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No. 7

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OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINES

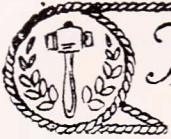
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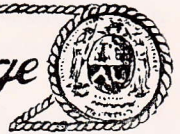
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1440 San Marcelino

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 William V. Ramsey, P.M. <i>Installing Officer</i>	MILTON C. MARVIN LODGE NO. 123	 Frederick M. Poole <i>Worshipful Master</i>	INSTALLATION OF 1957 OFFICERS	 Robert A. McLaughlin <i>Senior Warden</i>
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The Grand Master's Message



A POSER

People who say that there is a right way and a wrong way to act and that the choice is easy for those who are properly motivated, are not a hundred per cent right. They have almost the nine points of the law, but it is that tenth factor which puts the monkey-wrench into the machinery. First, it is necessary to know what is right and how to go about it. Good manners are logical and make sense perfectly. Yet, there are people who are unconsciously boorish who could not possibly display good manners because of faulty background. There are people who could not react to the spirit of lofty ethics, people who do not know that such spirit exists. All around us are men and women prevented by limitations of rearing, of mentality, of temperament, of experience, from acting properly to the canons of behavior.

No one ever spoke a greater truth than he who said that there is great good in the worst of us and much bad in the best of us. It is not the bad in us that makes us criminals. The criminality consists in giving way to the bad and crucifying the good. If there were only good in the world we should not be conscious of good or reap its beautiful outcropping. If there were nothing in the world to strike a note of fear there would be no possibility of developing bravery. How could men learn discrimination if there were no differences to discriminate between!

C. J. Carlson

Grand Master



Editorials

AN ASSESSMENT FOR CHARITY

Four months from now, the Masters and Wardens of all Subordinate Lodges in this Grand Jurisdiction will be duty bound to attend the annual communication of the Grand Lodge. During the three days of convention, the delegates will review what were accomplished during the year then to close and vote on plans to be undertaken during the ensuing year.

We desire to submit a suggestion — assessment for CHARITY FUND.

In our review of the doings of the various Grand Lodges, especially of those in the South Pacific basin particularly the Grand Lodges in the continent of Australia, it is observed that practical charity is the principal concern of such bodies. And we say this should be so in an organization like the fraternity of Masons. In making this suggestion, we do not overlook the fact that some lodges have such fund, nay, individuals are ever ready to contribute to the benefit of their members and families—localized. We are aiming at something extensive and general to which a brother in distress and/or a family in need can appeal to for help and assistance.

As it is now practised, very, very few enjoy the benefit of a charity fund. And this is confined only to members of the Scottish Rite Bodies because there is such a fund assessed by the Supreme Council, A. & A. S. R. on all its subordinate Chapters. So when a brother belonging to a Subordinate Lodge and holds membership also in any of the chapters of the Scottish Rite, he or his family can apply for benefits direct to the Supreme Council out of the charity fund. We believe that this can be very well done also under the auspices of the Most Worshipful Grand Lodge.

We observe that there is what is indexed as HOME, SCHOOL AND DORMITORY FUND. This we found as inadequate and part of the fund so collected is laying idle. Of course, we have a dormitory which is not a money making venture as the dormitory is being occupied only by casual sojourners (members who care) in Manila. From the nomenclature of such fund, it is being collected for the mainte-

nance of a HOME presumably like those homes for the aged, invalid and destitute abroad which are maintained by the corresponding Grand Lodges there. It is also for a SCHOOL which may be patterned after those they also have in foreign Grand Jurisdictions which are so maintained. But these two projects are nowhere here as yet and the fund so earmarked continue to filing up since the time such assessment was imposed. It must be intact because as far as we can remember, no scholarship of any kind has as yet been financed by the Grand Lodge. Only in the case of the Scottish Rite that has sent deserving students on scholarship grants to study abroad or in local universities. The records show these facts.

So, we appeal to the delegates to consider this matter in their forthcoming annual session.

—Jose E. Racela, Editor

—oOo—

R E S O L U T I O N S

Generally, when the New Year approaches, many make pledges on what to do and not to do during the ensuing year. These are known as New Year resolutions. How many such resolutions are actually carried out and what number of resolution-makers forget too soon to have ever made one? As for us, we had a bitter experience and we are now determined never to make one for the second time. We observed that our resolution died out no sooner than the passing of the old year.

Here, we are not making any resolution. We are trying to influence others to know of our expectations.

By this time, January, all the newly elected and appointed officers of all the Subordinate Lodges are already installed in their respective offices and stations. We wish all of them a fruitful and successful year. Those, therefore, we do expect to see done and realized.

Of Masters—to rule and guide with regularity their lodges; to preside over ALL meetings and NEVER to beg others, especially, visiting brethren TO DO what they are supposed to perform by themselves, leaving out special occasions; to be equal to their certificate of proficiency, that they may merit an annual award.

Of Wardens—to assist diligently the Masters in their fruitful endeavors for the progress of their Lodges; they should be equal also to their certificates of proficiency.

Of Other Officers—to be true to their respective responsibilities that their Lodge may further improve in its stature among its Sister Lodges.

Of Members—to attend all meetings and cooperate religiously with those who are chosen to direct the affairs of the Lodge.

Of Neophytes—to search continuously the secrets of the ever shining luster of this time honored Fraternity and to contribute their talents and ideas that their coming in is no cause for disillusion; to ever rely on their elders who are always there to assist and tutor them.

Modestly, we were once in those shoes and we can still recollect that we did not do much good and not too bad either. We only remind the new sets of officers to carefully imitate what they may find praiseworthy in others and to reject those which do not deserve approval. We trust then that they will promote still a bigger BROTHERHOOD OF MEN under the FATHERHOOD OF GOD.

—Jose E. Racela, Editor

—oO—
MT. LEBANON LODGE NO. 80



Sitting, left to right:

William H. Quasha, P. M., *Treasurer*; Walter Krans, Sr., *Warden*; Clinton F. Carlson, *Grand Master*; Edward Stewart, *Wor. Master*; Michael Goldenberg, PGM.; Jan W. Prings, Jr., *Warden*; Hermogenes P. Oliveros, Sr., *Grand Lecturer*; Adeeb J. Hamra, P. M., *Secretary*.

Standing, left to right:

Oscar Hernandez, Jr., *Deacon*; Stan'ey D. Philipps, Sr., *Deacon*; Irvin Cryde, *Chaplain*; William Samara, Sr., *Steward*; Julius Ackerman, Jr., *Steward*; William S. Flavin, *Tyler*.

Masonic Hospital For Crippled Children . . .

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AMELIA NUEVO



Amelia Nuevo comes from San Pablo City, a daughter of a poor couple, recommended for treatment by Wor. Bro. S. P. Schetelig, PGM. She was admitted for treatment in June, 1955, and treatment was conducted at the *De los Santos Clinic*. Her case was that of a post-polio that affected both her lower extremities, especially the right leg.

She was discharged on Jan. 18, 1956, very much improved, walks very well, wounds completely healed, but required to report back to the Clinic periodically for check-up and adjustment of her brace.

I die without seeing the dawn
brighten over my native land. You
who have to see, welcome it, and
forget not those who have fallen
during the night.

—Jose Rizal

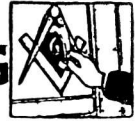
Only the man who works deserves
to succeed. A lazy man is an ene-
my to himself, his family and his
country.

—Andres Bonifacio

* * *



WHAT OUR LODGES ARE DOING



KASILAWAN LODGE NO. 77



Front Row, left to right:

W.B. Pacifico C. Marin, *Treasurer*; Bro. Agustin P. Cardines, *S. Warden*; Noli Ma. Cortes, *outgoing Master*; W. B. Mariano G. Almada, *Master*; Bro. Jesus Tida'go, *Junior Warden*; W. B. Delfin C. Medel, *Secretary*; Bro. Jose M. Alcantara, *Marshal*.

Back Row, left to right:

Bro. Alejandro Garcia, *Tyler*; W.B. Braulio M. Epino, P.M., *Chaplain*; Bro. Benjamin V. Martinez, *Almoner*; Bro. Genaro S. Capu'ong, *Organist*; Bro. Timoteo L. Paguaia, *Senior Deacon*; Bro. Alfonso C. del Rosario, *Senior Steward*; Bro. Eligio B.A. Hernandez, *Junior Steward*.



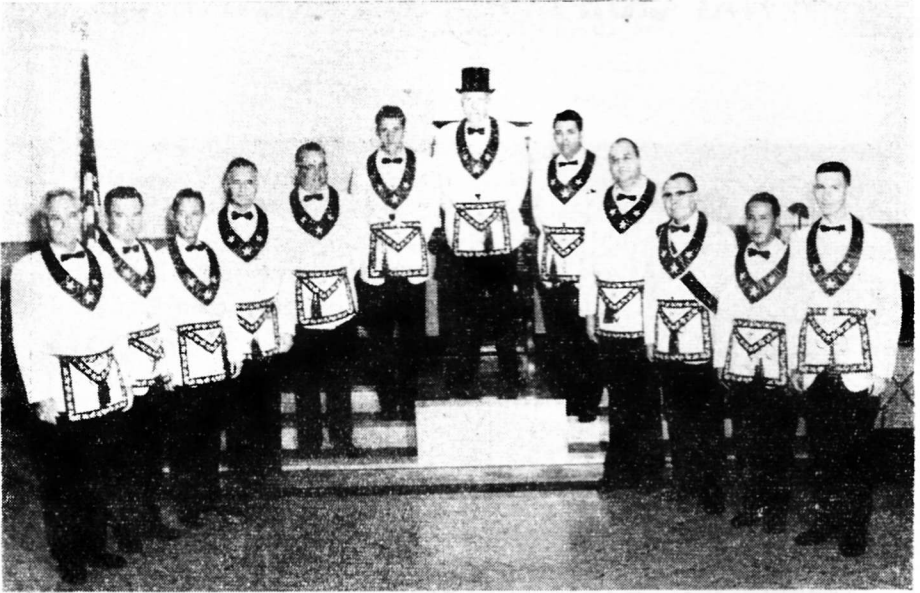
DAGOHOY LODGE NO. 84

Tagbilaran, Bohol

Of Dagohoy Lodge No. 84, F & AM in Tagbilaran, Bohol, we learn its doings thru Wor. Bro. Catalino T. Castillo, the Secretary. The installation of the officers for 1957 took place on January 12, 1957. Wor. Bro. Lim Kaychun, P. M. of Cebu Lodge No. 128 was the Installing Officer and Wor. Bro. Go

Siong Mit, P. M. of Maktan Lodge No. 30 ably assisted him as Master of Ceremonies. The ceremonies were impressive as both the Installing Officer and Master of Ceremonies worked from memory the Ritual.

There was also a Literary and



INSTALLATION OF 1957 OFFICERS

(See names on front cover)

—oOo—

Musical Program which followed the installation ceremonies under the capable direction of Mrs. Juana A. Mercado, distinguished wife of Bro. Dominador Mercado of the Graham Memorial Hospital of Tag-

bilaran. Wor. Bros. Lim Poh and Catalino T. Castillo were also presented with 25-year buttons and with the corresponding diplomas.

Happy congratulations to all!

—oOo—

SAY, BROTHER WHAT'S THE TROUBLE?

Say, brother, what's the trouble
You don't come around no more
To meet and mingle with the boys
Upon the checkered floor?
We're all a-longing, yes we are
To see your smiling face,
So come around this meeting night
And fill your vacant place.
We're missing you, my brother,
For you always stood the best
With Master down to Tyler
Thrown in with all the rest;
We miss your sunny laughter,

And your hearty handshake too,
And all of us are wondering
What can be troubling you.
We have met upon the level
Always parted on the square;
And it makes us all feel lonesome,
When we fail to see you there;
So gather up your troubles, bring
Them down next meeting night
For I know upon the checkered
floor
We'll make your burdens light.

—Spencer Lodge Bulletin

KEYSTONE LODGE NO. 100

F. & A. M.

PLARIDEL MASONIC TEMPLE

1440 San Marcelino St., Manila

The installation was held last January 12th, as scheduled. There was a handful of members and several visiting brethren. It was honored by the presence of our Grand Lodge Inspector, Wor. Bro. Francis B. Freeman who expressed regrets over the fact that he was unable to attend our Lodge meetings more frequently as he desired, owing to the pressure of business and frequent trips to the province associated with his profession. He spoke eloquently on the important role Masonry plays in the life of an individual, the moral and spiritual concepts found in our principal tenets, and that strong tie that our noble institution binds us together as friends and brothers. During the ceremonies of installation, WB Freeman, at the request of the Installing Officer, delivered the ancient charges and regulations in which the Master-elect is required to observe in the performance of his duties. Also the congratulatory remarks that he delivered to the Master, Wardens and brethren. Other speakers were WB Vicente R. Mendoza, PM, the Installing Officer, who paid tribute to our Bro. Paulino Jover who was present in Bagong-Buhay Lodge No. 17, Cavite, when WB Mendoza was raised as Master Mason some 38 years ago. As Honorary Member of Keystone, he pledged his wholehearted support

and cooperation to the newly installed officers. Wor. Bro. C. M. Aguirre, our first Master, read an interesting account of the constitution of our Lodge and installation of officers on Corregidor in 1926, almost 31 years ago, as published in the April, 1926 issue of the "Cabletow." Our Worshipful Master-elect was the first to speak thanking our Grand Lodge Inspector for his visit, and other visiting brethren for gracing the occasion with their presence. Our Master-elect, WB Parro pledged to work hard for the success of his administration and appealed to the brethren for their full support and cooperation during his term of office. After the ceremonies of installation, the brethren were treated to a modest banquet in the Bungalow Restaurant, offered by the Wor. Master, Senior & Junior Wardens.

Thus began the activities of the Lodge for the ensuing year. The officers hope and pray that the brethren who consistently kept away from our Lodge meetings will change their attitude and will show more interest in our work. Again, as in past years, we will keep our fingers crossed.

—oOo—

Death unto you who turn coward during the fight.

—Gregorio del Pilar

Malakas Na Sigaw

meaning A Loud Cry literally. This column will continue as a regular feature of THE CABLETOW. It is part of the observations of a brother who is dedicating himself to building up a dynamic and militant Masonry in this young Republic.

Look up—you will see what God has wrought.

* * * * *

He who overlooks the loved one's faults truly loves.

—Spanish Proverb

* * * * *

In 1872 the cornerstone of the Hebrew High School building was laid by the Masons of Bombay, India. It was claimed that the building cost three million dollars,—a lot of money in those days.

* * * * *

“Life's tragedy is that we get old too soon and wise too late.”

—Torch

* * * * *

We were pleased that the Roman Catholic Hierarchy permitted the delegates to the Eucharistic Congress to attend the premiere of **War and Peace** by our distinguished Brother Mason Count Leo Tolstoy. Bro. Tolstoy, in **War and Peace**, describes a Masonic initiation, gives the outline of a lodge room, and touches on the ritualistic work. Pierre, the main character of the classic joins a Masonic lodge and so impressed was Brother Pierre with the beautiful lessons of our beloved Fraternity which he said was “the secret of human happiness” that he divested himself of all metallic objects by giving his wealth to the needy. No, Dear Brother, the director did not touch on the Masonic lessons in the film for if he had, the inclusion might have banned the movie in the Philippines;—as was **Martin Luther**.

* * * * *

Last week your writer listened to a conversation at one of our symbolic lodges. To the participants of the discussion the subject was uproariously funny. For they all agreed that to see a 250-pound man with a booming voice try to frighten a 140-pound chap will always be laughable. They forgot that the lesson taught in the ritual is too often forgotten when slap-stick comedy is injected into our century-old tale

of immortality. We must never forget that our degree work is to teach a very important lesson, so let's forego the theatrical climax. Our officers should take note, of not only the effect on the degree, but ponder seriously on the predicament of a symbolic lodge in Connecticut when their candidate instituted a \$100,000-suit against the lodge. Our members should put on the degree work with "zeal and fervency" but not with a slap-stick effect that might ruin their lodge financially, and the Grand Lodge as well.

* * * * *

The Masonic Service Association of Washington, D.C., has recently published a pamphlet entitled "Exceeding Magnificent," A Study of Beautiful Temples. The title is taken from the I Chronicles XXII, 5. The Editor states that he wrote to all Grand Secretaries begging for a picture of a Masonic building "considered the most unique, beautiful or historic." It is to be noted with pride that the Scottish Rite Temple, Manila, has been included. However, we do not call our building Scottish Rite Cathedral but Scottish Rite Temple for we believe the word cathedral is not the proper word for a Masonic building.

Our sincere congratulations to the Masonic Service Association for this very interesting pamphlet. Our readers will find the pamphlet in the Scottish Rite Library.

—oOo—

YOUR PHILOSOPHY

Life is a series of ups and downs, joys and sorrows, sunshine and shadows, good and bad that we must all experience: in order that we may grow into men of vision and have the tolerance and brotherly love which the world so drastically needs. It is necessary that each of us set a standard of action; adopt a philosophy of living that gives to us a worthwhile reason for living. The most pitiful man in the world today is the one who has never worked out for himself such a philosophy. He is the drifter and the malcontent, in a world of progress.

No man can be a good Mason without a philosophy of life and without giving thought to his daily actions. We acknowledge our belief in God, and in so doing we recognize the value of His teachings and of His philosophy as given in the great light of Masonry. By that guidance we should work out a valuable personal philosophy.

—*Scottish Rite News*

* * *

I treat enemies in the same manner as I do my friends.

—*M. H. del Pilar*

Pledge of Service . . .

Four Angles On Communism

BY WOR. BRO. WILLIAM H. QUASHA
Past Master, Mt. Lebanon Lodge No. 80

In view of Russia's "new look" let us look at communism anew. There are four positions from which we can regard it:

- What communism is doing to us.*
- What we are doing to communism.*
- What communism can do to us.*
- What we can do to communism.*

Before attempting to discuss these four aspects, a few general comments are in order.

Introduction

The impact of our daily obligations on our minds is so great that most of us have the tendency to gaze rather than to look at what is going on about us. Because of this, it is well to remember that seeing involves perception, that perceiving involves thought, and that thinking involves analysis.

When we talk about communism it is important that we carefully analyze and take nothing for granted, particularly nothing which the communists say, for one thing is certain about communists: they are experts at deception. When it comes to lying, they make Hitler look like a boy.

Brother J. Edgar Hoover, the head of America's famed Federal Bureau of Investigation, in an article which was published recently in the *Manila Bulletin*, reminds us that the communists have not changed their goals and that they have no intention of doing so. Brother Hoover is not an amateur. Studying communists and their potentialities is his business, particularly insofar as it affects the internal security of the United States.

Preliminary Considerations

What are the communists aiming at? What are their techniques? Why do people become communists? The answers to these pertinent questions must be considered before we can gain an appreciation of the four angles on communism.

First, what are the goals of communism? The communists have their guns aimed at world revolution. They will not be satisfied until they hold the rest of the world in complete domination. They may shift their emphasis and modify their approaches, but fun-

damentally their target is the destruction of the democracies and the enslavement of people everywhere. lead people eventually to hate their own country and their country's allies.

Second, what are their techniques? One way is to conquer from without; the other is to conquer from within. They have used both methods with great success. They seem to have, at least temporarily, given up the idea of war. As our brother General Douglas MacArthur has so well put it, "There will not be a war until Russia wants one, and then only under such conditions as Russia thinks will be to her advantage."

How do they go about conquering from within? By engaging fifth column activities which are:

By **treason**—They induce a man to betray his country. They convince him that he is making a contribution of world-shaking significance. The man forgets his duty and obligations to his country and he acts against its interests.

By **subversion** — They employ agents to try to alter the government by illegal methods.

By **sedition**—They try to incite people to revolt against instituted authority.

By **espionage**. They use spies to obtain information which will later be used to the military disadvantage of the country they are trying to destroy.

By creating **disaffection**. They try to stir up hatreds which will

The communist tries to create chaotic conditions. He spreads false rumors designed to cause enmities between friends. The communist hates to see a Filipino and an American on friendly terms. The communists will do anything they can to smear America and Americans in the Philippines and to smear the Philippines and Filipinos in America. They are up to the same technique in England, France, Japan—wherever America has friends. Why? Because they realize that America is a most potent force fighting communism, in exposing its activities and in keeping it under control.

Third, why do people become communists? In order to gain an insight into this question, one should read Whittaker Chambers' book entitled **Witness**. Chambers, an American with a good mind and conscience, lost faith in God and became a part of the communist apparatus which was designed to overthrow the United States government. Later, he married and had a baby. It was then that his faith in God was restored. He began to realize that he did not want his child to be a part of communism. The point is this: his faith in God having been restored, his ability to accept communism was ended.

The Basic Issue

The story of Whittaker Cham-

bers is a case history which proves what we as Masons know a man who believes in God's granted freedom believes in the **sovereignty of God**. A man who believes that man is capable of ruling other men without regard to God believes in the **sovereignty of man**, which is a doctrine of slavery. It boils down to the fact that the controversy is: the sovereignty of God **versus** the sovereignty of man.

It is easy for a man to believe that if he were in power, he could accomplish what other men have failed to do, and it is simple for a man to experience a vicarious pleasure in seeing another man rule. The mental process involved is no more than hero worship.

Sometimes it is difficult for a man to continue believing in God when he feels life has been unfair to him. But regardless of adversity one must never forget that the only bridge to God is faith. **Masonry is so important because it helps us maintain that bridge of faith.**

And now we are prepared to examine communism from four angles.

First Angle

What is communism doing to us?

Sometimes it takes a tragedy to make us realize the facts of life. The existence of communism has given us an awareness of the value of our hard-won freedom. When

a man considers his freedom secure, he thinks he can afford to be cynical about another man's enslavement. But when his own freedom is in jeopardy, he becomes most aware of slavery's dangers.

The threat of communism has compelled us to maintain military alertness and preparedness. It has taxed our people and our allies very severely. But it is a price we must pay and continue to pay until communism is no more.

There is another hazard. It consists of the things which communism can cause us to do ourselves. We must be careful in fighting communism that we do not adopt communistic methods. It is difficult at times to protect our national security and simultaneously to preserve individual rights. But without the preservation of individual freedom, the heart and guts of democracy is gone. We have a priceless commodity which is inherent in our system—something the communists do not have, and that is, **justice**—one of the cardinal principles of Masonry and without which a society cannot be free. Insofar as communism provides a grim reminder that justice is an inalienable right and a goal of all mankind, communism indirectly is helping us, but insofar as it induces free men to lose faith in God it is contributing to the decline of civilization.

Second Angle

What are we doing to communism?

From the military point of view, we are endeavoring to contain communism. From the economic point of view, we are endeavoring to raise the economic levels of all free peoples so that they will not be meat for the communist grinder.

Can there be any doubt in the mind of any objective person that if it were not for the United States of America and its allies the communists would devour one nation after another? Can there be any real question that the communists have been compelled, at least temporarily, to abandon direct military aggression because of the knowledge that if they go too far the allies will consider their actions to be an act of war? It is not obvious that many of the countries who have been helped economically and militarily by the United States have been able to resist the forces of communism which have sought to overthrow them either by external or internal means.

We still must face sharp communistic thrusts which will come from unexpected sources and by devious means. But as our methods of dealing with communists are improved, and as the world becomes increasingly aware of the destructive purposes of communism, our facilities for handling them are becoming more effective.

It has been said that freedom begets freedom and force begets force. This is certainly true with-

in certain limits, for, as we know, at times it is necessary to use force in order to preserve our freedom. We of the democracies believe that this force must always be defensive in nature. This is another point wherein we disagree with the basic communistic philosophy which holds that the world will not be free until communism completely dominates the world. To any rational man the communistic position is a contradiction in terms. For how can they give people more freedom by making them slaves?

On the other hand, the freedoms which the people living in the democracies have is so far superior to that which the communists can possibly grant their people that the communists suffer by comparison not only outside of their own countries but **inside**. And the most encouraging facet of an otherwise dismal picture is the fact that today the communists are experiencing resistance behind their own borders. In order to overcome the increasing demand of their own people for greater freedom, they issue propaganda to the effect that the democracies really do not practise what they preach.

We know that we have our own sore spots, but it is well-known that many decent people within our own countries are endeavoring to see to it that remedial action is taken. It is also obvious that quantitatively and qualitatively the sum total of freedoms of all peoples in all the democracies is far superior to that of the unfor-

tunate inhabitants behind the Iron Curtain, and what is equally important, the communists know it. The point therefore is this: as we improve our own house we will compel the communists to improve theirs.

Third Angle

What can communism do to us?

The real threat of communism lies in the fact that it is a relentless enemy of all democratic peoples. If we permit ourselves to weaken either physically or spiritually, we are asking for the very same defeat which the Roman Empire sustained first at the hands of the Germanic peoples and later at the hands of the Arabs.

Corruption within our borders is cancerous in nature. Special privilege for the few and denial of equal rights to all peoples is the antithesis of what we preach. If we do not destroy graft, corruption, special privilege and inequality of all kinds, we are inviting communism to take us over. Anyone who is unjust is guilty, directly or indirectly, of selling himself and his fellow man into bondage.

What can communism do to us? The answer is clear: **only what we permit it to do.**

Fourth Angle

What can we do to communism?

If all of the allies actually prac-

tise the principles of Christian fellowship as set forth in the Gospels, which principles we know to be the foundation of Freemasonry, is there any doubt in anyone's mind that we would defeat communism without shooting a gun or dropping a bomb?

There is not a nation amongst the allies today which has not undergone tremendous improvement in the last hundred years as far as the promotion of equality and decency is concerned. But the situation is far from ideal. While it is true that the process of reform must be gradual, it is absolutely necessary that we be relentless in our efforts towards curing that which is detrimental to society. Every effort must be exerted to improve the lot of the common man. We must encourage production and endeavor to see to it that all men are placed in a position to provide the necessities of the spirit and of the body for themselves and those under their care. We must oppose corruption in high places and by that means demonstrate that we are worthy of being leaders in the present struggle.

Conclusion

Communism will fail if we who oppose it recognize that from whatever angle we regard it, communism rejects the sovereignty of God and consequently is incapable of justice, freedom and truth and that our only salvation is in the daily practice of our faith.

THE DEAD SEA SCROLLS *

COMMENTS ON VARIOUS ARTICLES

Frederic H. Stevens

* * *

To visitors who make their first pilgrimage to Palestine, the River Jordan and the Dead Sea are points of interest that are always listed on their itinerary by Travel bureaus. Our visit to the Dead Sea and the River Jordan was an event that I have never forgotten. The surroundings were so gloomy, so far from the high spiritual feeling I had when I visited Jerusalem or Bethlehem.

From Jerusalem we took the road that led us past Jericho to the River Jordan and the guide showed us the *exact* spot where Jesus had been baptized by John the Baptist. It is odd that some guides can tell a story so often that they themselves come to believe it implicitly. Our guide knew that this was the spot because the information had been handed down in his family generation after generation for centuries! The River Jordan flows north to south in a most remarkable depression of the earth's crust. At the time we visited the Jordan it was more like a small sewerage stream than a river. As it flowed into the Dead Sea, the water was full of marl, or clayish soil, and not at all pleasant-looking. It reaches the Dead Sea at 1,290 feet below the level of the Mediterranean. The Dead Sea has an area of about 360 square miles or about one-half the size of

Manila Bay. In the north end, the country is arid and hardly livable. The Lisan, or Tongue, a jet of land that looms up in the south, is the only interesting feature of that gloomy body of water. The salinity of the waters of our oceans runs to from 4 to 6%, but the waters of the Dead Sea runs up to 23 and 25%. No animal life exists in that water. Asphalt floats on the surface and is gathered for use in the vineyards as a protection against worms. Tradition has it that the Dead Sea covers Sodom and Gomorrah, as related by the great Jewish historian, Josephus. Strange tales are told about the Dead Sea—that no plant can live near it because of the poisonous air the Sea gives out, but these are mere travellers' tales. It is said in the Encyclopedia Britannica: "To think of this lake as sombre (but I did) is quite an illusion; its intense colouring, its varied effects of light, its scraped overhanging slopes, broken by deep gorges, produce a picture of wild and sublime beauty." The winter climate with a temperature of 75°F by day and 65° by night is probably the reason the Essenes established a monastery there more than two centuries before the time of Christ. Nevertheless, the oppressive heat in summer makes it a rather desolate place.

* This article is not original, but its basis is notes from various articles in magazines and books which I have read about the Dead Sea Scrolls—Stevens.

The wilderness surrounding the Dead Sea is where the Gospel tells us, the word of God came to John the Baptist; and, not far from the place, Jesus came to be baptized by John. This wilderness is where it is thought Jesus fasted for forty days.

And that brings us to a discussion of the Dead Sea Scrolls.

In 1947, on the western shore of the Dead Sea, by accident, the Dead Sea Scrolls were found in a cave by a Bedouin boy. Inside this cave was a number of tall jars, the jars contained large lumps wrapped in linen and coated with a substance that looked like pitch. These being opened were found to be long rolls of manuscripts. In places the manuscript was faded, but the material was readable. Some of these scrolls came, eventually, into the hands of the Syrian Metropolitan at the Monastery of St. Mark, Jerusalem. In that summer (1947), the Jews, British, and Arabs were virtually at war, terrorists gangs roamed the streets, bombs and mines exploded nightly, martial law had been declared, and so it was difficult to negotiate for the purchase of the manuscripts. The learned world seemed slow to acknowledge the antiquity of the Scrolls. Edmund Wilson wrote: "In order to understand the importance of the Dead Sea Manuscripts and the stubborn incredulity of scholars, one has to realize that, except for a fragment or two, our earliest text of the He-

brew Bible—the so-called Masoretic text—is no more ancient than the ninth century of the Christian era. . . ." Two archaeologists, Mr. G. Lankester Harding of the Department of Antiquities of Transjordan, and Father Roland de Vaux, a French Roman Catholic priest, became interested. The Metropolitan hired a Mr. Tovias Wechsler, a Hebrew scholar, to translate the scrolls. Mr. Wechsler stated the manuscripts were not as old as the Metropolitan hoped; he did not believe they were found in a cave, near the Dead Sea; he said they had been stolen from some Palestine synagogue during the anti-Jewish riots of 1929; he recognized a text of Isaiah, and it was his opinion that it differed but slightly from the Masoretic text. After Mr. Wechsler's comment, though it was rather general, the Metropolitan was discouraged. Professor Sukenik, of the Hebrew University, saw a fragment in November, 1947, and wrote in his diary: "Today I have been shown a piece of a scroll. I do not dare to write down what I think of it." With much difficulty he got hold of another lot of the fragments of the scrolls; then he called a press conference and announced the discovery of the Dead Sea Scrolls. Prof. Sukenik told the newspapermen that they were ancient Hebrew manuscripts, the oldest ever known. He claimed they dated back to about the second century, B.C. The matter was discussed with the American School of Oriental Research.

It was their opinion that the Hebrew manuscript was much older than the Codex in the British Museum, which is dated about the ninth century, A.D. The Nash Papyrus in the Manchester Library, England, has been regarded as the oldest Hebrew manuscript, being dated between the second century, B.C., and the first century, A.D. Dr. Trevor noticed that the script of the Nash papyrus and that of the scrolls were similar. After considerable study they were convinced that the Isaiah scrolls was as old, or older than the Nash papyrus. Dr. Trevor immediately sent prints of the Isaiah scrolls to Dr. Albright of Johns Hopkins, one of the greatest living Biblical archaeologists and an authority on the Nash papyrus. Dr. Albright on receipt of the prints communicated with Dr. Trevor: "My heartiest congratulations on the greatest manuscript discovery of modern times! There is no doubt in my mind that the script is more archaic than that of the Nash papyrus. . . . I should prefer a date around 100 B.C. . . . What an absolutely incredible find! And there can happily not be the slightest doubt in the world about the genuineness of the manuscript."

* * *

When the war was over in Palestine, about February, 1949, Father de Vaux and Mr. G. Lankester visited the cave where the scrolls had been found. They collected many smaller fragments and also considerable quantities of broken

pottery, and a Roman lamp and a cooking pot. It brings to mind that Origen, the early erudite Church father and one of the editors of the early Biblical texts, fled from persecution to Palestine in the first half of the third century, and that he wrote that he found near Jericho some Biblical manuscripts in a jar! And now, in 1947, old Hebrew manuscripts in a jar were found near Jericho in a cave!

When the Bedouins learned that these scrolls were valuable, they started to look in other caves and in 1951 they turned over to the Ecole Biblique handfuls of crumbled papyrus and parchment that were obviously remnants of similar scrolls. The improper handling of these fragments by the Bedouins caused Father de Vaux and Mr. Harding to officially take over the search or exploration of the entire region. They found many articles of immense value to antiquarians—objects from the Bronze and Iron ages, and many relics from the Roman period. There were many fragments of manuscripts and potshreds that had been used for writing—Greek, Latin, Hebrew, and Aramaic. One of the amazing discoveries was a note written by the Jewish leader, Bar Kochba, in which he speaks of "the Galileans." Bar-Kochba or Barcocheba, or Bar-cochab, was a leader in the Jewish revolt against Rome in the time of Hadrian (A.D. 132-135). If these Galileans were followers of Jesus, it is thought they had refused to support Bar-

Kochba.¹ The cave was probably a stronghold of Jewish resistance. There were shreds of Torah scrolls which looked as if the Romans had torn them up. More than 267 caves were entered and explored, and much pottery was found and other relics of human occupancy. Several of the caves contained scrolls unprotected by jars and were in a state of disintegration. The fragments collected ran into thousands. It was apparent that a library had been hidden in the caves—a library that seems to have included almost all the books of the Bible and also the literature of an early religious sect—the Essenes.² All this was borne out by the archaeologists digging into the ruins of an old monastery near the original cave. This ancient stone building, of 20 to 30 rooms, and with 13 water cisterns, contained considerable household equipment intact. On one side is a cemetery with over a thousand graves. The archaeologists believe that beyond question it was a monastery of the Essene sect. Who were the Essenes? Albert Pike called John the Baptist “the Essene preacher.” From Josephus, Philo, and Pliny, all of whom wrote in the first century, we have a good description of them. Pliny wrote: “On the western shore of the Dead Sea, the Essenes have withdrawn to a sufficient distance to avoid its noxious effects—solitary people, and extraordinary beyond all others in the whole world, who live without women and have renounced all commerce with Ve-

nus; and, also without money, having the palms for their only companions. They constantly renewed themselves from the steady stream of refugees that resort to them in large numbers, men who, weary of life, have been driven by the vicissitudes of fortune to adopt their manner of living. Thus through thousands of centuries, incredible though it may seem, a people has perpetuated itself in which no one is ever born. So useful for recruiting is the disgust of other men with life. Below them the town of Engadda (Engedi) once stood—in its palm groves and general fertility second only to Jerusalem, but now a heap of ashes like it.”

From the article in the *Encyclopedia Britannica* we learn that they were a body of “pre-Christian Jews;” in the sense of sharing all property, they were communists; none made weapons of war; they took an oath to be pious to the Deity; to practice justice toward men, never to injure anyone, always to hate the wicked and side with the just. Under the name of Therapeutae, the Essenes had a large community in Alexandria, lived in mean and scattered houses, near enough to afford mutual protection when necessary, but not too close to disturb the solitude which they so greatly prized.

This surely identifies the monastery.

Josephus, who was a member of the colony and had spent three years in the wilderness, mortifying

his flesh, eating only such food as grew wild, and disciplining himself to chastity by cold baths, wrote: "The Essenes are bound together more closely than other sects: they constitute, in fact, a brotherhood that has something in common with the Pythagoreans". The Essenes renounced pleasure, and disciplined themselves in temperance and self-control. "Marriage they disdain, but they adopt other men's children, while yet pliable and docile, accepting them as their kin and molding them in accordance with their own principles." The Essenes maintained a fraternal equality, believing that human brotherhood is the natural relationship of men, which has been destroyed in society by the competition of the covetous. "They read much in the writings of the ancient," so says Josephus. Does this account for the scrolls in the caves?

As you read the accounts of Josephus, Pliny, and Philo, you can't help but note the resemblance of the Jewish Essenes to the Christians. The doctrines of human brotherhood; the practice of ritual washing, of which baptism is a prominent feature; and the primitive communism which the early Christians practiced among themselves (Acts 2:44-45). According to Edmund Wilson: "You have phrases that bring Christian echoes. One finds Philo, for example, saying that the Essenes did not 'store up treasures of silver and gold' or 'acquire vast sections of the earth out of a desire for ample

revenues,' and one remembers Matthew 6: 'Lay not up for yourself treasures on earth,' etc. When Josephus tells us that the Essenes held the body to be corruptible but the soul immortal and imperishable, we think of First Corinthians 15:53: 'For this corruptible must put on incorruption, and this mortal must put on immortality.' You have the courage to defy the Romans, the 'making light of danger,' and the triumph over pain! And—what is very important—you have the fact, which both Philo and Josephus make clear. That the Essenes, though of Jewish birth, have not come together on a basis of race, 'for one does not speak of race when it is a question of voluntary acts.'" The Essenes have been brought together by their 'zeal for virtue and by the passion of their love for mankind' (Philo). It seems obvious that the monastic tradition of the Christians must ultimately have derived from the Essenes, and there has always been a theory that Jesus was originally an Essene."

The Dead Sea Scrolls brought to light the Manual of Discipline of the Essenes as identified by Josephus. We find that the Essene principle of human brotherhood was combined with a strict hierarchy of organization.

The Essenes of Alexandria had a closet, or chamber, devoted to prayer and meditation (Matt. VI: 6).

But the Romans got the Es-

senes in the end. Did the Essenes, in fleeing from the Romans, put their valuables in these caves? What is more valuable to a religious man than the books on his belief? We do not know what became of the Essenes. With the discovery of the Dead Sea scrolls, we now know more about them. It is difficult to date these manuscripts, but the Isaiah scroll seems to have been written about 100 B.C.

In the Manual, the Essenes are called "the sons of Zadok." This seems to tie in with the so-called Zadokite fragments discovered in Cairo in 1896 in clearing out a medieval synagogue.

All through the translations of these fragments are pertinent paragraphs relating to the books of the New Testament.

Prof. Otto Eissfeldt, of Halle, called the attention of scholars to a document, dating near the ninth Christian century, and written by a Patriarch of Salencia to a Metropolitan of Elam, in which he calls attention to the fact that some "books" were found in a rock-dwelling near Jericho. These books quoted many passages from the New Testament as well as the old. The Patriarch was interested in many passages, especially "the passage 'He shall be called a Nazarene (Matthew 2:23)'" the Patriarch was told, "We have here found more than two hundred Psalms of David," but no answer was forthcoming on the specified question.

Numerous documents, old manuscripts, are now before us for

the archeologists to study. The religious ideas between Judaism and Christianity should revolutionize our approach to the question of the early growth of Christianity. Even our ideas as to Judaism must be revised in the light of evidence now available. Great care must be taken that no present-day religious authority withhold these truths from the people.

Dr. Albright, of Johns Hopkins University, has said that it will now "be necessary to rewrite all New Testament background material, since the new sources fill an almost total blank in Jewish literature between the latest apocrypha and the earliest rabbinical sources."

One of the leading French Hebrew scholars, M. Andre Dupont-Sommer, Professor of Semitic Languages at the Ecole des Hautes Etudes, has said: "All Questions of literary and historical criticism relative to this literature must be entirely reconsidered."

One of the manuscripts, edited partly by Prof. Sukenik and, on his death, finished by his son, has led one famous Hebrew scholar to comment that, probably written 41 B.C., it brings out that the main figure of the commentary is one called "the Teacher of Righteousness," a priest who was favoured with divine revelation, and also referred to as "The Elect of God." This Teacher is also referred to in the Zadokite manuscript. The earliest references to the Messiah was to "the Elect One" and "the Righteous One", in the book of

Enoch. These names appear in the Dead Sea Scrolls, and, strange as it may seem, are used in the Gospels with reference to Jesus - as is the phrase "the Son of Man", found for the first time in Enoch. These documents from the cave near the Dead Sea seem to refer to a specific man! It is obvious that a certain theology runs through the literature of the Dead Sea that surely extends to the New Testament. To quote once again from Edmund Wilson: "There are three references to the 'well of living water' that saves, which seem to anticipate the conversation of Jesus with the women of Samaria at the well, when He speaks of the 'spring of water welling up to eternal life,' and the several other New Testament passages which associate baptism both with such Old Testament references as those of Jeremiah to God as a 'fountain of living waters' and with spiritual regeneration through Christ. The living waters of Jeremiah are a metaphor, but it seems clear that the water of the Zadokite fragments, taken in conjunction with what we know of the ceremonies of the sect, is something more than metaphor." The discovery among the fragments found in the cave now increases the plausibility of the theory that the ritual of the Last Supper derives from the sect known as the Essenes. In the manuscript it was found that a procedure is prescribed that has a striking resemblance to that of the Christian Communion. According to these fragments, the

Messiah and the priests, and they prefer the bread and wine to the other persons present, who receive them in order of rank.

The idea.—that the religion we call Christianity might have existed long before Christ was born, is upsetting to the Christian side, whether Protestant or Roman Catholic. Then, too, certain Jewish scholars feel that some of their ideas may have to be revised in the teaching of Judaism.

It has been said that certain Jewish scholars maintain that Gentile scholars do not really know Hebrew well enough to arrive at sound opinions as to ancient texts; and, then certain Gentile scholars say that the Jewish scholars are not giving out all of their findings.

Dupont-Sommer, in a paper read before the French Academie, led his hearers to believe that the Teacher of Righteousness, founder of the Essenes, was in some respects a prototype of Jesus. In his own words: "The Galilean Master, as He is presented to us in the writings of the New Testament, appears in many respects as an astonishing reincarnation of the Teacher of Righteousness. Like the latter, He preached penitence, poverty, humility, love of one's neighbor, chastity. Like him, He prescribed the observance of the law of Moses, the whole law, but the Law finished and perfected, thanks to His own revelations. Like him, He was the Elect and the Messiah of God, the Messiah redeemer of the world. Like him, He was the object of the hostility

of the priests, the party of the Sadducees. Like him, He was condemned and put to death. Like him, He pronounced judgment on Jerusalem, which was taken and destroyed by the Romans for having put Him to death. Like him, at the end of time, He will be the supreme judge. Like him, He founded a Church whose adherents fervently await His glorious return. In the Christian Church, just as in the Essene Church, the essential rite is the sacred meal, whose ministers are the priests."

Which of the two influenced the other? The Teacher of Righteousness died about 65-63 B.C.; Jesus, the Nazarene, died about 30 A.D. If there was any borrowing it must have been by the Christian religion.

These conclusions have aroused much opposition.

We can only await the complete report of our scholars.

What was the relation of Jesus to the ritual and doctrine of the Essenes? Could He have been actually a member of that sect during those early years of His life when we know nothing about Him, or was His contact with the Essenes chiefly by way of John the Baptist?³

We know very little about the first thirty years of Jesus' life. What was his education or with whom he associated. Most of the story of his life has been handed down to us through legends based on Old Testament texts by writers of the Gospel years after the Mas-

ter's death. It is true that a letter exists said to have been written by Pontius Pilate to the Emperor Tiberius, which gives many details of Jesus' life, teachings, death, and resurrection. That letter, however, was proved to be a forgery by Tertullian,⁴ who lived around 200 A.D. The brief mention of Jesus in Josephus **War of the Jews** has been recognized by all reputable archaeologists as an interpolation! Nevertheless, from the writings concerning His life, even if they were written centuries later, we can feel the fire and dynamic force of his powerful personality, an extraordinary personality. We know, however, that the rites and precepts contained in the Christian Gospels and the Epistles are to be found on every other page of the literature of the strange sect of the Essenes or Zadokites! Some scholars now believe that the Gospel according to John, which was thought to have been written late and under the influence of Gnosticism, must have come from one of the Essene sect. All through John, there are phrases after phrases which occur in the Dead Sea Scroll known as the Manual of Discipline written about the second century before Christ. Again to quote Edmund Wilson: "We look now at Jesus in the perspective supplied by the scrolls; we can trace a new continuity and, at last, get some sense of the drama that culminated in Christianity. We can see how the movement represented by the Essenes stood up for perhaps two

centuries to the coercion of the Greeks and the Romans, and how it resisted not merely the methods of Rome but also the Roman ideals. We can guess, how, about a half century before its refuge was burned together with the Temple of the Jewish God, this movement had inspired a leader who was to transcend both Judaism and Essenism, and whose followers would found a church that was to outlive the Roman Empire and ultimately be identified with Rome herself. Under the pressure of these harrowing centuries, the spirit of the Essene brotherhood, even before its expulsion from its sunken base, had already thus made itself free to range through the whole ancient world, teaching souls with that gospel of purity and light to which the brotherhood had consecrated itself, and teaching the contempt of those eagles which they had noted—with evident astonishment—that the army of their enemy worshipped. The monastery, this structure of stone that endures,

between the bitter waters and precipitous cliffs, with its oven and its inkwells, its mill and its cesspool, its constellation of sacred fonts and the unadorned graves of its dead, is perhaps, more than Bethlehem, or Nazareth, the cradle of Christianity."

What interests you and me is whether the scholars who have been working on these scrolls, many of whom have been trained in the rabbinical tradition or have taken Christian order, may not be inhibited by their various religious commitments? On the Jewish side it is a fear of impairing the authority of the Masoretic text, and on the other side a reluctance to admitting that the religion of Jesus could have existed years before Christ was born. As Dr. Bounlee has stated, this is the fear "that the uniqueness of Christ is at stake."

But let there be full publicity, let the people have the truth. We who love God, each in our different way, have no fear.



NOTES:

- (1) The followers of Jesus were called Nazarenes, or sometime Galileans, and they were nationalistic Jews, but because Rabbi Akiba designated Bar Kochba as the messiah, the Galileans refused to follow Bar Kochba. In the book *WHY JESUS DIED*, by Pierre van Paasen, we read: "If the rebellion was to be a movement of messianic character, the followers of Jesus could not bring themselves to take part in it. Indeed, they refused to fight."
- (2) The *Encyclopedia Britannica* (14th

edition) said the Essenes' oath contained the following: "to safeguard the sacred books."

- (3) *Was John the Baptist an Essene?* We sometimes find John the Baptist, and even Jesus and his disciples, claimed for Essenism. Jesus, however, little concerned as he was about ceremonial observances, the Sabbath, and the like, and who ate and drank with sinners, may quite as well have been a Pharisee as an Essene, and if Philo (*Quod omnis probus liber*, 13) is able to affirm so emphatically

as he does that, in spite of the variety of rulers who governed Palestine, the Essenes never came into conflict with any of them, but, on the contrary, were held in high regard by all, the movement associated with the name of John, ending as it did so tragically, cannot be regarded as a chapter from the history of the order of the Essenes. It is only among the number of those who prepared the way for the new world-religion that we can reckon these Jewish monastic brotherhoods. They not only placed love to God, to good-

ness, and to man, as articles in their programme, but also sought with wonderful energy according to their lights to realize them in their life. This was the very reason of their disappearance—Christianity dissolved them, reconciling Judaism and Hellenism in a form of knowledge and ethics that was accessible to all, not to a few aristocrats merely.—

FAR EASTERN FREEMASON, Vol. VI, page 408.

(4) *WHY JESUS DIED*, by Pierre Van Paesen; New York, 1949, page 32.

Explanation: *The above article is written by no less than Most Worshipful Bro. Frederic Harper Stevens, Grand Master (1923) of the Most Worshipful Grand Lodge of the Philippines. It was prepared for publication in the FAR EASTERN FREEMASON but we have convinced him to spare it to us for publication in the CABLETOW. The former is the official organ of the Supreme Council, A. & A. S. R. of the Republic of the Philippines of which the illustrious brother is the Sovereign Grand Commander. Surely, Blue Lodge Masons and Scottish Rite Masons are equally benefited with this searching study. Subsequent contributions of Bro. Stevens will appear in the issues of this publication.*

—Jose E. Racela, Editor

—oO—

True honor, true nobility does not reside in blood but in a man's character, formed in the atmosphere of reason and trained by honest work.

—Apolinario Mabini

* * *

Woman should not be regarded as a plaything but as the faithful companion that shares with man all the penalties of life.

—Emilio Jacinto

* * *

The value of one's life can be measured only in terms of human

service. Defend the right, happen what may, never fearing whether you win or lose. There are defeats that are victories.

—Marcelo H. del Pilar

* * *

We want our girls and our boys to be taught that they are Filipinos, that the Philippines is their country and which God has given them, that they must keep it for themselves, for their children and that they must live for it, and if necessary, die for it.

Manuel L. Quezon

WHAT IS MASONRY?

What is Masonry? It is the beginning of all study and, without a clear knowledge of what Masonry really is, the Quest of the Holy Grail is for us so much wasted time and energy. And, the answer to our question is not more easy, on account of the many ready replies we are assailed with, on every hand. It may, therefore, be no unwise step on our part, if we, for a moment, determine some of the attempted answers, that do not solve the problem in a satisfactory manner.

Masonry is not a mere association of any class or kind of men, for any purpose. It is the Life of one made, illumined, and empowered. Too often, we mournfully acknowledge, it would seem to us that Masonry is regarded, at its best, as little more than a club of excellent men, who are filled with noble aspirations, and will for the good of mankind, but sadly fail in the matter of accomplishing what they seek. Their perspective is fine, but limited and superficial. Even their meaning of the concept of brotherhood is faulty, and they fail, almost altogether, to find in the practice of Masonry, as they understand it, any extensive field for general edification and for social amelioration. They either subject the tempular worship hour to the exigencies of the Social claim, or they forget that the only way to the Social life is through the portals of the Temple; and by the application of the Temple Spirit

to the rest of the Universe.

Neither is Masonry "the handmaid of the Church", whatever that Church may be. Masonry is not the handmaid of anything, nor can it be, in any sense, subordinate to anything that is not provided within herself. There was a time when the Order was found in asylum among the various corporations of her well-wishers, ecclesiastic and other; but the mighty Masonry, which, after all, was the source of life and of the Craft, became conscious of being hidebound, and burst from her servitude--and this before the modern revival of her independent forms became an accomplished fact.

Nor is Masonry an imperium in imperio, as some imagine; for, as soon as Masonry takes upon her the garment of denominationalism, either in theology or in politics, she sounds the knell of her own misfortunes. Her only politeia is the City that hath foundations, whose Builder and Maker is God; and her only organization is a loyal obedience to the Creator of Life of Man, however, He may speak, and whatever may the forms, by which that obedience is rendered. The Revival of formal Masonry was no more than a revived spirit of obedience, and a turning back of wandering denominationalism to the One True and only Light, that lighteth every man that cometh into the World.

For this work (of Masonry) we

are and are created, and this is no new thing, but as old as the hills, and older than many of them. The fact that many take up the Masonic form as a hobby, and that others regard it as a convenient means for a sedition, or for the weakening of old enemy forces, should not conceal from us that Masonry is not of the historical alone, but of the primeval relations of Man to his Maker.

Nor should we be misled by the imaginative individuals, who romance about the ancient corporative and formal Freemasonry of Patriarchal and Prophetic ages. Brother Euclid, Brother Pythagoras and the Rabbi Johanan may have been, and doubtless were, brother Masons, but, there is not a little evidence that they were brother members of the Order of Freemasons, as we understand the term. Fantastic and ridiculous claims like that I have suggested, only throw dust into the eyes of those, who would know and be known, who would live and build up a spiritual house unto the Lord. **Grand Lodges, Temples of the Holy Arch and our own local lodges are not the system of Masonry, but its executive representation. The Grand Body does not qualify the Mason: as the Mason is, so, is the body he assumes, whether personally, or as an Order.** Amenity is set for the judgment of men, as sons and servants, and not as officials.

Masonry is the System of Life, firstly; secondly, it is a system of teaching this life later after an

ancient method that is esoteric. It has always had its authority in the Will of the Creator, and always had its processes that were inspired by the Mind of the Eternal.

It is not correct to say that Masonry dates from the Revival, nor from the institution of the Roman College, nor from the rise of the Dionysian Artificers, nor from the building of King Solomon's Temple, nor even from the Great Grand Lodge in the Wilderness. We come across signs and symbols all over the world that refer to the ancients, who held the doctrines that are our fundamentals, and practised a morality that resembled ours to a remarkable degree. We cannot assume that the progress of revelation was the same in all ages, and among a highly diversified humanity; indeed, there must have been thousands of years between the arrival of a particular cult in one region, and its spread to another, and still more between its popularity reaching its zenith in the case of one race and in that of another. And the significance of this consideration appeals to us, still more when we are met with persistent legends of great continents crossing what are now watery mains, and of races great in power and in wisdom in primeval ages, who are only represented today by deteriorated civilizations, such as are found among the pigmies and the negroid aborigines. History can only help us from the date of her birth; the many thousands of thousands of years be-

fore the introduction of the first textbook of History, are to-day more or less darkened by clouds, too opaque and awesome to be pierced except by the imagination of the fictionist.

Tradition is sometimes of assistance, and sometimes, confuses. We may believe or not, the persistent legends of Atlantis that say in the music of the mighty Atlantic Ocean where now the deeps call unto deeps. We may also account for emigration from Egypt to the Isles of the Southern seas, across a similar continent, which stretches from Central India to the Austral. Or, we may map out, as Brother Churchward has done, the routes, by which the Wisdom of the earlier Stellar Period reached Asia, the Pacific, and America. We are still face to face with difficulty in several directions. Legends, almost equally persistent, tell of an original centre of mankind in India, and also at the foot of Mount Ararat. And, wherever we go, we find indications of a kind common to all races, that along the same lines the Creator led Man from darkness into light, and fixed the Divine doctrine in sign and symbol, in pillar and pyramid, in picture and in demotic script. We are, in short, compelled to accept one of two theories. Either the process is one development and evolution in every case and in every race, or, there must have been at some time a genesis of Wisdom, as accepted by Mankind. When in some vases, we have regard to the unfavourable en-

vironment of those, who may have reached a certain point on the path to knowledge, and, in other cases, the proximity of auxiliary neighborhoods, we are surprised at the extent, to which the march of Humanity has been equal in rapidity, in any given term of generations. We are, by this and other considerations, compelled also to come to the conclusion that the original source of the Wisdom is one, and that the extent, to which Man as a whole has reached a full knowledge of the truth, was considerable. Among all the lower races of men we find vestigates of totemism, firmly fixed in the religious system, or at least in the religious practices of the people. And totemism is but a masking symbolism, hiding a greater law than appears. To the originals of these races, all the customs of the Stellar Mythos, all the namings of the Stellar Bodies, all the virtues and all the dangers of the life of the natural Universe were bound up together and formed a Wisdom, or a religious system. In the family relationship, in the sanitary regulations, in the governmental systems, and in the attitude of the people to their own future, there is, evidently, in all parts of the savage world a wonderful similarity. In the orientation of their sacred buildings, in the arrangements of their tombs, and in the thrice-bent form of the corps, in form of their hieroglyphy and in the suggestion of their moral consciousness, there is indeed such a similarity, that we are moved to look for a common ori-

gin. And we find this in Egypt.

At least, we find the earliest history of this movement in the land of Mizraim (i.e., among the People of the Myth). The struggle of the yearning soul of Man, probably began and was long continued, in the Soudan, or south of the Great Lakes, from which the "life of Egypt" flowed. But, it was at Ghizeh that the Wisdom was written, in symbol form, of the Life of Man, of the Death and Life of Humanity, and of the inspiration of the Most High Master Builder of Man. Here, doubtless, long before King Solomon built the Temple of Jehovah in Jerusalem, Moses, following the example of many men, centuries of centuries before he was brought up by Pharaoh's daughter, passed the severe tests and was made one of the Illuminati of the Mysteries or Wisdom of the Egyptians. And, long before that, while the wise of a yet more ancient age were just beginning to rise, from the lower Stellar and Lunar Myths to the Solar, men were setting up pillars, were assembling great stones, and were learning the Will of the Creator of Mankind. And, from the regions, in which men practiced the several systems and worshipped God under the Symbolic System of the Stellar bodies and of the beasts of the field and the fowls of the air, and laid the foundation of that morality and of that religion, which, in fulness of time should bring in the day of complete freedom and of fullest opportunity in a Divine-Human life,

they began to speak in signs; they continued these signs, further, in pictures and hieroglyphs and ceremonies, and then they fixed the principles of life in geometric figures and in temples. Probably, tens of thousands of years ago, before the Solar System or symbol came into vogue, the whole procession of Nature was set forth in stone. And, the Temple, erected on what we call Masonic lines, witnessed the making, passing, raising, and exalting of multitudes of the widest and the strongest of ancient days. Here, Moses, learned the principles of Right and Truth, and obtained strength to refuse the riches of Egypt, that he might lead forth, upon another pilgrimage, through the darkened way of the Desert and loss and death, the peculiar People of Jehovah, who should, eventually, raise the glorious Temple of King Solomon and shed abroad light and leading, in all parts of the world.

Even at this early age and, indeed long before, builders' tools had become the symbols of life, and, by the use of Masonic symbols, the language of Masonry was freely spoken in lodge and temple. That the pyramid was erected in the age of the Stellar Mythos, is evident from its northerly orientation. And yet, such was the prevailing knowledge of Science and Art, that, in exact relation to the circumference of the earth, and with full allowance made for the curvature of the earth in the dressing of the foundation, this temple could be erected, perfect in all

parts, masonic in its provision for degrees of attainment, and could be, indeed, regarded in any way, even among the Jahvist Hebrews, as (Is. xix. 19) **"an altar to the LORD in the midst of the Land of Egypt, and a pillar at the border thereof of the LORD. And it shall be a sign and for a witness unto the LORD of Hosts in the Land of Egypt"**.

And yet, this is what Isaiah meant, when he spoke of the Pyramid at Ghizeh and its pillar, which we know as the Sphinx. Already, the pyramid contains the standards of our weights and measures; and, it may be, that in addition, when the secrets of the Sphinx and the Temple itself are revealed, we shall find the story of Man's earliest struggle, and of the gradual subjection, by the higher God-man, of the carnal water-god that slew the aspiring Osiris.

What, in a word, was the position that the ancient race took in regard to life? Why do we claim, that they were the discoverers of the first secrets of the Divine Conquests of the carnal? Were they not, as most men allege, simply idolators? Perhaps, many of the ignorant might be idolators. Ignorance and superstition go, often, hand in hand. It may be that the totem and the ideograph became an object of worship, as they do, to-day, where the secret has not been transmitted. But this cannot be said of the wise men, of the educated, of the illuminati. Indeed, they who following Moses avoided the danger of worshipping

the image of anything in heaven, in earth, of the underworld, yet brought a large part of the "Book of the Dead" into the Jewish system of religion, and based a great part of the national morality upon the judgment of the Egyptian spirit throne. **The doctrine of the Resurrection, and indeed that of the Trinity of the Divine, are traceable to Egypt.**

It was easy spiritual transition, from the god Horus and from Ra, to the God of the Hebrews, Yahveh. And, the drama of the Mystery of Egypt was transferred, in the Plagues and the Pilgrimage, and the death of all but Joshua and Caleb, of all the men who came out of Egypt to fight for the Promised Land. Israel lusted after gods, that were but material; Moses purified their spiritual mind in the Wilderness, and from a horde of superstitious slaves brought twelve nations of worshippers to the borders of the Jordan. And there by the "Shittim trees" (acacias) he held them, in death to find life immortality.

The Science was, in its genesis geometrical, but, in its spirit, religious. It was esoteric in form, but, in practice, visual. The rite was always to the fore; but there was, also the spiritual making, passing, raising, and exaltation. And, when the people passed into possession of the Land that God had promised them, all temples were symbolical, though there might be, as at the Temple of Solomon, a much larger mass of building for the offices of the Tem-

ple proper. In the lavatory custom of the priests, in the purifying of the people, in the shedding of innocent blood for propitiation of sins, and in the burden-bearing of the worshippers, there was the symbol, that in the Egyptian temple had been found, it was the spirit that made alive.

It was this spirit that had made all possible. It was the idealism that lies latent in all human life.

Man has always been an Argonaut. His objective has not always been the same; but he has always sought what he had not, yearned to be what he was not, and longed for that he did not as yet understand. He has been a fit subject for the questions of the Tyler in every Human Anteroom. The mystic has tried to search the clouds and darkneses of life for the greater revelation, the sensualist has sought the capacity for appreciation, the wanderer has sought adventure, and the workman has sought to produce a masterpiece he could not yet design, but, might, some day carry forward to beauty. God has given to every man the blessing of discontent; and, Man always longs to be, what he is not yet able to be. The ancient Mystery dramatizes this longing. Isis searches the waters of the Nile for the remains of her murdered Osiris; the Scandinavians sought for the corpse of Balder the Good; and Mary sought, in Gethsemane's garden, the crucified Christ. Some there are, who would not seek at much cost, and would die out of Society rather

than die unto themselves. But, however a man be circumstanced, he is usually able to be brave in search, and to be persistent in longing for that which he seeks. And, the story of this has been written, in the same language through all time. The drama is one of loss through yearning, and of gain through sacrifice.

The Dionysian legend, the Hiramic, the Eleusinian, the legend of every clime and of every culture, is a picture of one who feels the whole world worth losing, that one may gain one's soul. The wonder of the Cross transcends in splendour all else, and men feel it worth while to go out, beyond the camp to be found among the heroes, the illumined, the Masters. This is what Masonry stands for; this is what the Mystery teaches, whether in Egypt or elsewhere. And this is what the seasons tell us. In the winter is born the power to spring forth, and in the snow, is bred the water, by which the plant life is nourished. Material is to be subject to the good of the Spirit.

"What shall it profit a man, if he would gain the whole world and lose his own life?" The dark gallery is better than the tomb: and the flame of the tank of fire is better to endure the hopelessness of Tartarus.

In the Stellar Age, in the Darkness men fought their way to the knowledge and wisdom, that enabled them to write their faith in the Great Pyramid, and base their

teaching on their wonderful eschatology. Then, with the fuller light of the Solar idea, there came a finer perspective of the spirit and a great hope in the future of Promise. Then came to the Israelite the command to translate the Temple into the terms of a tabernacle the wilderness, with a fight for the strong places of the materialists of Canaan. And, through all, there has persisted the same ideal that ever widens, is never satisfied, that is less formal than ever it was, and appeals in its growing potentiality, that enlarges the family, that glorifies the revelation, that calls for sacrifices that cost more, that sets up obedience upon a higher pedestal, and that still opens to us deeper mysteries that our prototypes did not solve, and cries for a greater consecration, and a more practical religion and morality. Our love may be known of all mankind; we seek a "city out of sight still". We may have the power to command, we claim the right to seek a power to obey better, to serve our day and generation—and to be more subject to the Most High.

*"The clouds our Fathers passed,
are left behind;
The Jordans once they crossed, no
longer bar
Yet mists before us still call forth
our faith.
And fenced cities still defy our soul
We fear them not; for Zion beams
with Light.
Far, far beyond the gloomy earthen
tomb:
Beyond each shadowed vale of sighs
and tears,
Lie better lands, and highways of
the King."*

But, let us go yet further, and say that the Pyramid is not only a temple of Masonry, but is the Faith of the Mason of ancient days, written in lines and squares and angles. And, the other pyramids of the New as well as of the Old World, generally have, to some extent at least, the same meaning. The temples at Uxmal in Central America and that of Teocalli in Mexico, are practically, copies of the typical pyramid of Masonry in Egypt. There the powers of the Divine and the attitude of the worshippers are depicted in pillar, in triangle, in circle. The degrees are set forth, practically corresponding to those of modern Masonry, but, in many respects more complete and more precise in meaning. These temples are a sign volume of the Sacred Law, which all the initiated and advanced of the brethren could have no difficulty, and to-day have no difficulty, in reading in the terms of the Constitution and the landmarks of the Freemasonry we are familiar with.

It is evident that there were several grades of service and several corresponding methods of representation. The greater Mystery was reserved in Egypt, for the heir-apparent to the throne (which accounts for Moses being versed in the higher work and secrets of the Craft), only such of the priests as are worthy of it being advanced beyond the initiate's degree. But, while the higher mysteries were reserved, the eschatology and ethics that were written in the pyramids were taught to the outer

people according to their capacity, and possibly the fact, that these were not admitted to the meaning of the sign, accounted, to a very great extent, for the amount of pure idolatry which was found among the ignorant.

And when the Hebrews came forth from Mizraim, the same sign and symbol were evidenced. The Ark was carried before them, after the same pattern designed as used in the Temples of the Solar Mythos, the very camp as well as the tabernacle being arranged along the same plan, and the orientation of the Place of Holiness being in the East. The positions of the tribes followed, much, in the same order as that of the Chapter of the Holy Royal Arch of to-day, and the Signs of the Zodiac. The Standards of the Israelite armies were those which implied the principles of the Zodiac and the Seasons. And, in the centre of all was the point within the circle, the All-Seeing Eye, and there was also the Shekinah of the Life and Will of the Eternal, which was kept burning upon the Altar of Divine Mercy.

The morality and the ideal of Israel was the same as that which is contained and set forth in the "Book of the Dead", and in the Symbolism of the Egyptian system, although it was a great advance upon the limited life of the common herd, of those who had obeyed the sign without understanding it. What the nation of slaves were called to was a continuation of that search, which in

the secret of Egypt had moved the wise and good, for many thousands of years, under the Stellar, the Lunar and the Solar system of worship and service. Israel answered and obeyed the call, to "go out with the Saviour beyond the Camp, bearing His reproach", and to climb the hills of vision, even amidst the awful thunderings and fire and smoke of Sinai. And, in the true heart of Heber there was the initiation and the raising of the Burning Bush, but the cry ever more persistent and ever more urgent upon the feebler brethren, "The Cup that my Father hath given me, shall I not drink it? The Way that my Father openeth, shall I not walk in it? The hills my Father showeth me, shall I not climb them? The Divine that is in the Great I AM, shall it not touch me, though it may be with fire? Go up with us, O Angel of the Presence, everlasting WORD, that which is hidden I may find, that I may live more and more in the transcendent DIVINE."

Was ancient Masonry speculative?

It is not difficult to answer this. Nor does the reply exclude the certainty that it also was craft, and operative.

Theory must precede practice; and it was the truth, the law, the ideal that translated itself at the beginning into that wonderful system of Geometry, and of Art which finds one of its marvels in the Great Pyramid. It was Geometry that gave to the Mason his skill in building, and provided him with

the formula for progress. The Operative is the expression of the Speculative—not its suggestion. In the heavens and in the earth were already drawn the tracing boards of the Fathers of the Human race, long before the pyramids were founded. The tools of the builder were first to be made, and they were made by the design of the Spirit of Truth. Long before the house was set up, the curvature of the earth was realized, the law of gravitation was allowed for, and the circle of the heavens was drawn in the heart of the architect. And, these laws, and all the laws of Nature, were pictured in sign language, and fixed in drama from the earliest ages. The square and the plumb-line were used upon the heart of Man, before they were applied to the stone the builder used. We find this proved by the most cursory examination of the remains of the Stellar Ages, that are found as widely separated as in Southern Texas and Peru, as the Isles of the Pacific, and the mainland of Yucatan, as Australia and the recesses of the Forests where pigmies dwell. Nature herself has been called to serve upon the stage of life; and the procession of the Seasons has been made to represent some of the deepest mysteries of the Divine Will, and some of the most ordinary experiences of the Human Soul. As Masons, to-day, have the dramatic presentation of the legends of the Craft and Arch, so the mysteries told to those of the earliest ages, the story of human dissatisfaction, of human idealism, and

of human sacrifice and victory. There is always the duality of good and evil, the former suffering but winning, the later scoring in hatred but outcast at last. Typhoon slays and mutilates the body of Osiris, but cannot hinder the raising of the god. Eternally, the seed is sown and dies but is restored to a better life and a greater opportunity. And incidentally we find occurring in all countries, where Man is found, and in the language of that country, the same old, old traditions of the earth without form and void, which gradually evolved from the water and vapours of its first state to the dry land of fruitfulness of after ages. Masonry everywhere has been more than a system of morality veiled in allegory. It has been a life that made its own systems, a breath of the Spirit that breathed its vitality into the nostrils of a gross and carnal humanity, that permeated the ideals of the basest, until Man began to call upon the NAME, and to offer sacrifice to the G.A.O.T.U. There is no fundamental of the most advanced and spiritual religion of to-day that cannot be traced in the line and outline, in the picture and drama of the Mysteries of Ancient Greece and Egypt. In the beginning God said, "Let there be LIGHT, and there was LIGHT". And to-day, after the Law has proved the grace of the Eternal, by being the schoolmaster of Mankind for many a thousands ages, the promise that men listen to most, is that which says, "I am not come to destroy the Law, but to fulfill". We use

not the same hieroglyph as the ancients did; and the drama they favoured is only partly retained in our secret sessions. But, we still long for the life that never dies, we still prepare for the judgment in Amenta, we still apply the square and the plummet, and we stil keep near unto the point in the centre, where error can never lead us to failure. Before us, still is carried the Ark of the Covenant, and we still assemble by the acacias

near to Jordan, we still cross over our difficulties by the dividing mercies of our Master, and still blow the trumpet of defiance against the strong cities of ignorance and obscurantism. We are free from the law, when we live; we are accepted Masons when we have passed the great tests of tribulation, and of obedience, of the "tank of fire", and the Allseeing Eye.

—*Builders of Man*

—oOo—

AND IT IS SAID ENGLISH IS EASY

We'll begin with box, the plural is boxes,
But the plural of ox is oxen, not oxes;
One fowl is a goose, but two are called geese,
Yet the plural of moose is never meese;
You find a lone mouse, or a whole nest of mice,
But the plural of house is houses, not hicc.
If the plural of man is always men,
Why shouldn't the plural of pan be called pen?
If I speak of a foot and you show me two feet,
And I give you a boot, would a pair be called beet?
If the singular's this and the plural these,
Should the plural of kiss ever be keese?
We speak of a brother and also of brethren,
But though we say mother, we never say methren.
Then the masculine pronouns are he, his and him,
But imagine the feminine, she, shis and shim.
Any questions?

—*The Scottish Rite News*

—oOo—

When we fail to praise a man who deserves praise, two sad things happen. We run a chance of driving him from the right road for want of encouragement, and

we deprive ourselves of one of the happiest privileges — that of rewarding labor that deserves a reward.

—*John Ruskin*

With Our Grand Masters . . .

SO-CALLED HIGHER BODIES

During my year as Grand Master it has several times been brought to my attention that solicitation among the members has been very active on behalf of the so-called higher degrees, and in many instances while visiting Lodges in the provinces I have been asked if it was necessary to take these degrees to obtain standing in the symbolic Lodges; with the explanation that while the inquirer was most anxious to take the degrees, he could really jeopardize his standing or rather prestige in the Blue Lodge, and rather than to do so he would take these degrees at a sacrifice to himself and family, rather than lose caste among the brethren of his Lodge. It is needless to tell you that I informed him that although degrees have run as high as 99 or 100, still there was no degree higher than that of Master Mason, and no matter how many degrees he might take he would still be no better a mason than a Master Mason.

I take the liberty of quoting herewith from the report of Grand Master Daniel G. Fitzgerald, of Illinois, and from the proceedings of that Grand Lodge for the year 1920, all of which is applicable to the situation existing here:

“A PERNICIOUS PRACTICE”

From more than one Lodge have come complaints that Masons are being solicited in and around Lodge meetings to petition bodies other than Masonic.

This has gone so far and the abuse has become so flagrant that Entered Apprentices and Fellow Crafts are thus solicited to join so-called higher bodies of Masonry. Even persons who have been elected to take the degrees in Masonry and have not been initiated have been urged to sign petitions to unite with these other organizations.

Such practices are most reprehensible. The impression on the candidate is that Masonry is nothing more than a vestibule through which he can become a 'higher mason'. There are no higher degrees in Masonry.

It is not my purpose here to inveigh against other organizations that see fit to draw their material from the fraternity. In many of these I hold agreeable membership. The difficulty is not in the organizations themselves, but in the ignorant and frenzied zeal displayed by some of their members.

Others May Care To Know . . .

By Sonny Shortlegs

The late Doña Pura Villanueva Kalaw, a devout Catholic and widow of the late Past Grand Master Teodoro M. Kalaw, gave a building and a lot for the use of Teodoro M. Kalaw Memorial Lodge No. 136, and Kalaw Chapter No. 9, Order of the Eastern Star. Their children, Teddy, Jr. is a past Master and Eva Estrada Kalaw is a past Worthy Matron.

Marikina Lodge No. 119 and Quezon City Lodge No. 122 and Rafael Palma Lodge, U.D. (composed of Professors and alumni of the University of the Philippines) are also working in the same building.

* * *

Mrs. Calvin Coolidge, wife of the late President Calvin Coolidge, was a Virginian, a native of Vermont. She was a member of the Order of the Eastern Star. The late president was not a Mason.

* * *

Mrs. Lou Hoover, wife of ex-

President Herbert Hoover, a non-Mason was a niece of Past Grand Commander Henry of the Grand Commandery of Knights Templar of the State of North Dakota.

* * *

Two past Presidents of the United States — Andrew Jackson and Harry Truman—were Grand Masters of their respective Grand Lodges, the former of Tennessee and the latter of Missouri.

* * *

The president of the first Philippine Republic was General Emilio Aguinaldo; of the second (Occupation) was Dr. Jose P. Laurel. Both are Freemasons. The first president of the third Philippine Republic (actual) was General Manuel Acuña Roxas. He, too, was a Freemason.

* * *

Rudyard Kipling, better known for his equally immortal poem "IF" was entered by a Hindu, passed by a Mohammedan and raised by an Englishman.

—o—o—

Every Lodge and every Master should see that each Master Mason is well grounded in the principles and ritual of Masonry. This cannot be done if he is swept on by the tide of those who care more for buttons and charms than for the fundamentals of the ancient Craft.

Unless over-zealous and fanatical members of the so-called 'higher bodies' can be curbed, it may become necessary to invoke disciplinary measures to safeguard the Ancient Craft.

—Edwin E. Elser, Grand Master, 1921

SIXTO LOPEZ (BATULAO) LODGE NO. 129, F. & A. M.

Under the Jurisdiction of the Grand Lodge
of F. & A. M. of the Philippines
Balayan, Batangas

EXCERPT FROM THE MINUTES OF THE STATED MEETING OF THE SIXTO LOPEZ (BATULAO) LODGE NO. 129, F. & A. M., HELD AT BALAYAN, BATANGAS, ON THE 27TH DAY OF DECEMBER, 1956.

PRESENT:—

Bro. Gregorio C. Panganiban,	<i>Worshipful Master,</i>
Bro. Galicano G. Afable,	<i>Senior Warden,</i>
Bro. Casiano T. Calalang	<i>Junior Warden,</i>
Bro. Pedro Palacio,	<i>Treasurer,</i>
Bro. Ruperto V. Bautista,	<i>Secretary,</i>
Bro. Victorino Gener,	<i>Chaplain,</i>
Bro. Dominador Pasia,	<i>Marshal, designate,</i>
Bro. Vicente Villacrusis,	<i>Senior Deacon, designate,</i>
Bro. Jose V. Samaniego,	<i>Junior Deacon, designate,</i>
Bro. Eleno Adrias	<i>Senior Steward, designate,</i>
Bro. Venancio Baon,	<i>Junior Steward,</i>
Bro. Felix Buhay,	<i>Tyler, and</i>

Brethren as shown by the Tyler's register.

RESOLUTION No. 46

In view of the marked improvement in the current issues of *The Cabletow* and for its good lay-out;

“On motion of Bro. Casiano T. Calalang, duly seconded, it was

RESOLVED, *That the Sixto Lopez (Batulao) Lodge No. 129, F. & A. M. congratulates, as it hereby congratulates, the Editor of The Cabletow for the decided improvement in the quantity, variety and inspirational quality of the articles appearing in its recent issues;*

RESOLVED FURTHER, *That a certified copy of this resolution be forwarded to the Editor, The Cabletow, Plaridel Masonic Temple, 1440 San Marcelino, Manila.”*

Unanimously Carried.

I hereby certify to the correctness of the foregoing resolution.

(Sgd.) RUPERTO V. BAUTISTA
Secretary

The EDITOR,
The CABLETOW
Plaridel Masonic Temple
1440 San Marcelino, Manila

Gratefully acknowledged.

An Indian Prayer

"O GREAT SPIRIT, whose voice I hear in the winds,
and whose breath gives life, to all the world, hear
me, I come before you, one of your many children—
I am small and weak. I need your strength and
wisdom.

Let me walk in beauty and make my eyes ever behold
the red and purple sunset. Make my hand respect
the things you have made, my ears sharp to hear
your voice. Make me wise, so that I may know the
things you have taught my people, the lesson you
have hidden in every leaf and rock.

I seek strength not to be superior to my brothers, but
to be able to fight my greatest enemy—myself.
Make me ever ready to come to you with clean
hands and straight eyes, so when life fades as a
fading sunset, my spirit may come to you with-
out shame."

from Chief Yellow Lark

*Courtesy of Bro. William (Bill) R. Denslow, Grand Lodge of
Missouri and who informs that the above prayer was used by the
National Council of Churches on World Day of Prayer, 1956.*

—Jer