang sulat niya sa Kardinal:

"IPAUBAYA MO, AKING POON." na tangkilikin ang kapisanan ng malalayang

mga mason sa malawak na pagkukuro ng kanilang paglingap at ang iyong kamahalan ay magdudulot ng lalong pagkadakila sa inyong pangalan dahil sa nasabing pagkukop na hihigit kaysa naging ni Richelieu sa naitatag na Akademya Pransesa. Ang layon ng isa, ay lalong dakila kaysa iba. Sa pagpapasigla ng isang Kapisanan na tanging nagtuturo sa pagkakaisa ng lahat ng mga bansa dahil sa isang pagibig sa katotohanan at sa kagandahan ng mga sining, ay isang kapuripuring hakbang ng isang dakilang lingkod na isang Ama ng Simbahan at ng isang Santo Pontipise. Dahil sa babasahin ko bukas ang aking talumpati sa isang malaking kapulungan ng Samahan, at sa Lunes ay iaabot ko sa mga tagasuri at tagapayo ng obispo, ako nga'y mananalangin sa inyong kamahalan na ibalik sa akin bukas bago tumanghali sa isang tanging tagadala ng sulat. Walang katapusang kayo'y nagpipilit na ang puso ng isang tao'y matangkilik ninyo."

ANG LIHAM NA ITO'Y sinulat noong Marso 20, 1737 sa Paris,. Ang pangalawa namang sulat noong Marso 22, ng taon ding iyon, ay itong sumusunod:

"NALAMAN KONG ANG KAPULUNGAN ng Malalayang mga Mason, ay dinasiyahan sa inyong kamahalan. Kailanma'y di ako naglumagi sa kanila, liban na lamang kung may nais akong mapalaganap ng malaki na magdudulot ng antas sa katawatawang maling paniwala, hilig sa pagtatanim ng sama ng loob at sa nakakahiyang kamangmangan. May tiyak akong paniniwala na ang napiling marunong na mga tao ng inyong Kamahalan, ay siyang ipakikilalang man-

guna sa mga pagpupulong, sila'y lubhang magagamit sa relihiyon, sa bansa, at sa pulitika. At dito'y inaasahan kong makapagpapaniwala sa inyong kamahalan kung sasangayon kayo sa akin sa isang sandaling pagkikita sa Issy, na malapit sa Paris. Nagaantay ako ng maligayang sandali, at pakiusap kong ipagtapat sa akin kung ako'y babalik pa sa kapulungan at sasangayon ako sa maiibigan ng inyong kamahalan ng walong hangga sa kababaang-loob.

DAPWAT ANG KARDINAL ay disumangayon, at siya'y sumulat ng lapis sa gilid ng liham ng kanyang pasya: "Ang Hari'y di nagkakaibig" (Le roi ne veut pas). Dito'y dapat mapadagdag, na ang Haring Alfonso XV kahit na siya'y kaiba sa larangan ng pagibig, may kalabisan sa paglalango, at banal na katoliko na nanumpang kalaban ng protestanteng Ingles, di-lamang sa pagkakaiba ng pananampalataya kundi maging sa pulitika. At sa katotohanan nito'y ang XVIII dantaon ng mga labanan sa gitna ng dalawang bayan mula nang magsimula hanggang sa matapos. Di-nakapagtataka na ang hari'y umayaw sa isang Samahang Ingles, na paris nang pagkakilala niya sa masoneriya. Gayunman ang isa'y makababalangkas ng maraming akala sa uri ng pagkamason ni Ramsay. Sumulat si Mackay: Anupa't lalong mabuti ang magbigay dito ng lahat na maaaring makita at mabasa, ang siyang mainam na mapagbabatayan. sa pagbibigay ng kanilang hatol. Siya, at si Ramsay ay may pangyayaring mangauna sa lakad na mabagal na palatandaan ng kardinal sa ibabaw ng kanyang sulat noong Marso 22, 1737, at sa akala ko'y nangaisagawa na, kung ano ang tunay

na makapagpapatibay na gagawin niya kung si Fleury ay maghayag ng di-pag-sangayong kasagutan, at ito nga'y hindi na siya babalik sa mga pulong ng mga kapatid. Lubha na itong maliwanag. Di kaya ito, isa lamang pagkakataon, na matapos ang isang taon ang simbahan ay nagpalibot ng kasulatang may lagda ng Papa Clemens XII na isa nang pagdalu-hong sa kapisanan ng mga Mason? Ang sarili kong pagkatao'y naniniwala na ang tinurang liham ay naibigay sa hukuman ng Papa at ang sagot ay na-isagawa na rin at yaon ang nabantog na bula ng Papa Clemens XII (1730-1740) noong Abril 24, 1738: In *Eminentis Apostolatus Specula*, ang uring taglay nito ay: Dahil sa katwiran na ang panahon at diwa ng kapisanan ay nangagagalak sa ngalan ng banal na pagsunod, kahit sino'y di-papasok sa kapisanan ng mala-layang Mason, sa pagpapalaganap ng kanilang mga simulain, sa pagtatanggol nito, ay hindi tatanggap ni ikukubli maging sa loob ng kanilang mga taha-nan o palasyo at kakit saan mang pa-nig, pagka't magdudusa ng biglaang paghiwalay sa simbahan dahil sa pag-suway na tanging Papa lamang ang maa-aring magpatawad sa nangamamatay. Noong Enero 14, nang sumunod na taon (1739) ay nagpairal ng lalong marahas at mahigpit na pagpapatupad sa mga utos ng kaharian ng Papa, na kamata-yar at pag-ilit pa sa ari-arian, at walang maaantay na awa sa anumang parusang maigagawad.

Gayunma'y magmamalalakit kayong magmalas, na ang Malayang Masoneriya ay napatatag sa Austriya, na isa sa lalong mahalaga at malaking bayan sa Europa ng panahong iyon ng 1740, mala-

lit sa Arsobispo ng Breslau, Konde Schafgotsch, at ang taga-kalinga ng Lohiya ay ang naging huling Emperador ng banal na Imperyo Romano na si Franz de Lorraine, na asawa ni Maria Teresa, ang tagapamahala ng Austriya ng panahong yaon. Ito'y nangangahulugang ang bula o ang marahas na utos ng Papa al di-dagling *naisakatuparan*.

KAYA NAMAN DI-MAPAGTATAK-HAN, na ang malapit na kahalili ng Papa Clemens XII, na si Papa Benedict XIV nang maupo'y ipinagpatuloy naman ang pagpaparusa sa mga mason, ayon din noong Mayo 18, 1751.

Kung paanong ang kaharian ng Papa, ay mag-asal na kalabanin ang mga mason, kaipala'y napagtalunan na sa kasaysayan ni Joseph Balsamo, na kilala sa tawag na Konde Cagliostro. Upang mawawaang mabute ang kilos ng Roma, ay kailangan naming tukuying muli si Mackay tungkol kay Cagliostro: Sa mga taong mason na nabantog sa pakikipag-suyuan sa mga babae noong 18 dantaon, ang Konde Cagliostro ang siyang lalong napatangi, kahit isa-alang-alang ang talino niya sa pagbabalangkas sa malawak na pakikitunggali niya halos sa baw't bayan ng Europa, o ng katangian ng paguugali at kalagayan na sa paniniwala'y naging matibay na tagatangkilik. Ang kasaysayan ng 18 dantaon, ay dinagiging ganap ang nauukol sa masoneriya, kundi tayo babanggit sa kanyang pagkatao. Kaya dapat mapadagdag dito na si Mackay ang nagsaalang-alang sa mahahalagang sapat na tala na kanyang iniingatan, kahima't ang bantog na ronanaysay na Ingles na si Carlyle ay nagdamdam dahil sa kawalan ng sapat na talang napasulat kay Cagliostro

upang patunayan na siya'y isang "masalita" at isang prinsipeng mapagpang-gap na mason. Ipinanganak siya, na mahirap ang kanyang mga magulang at nakapasok sa isang kumbento sa Sycily, na bayan niyang sinilangan. Gayunman, napilitan din niyang iwanan ang kumbento, matapos niyang maganap ang di-mabilang na pagtatanan, ipinagpatuloy niya ang magulong buhay sa Palermo, na madalas niyang kinabilangguan. Sa di-malamang sanhi'y nagkakuwarta siya't nakapaglakbay sa Alexandria, Ehipto, na kanyang tinirhan ng maraming taon. Noong 1776 ay natanggap siya bilang Kapatid sa Lohiya Esperanza sa Londres. Dito nagsimula ang mga kilos niya sa Masoneriya, na nagtapos sa pagkakatatag ng "Egyptian Freemasonry" na kanyang sariling likha at napalaganap sa boong bayan ng Europa, gaya ng Pransiya, Alemaniya at Italya. Dahil dito, mahihinuha na ang pagkakaroon ng 31 antas, sa Rito Escoses ng Masoneriya, ay may kinalaman sa mga kuro ni Cagliostro. Pagkatapos, binalak nga niyang magtatag ng isang Lohiyang panganganlang "Egyptian Freemasonry" sa loob ng Roma, ang lunsod ng Santa Sede, at alay kay San Juan Ebanghelista. Siya'y hinuli ng mga alagad ng "kalupitan" (inquisition) at siya'y ibinilanggo sa Kastilyo ng Angel sa Roma noong Disyembre 24, 1789. Ang mga aklat niya'y sinunog at hinatulan siyang mamatay. Dahil sa namagitan ang maraming kilala't malalakas na tao, siya'y pinatawad sa hatol na kamatayan, at pinapagdusa na lamang ng habang buhay na pagkabilanggo. Namatay siya sa bilangguan ng Urbino noong taong 1795. Sa hatol na ibinigay sa kanya na

nasa bula ng Papa Clemens XII at Papa Benedict XIV (1758-1775) ay nababanggit doon. Ang Papa ng panahong yaon ay si Papa VI (1775-1799) kaya si Cagliostro kahit *sinungaling at mapagpang-gap* ay naging isang martir din ng masoneriya. Gayunman, dahil sa inanyo ng Santa Sede, kaipala'y siya ang naging katwirang mahalaga na ang lihim ng Masoneriya ay maging lihim na sapilitan para sa *lahat*.

Ang sumusunod na mga bula ng Papa laban sa Masoneriya, na pinatibayan ng mga naunang bula, ay ito:

- Kay Papa Pio VII, Setyembre 13, 1821
 - " " Leon XII, Marso 13, 1825 (Quo Graviora)
 - " " Gregorio XVI, Agosto 15, 1832
 - " " Pio IX, (1849 & 1865)
 - " " Leon XIII, (1884)
- Humanum genus.

ANG HULI SA LAHAT NG BULA ANG MAHALAGA, dahil sa naihayag na dogma matapos ang 1870 na ang Papa, ay **di-maaring magkamali**, ang huling patalastas at siyang kinilalang katapusan. Sa tinurang bula ng Papa, ay kinilala na ang Masoneriya ay malaganap na't rasa mabuting katayuan.

ANG LAHAT NG MGA TALANG ITO'Y di-magiging ganap kundi ko banggitin na pansariling pagbabalita sa ating Kap.: na si Dr. Carl Neumann, na siya kong pinagkakautangan sa karamihan ng mga paliwanag na napahanay at nasuri dito dahil sa kasalukuyang anyo ng Santa Sede. Ang **kapita-pitagang Marangal** na Guro, na si Dr. Bernhard

Scheichelbauer, na siyang Dakilang Gu-ro ng Dakilang Lohiya sa Austriya, ay nakatagpo sa palusugang-pook ng Bad-gostein sa Austria, nang nakaraang da-lawang taon si Kardina Theodoro In-nitzer, Arsobispo sa Biyena. Kahit na ang mga kinatawan ay nangagkakaiba ng mga kuro, sila nama'y nagkakakilala na at isa't isa'y naggagalingan, palib-hasa'y tinataglay nila ang pagtatapat at kabutihang ugali. Ang ating Mrgl. na Gurong Kap.: ay nakipagtalo sa kilos ng Santa Sede laban sa Masoneriya at ipinagtapat sa Kardinal ang uri at si-mulain ng Kapatiran. Si Kardina In-nitzer ay nakintalan sa isip ng malalim na Kuro sa iniulat sa kanya at inamin na siya'y lubos na nabigyan ng maling ulat. Ipinangakong ipatatalastas ang nangyari sa lahat ng mataas na Pam-unuan ng Simbahan, bagama't di-nanga-ko ng anumang hakbang dahil sa ang kalutasan nito'y manggagaling sa Papa at sa Batikano. Siya'y nasiyahan sa pagpapatotoo ng ating Mrgl. Na Kap, na. maraming mabute at tapat na mga katoliko, na sila'y ating mga kapatid na mason din, na nagsilamig ang loob dahil sa ekskomuniyon at sila'y nangaligaw sa damdaming kabanalan. Dahil dito, maa-ring sila'y nagkatalo na humantong ang pagpapasya ng laban sa kilos ng Santa Sede. Sapagka't si Kardinal Innitzer, ay nakakita ng maraming matataas na puno ng Simbahang Romano, na sang-ayong baguhin ang kanilang patakaran, kaya't ragpadala sa Santo Sede ng isang kahi-lingan na may maraming lagda; nguni't ang kasagutan ay naging lubos na salun-gat sa kanilang nilalayan at tinanggi-hang baguhin ang pamalakad ng sim-bahang Romano.

SINIKAP KONG MAGBIGAY ng ma-

ikling pagsusuri sa palakad ng Simba-hang Romano laban sa Masoneriya at sinikap ko ring matuklasan ang kanilang matuwid na pinagbabatayan. Gayun-ma'y ang pagtatalo'y magiging mababaw dahil sa ang pagtataluna'y mahigit nang 200 taon ang kalumaan, at marahil ay marami pang dapat paglimin ang mag-sisipagsuri. Dahil dito, ako'y umaasa, na nagawa ko nang pagsikapan ang waki-pagtalo kahit bahagya sa paksang ito, pati ng kahahangganan at maibigay ko na rin ang ilang paliwanag sa mga Ka-patid na nagmalasakit sa suliraning ito.

— oOo —

ANG AMING DIWA . . .
(Karugtong ng nasa pah. 32)

ito'y si Dr. Rizal.

At kung hindi nga sa mga Mason, di-sin ay alipin pa tayo hangga ngayon, at kaipala'y wala pa rin tayong mga kabe-bayang pari, arsobispo at mga obispo sa Pilipinas, at marahil ay mga SAK-RISTAN pa rin sila sa panahong ito ng SIGLO XX.

Ang mga mason ay di-nakakakilala ng kamatayan, at nariyan ang dalawang ba-yaning MASON na sina Rizal at Abad Santos, na kapwa naghandog ng kani-lang buhay alangalang sa kanilang lahi upang maligtas lamang sa pagkaabi-pin . . .

Ang tunay na mason ay hindi tumata-liwakas sa sinumpaang sa masoneriya, pagka't ang mason ay di-natatakot sa anumang pananakot na "excomunion" ng Papa sa Roma, — dahil sa unang ines-komulga ng MASONERIYA ANG MGA ARSOBISPO AT PAPA, sa Roma, kaya anumang excomunion ang gawin nila sa mga mason, ay natutulad lamang sa pag-kindat nila sa DILIM. — F.L.R.

If All Men Were Like You . . .



Are your standards of morality and conduct such that Masonry would be raised to a higher plane if all members lived as clean a life as you do?

* * *

Would the hungry be fed, the naked be clothed and the distressed relieved to a greater extent if all Masons were like you?

* * *

Would the cause of truth, tolerance and justice be advanced if all Masons were like you?

* * *

Would the power of Masonry to do good to humanity be increased if all Masons were like you?

* * *

What sort of a Masonic Lodge would the one to which you are a member be, if all the members were like you?

* * *

Would the attendance at your lodge be greater, its ritualistic ceremonies more impressively rendered, its financial accounts less delinquent, if all of its members were like you?

* * *

Would you care to be a member of the Masonic Fraternity if all members were like you?

* * *

BRIGHT LINES

Don't worry about the past, you can't saw sawdust.

*Most of us make a better impression
with our mouths closed.*

*Men who shake hands the hardest
are the hardest to shake.*

*More strength is required to stop a bad habit
than to start one.*

*Some men never reach their second childhood;
they just keep their first.*

*Don't wait for your ship to come in;
hire a tug and go out to meet it.*

*We once knew a man so stingy
that he wouldn't laugh at his own expense.*

*Hatred is like a shotgun with a plugged barrel,
the backfire is more dangerous than the shot.*

*Two of the hardest things in the world to keep clean
are a white shirt and a spotless reputation.*

*Our courts are queer places, they swear a man
in to tell the truth and when he does so,
some lawyer objects.*

*If when in your endeavor to achieve a higher purpose
you meet with misunderstanding and defeat, let your
solace be found in the memory of him whose mission on
earth culminated in Cavalry.*

Many an argument is sound-that is-just sound.

A detour is the roughest distance between two points.

*No man has ever been known to travel far
on a lame excuse.*

*Bonds of matrimony are worthless unless the interest
is kept up.*