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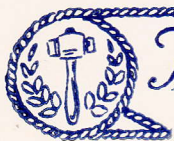
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Bro. MARCELO H. DEL PILAR



The Grand Master's Message



Much Needed Consistency

We have an intimate question to ask the brethren in this Grand Jurisdiction. What would you think of a man who, at the expense of many years of study and of much money, secures an education and then thereafter never bothers to read a book or write a letter? We regret to say that this is indeed what a great many of our Masons are actually doing in regard to Masonry in this Grand Jurisdiction and probably in all other Grand Jurisdictions.



We cannot help but observe that most members of the Fraternity spend their hard earned money and valuable time in getting into the organization and acquiring degrees, but later they never take the trouble of informing themselves as to what they paid their money for and just shift indifferently without knowing anything about the history or philosophy of Freemasonry. It is painful to say it, but the truth is that they take no Masonic periodicals, neither buy nor borrow Masonic histories, and attend their lodges so seldom that they sometime find difficulty in finding their way into them where they consequently become unknown.

They of course bear the proud title of "Master Mason", but another question that we are naturally inclined to ask is: Are they really? Definitely, to deserve the affirmative answer to that question, the brethren should reexamine to reassure themselves that they are not found wanting in our Masonic teachings and ideals.

There are a thousand and one sources of Masonic knowledge, but the first and foremost of them is of course that great Masonic Bible, *Morals and Dogma*, which admonishes us:

"He who desires to understand the harmonious and beautiful proportions of Masonry must read, study, reflect, digest, and discriminate. The true Mason is an ardent seeker after knowledge; and he knows that both books and the antique symbols of Masonry are vessels which come down to us full-freighted with the intellectual riches of the past; and that in the lading of these argosies is much

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THE CABLETOW

EDITORIAL COMMENT

MARCELO H. DEL PILAR

One hundred six years ago this month saw the birth of a boy who was destined to become and did become a foremost Filipino national hero, a beacon to guide the Filipino race.

Marcelo H. del Pilar was born in the barrio of Kupang, Bulacan, Province of Bulacan, on August 30, 1850, the son of Julian H. del Pilar and Blasa Gatmaitan, the latter belonging to an old Tagalog nobility. "Hilario" was the original name of the family which eventually was surpassed with distinction by "Del Pilar" that acquired luster from later members of the line.

Young Marcelo received the first rudiments of education from his uncle, Alejo, who had employed him as clerk. He studied Latin at the Flores's school and then at the famous San Jose College. He was made a lawyer by the University of Sto. Tomas in 1880.

He married his cousin, Marciana (the Chanay mentioned in his private epistolary) by whom he had four children of whom Sofia and Anita are the most referred to in his letters.

His avocation as political propagandist had its origin from his association with the youths of his time among them being J. Ner, S. Laurel, C. Gatmaitan, and L. Manuel. He cultivated the Tagalog language, the purity and beauty of which the people of Bulacan are so proud, and demonstrated his ability in

the use thereof in his politico-religious satires and in the popularization of **dupluhan** and **dalit**, particularly **dasalan** at **tuksuhan**.

For his pseudonyms he used Dolores Manapat, Piping Dilat, etc., especially Plaridel, which is a happy amalgamation of his family name that has been adopted by his votaries not only as title of publications but as the name of a town as well. He sponsored the campaigns of *Diario ng Tagalog* in 1882 and the first venture upon bilingual journalism; but sensing that he might have the same fate that befell his brother, the priest Toribio, who was banished to the Marianas islands, he left and went to Spain. He arrived in Barcelona at a time when the Filipino residents of that city had organized themselves into a society named *la Solidaridad*, which started to publish a magazine and gave it the same name and which Del Pilar joined.

Del Pilar later initiated the idea of moving the publication to Madrid and took active charge of it in place of Lopez Jaena. This constitutes the most outstanding event of his life as propagandist. He made the militant publication successful and renowned from 1889 through the middle of 1898, but maintained it through utmost difficulty and penury until his death in Barcelona on July 4, 1896. He died surrounded by a small group of his countrymen in a hospital ward for in-

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digents. His remains were brought back to the Philippines in 1920 and are now resting in the mausoleum for illustrious Filipinos.

Del Pilar did not only form a political trinity with Rizal and Lopez Jaena during the memorable propaganda epoch, he being the sponsor of the noisy rally of March, 1888, and an inductor of the idea of the Katipunan, but he was also looked upon by Spanish General Blanco as the enemy of Spanish sovereignty far more dangerous than Rizal because of his sagacity and shrewdness. On his tomb his provincemate Naning made the following inscription:

“ . . . Tireless propagandist in political struggles, formidable in attacks, expert in defenses, sharp in pen assaults, unbeatable in argumentations, whose knowledge and powerful intellect are respected even by his own enemies whom he had defeated more than once in the calm battles of thoughts.”

Del Pilar died a Masonic hero who in life militantly fought with his pen to enlighten both his people and their enemies upon the principles and tenets of Freemasonry. He died a 33rd degree Mason. On his last birthday anniversary this month, he was honored with appropriate ceremonies in many parts of the country, particularly in his native province of Bulacan.

O. R. N.

GOOD AND TIMELY

The Grand Master's Message in this issue is, as usual, “good and timely.” It is an uncommon material that we in this Grand Jurisdiction — all of us who are naturally hungry for Masonic know-

ledge — should not miss to read and ponder upon.

Following the admonition of the Message, which is both suggestive and significant, we cannot miss to inform ourselves properly if we do not fail to acquire at comparatively little costs each a complete set of the Masonic rituals and a copy of the Masonic Law Book. They are always available for sale in the Office of the Grand Secretary.

The Mason should have as part of his library the Masonic Law Book which contains, among others, both the Ancient Regulations and the Ancient Landmarks. As one Past Grand Master has pointed out, “every brother should know his Law because as a Master Mason he is charged to carefully preserve our ancient landmarks ‘and never to suffer them, on any pretense, to be infringed;’ and furthermore he is enjoined never to countenance any deviation from our established customs”.

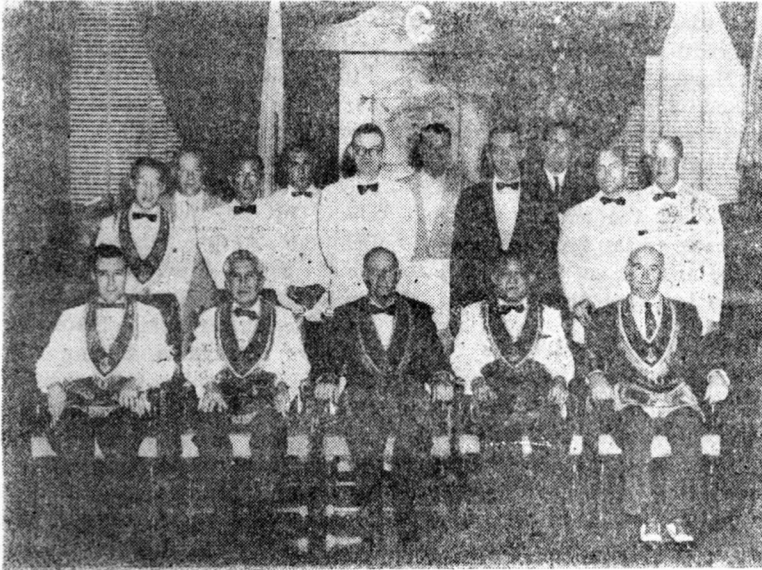
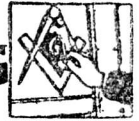
Possession of the book indeed “will prove helpful and enlightening to the brethren as well as those who desire to be guided by the tenets of Freemasonry.”

As another Past Grand Master has said, it is only “by increasing knowledge of Masonic laws can we make ourselves more efficient in the performance of our duties, or that only by the cumulative efforts of all the Masons to grow, as it were, in moral and intellectual stature can we widen our field of service to our country, to our fellowmen, to our God.”

O. R. N



WHAT OUR LODGES ARE DOING



The Most Worshipful Grand Master, Most Wor. Bro. C. F. Carlson, and other officers of the Grand Lodge of the Philippines are photographed above with officers of the District Grand Lodge of Japan and others at the Grand Master's Visitation to eight Lodges at the Tokyo Masonic Temple at Shiba, Tokyo, Japan. Seated from left to right are: Rt. Wor. Bro. Raymond R. Bedillion, Acting District Grand Master of Japan; M. W. B. Esteban Munarriz, P. G. M., Acting Grand Secretary; the Most Worshipful Grand Master: Wor. Bro. H. P. Oliveros,

Senior Grand Lecturer; and Rt. Wor. Bro. William J. Eichorn, Past District Grand Master of the District Grand Lodge of Japan. Standing from left are: Wor. Bro. Carl T. Nakanura, Acting Deputy District Grand Master; Wor. Bro. George B. Morgulis, Acting District Grand Secretary; Wor. Bro. Robert Nishigawa, Wor. Bro. Walter M. Holcomb, Wor. Bro. William Caprons, Wor. Bro. David Meth, Bro. John A. De Nino, Bro. A. T. Schultheis, an unidentified Brother, and Wor. Bro. James Grimes.

* * * WHAT OUR LODGES ARE DOING * * *

GRAND MASTER VISITS JAPAN

By H. P. Oliveros
Senior Grand Lecturer

Sunday, August 19, 1956. After saying goodbye to the brethren, relatives and friends who came to see them off at the International Airport in Manila, the Grand Master, Most Wor. Bro. C. F. Carlson, and his party boarded a (NWA) plane at 7:20 a.m. for the Grand Master's Visitation to subordinate Lodges in Japan and Okinawa. Unfortunately, when the plane was about to take off one of its four engines developed some trouble so that it had to return to the terminal for repairs.

The Grand Master and his companions, including Most Wor. Bro. Michael Goldenberg, P.G.M. Acting Grand treasurer, his wife, Sister Irene Goldenberg, Past Worthy Matron, Rosario Villaruel Chapter No. 2, O.E.S.; Most Wor. Bro. Esteban Munarriz, P.G.M., Acting Grand Secretary; and the writer, got down from the plane and indulged in conversation with those around to while away the time.

After more than one hour delay, the group was soon high enough in the air to look down on mountain tops below and the great Pacific Ocean to the right as the plane was gliding along at 275 miles per hour at a height of 17,000 feet. After more than one hour the members of the party saw nothing but clouds, the sky above, and the darks waters below.

After lunch, which the party enjoyed above the clouds, and past midday, the wheels touched the runway of the great newly constructed U.S.A. Airport in Naha, Okinawa. Soon the party was

again winging its to Tokyo. Nearing Japan the pilot graciously called its attention to Kyushu Island to its left and far Northwest to the beautiful Mount Fuji which was almost covered with snowy clouds. Arriving at the airport in Tokyo at 5:25 p.m., after a very pleasant flight, the members of the party were greeted as they stepped down from the plane, by Rt. Wor. Bro. Raymond L. Bedillion, Acting District Grand Master for Japan, Wor. Bro. Eun Lee, Master of Kanto Lodge No. 143, his charming wife, Princess and Sister Lee, Bro. Tamotsu Murayama, Senior Warden of Kanto Lodge and a few other members. There were also newspaper reporters and photographers to meet the visiting Grand Master and his party. After the usual Customs inspection of their luggage they were ushered outside of the Inspection Room where several brethren were patiently and anxiously waiting for them. Some of the welcoming members who were introduced to them were personally known to the Grand Master. Among them was Brother James Grimes, Past Master of Cosmos Lodge No. 8, who is now working at Yokosuka Naval Base. Pretty soon the members of the party were in several cars of the welcoming brethren who took them to the Imperial Hotel in the heart of Tokyo a few miles away from the Airport. The party enjoyed the nice airconditioned rooms of the hotel.

In the evening the party enjoyed a fine supper in the hotel given by the District Grand Lodge. Following the dinner the Grand Master had his first

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conference with the District Grand officers in the American Club. Many things were discussed and the meeting lasted until about 1:45 a.m. Feeling tired and sleepy, the group returned to the hotel to rest.

August 20, Monday. In the morning the Grand Master with the Grand Officers resumed his conference with the members of the District Grand Lodge at the Tokyo Masonic Temple. The reports of the District Grand Officers were impressive and the Grand Master appeared to have a feeling of keen satisfaction over the condition of Masonic affairs in the District. At noon lunch was served in the Temple and everybody undoubtedly enjoyed the fine meals.

In the afternoon the Grand Master had a closed door conference with the officers and members of Kanto Lodge No. 143, at the Temple. Only members of Kanto Lodge, all Japanese, and the Grand Officers were present. It was a sort of a caucus meeting. Tension gripped the group as the Grand Master started to talk. Every member of the Lodge present spoke and after a lengthy discussion over the state affairs of the Lodge, the Grand Master felt that there was a decided effort to bring peace and harmony in the Lodge and by their proven loyalty and devotion to the Craft, their Lodge should be an outstanding pillar of Masonry in Japan. In an amiable, tactful, but determined manner, the Grand Master counselled them to try in every conceivable way to keep the good name of Masonry before the public eye. He further stated that Masonry had come to Japan to stay. The Japanese people are now known to be anxious to learn about democracy and they look to Masonry for their education. The Grand

Master pointed out that Masonry brings with it the most valuable teachings in democracy and is an example of benevolence to a great people long deprived of these two blessings of modern society. He also stated that as Masons they should set exemplary conduct. "This is a good bait for all true and good men of Japan to seek admission into our Fraternity," he told them. He added: "This is your Lodge and govern it in your own way." It was quarter to seven in the evening when everybody stood up, happy in the thought that everything was okay.

Immediately after the meeting, Kanto Lodge No. 143 was opened in regular form by Worshipful Master Eun Lee and his officers. The writer as Senior Grand Lecturer was privileged to witness the opening ceremonies in the Japanese language. Soon the Tyler gave the alarm and announced that the Grand Master accompanied by the Grand Officers desired admission. The Grand Master with party was conducted into the Lodge and was received with Grand Honors. After the transaction of its business which was done also in Japanese, the Master requested visiting brethren from sister Lodges and other Grand Jurisdictions to rise. As all visitors rose they were happily applauded. Then as the Grand Officers were introduced and applauded one by one, each stood up and bowed in acknowledgment. Most Wor. Bro. Michael Goldenberg, PGM, Acting Grand Treasurer of the Grand Lodge, who is considered by many brethren as Grand Old Man of Masonry was next requested to introduce the Most Worshipful Grand Master. Being a capable and ever ready speaker, Bro. Goldenberg briefly outlined the civic and Masonic activities of the Grand Master. Before

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a good attendance the Grand Master in his usual pleasing and courteous manner spoke on Masonic generalities which met with the approval of those present.

After the meeting the Grand Officers except Bro. Goldenberg were shocked to learn that Mrs. and Sister Irene Goldenberg received a wire early in the evening that their son-in-law was gravely ill and requested their immediate return to Manila. They were not much surprised, because while yet in Manila, Bro. Goldenberg told them that he thought they would not be able to join the Grand Master in this trip owing to the sudden illness of their son-in-law who was confined in a hospital in Manila. Because of the call of Masonic duty, he and his wife decided to join the party. When the sad news came to the Temple, Bro. Goldenberg was not purposely notified about it because of his delicate health until he arrived in the hotel. Later, however, he said he noticed some thing wrong was going on in the Temple as he was not allowed to enter a room where Rt. Wor. Bedillion was laboriously contacting several Air Lines that could take them back to Manila the following day. They were thankful for and appreciative of the efforts made by Bro. Bedillion. Perhaps the strain and rush of things during this excited moment, coupled with an unpleasant incident he had experienced in his room the following morning, caused his hospitalization a few days after their arrival in Manila.

August 21st, Tuesday — It was planned to fly to Kyoto in the morning for the Grand Master's official visitation to General John J. Pershing Lodge No. 131 and Kansai Lodge No. 145, but conditions were such as to make it inconvenient and the trip had been can-

celled.

Instead, the morning was spent in the Temple where the Grand Master and Grand Secretary had a business conference with Worshipful Brother Carl T. Nakamura, District Grand Secretary and Wor. Bro. George B. Morgulis, now Acting District Grand Secretary. They had lunch in the Temple with Brother Nakamura and Brother Lee, while the Grand Master had a luncheon engagement with Brother Reily, a very fine and courteous man and very active in Masonic work in Japan.

At 3:00 p.m., Brother Hileman, a promising businessman in Tokyo called at the hotel and drove them to Tokyo Central Station where they boarded a train for Yokosuka Naval Base. The Grand Master's party included Brother Esteban Munarriz, the writer and Brother Eliseo A. Hermusa, member of Moriah-yama Lodge No. 134. Arriving in Yokosuka at 5:30 p.m. they were met at the station by Wor. Bro. Walter M. Holcomb, Master of Yokosuka Naval Masonic Lodge No. 120 and Wor. Bro. James Grimes, who took them to the Base. After enjoying an early supper, they walked to the Temple located on top of a hill with a magnificent view of Mount Fuji to the west and looking down on the beautiful harbor of Yokosuka. To reach the Temple, it required them to climb a long flight of steps so high that they had to stop once or twice to catch their breath.

The Grand Master did not choose to be received with Grand Honors and they just walked into the Lodge and witnessed the opening ceremonies. Worshipful Master Walter A. Holcomb gave a welcome talk to the Grand Master, his party

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NO CHANGE IN MASONRY

Some time ago a Mason suggested that Masonry should be revamped, higher dues assessed and its organization strengthened for propaganda purposes so that it could be built into a "tower of strength and influence in the land." The answer is simple. There is nothing essentially wrong with Masonry as it is now constituted.

Masonry has quietly lived for thousands of years breathing the breath of good living into the social fabric of every community in which it has taken root. It has continued to grow and prosper in every age. It has fulfilled its destiny and purposes in all times. It has always practiced its devotion to the Grand Architect of the Universe and service to man throughout its existence, and it would assuredly lose its significance and strength were it commercialized in any manner.

Masonry's financial demands are low enough to prevent it from becoming a rich man's club, which was attempted a couple of times in its history, but still high enough to enable it to accomplish all its legitimate purposes.

Masonry's records are complete enough to fit all its needs. Its purposes do not require a record of the social, economic, or political life of its membership.

We are told that Masonry does not change, a statement that is essentially true because the Masonic Landmarks have made it so. There have been but two important additions or changes in Masonry in all its long history. The first was the active Lodge growing out

of or built upon the ashes of the Ancient Mysteries. The second was the conversion of the active Lodge to the speculative Lodge, completed and made official with the publication of the Grand Lodge Constitutions in 1723.

Primarily, however, Masonry today practices the same age-old tenets inculcated in all the Mysteries since the days of Adam. These tenets are, in essence, a simple declaration of a faith composed of the religion and morals contained in these fourteen words — The Fatherhood of God, the Brotherhood of man and the Immortality of the Soul.

Masonry is neither a religion nor a theology, yet it encourages its adepts to practice his own religion and to live his own theology. Masonry encompasses and nourishes all monotheistic religions, but not any individual creed. Yet it does not and never has sought to propagate any of its own philosophies by any sort of evangelism, propaganda or advertising. It has grown to be an effective force among men simply because Masons practice its tenets, and that practice evokes the iniquity of men who are already good men, but who seek a more satisfactory way of life.

Masonry has a broad, enduring philosophy which is good for the soul of any man of any faith, but none of its philosophy is for sale in any way or for any price. It cannot be bought or sold in the market place, on the board of trade or from any merchandising center.

Masonry has never had a program of converting or revolutionizing human society. It has no obligation to convert

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THE STRENGTH TO STAND ALONE

One of the most helpful lessons taught in Masonry is that one which teaches us the virtue of selfreliance. After being led by others, instructed by others and prayed for by others, we reach the point in our progress where we are caused to realize that finally we have no one to depend upon but ourselves and the power we may derive from the Supreme Architect of the Universe.

The knowledge that comes to us in our blind and helpless condition is disheartening at first. The weak man succumbs to his weakness and despair takes hold upon him, but the man of strength and faith here shows the power of his true character.

The strong man calls to his assistance all the latent power of selfreliance — and then finding this insufficient he calls upon the source of All-Strength to supplement his deficiencies. The result is always the same and men arise from their weakness to the full stature of Masonic manhood.

If the power then inherent in us could be conserved, we never more would stray from the paths of truth. We feel the strenght within us and we gratefully acknowledge its source. We are ready to face the world with courage because we have tapped the sources of hidden strength and we know the way. The power of truth holds us up and we feel that we can go on. We go out from our brothers and face our daily problems with a new resolution in our heart, mind and will.

Happy is the man who never falters, fails and falls. Few have ever had that joyous experience. Some may never fall from the heights, but most of us are weak and feeble and we know the depths of mental and spiritual degradation — as we know also the heights. Temptations come, we submit and are overwhelmed. But thanks be to the source of Wisdom, Strength and Beauty, sometimes we catch ourselves in time — and even when we do fall we rise up

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that sheds light on the history of Masonry, and proves its claim to be acknowledged the benefactor of mankind, born in the very cradle of the race."

The Book further tells us that "the true Mason is he who labors strenuously to help his Order effect its great purposes."

There is indeed much to study about Freemasonry. Let us then try to be consistent not to be inconsistent.

C. J. Carlson
Grand Master

MORE MASONIC MORE PERFECT

By INOCENCIO ROSETE

Araw Lodge No. 18

Masonic principles are steps to perfection. Perhaps, with all human frailties and shortcomings, it will be most difficult, if not impossible for man to attain perfection. For indeed, it is said that there is only One who is perfect and who can be called perfect. Such a situation, however, should not dampen our Masonic spirit to improve ourselves in Masonry. On the contrary, it should serve to inspire us and spur us to go on forward and be more Masonic for that surely will enable us to be more perfect.

Am I a good Mason? Am I observing the Masonic ideals and principles? Am I striving to be more perfect? Am I using the masonic implements rightly?

I confess that I need to work harder in order to improve myself in Masonry I realize my shortcomings and limitations. I still find myself wanting of so

many things. Nevertheless, I am willing to pursue the way, fully convinced that if found worthy, I will receive in due time the reward that comes to a faithful traveller who keeps on striving for excellence, nay, for perfection.

Many of us, perhaps, are similarly situated. There are hundreds, may be, who have not gone very far in Masnoic teachings and principles. To be sure, it is not enough that we are proficient in the rituals. It is important that we keep on practicing those Masonic ideals and tenets in our lives.

The Fraternity will be known by its members who, by their acts, will indicate that they are striving to be more Masonic in order to be more perfect. Let it therefore be our watchword: More Masonic, More perfect.

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any non-member to any particular way of life. If a man needs conversion, he cannot get into Freemasonry except by mistake.

Masonry's philosophy is taught in the secrecy of the lodge room and in its council chambers and not by dispensation from public places. It 'accepts only good men into its membership and then only on application of the petitioner and the approval of the entire Lodge. It then attempts to help him to improve himself that he may the better discharge his duties to society,

his government and to masonry.

Following these principles, Masonry has grown and prospered and fulfilled its mission through the years. It has had its place for good in the service of God and man through every age and would assuredly lose its strength were it commercialized in any degree. — *Judge C. Clyde Myers, 32°, K.C.C.H., Court House, Kansas City, Kans.*

Courtesy, The New Age

There is one person that is wiser than anybody, and that is everybody.—Talleyrand.

RELIGIOUS LIBERTY

BY SYDNEY M. AUSTIN, P. G. M.

(Speech delivered at the stated meeting of Maranaw Lodge No. 111 in Iligan City on July 14, 1956.)

How many of us really appreciate the fact that upon the solid rock of Religious Liberty is erected the fundamental principles upon which are developed the doctrine of the brotherhood of man.

In days gone by, the term brotherhood of man might have had a somewhat different significance from what it has to-day. However, in these days of strife, dissension and misunderstandings, it should be taken to mean something special and very dear to the finer sentiments of human nature.

But however fine the term may be to our best senses it can only be put to practical and beneficial use if it is defined and interpreted in terms and principles that man can use and understand.

The question arises: What does Religious Liberty mean? Can it be some principle that the average man can make use of and put to work for the benefit and happiness of mankind?

It is quite possible that to the average individual, religion means going to church, listening to, and deriving some inspiration from, a good sermon, taking an active part in church affairs and so on.

How many times have we heard Masons declare that the religion of Masonry is good enough doctrine for me and I wonder whether these brethren really appreciate how great a thing it is that they have obtained from Masonry?

There are others whose definition of religion is plainly reflected for all to see by their church affiliations as well as in the actions of their every day lives and they command our respect and esteem.

However, there are others whose everyday actions tend to indicate that they are being held by something much greater than they but that something seems to be well beyond their ability to describe or define. It seems that they sense, rather than understand, the great lesson that Masonry teaches in every line of its ceremonies and in every one of its symbols.

Some of us might say that we live in a country where Religious Liberty is supposed to be an accomplished fact. Therefore, what need is there to discuss and enlarge upon the same?

To these, I would caution that we should not permit complacency to close our eyes to the dangers that surround us and which would eventually deprive us of all the rights and liberties that our forefathers had fought and frequently died to gain.

We should never forget that the very right to believe that which satisfies our consciences is, in itself, a precious possession and that there are two fundamental reasons why we should always remember this right.

The first is that we should better understand what our Masonry stands for and what it strives to teach us. The average individual should not only have

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his faith and hold fast to it but he should know why he has that faith and why he feels compelled to cling to it.

Very few people seem to understand why it is that Masonry, which is not a religion, and most certainly not a church, is able to bring to men all the fundamental principles of religion that are so necessary to all mankind.

What is it that Masonry has to offer that draws men who seem to have no creed as well as those who possess a definite creed?

I believe that it is because Masonry is religious in so far as it is a plan of life, a sort of trestle-board, upon which are engraved the laws and edicts laid down by the GREAT ARCHITECT OF THE UNIVERSE and which contain all the fundamentals by which man must live if he expects to pass a happy and peaceful existence while on the surface of this planet.

Another reason is that Masonry teaches the principle of the BROTHERHOOD OF MAN founded upon the FATHERHOOD OF GOD and advances no other dogma.

Masonry not only leaves to every brother the choice of his creed but it makes no attempt to induce anyone to change his belief. Moreover, it goes farther than this as Masonry teaches all its votaries to respect and be tolerant of that which may be sacred to his brother whether he be Christian, Moslem, Jew or a member of any other creed that teaches a belief in the ONE GOD. In my opinion therein lies the appeal and strength of our Fraternity.

Masonry is a building Fraternity and Masons should be builders, but we must not cultivate the idea that our Fraternity has finished with us after it

has taught us that each builder possesses the right to choose the material he will use to build his own Temple of Life. On the contrary, we are also taught that we must be our own architects of that Temple and that we must raise its dome towards heaven. However, should a builder develop an easier way to build or devise a method better suited to his particular way of working then, although it may differ considerably from our own method, we must consider his method to be as correct as our own.

That this is true is indicated by the search for that which was lost, as every Mason is at liberty to search how and where he will and his actions cannot be questioned, for we realize that he is endeavoring to understand the universe in an effort to ascertain his particular part therein.

This is an important lesson that every Mason must learn. It is much more than a lesson in tolerance. In fact it is a lesson in universality and it permits each Mason to search for the truth where he believes he will find it and while his principal interest will be. In work that is true and square. Nevertheless, he eventually understands that the shape of a completed stone fashioned by another worker may also be perfect even though it will not fit the stone that he is shaping.

Our lodges are opened with an injunction forbidding all irregular and un-Masonic conduct and one type of conduct that we consider as un-Masonic is the discussion of religious and political opinions over which men differ and, in this injunction, we have an example of the self-discipline that Masonry teaches its votaries because, in order to obey same, we must subdue the impulse of our passions and prejudices and never

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permit them to influence our judgment and opinions.

This is Masonry's way of teaching us so that we are well able to consider problems and disputes in the most fair and impartial manner, irrespective as to whether they arise from our fellowmen or from among groups of fellowmen.

It is to this sense that we refer when we talk about the Brotherhood of Men on earth and it is also the sense in which Masons understand Religious Liberty.

The second important reason why we should appreciate and fully understand the doctrine of Religious Liberty is that we may learn how imperative and vital that doctrine is in our present day existence. We must never lose sight of the fact that from the great struggle for Religious Liberty emerged all the other liberties that we now enjoy and accept as our inheritance.

We must ever remember that until men had reached the state when they were able to tolerate one another's religious opinions no way was discovered whereby men were able to formulate a government "of the people, by the people and for the people."

For it was not until men had learned to "give and take" and were able to admit that other men were at liberty to believe in things which others deemed wrong that it was possible to formulate a democratic type of government whose very existence was built upon the faith that men had in each other.

It is only necessary to turn back the pages of history in order to find out that Religious Liberty is a comparatively new blessing in men's lives. Five centuries ago the Roman Catholic church dictated to the governments of every so called civilized nation. Every infant had

to be baptized into the church and its whole life was dominated by the church irrespective as to whether he believed in its doctrines or otherwise. In fact one had no choice. It was either be a good catholic or be put out of existence.

The priesthood led one blindfolded. All had to support the church. A system of tithes prevailed and a tenth of all that was produced went into the coffers of the church.

Far more than this, the church was an organization very similar in operation to the dictatorial governments that have infested the world from time to time and that have made the lives of the average citizens a "hell on earth."

The church had a system of law, the cannon law, and even had powerful courts that had authority to enforce penalties, even the death penalty, upon those unfortunate individuals that had offended them. They also had prisons where offenders could be incarcerated at the will and pleasure of the church officials.

The Pope, then as now, was supreme. He was the all powerful law-given and his decrees had the full force of an all-powerful dictator and from which there was no appeal.

The whole "set-up" was very similar to the modern type of dictatorial government and was designed in such a way that the church authorities had full control of everybody and everything, even over the private lives of the citizens.

The College of Cardinals was like a cabinet and they issued decrees that gave the church complete control over all and sundry. Below the Cardinals came the Archbishops and Bishops, each being the spiritual and temporal head of his particular district and being subser-

* * * RELIGIOUS LIBERTY * * *

vient only to those above him in the Roman Catholic hierarchy.

The Bishops made it their business to see that the priests did not fail to collect, and account for, the tithes and other assessments that were levied on the people from time to time and in every other way to exert control over their every action so that this half-political, half-religious organization did not hesitate to make use of any means in order to bind men to them from the day of their birth to the day of their death.

The civil courts were just names as they were powerless to set aside any decree issued by the officials of the church. Every will had to be probated in the ecclesiastical court. The church was very punctilious about this because the masses ordered by the church for the repose of the departed soul had to be paid for and the church were not disposed to lose any means by which they could collect. All cases of usury had to come before them because the church had first claim upon a person's income as tithes and they wanted to make sure that no one could get in before they had helped themselves. The church took special care that all cases of blasphemy and heresy were tried before them because the all-powerful church could not permit its doctrines to be interpreted by one whose thoughts might differ from those of the church officials and we must remember that "blasphemy and heresy in those days were what we would term "differences of opinion" only these days.

The conditions described above may appear to most of us to have been so oppressive that we can hardly realize that all the hardships and suppression to which the people were subjected were actually accomplished in the name of

religion. Yet history proves that such was the case.

Only the rich were able to invoke the authority of the Pope at Rome. They were able to buy dispensations which relieved them from the necessity of obeying the discipline of the church and the selling of dispensations proved to be an excellent method of keeping the church coffers replenished.

A tower of the cathedral at Rouen is referred to as the "butter tower" because it was erected with money brought in by selling dispensations to wealthy people who desired to eat butter during Lent. Even the great church of St. Peter at Rome was constructed with money raised by the sale of dispensations.

The officials of the church took great pains to ensure that they had complete and absolute control over all educational facilities and the real reason for this is not far to seek.

The only people who were able to read and write were taught and indoctrinated by the church. Consequently, those men conducted all the business of the state. Kings had to depend upon them. Magistrates could not get along without them. Therefore, everything was kept in the hands of the puppets of the church and the result was a complete blending of church and state, the latter being dependent upon the former for the enforcement of the laws and the former using the power of the latter to enforce its own decrees.

As could be expected, such conditions eventually led to a revolt which culminated in Martin Luther, himself a priest, raising his influential voice against the injustices and hardships to which the average citizen was being subjected in the name of religion and, fortunately

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A MASONIC CONCEPTION OF DEMOCRACY

By MICHELE GERUNDO
High Twelve Lodge No. 82

The word democracy has been used and abused at will without a true realization of its meaning and its implication. Perhaps the same abuse has occurred in relation to the word liberty. Lincoln in his Baltimore's speech had to say: "With some the word liberty may mean for each man to do as he pleases with himself and the product of his labor; while with others the same word may mean for some men to do as they please with other men and the product of other men's labor."

The same concepts of Lincoln, the great emancipator, could be applied to the meaning of democracy. The fact is that without the aid of semantics words may be uttered by several persons, each one implying a different connotation.

Although the usual slogan of Masons, at least in this country is "Brotherly Love, Relief and Truth," I do believe that the three points are rather vague and fail to show the progressive drive of Masonry in social evolution. I believe that a trinity of "humanity, morality and friendship" corresponds better to the aims of our Order.

Since symbols and signs are our expression of absolute truths, I will endeavor to present a symbolic view of democracy, which is based upon our Masonic principles. Other brothers may have a different viewpoint but my views of the social meaning and aims of Masonry are only offered as an object of discussion in the atmosphere of Liberty, Equality and Fraternity.

Like the Four Freedoms, there are Four Democracies. The Masonic pyra-

mid has a square at its base. The four lines of the base, which form the square, are Political Democracy, Economic Democracy, Educational Democracy and Ethnical Democracy. They are the facets of a unity and not broken lines, which exist independently of one another.

Political democracy is the philosophy of the 30th degree, which through an elaborate symbolism proclaims the triumph of the principles of the French Revolution. Political democracy may have had its beginning in Rome and Athens, but democracy was restrictive and limited only to one class of citizens. Actually the term of oligarchy would be more suitable, if this word had not changed its connotation through the century. Masonry played a very important role in the development of political democracy; its list of martyrs and champions is too long to find an adequate place here. Its future role is to safeguard and to extend the scope of democracy, and to prevent aggressive groups from distorting or destroying it.

The principle of **Economic Democracy** is illustrated in the 8th degree. It is unfortunate that the degree is never presented in full form and that very few grasp its significance.

There are very few countries in our present world which are developing this form of democracy. Trade-unionism, social security, workmen's compensation, labor legislation are but a few of the manifestations of a developing economic democracy. Personally I feel that it is unmasonic to oppose a trend which extends more benefits and more equal distribution in the population at large.

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Educational democracy is the fundamental teaching of the second degree. Knowledge raises humanity to the discovery of heavens and dissipates the darkness of ignorance. Ignorant people are more easily conquered and oppressed. History illustrates this point very vividly. Peoples which possess a culture may be conquered physically, but never spiritually. Boundaries of countries may be eliminated, but their education remains.

The trend toward more universal educational democracy is more marked in some countries than in others. Elimination of illiteracy, facilities for education to all without distinction of class or social status, creation of new cultures are the means for expression of democracy.

The spread of knowledge is feared by organized religions because where light appears, darkness of superstitions and fears disappears; where reason is in action, dogmas recede.

Ethnical democracy. I have left this facet for the last although it is the first one to be taught in Masonry. It is the philosophy of the entered apprentice, who is known to be a man, the rough ashlar of humanity.

It is only too common in the world of the prophanes to speak of ethnical differences and of minorities. It is unfortunate that only very few countries have achieved this form of democracy. Many well-intentioned persons are trying to find a solution to the problem of minorities. Speaking masonically, I would say that the problem does not exist. Indeed, in our lodges, where mixed groups are working together, there is not a single voice which would raise the

question of minority in our midst. And this is perhaps the greatest achievement of Masonic activity. All men are equal, all men are brothers for the sake of a single humanity; all are members of one single species, Homo humanus.

If Masonic ideals were applied more generally, conflicts arising from ethnical minorities would not exist and so called minorities would be only a part of the whole, which is stable and indivisible.

The four democracies, so delineated, form the basis of a Masonic conception. They may form a square, within which humanity is struggling in a new design for living; they may form a cross with the four arms extending to the infinite.

And the Infinite is the ultimate aim of Masonry that increases with the time and the distance.

Wisdom for a man's self is, in many branches thereof, a depraved thing; it is the wisdom of rats, that will be sure to leave a house some time before it falls; it is the wisdom of the fox, that thrusts out the badger who digged and made for him; it is the wisdom of the crocodiles, that shed tears when they would devour.—Bacon.

Very few men are wise by their own counsel, or learned by their own teaching; for he that was only taught by himself had a fool to his master.—Ben Jonson.

Fraternal Reviews * * *

NEW ZEALAND, 1955

The Most Worshipful Grand Lodge of New Zealand consists of 381 Active Lodges, with an aggregate membership of 43,000. Its 66th Annual Communication was held in Wellington on November 30, 1955. The election of Rt. Wor. Brother Arthur H. C. Cavell as Grand Master for the year 1955-1956 was confirmed unanimously.

After his installation, Most Worshipful Brother Cavell delivered a very eloquent address. Following his greetings to all the brethren in convention and specially to the distinguished visitors from Sister Grand Lodges, he spoke at length on his answer to the question, "What particularly is it in Freemasonry which strikes the sympathetic chord?" In trying to answer the question he eliminated "our belief in the Almighty Architect Who controls and guides our destinies" for being basic. On the other hand, he volunteered the thought thus, "I think one of my answers must be—may be to me it is the kerner of my reasons—that our Craft teaches a simple code of conduct which any decent man can adopt—if, indeed, he does not already practise it—and conform to, without being a martyr or an enthusiast, without being a saint or a monk, without unnecessary sacrifice upon himself or his family—a code which aims not at unattainable ideals, but positive things reasonably practicable of accomplishment in our everyday lives and conduct with one another." The Grand Master then listed the following virtues

of Tolerance, Loyalty, Reason, Justice and Sincerity and after illustrating each one he concluded "that it is largely because Freemasonry teaches and emphasizes the attainable and not the ultra idealistic that it has flourished down the centuries of time." In concluding his address, Most Worshipful Brother Cavell believes "Freemasonry to be the best hope for the salvation of mankind in this wracked and torn world of ours—where nation still struggles with nation, race with race, colour with colour, class with class, and plenty with want."

We are much impressed with the manner practical benevolence is applied by the Most Worshipful Grand Lodge of New Zealand. There are the life annuities which are extended to widows, daughters of deceased Masons and to members, also to orphans and aged Masons. There is also the special (war) benevolent fund and Masonic scholarship fund. All these reveal the soundness of the finances of the Grand Lodge of New Zealand.

The Most Worshipful Grand Lodge of the Philippines was represented by Rt. Wor. Bro. A. C. Nathan, Grand Representative near the Grand Lodge of New Zealand.

The Grand Master in closing his address reminded the brethren thus: "Remember the world does not judge us by our rituals—which it does not know. It judges Freemasonry by what we do as individuals—outside." J.E.R.

OHIO, 1955

The 146th Annual Communication of the Grand Lodge of Ohio took place on October 21-22, 1955, at Columbus, Ohio. Brother Frank W. Nicholas of Dayton was elected Most Worshipful Grand Master and Brother Harry S. Johnson was reelected Grand Secretary. Eighteen of its Past Grand Masters were in attendance. Distinguished visitors came from the Grand Lodges of Virginia, Pennsylvania, Maryland, West Virginia, Indiana, Michigan, Massachusetts, New Jersey and South Carolina; also the presiding officers of the coordinate Grand Bodies in Ohio.

On the state of the Craft, Most Worshipful Brother Ed. Kuns, retiring Grand Master, reported that "Masonry is More Alive in Fifty-five" in Ohio, as the officers are faithfully attending to their duties as set forth in the installation ceremonies; that more officers than ever before are learning the lectures; that Lodges generally are in good financial condition and that there are a few Lodges in which the right to use a black ball is being used un-Masonically and unjustly. On the other hand, the Grand Master deplored the practice of some brothers in writing anonymous letters in denouncing the behavior of others. And on this point, he cautioned that, "every Mason has a right to inform the Grand Master if he feels that something unjust or un-Masonic is being allowed to exist, but in doing so he should have the courage and intestinal fortitude to sign his name to any complaint." He also took a dig into the instance of politics creeping in the election of Lodge officers by ambitious brethren who are anxious to become members of the York Cross of Honor.

Another observation the Grand Master made centered upon newly made or misinformed Masons that have the impression that they can receive special favors and influence from those Brothers who are in a position of authority, or that they may expect a better job of their employer who is a Mason, or that they may demand of a Brother who is a judge or a police chief to fix the traffic ticket of a brother Mason. Such members, the Grand Master said fail to grasp the real secret of Masonry and will never reap the real benefits that the Brotherhood can bestow. He counseled that Masons should keep in their minds that the fraternity is based upon the brotherhood of man and the fatherhood of God: that Masons are placed on this earth by the Supreme Architect of the Universe and must discern God's plan in the designs upon the Trestleboard of their lives.

Grand Master Kuns was most pleased to report that he visited the Grand Jurisdictions of Maryland, Massachusetts, Louisiana, Cuba, New York, Indiana, Michigan, Wisconsin and Canada where he enjoyed splendid hospitality and found inspiration and help for his problems. He was also elated in reporting the purchase of the Bible on which President Taft was obligated as a Master Mason. The late President was the first Civil Governor of the Philippine Islands during the early years of American occupation.

We noted in the report of the Most Worshipful Grand Master, with exultant gladness his congratulatory message on the exaltation of Prime Minister Hatoyama of Japan to the Sublime Degree of a Master Mason. J.E.R.

Masonic Hospital ☆ ☆ ☆

GRAND MASTER NOW HEADS HOSPITAL

At the election of officers of the Masonic Hospital for Crippled Children held on August 8, 1956, Most Wor. Bro. C. F. Carlson, Grand Master of the Grand Lodge of the Philippines, was elected president of the hospital for the ensuing year 1956-1957, succeeding Most Wor. Bro. Werner P. Schetelig, P.G.M. As president of the hospital, the Grand Master is ex-officio chairman of its board of directors.

The other officers elected were: Rt. Wor. Bro. Vicente Y. Orosa, Deputy Grand Master, 1st vice-president: Rt. Wor. Bro. Howard R. Hick, Grand Senior Warden, 2nd vice-president; Most Wor. Bro. Michael Goldenberg, P.G.M., Acting Grand Treasurer, treasurer; Wor. Bro. Alfredo J. Pascual, P.M., secretary (reelected); Wor. Bro. Macario C. Navia, P.M., auditor; Most Wor. Bro. Werner P. Schetelig, P.G.M., director; Wor. Bro. Jose C. Velo, P.M., director; and Wor. Bro. Albino Z. Sycip, P.M.,

director.

This is the first time since liberation from the Japanese occupation that an incumbent Grand Master has been elected president of the hospital, showing an ever increasing harmony among the Masons in this jurisdiction and proving that their labor is more or less concentrated in a more vigorous implementation of Charity, one of the foremost virtues of Freemasonry.

The Grand Master accepted the responsibility incumbent in the presidency of the hospital in the hope that the brethren in this jurisdiction would extend greater material or financial help to the hospital which was primarily designed to try to rehabilitate for charity helpless crippled children irrespective of color, race or creed. Those interested in doing so may either donate money to or apply for membership in the hospital.

HOSPITAL NEEDS MORE FUNDS

(Continued from last issue)

In this connection, it may not be out of place here to request our Brethren not to begrudge the Hospital their annual assessment of P3.00, but to give it freely in pure spirit of charity. We may go further and request that they faithfully pay not only their Grand Lodge assessment, but also such donations in cash as they can afford from time to time, because the Hospital can use well all the cash it can receive, and because the object of such donations is highly humanitarian and truly Masonic.

Remember, this is the only charitable undertaking carried on in the collective name of our Fraternity, and it has brought much credit to all Masons wherever its work is known. Somewhere in the Bible you may recollect the following verse of the Master which makes us think of our unfortunate cripples and many more like them who need our care:

"Verily, verily, I say unto you, inasmuch as you have done this unto the least of these my brethren, you have done it unto Me."

 * * * MASONIC HOSPITAL * * *

RECEIPTS AND DISBURSEMENTS

Our receipts and disbursements during the year under review were as follows:

Receipts

Grand Lodge	P28,311.00
Donations	8,778.71
Interests	3,198.00
Fees and dues	2,253.75
Memorial gifts	20.00
	<hr/>
	P42,560.46

Disbursements

Hospital bills	P25,891.90
Allowances, transportation, postage stamps, & miscellane- ous expenses	P 2,231.35
Salaries of Doctors & Therapist	4,534.00
Other professional fees	150.00
Rental, safe deposit box	72.00
Offices supplies	40.00
	<hr/>
	P32,919.25

The disbursements made to the De los Santos Clinic and the Mary Johnston Hospital, as shown above, are made up of board and lodging, medicine, crutches, etc. spent on patients.

The annual expense of the Hospital may seem disproportionate to the number of patients being taken care of. In this connection, a few facts should be borne in mind. As a rule, the crippled children who come to us for treatment are undernourished and before they can be subjected to correctional treatment, they must first be built up physically or strengthened, as otherwise they would not be able to stand the rigors of treatment. From this and the fact that the nature of their ailment requires long

treatment and hospitalization, it will be seen why our operational cost per capita is high. On the average, it takes from eight to twelve months for a child to be treated and discharged. Furthermore, we have no hospital building of our own. We have to keep our patients in wards especially reserved for them in two (2) first-class hospitals. We have no medical staff either, but engage the service of practitioners who are specialists in their line, including an experienced therapist. We collect no fees from the patients or their guardians or parents and receive nothing from them in the form of money to offset even partially the big outlay we incur from month to month. This undertaking is purely a labor of love — an implemen-

* * * MASONIC HOSPITAL * * *

tation of one of our Masonic virtues —
CHARITY.

FINANCIAL STATEMENT

The books and accounts of your Hospital are annually gone over by a Certified Public Accountant and a report this year has been submitted by Mr.

Dionisio R. Marquez, C.P.A., after an audit has been made by him. It is on file with your Secretary. The following excerpts will give you a general idea of the financial condition of the Hospital. For purposes of comparison, corresponding figures taken from the year, 1954 — 1955 report are also shown below:

	<u>1955-1956</u>	<u>1954-1955</u>
Current Assets	P100,085.41	P90,433.69
Fixed Assets (with allowance for depreciation	13,996.05	15,847.68
NET WORTH	P114,081.46	106,281.37
	<u>1955-1956</u>	<u>1954-1955</u>
Receipts & Disbursements		
Balance as of June 30	P 90,443.20	P 94,757.03
Receipts	P 42,561.46	P 27,749.41
Total	P133,004.66	P122,506.44
Disbursements	P 32,919.25	P 32,072.75
Balance	P100,085.41	P 90,433.69

Note:

Of the Balance of P100,085.41 shown above, only P29,647.14 is actually in current account of the Hospital, the rest, amounting to P70,638.27 being made up of:

Savings a/c (C.B.C.)	P 638.27
Fixed Deposit (C.B.C.)	P 10,000.00
Fixed Deposit (M.B.L.A.)	P 10,000.00
Philippine Government Bonds	P 50,000.00
	<u>P 70,638.27</u>

This means that we operate only on the small current account of the Hospital, the rest (P70,638.27) being held in reserve for emergency needs and for whatever use the Hospital may have for it in the future.

* * * MASONIC HOSPITAL * * *

PUBLIC APPRECIATION

We mentioned somewhere above that we do not receive anything from the the beneficiaries of our services. This is said strictly in its financial sense only, for we do receive constantly very heartwarming acknowledgments from parents and guardians of children we take care of who become rehabilitated through us, ready to resume life among normal children and to grow into normal men and women. Your Secretary's files contain some of the most touching letters of appreciation from such parents. And so after all, we are fully compensated for the work which the Hospital undertakes for you, Brother Masons, who unselfishly support this movement.

We may add in this connection that Dr. Henry Kessler, a United Nation Consultant on Rehabilitation of the Crippled, was much impressed when he was here to survey the handicapped and to make plans and recommendations for their proper rehabilitation. When he visited the Mary Johnston Hospital and the De los Santos Clinic he warmly congratulated the Masons for this great humanitarian endeavor.

ACKNOWLEDGMENTS

Whatever degree of success the Board of Directors may have attained during the past years in the management of your Hospital, is due to the generous cooperation extended by the Members of the Fraternity. At this juncture, we wish to point to the extra efforts of Bros. W. P. Schetelig, C. F. Carlson, F.

H. Stevens, Vicente Orosa, Jose C. Velo, and many others of equal importance in arousing enthusiasm and the spirit of cooperation of Brother Masons, as well as their friends towards the raising of more funds for the Hospital so that its services may not only be assured of continuance but extended if possible. Also, to Doctors Gumersindo Garcia and Manuel Rivera, both members of the Fraternity, to the nurses and attendants of the Mary Johnston Hospital, as well as to Doctors Jose and Guillermo V. de los Santos, Mrs. Conchita M. Abad, our Therapist, to the nurses and attendants of the De los Santos Clinic — all of whom give generously of their time and talents to the correctional treatment of our patients.

Aside from the above, permit us also to report that members of the Armed Forces of the USA at Clark Air Base, and members of Leonard Wood Lodge No. 105, F & AM., the Nile Temple of Seattle, Washington, are among the most generous contributors to the funds of your Hospital. The Leonard Wood Lodge No. 105, for the last three years, has paid for three (3) Certificates of Life Membership at P500.00 each, and according to information, its members are again planning to pay for the fourth one before Christmas.

Mayon Chapter No. 1, Order of the Eastern Star, besides being a contributor to the funds of your Hospital, during the past year has undertaken the trouble of taking care of one or two of our applicants at its own expense, and has indicated its willingness to care of

* * * MASONIC HOSPITAL * * *

some more in the future should we desire them to do so. We acknowledge also the generous donations and subscription for membership by the Villaruel and Sampaguita, Chapters Order of the Eastern Star.

For the further information of the Members, we are happy to report that there are two (2) organizations of "teenagers", namely, Perla Assembly No. 1, Order of the Rainbow for Girls, and Loyalty Chapter, Order of the DeMolay for boys, who, in spite of their financial handicaps, manage somehow to contribute each the amount of not less than Fifty Pesos (P50.00) annually to the funds of your Hospital, "an example well worthy of imitation."

CONCLUSION

As will be seen from the figures cited above, we are forced by present circumstances to match the number of patients we take into our care to the size of funds we receive. Therefore if we are to reach more unfortunate cripples to serve—and we are sure the Brethren will agree we should—we have to devise ways and means to bolster our finances. We can join the Hospital's membership roll as suggested above, especially of Life and Sustaining class of memberships. But whether members or not, our Brethren can, through their Lodges, promote benefits of various kinds for the Hospital. The annual tea given by the Mayon Chapter is one example. Our present Grand Master, M. W. Bro. Clin-

ton F. Carlson, has a plan for birthday offerings on the part of our Brother Masons. We trust that when brought to their attention the Brethren will help carry it out successfully. Illustrious Bro. F. H. Stevens has also a plan worth considering and will in due time be presented to the Brethren. We commend all these to the kind consideration of our Brethren and their Lodges. Meanwhile, may we suggest that they undertake benefit affairs for our Hospital at least once a year in the same way that Mayon Chapter, O. E. S. and our young friends, the Rainbow Girls and DeMolay Boys are doing? Every little thing helps.

We look forward to the coming fiscal year with optimism and hope that our Brother Masons will continue to head the appeal of our crippled children with increasing interest and decision. Charity is part and parcel of our Masonic faith and way of life.

Fraternally yours,

FOR THE BOARD OF DIRECTORS

by:

ALFREDO J. PASCUAL
Secretary

July 16, 1956
Manila, Philippines.

Much wisdom often goes with fewest words.—Sophocles.

OFFICERS OF SUBORDINATE LODGES

1956

KALILAYAN LODGE NO.
37, Lucena, Quezon,
Philippines

BULUSAN LODGE 38
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Philippines

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Secretary Dominador N. Victoria
Quezon YMCA, Lucena,
Quezon, Philippines

Rafael Ramos
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MABINI LODGE NO. 39
Aparri, Cagayan
Philippines

MAGUINDANAO LODGE
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Oro, Philippines

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Philippines

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Philippines

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Secretary Delfin C. Simbra, Jr.
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44
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Wor. Master Horace J. Leavitt
Secretary Joaquin F. Sablan
Box 476, Agana,
Guam

Cheong Tu Boh
Pablo Sebastian, P.M.
P.O. Box 129, City of
Zamboanga, Philippines

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Wor. Master Secretary	Alfredo D. Garcia Silvestre F. Fontilea P.M. San Narciso, Zambales, Philippines	Mariano Q. Tinio Doroteo M. Joson, Cabanatuan City, Philippines
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Wor. Master Secretary	Teofilo Goyena Andres P. Torio 79 Burgos St, Dagupan City, Pangasinan, Philippines	Benito P. Lim Vicente P. Flechero PM, 1440 San Marcelino Manila, Philippines

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	MAYON LODGE NO. 61, Legaspi, Albay, Philippines	ANGALO LODGE NO. 63, Vigan, Ilocos Sur, Philippines
Wor. Master	Alejandro D. Cruz	Francisco Ba. Soller
Secretary	Victor D. Pineda P.M., Daraga, Albay, Philippines	Graciano P. Pada, Vigan, Ilocos Sur, Philippines
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Wor. Master	Javier S. Villaruel	Luciano Joson
Secretary	Jose M. Estacion Bacolod City, Philippines	Lorenzo S. Gamboa Calapan, Or. Mindoro Philippines
	GONZAGA LODGE NO. 66, Tuguegarao, Cagayan, Philippines	BAGUIO LODGE NO. 67 Box 94, Baguio City, Philippines
Wor. Master	Perfecto P. Lingan, P.M.	E. J. Kneebone
Secretary	Agustin Balisi (Reelected) Tuguegarao, Cagayan, Philippines	Esteban Bangaan Baguio City, Philippines
	MAGAT LODGE NO. 68, Bayombong, Nueva Vizcaya, Philippines	PRIMERA-LUZ-FILIPINA LODGE NO. 69, Binakayan, Kawit, Cavite, Philippines
Wor. Master	Joaquin M. Villanueva	Bernardo Pulido
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	UNION LODGE NO. 70, San Fernando, La Union, Philippines	LAOAG LODGE NO. 71, Loaog, Ilocos Norte, Philippines
Wor. Master	Serapio M. Aragonés	Alberto Suguitan
Secretary	Andres B. Rivera, San Fernando, La Union, Philippines	Higino Llaguno, Laoag, Ilocos Norte

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Secretary	Fidel N. Mendoza, Guimba, Nueva Ecija, Philippines	Pedro Romasoc, P.M., Natividad, Pangasinan, Philippines
	KASILAWAN LODGE NO. 77, Manila, Philippines	TAGA-ILOG LODGE NO. 79 Manila, Philippines
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Secretary	Delfin C. Medel, P.M., 55 F. Jokson, Mandaluyong. Rizal, Philippines	Clemente Bernabe, 1849 Sulu St., Sta. Cruz, Manila, Philippines
	MOUNT LEBANON LODGE NO. 80, Manila, Philippines	F.D. ROOSEVELT MEMORIAL LODGE NO. 81, Plaridel Masonic Temple, Manila, Philippines
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Secretary	Teofilo Ragodon, P.M., R-303 Burke Bldg., Escolta, Manila, Philippines	Primitivo Mario, 43 Natib Road, Cubao, Quezon City, Philippines
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Secretary	Gregorio Cariaga (re-elected), 2526 M. Natividad, Sta. Cruz, Manila, Philippines	Pedro Mende, Tagbilaran, Bohol, Philippines
	ABRA LODGE NO. 86, Bangued, Abra, Philippines	HIRAM LODGE NO. 88, Manila, Philippines
Wor. Master	Alfredo V. Sotelo	Jesus P. Manlapaz
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Secretary	Demetrio Navarro, P.M., Dumaguete City, Philippines	Richard Khoo, 1517 Aceite St., Sampaloc, Manila, Philippines
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Secretary	A.C. del Rosario, P.O. Box 607, Manila, Philippines	Guillermo Espinosa, 1 P. Burgos Street, Tarlac, Tarlac, Philippines
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MARIKINA LODGE NO.
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Philippines

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369 H. Lozada, San Juan,
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Philippines

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MILTON C. MARVIN
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William Vernard Ramsey
Claude Charles Hoff,
P.O. Box 643, Agana,
Guam, M.I.

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ku Yokohama, Japan

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Lawrence G. Kaye
Hq. Central Command Spe-
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% PM San Francisco, Cali-
fornia, U.S.A.

TOKYO MASONIC LODGE
NO. 125, Tokyo, Japan

Wor. Master
Secretary

John M. Capron
O. Russell Stuart,
Masonic Building, Tokyo,
Japan

SQUARE AND COMPASS
LODGE NO. 126, Tachi-
kawa, Japan

Preston W. Long
Robert S. Brown,
Civilian Housing Box 21,
APO 323, San Francisco

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Wor. Master	Gregorio C. Panganiban	Casimiro B. de Sagun
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Secretary	Jose S. Tomas (Actg.) Santiago, Isabela, Philippines	Carl Toyomi Nakamura, P.M., SOC Bn., 8235th A.U., APO 613, S.F., California
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Secretary	Emiliano Q. Miras, Isabela, City of Basilan, Philippines	Norman D. McIntyre, Navy No. 3912, Box 44, % FPO. San Francisco
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Wor. Master	Leon Horton Watkins	Meneleo A. Mendoza
Secretary	Otto L. Marsh, S-118 Misawa A.B. Ph. 3253	Sotero A. Torralba, Bontoc, Mountain Province, Philippines
	SAN MARCELINO LODGE NO. 141, San Marcelino Zambales, Philippines	CORAL LODGE NO. 142, P.O. Box No. 1, Ginowan, Okinawa, R.I.
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Secretary	Macario S. Arbolente, P.M., San Marcelino, Zambales, Philippines	William P. Schwager, P.O. Box 1, Ginowan, Okinawa, R.I.
	KANTO LODGE NO. 143, Tokyo, Japan	NUEVA VIZCAYA LODGE NO. 144, Solano, Nueva Vizcaya, Philippines
Wor. Master	Eun Lee	Guillermo E. Bongolan, PM
Secretary	Yoshinari Masuyama, 57, 5-chome, Gotanda, Shinagawa-ku	Santiago G. Bayaua, Solano, Nueva Vizcaya, Philippines
	JULIAN OCAMPO ME- MORIAL LODGE, U.D., Iriga, Camarines Sur Philippines	SAGAMIHARA MASONIC LODGE, U.D., Sagamihara City, Kanagawa Prefecture, Honshu, Japan
Wor. Master	Leon B. Tiansay, P.M.	Donovan A. Merklin
Secretary		
	CHERRY BLOSSOM LODGE, U.D., Itazuke, Fukuoka, Japan	
Wor. Master	Marvin L. Henderson	
Secretary		

GRAND MASTER VISITS JAPAN

(Continued from page 48)

and visiting brethren. A Master Mason Degree was conferred by the officers of the Lodge upon a fellowcraft which was done in the most efficient and impressive manner. The Grand Master had nothing but praise for the members of the team for their proficiency in the work.

After the degree work, the Master requested Wor. Bro. James Grimes, P.M., to introduce the Grand Officers. The Grand Master after thanking the officers and members of the Lodge for the cordial reception accorded him and his party spoke on various aspects of Masonic ways of life. After closing the Lodge refreshments were served in the reception hall where the Grand Officers spoke briefly. It being low twelve, they returned to Tokyo in the car of Brother Jackson.

August 22, Wednesday. Nothing much to do in the morning, Brother Munarriz and the writer went shopping, then proceeded to the Temple where they were invited by Brother Reily to a luncheon meeting of the local Shrine Club. It was a lively meeting and being Shriners themselves, they enjoyed the fine fellowship. They also enjoyed the film shown during the meeting. Meanwhile the Grand Master had been invited to another luncheon.

In the afternoon many visitors came to the hotel as Brother and Sister Goldenberg were leaving for Manila in the evening. Several brethren saw them off at the Naseda Airport. Meanwhile the writer was whisked away from the group by Worshipful Brother Robert N. Nishigawa, Master of Far East Lodge No. 124, who drove him with Worshipful Brother George S. Horiuchi, Past Master of the same Lodge, to their Lodge in Yo-

kohama, where a School of Instruction was conducted in the evening. Arriving at the Temple at 7:00 p.m. they immediately settled to work. Many brethren from Yokosuka Naval Masonic Lodge No. 120, Far East Lodge No. 124, Tokyo Masonic Lodge No. 125 and Sagami-hara Masonic—Lodge, U. D.,—attended this school of Instruction which lasted until past midnight. It gave him great delight to meet at this meeting Brother Nohea O. A. Peck, an honorary member of his Lodge, High Twelve No. 82, now Senior Warden of Far East Lodge No. 124. The meeting being concluded, Brother Jackson took him back to Tokyo in his car arriving there past 2:00 a.m.

August 23, Thursday. They spent the morning in the Temple. At 7:00 p.m., the Grand Master made his official visitation to a joint meeting of Yokosuka Naval Masonic Lodge No. 120, Far East Lodge No. 124, Tokyo Masonic Lodge No. 125, Square and Compass Lodge No. 126, Moriahyama Lodge No. 134, Kanto Lodge No. 143, Sagami-hara Lodge, U.D., and Rising Sun Lodge, U.D., in Tokyo Masonic Temple. The Grand Master accompanied by the Grand Officers, Right Worshipful Brother Raymond Bedillion Acting District Grand Master, Rt. Wor. Brother William J. Eichorn, Past District Grand Master, was received with grand honors. Worshipful Brother Robert Nishigawa, Master of Far East Lodge No. 124, presiding, welcomed the visiting Grand Master and his party on behalf of the eight Lodges assembled. As the Masters of the eight Lodges were introduced one by one, they made brief reports on the problems and activities of their respective Lodges. Upon request of the Grand Master an open forum was conducted to enable the members to ask questions relating to ritualistic work and problems of their Lodges.

(To be continued)

RELIGIOUS LIBERTY

(Continued from page 55)

for us, he was able to induce men to have faith in his sincerity.

This movement spread rapidly to other countries and the absolute domination of a single church was eventually broken but not before a terrible struggle had been waged during which many men suffered the torture of being burnt alive at the stake rather than revert to the previous condition of slavery to the church and renounce the newly discovered freedom of worship.

Therefore, my brethren, let us be ever vigilant and watchful of our rights to worship our Great Creator as our consciences may dictate. Otherwise we shall surely lose those rights for which our forefathers fought and died and we shall find ourselves existing under a condition of dictatorship that will prove to be worse than any that history has so far recorded. Recent events should remind us that certain forces are at work endeavoring to enslave us again in the mesh of religious bigotry and intolerance. The danger is real. Therefore, let us beware, and take every legal means to protect those freedoms which we now enjoy and to obtain which many of those who have gone before us have suffered and died.

(Cont. The STRENGTH

(Continued from page 50)

again — and we keep on trying to arrive at the stature of moral manhood.

The hardest experiences in life come when we are obliged to withstand the wiles of our own brothers — men who know the merit of truth — men who

know the symbols which stand for truth — men who have taken solemn obligations to live in harmony with truth. When these experiences come, then we are strong indeed, if we faint not, because the good opinions of our fellow men — especially those of the household of faith — are very dear to us. But, if we stand strong when our friends turn their backs upon us, scoff at us and lie about us, we are strong indeed. We are supported in our human loneliness by the power of truth and right.

Few of us can so stand. Either we resent the forces of untruth and unrighteousness which assail us, or we allow ourselves to be compromised by reason of our desire for the approbation of our kind. The Mason who can bury resentment and can resist the temptation to compromise with truth is one on whom Masonic teaching has made a firm and lasting grip. The source of the power of such men is one which we should seek. Blessed is the man who can stand alone, if need be. May his number be increased in Masonry. May you and I finally arrive at this point of Masonic perfection. — *Carl A. Miller, 33^o, Editor, Chicago Scottish Rite Magazine.*

Courtesy, The New Age

Common-sense in an uncommon degree is what the world calls wisdom.—Coleridge.

What we call wisdom is the result of all the wisdom of past ages. — Our best institutions are like young trees growing upon the roots of the old trunks that have crumbled away.—H. W. Beecher.

Wikang Pilipino

ANG AMING DIWA

Wari'y panaginip, nguni't siyang katotohanan... At, katotohanang di-mapuwing ng sinumang may gadaling noo, pagka't halos araw-araw, ay napapansin natin na, kung sino yaong dapat magpasunod sa ating mga batas ay sila pa ang una-unang nagsisilabag, at ito nga ang tunay na nakapagtataka sa amin.

Tatalakayin namin dito ang napalathala kamakailan, sa isang pahayagang ingles, tungkol sa balak na batas ng kinatawan ng lalawigang Laguna, na nagkakaloob ng malaking halagang P15,000.00, kukunin sa kanyang "pork barrel" upang maipagpagawa sa nasirang simbahang Katoliko Romano sa bayan ng Siniloan. Ang Kinatawag binabanggit namin ay isa pa namang manananggol, kaya't masasabing may malabis siyang kaalaman sa mga batas, laluna't natutungod sa mga pag-gugol sa salapi ni JUAN DE LA KRUS. na hindi sariling salapi ng tinurang kinatawan ng Laguna.

Malinaw ang nasasaad sa ating Saligang Batas, Tunt. 23, Banghay 3: *"Hindi maaaring gugulin, iukol o gamitin, ng tuwiran o hindi man tuwiran, ang salapi o ari-arian ng bayan sa kapakanan, kapakinabangan o pagtulog sa alin mang simbahan o ibang pamagat ng relihiyon"...*

Kung ang nagbalak sa ganyang di-wastong munakala ay hindi manananggol, disin ay di-kanawa-nawang pag-ukulan namin ng pansin, datapuwa't tubo pa naman siya sa lalawigang sinilangan ng ating bayaning Dr. Rizal na, nagpakasakit hanggang naihandog

ang kanyang buhay upang matubos lamang ang kanyang lahi sa mga KAMANGMANGANG idinuldoj sa Bayang Pilipino ng mga alagad ng Simbahang Romano na siyang nais pang bigyang-buhay ngayon ng tinurang Kinatawan. Kung buhay lamang si Dr. Rizal, kailapa'y papatayin din ng mga kabalin-tunaang mapapansin niya, laluna't kanya pa ring kababayan ang LIHIM na napakakasangkapan sa mga naging dahil ng paghihimagsik ng bayang ito, na naisagawa ng dantaong IX dahil sa mga binhing ipinunla sa NOLI at FILI ng magiting na MASONG isinilang sa bayan ng Kalamba.

Diyata't pagkakalooban ng ating kabang-bayan ng halagang P15,000.00 ang relihiyong umasal sa Pilipinas ng mga kalagim-lagim na pahirap na intuluha ng ating mga Sisa, ikinamatay ng ating mga Burgos, Gomez at Zamora, atbp.? Ay! ito ang tunay na maring tampal sa mukha ng ating Inang Bayan, niyang taong diyata't kung kanya napahalal, ay nang upang magbinhi ng may balatkayong pagtataksil sa ating tinubuang lupa.

Pagkalooban ng P15,000.00 ang simbahang Romano na tumatanggap na ng 30-angaw na piso taun-taun, na nangagaling sa kanilang di-mabilang na simbahan sa lahat ng sulok ng ating bansa. ay ito na ang talagang matatawag na kaimbian ng isang mambabatas na di-natutong naawa sa kanyang bansa, neuni't nagmamagandang-loob sa MILYONARYONG Papa, na namuhay ng mariwasa sa kanyang palasyo sa Batikano—FLR.

* * * WIKANG PILIPINO * * *

SA LOOB AT LABAS NG LOHIYA

Ni F.L.R.

Ang isa sa mga doktrina ng masone-
riya, ay ang pagkakapantay-pantay ng
lahat, kaya ang pagkakaroon ng mata-
taas na grado o antas ng mga kapatid,
ay di-nangangahulugang siya'y nakahi-
gigit ñg pagkatao sa kanyang kapuwa.

Ang isang mayroong mababang grado
o antas sa kapatiran. ay maaaring ma-
laki at mataas ang kilatis niyang ta-
glay sa pagka-mason, kaysa isang ka-
patid niyang sukdulan ang taas o laki
ñg gradong tinataglay, kailanma't ito'y
may mababang uri sa pakikipagkap-
wa at sa inu-ugali sa piling ng kan-
yang mga kapatid at maging sa mga

propano....

Shrine o *Eagle* ka man, at kahit
anupa ang tinataglay mong katangian
sa isang FRATERNITY, ang lahat ñg
iyan ay nagiging palamuti lamang na
paris ñg karangyaan din ng mga pilak
at gintong nakabalot sa damit at kata-
wan ng maraming Santo o Poon sa
loob ng simbahan, kung ang budhi mo
nama'y di-nakadadama sa kahirapang
tinataglay ng isa mong kapatid na da-
pat lingapin at tulungan, at ang gina-
gamit mong *Singsing* o *Emblema* ay
taga-pagbalitang isa ka lamang mapag-
kunwari at palalo.

"I SHALL RETURN"

Ni FRANCISCO L. REYES

Ala-ala sa kaarawan ng mga bayani: Agosto 26, 1956

Sumisilang ang bayani kung naglaho na ang araw't

Ang sa bayang lider dito'y nagkukubli sa paglaban...

Tumitindig ang bayani't lumalantad sa kaaway

Sumusumpa't nangangakong ibabango'y kanyang BAYAN...

Sa dibdib ay napasulat ang habilin ng Magulang...

"Na magbalik, aking ANAK at dalhin mo ang tagumpay".

BALINTAWAK ang tinungo ng mapusok na lalake't

Nanumpa sa KATIPUNANG may bendisyon ni MABINI...

"AKO'Y PILIT NA BABALIK", buhay ko man ang maputi'y

"Magdaraan sa bangkay ko ang banyagang mga imbi"...

"Maguhu ma'y lupa't langit, maging ako'y maduhagi,

"Sa talas ng talibong ko'y lalaya ring lahat kami"...

"Kabataang nagbabangon ang PAG-ASA nitong bayan

"At hindi ang kapwa-batang umiiwas sa libingan...

"Ang gapos na tanikala sa kamay ng Inang Mahal,

"Papatirin kahit ako sa libingan ay mahimlay...

"Si Bathala ang sa aki'y nagdulot ng katapanga't

"Buhay ko ang ihahandog nang ang baya'y bigyang buhay...

Ang langit na *nangutimlim* ay nagkaron ng liwanag

At ang laya nitong baya'y natubos ng dugo't hirap,

Mga bangkay ng bayani ang hinagdan sa pag-akyat

Nang iladlad ang bandilang may dugo pa nang maladlad...

Biak-na-bato, Bagumbayan, Korehidor, at Tirad-Pass,

Mga tanda ng *bayaning* sa *libingan nagkawas*...

MGA PANGUNGUSAP NG GURONG MASON MARCELO H. DEL PILAR

Talumpating binigkas sa Madrid,
Espanya sa loob ng Lohiya
La Solidaridad 1890

"Pinakamamahal kong mga Kapatid: Ipahahayag ko sa inyo ang aking pag-kaunawa sa simulain ng Mazoneriya. Ang ating layon ay mapalaganap ang ilaw ng kabihasan at makapagturo sa madla ng banal na damdamin, malinis na ugali, mabuting pakikisama at mata-linong pagtupad ng mga gawain.

Ang *Kapatiran ng mga Mason* ay di-isang pagdadamayan lamang; Oo at ang pagtangkilik sa kapwa ay nasa kanyang palatuntunan, tungkulin ng mga Mason ang pagtulong at pagsaklolo sa mga Kapatid, nguni't hindi ito ang ating pang-unang layon, kundi lalo pang malawak; ang pagkakapatiran ng lahat ng tao sa daigdig, kung kaya't nananalig ang mga Mason sa pamahalaang demokratiko at ipinagtatangol ang malayang karapatan ng bawa't nilikha ni Bathala laban sa kasakimang umiinis sa katwiran ng mga mamamayan at nilulunod sa luha ang kapalaran ng mga nagsasalat sa buhay.

Ang tungkulin ng tao ay may-dalawang uri: tungkulin sa Diyos at tungkulin sa kanyang kapwa. Sa pamamagitan ng pananampalataya ang pagtupad sa una, at nasa gawain naman ng mga Mason ang sa huli. Hindi tayo nanghihimasok sa pagsamba ng bawa't isa; hindi natin sinasaklaw ang kaugnayan ng tao sa Diyos, kundi ng tao sa kapwa tao; tinatanggap natin ang lahat ng tao, na di-sinusuri kung ano ang kanyang pananampalataya, sapagka't ang panini-

wala ng mga Mason, sa bawa't isipan at pananalig ninomang tao ay nakatanglaw ang ilaw ng Dakilang Lumikha na hindi dapat ihalo at lapastanganin sa alinmang pagtatalo.

Hindi tayo kumakampi sa alinmang samahan tungkol sa pananampalataya. Ang mga tunggalian at pagsusuungan dahil sa pananampalataya ay nagdudulot ng malaking kapahamakan sa Sangkatauhan; ang mga pagdanak ng dugo dahil sa di-pagkakaunawaan ng mga sumusunod sa iba't ibang pagsamba at paniniwala, na may kani-kanilang layunin, ay di-nakabahid kailan man sa "mandil" ng mga Mason na laging busilak at nag-aanyaya sa kapayapaan sa mga di-magkamayaw na nagtutunggalian, at di-magkaparaanan sa kani-kanilang palagay.

Iginagalang natin ang bawa't relihiyon; hindi natin ginugulo ang katahimi-kan ng may malilinis na budhi, hindi natin pinakikitunguhan, manapa'y kiñahabagan, ang mga tumutuligsang walang taros, hindi lamang sa mga Mason kundi sa bala nang may ibang pananampalataya. Ang Diyos ay pag-ibig at hindi dapat kailan man sangkalanin sa mga pagsusumangan. Ang Sangkatauhan, ay hindi mapapanatag kapag-sinisil ang laya ng mga tao: nararapat paunlarin ang mga samahang pambayan, ang mga lapian sa pulitika at iganalang ang malayang pagpapaliwanagan

ANG PILIPINAS AT ANG PRAYLE

PINILI SA MGA TULA NI MARCELO H. DEL PILAR

Ang tagapagturo'y pinakapili ko
hinirang sa lalong mabait na tao;
ako'y nabighani't umasang totoo
sa may sinumpaang mahigpit na boto.

Ang lahat ng prayle'y may sinumpaang
sa harap ng Diyos, na anaki'y tunay,
na ito raw mundo'y kusang tatalikdan
at kusang tatanggi sa lahat ng yaman.

Mahigit na ngayon tatlong daan taon
na iniwi kang prayle ang may kandong;
katiwala akong sa gayong panahon
ang yaman mo't isip nama'y yumayabong

Katiwala akong napapanuto ka
sa landas ng iyong sukat iginhawa;
katiwala akong dangal mo't ligaya
ngayo'y tinatanghal na walang balisa.

Tatlong "Sacerdote" ang ipinabitay,
bukod sa maraming pinahihirapan,
at dili-umano'y nakapipigil daw
sa iyong ligaya, bunsong minamahala,

Ang kayamanan mo'y sila ang
sumamsam
ngalan pa ng Diyos ang sinasangkalan
at dinadaya kang di mo raw kakamtan
ang langit kung hindi sila babayaran.

MGA PANGUNGUSAP...

(Karugtong ng nasa pahina 78)

lang ang malayang pagpapaliwanagan
hinggil sa karapatan ng bawat isa.

Sinusugpo ng mga manlulupig ang
kalayaan ng tao sa pag-iisip, sa pagpa-
pahayagan ng kuro, sa mga pagpupu-
long, sa pagmumunakala at sa iba pang
paggamit ng karapatan ng mga mama-
mayan; datapuwa't ang mga manlulupig
na iyan ay di-makalalagpas sa paghad-
lang ng mga Mason, na laging nanga-
hahandang tumutol.

Habang nagpipilit ang mga manlulu-
pig at maniniil na makuyom ang Sang-
katauhan sa iisang sisidlan, ang pinag-
pupunyagian naman ng mga Mason, ay
ang malayang pagyayakap-yakap sa
iisang Kapatiran ng lahat ng tao sa

daigdig; paglapitin ang mga kalooban
ng magkakaibang bansa, lahi at kulay;
itakwil ang mga pagdirigmaan, at ha-
linhan ang mga sandata at tanikala ng
mga kagamitan sa paggawa at pagha-
hanap-buhay.....

Ang mga Mason sa Pilipinas ay si-
yang dapat umakay sa pinakaiibig na-
ting Bayan. Kailangan itakda kung
hindi man sa mga batas na nasusulat,
ay sa kalakarang ugali ng mga mama-
mayan, ang pagsamba sa Kalayaan, sa
pagkakapantay-pantay ng mga tao at
sa tunay na pagkakapatiran. Tungkol
sa pagkakawanggawa ang patakaran ng
mga Mason ay paratingin ang tulong
sa mga tahanan ninomang tunay na na-
ngangailangan, kahit hindi humihingi,
at anoman ang kanilang relihiyon o
pananalig sa pulitika."

Masonry

Masonry propagates no creed except its own most simple and Sublime One; that universal religion, taught by Nature and by Reason. Its Lodges are neither Jewish, Moslem, nor Christian Temples. It reiterates the precepts of morality of all religions. It venerates the character and commends the teachings of the great and good of all ages and of all countries. It extracts the good and not the evil, the truth, and not the error, from all creeds; and acknowledges that there is much which is good and true in all.

Above all the other great teachers of morality and virtue, it reveres the character of the Great Master Who, submissive to the will of His and our Father, died upon the Cross. All must submit, that if the world were filled with beings like Him, the great ills of society would be at once relieved. For all coercion, injury, selfishness, and revenge, and all the wrongs and the greatest sufferings of life would disappear at once. These human years would be happy; and the eternal ages would roll on in brightness and beauty; and the still, sad music of Humanity, that sounds through the world, now in the accents of grief, and now in pensive melancholy, would change to anthems, sounding to the March of Time, and bursting out from the heart of the world.

MORALS AND DOGMA