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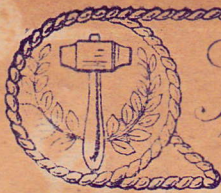
OFFICIAL ORGAN OF THE
GRAND LODGE OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINE ISLANDS

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

(Entered as second class mail matter at the Manila Post Office)



Official Visitation of M. W. Bro. Cenon S. Cervantes,
Grand Master, to Kasilawan Lodge No. 77, F. & A. M.,
Manila, September 22, 1951



The Grand Master's Message



JUSTICE

JUSTICE has been defined as "the principle of rectitude and just dealing of men with each other; also conformity to it." Rectitude further implies the "quality of not deviating from a strict moral code."

JUSTICE and RECTITUDE are therefore inextricably linked with each other. Rectitude gives justice the substance of both idealism and indestructibility. In justice there is not only an attainment of a pre-determined goal (a strict moral code) but an inflexible observance of it in order to preserve its inherent sanctity of meaning. Men's relations must be governed and should conform to that ideal so that social harmony may prevail.

Present geopolitics is so sadly deficient in justice that the present wild wind threatens to engulf all humanity into a whirlwind. The stronger nations trample over the rights of the weaker ones and a single mighty nation heaves defiance at the rest of the world in a greedy sweep for consummate power. Thus there is an insecurity all over the lands and in the hearts of all peoples.

Justice to be potent must not bow to any person, no matter what title he carries, or to those with false labels. The reward or punishment accorded must be cut to the measure of each deed or misdeed. The courts must represent the highest inviolate sanctuary where human rights merit the greatest protection and equity. They must never brook the slightest interference from without nor be the mere mouth pieces of power politics. Otherwise, everything else becomes a mockery and the country stands to lose her dignity as a member nation of a recognized world order.

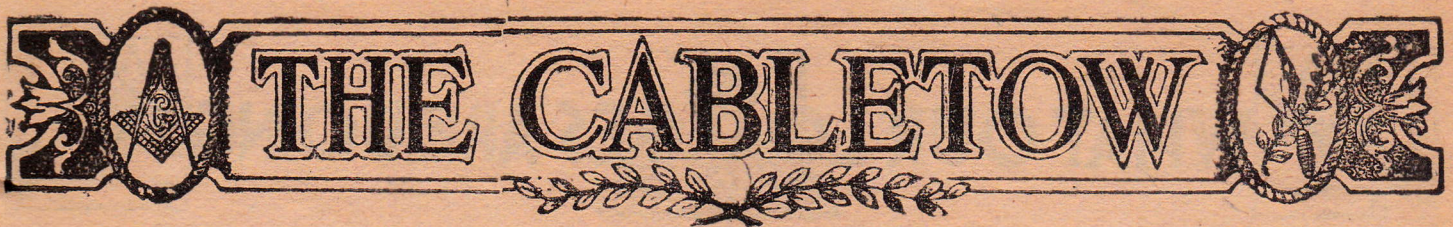
It has often been said that "JUSTICE DELAYED IS JUSTICE DENIED." The prohibitive expenses incurred in a long drawnout law suit would discourage poor litigants from seeking redress for their grievances. Some totalitarian states have capitalized on delay to pervert justice and carry out their purposes in a seemingly legal manner. Proud, clear-thinking and courageous dissenters, after a period of incarceration, emerge cowed, broken men parroting self-condemnatory testimonies!

There are a goodly number of us who believe that there is no justice on earth. This, they grant, is usually true in breaches of the moral code. Some men seem to go scot-free with the most grievous offenses and even seem to prosper farther from their ill-gotten gains to the utter approval and acceptance of a materially-minded society. But in the long run retribution for moral disobedience always catches up even with the most secret offender. The stacks of cards which have ranged high in his favor are slowly diminished with time and are soon evened up in the scales of justice and reveal a soul for its own worth. As the adage goes: "Verily, though the mills of the gods grind slowly, they grind exceedingly sure." And it is a poor wretch indeed who dares trespass the eternal laws with an eventual hope of escaping retribution.

There is, too, a different kind of justice that should exist among all men—subject to no organized court except to the dictates of each individual conscience. It is the recognition and acceptance of a person according to his personal worth. That is justice in its finest form, but it is not yet firmly inculcated in the hearts and minds of most people. It resides in the spirit of a rare, select group. The United Nations have, however, realized its full import and have incorporated its creed in deathless words in the universal declaration of the Human Rights.

While justice requires a "conformity to a strict moral code," it also demands that the interpretation of the law should transcend the mere letter thereof, to the mighty realms of human compassion and understanding. It must be tempered with mercy, according to the nature of the circumstances and evidences presented. Mercy does not mean a lowering of standards, but rather a more humane bestowal of justice.

Grand Master



THE CABLETOW

Editorials

Brother Camus, Benefactor Of Youth

THE LATE Most Worshipful Brother Manuel Camus has not been forgotten. His acts of kindness glitter with more luster day by day. He was among a select few who took pains in studying the problems and sympathizing with the aspirations of young people.

Brother Rizal looked upon the youth as the "fair hope of my fatherland." Likewise, Brother Camus considered them as "the glorious promise of the Philippines." As a Mason, Brother Camus believed in the goodness of his fellow men and in the soundness of the Masonic injunction to be tolerant. So interested was he in the welfare of youth that, on their behalf, he made clear his stand, namely: "Forget about their faults and shortcomings. Let our hearts be with them. What they need is sympathetic help, a leading hand, to guide them to fame and glory." This attitude he took continuously and consistently during his lifetime.

In 1924, Brother Camus became president of the Y. M. C. A. of the Philippines. As such he exerted every effort to help build strong and healthy youth—mentally, physically, and morally. Twenty-five years after, he was presented the Y. M. C. A. Gold World Triangle which is the highest award the Association could bestow upon any man. An imposing edifice for youth in Manila is dedicated to his memory thus:

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in memory of

JUDGE MANUEL CAMUS

President of the YMCA of the Philippines for a quarter of a century (1924-1949) and leader of the movement since its founding, benefactor of the Filipino Youth, worthy example of the ideal citizen, beloved by his people and honored by his government, a truly Christian gentleman.

July 1950

Equally devoted was Brother Camus to Boy Scouting. This world-wide organization which is open to boys (12 to 18 years of age) regardless of race, religious belief, or political affiliation, has for its purpose the development of self-reliance and good citizenship among boys. The objective fits in Brother Camus' pattern for youth. In recognition of his invaluable contribution, the Boy Scouts of America bestowed upon him the coveted Silver Tamaraw decoration for outstanding service to boyhood.

As Grand Master (1934-1935) of the Grand Lodge

Diplomas For A Mason's Widow And Children

UNDER OUR MASONIC LAW, the Grand Lodge may issue diplomas to the widow and children of a deceased Mason, free of charge. The prerequisite is the certification by the Secretary of the Lodge of the brother that the latter was a member thereof in good standing.

Diplomas are generally given to students after completing certain courses of study. Masonic diplomas do not deal with academic degrees but confer special honors on the recipients in recognition of their loyalty and service to the Lodge, exemplary conduct in the neighborhood, or helpfulness in the community and the like.

The members of the immediate family of a deceased brother may not frequent the Lodge, much less attend meetings held therein. Their diplomas therefore, serve as constant reminders of their contact with the Lodge and relationship with the Fraternity.

The widow will not forget that her life partner was a Mason and the children will cherish the memory of a father who adhered to the principles of Freemasonry—Brotherly Love, Relief, and Truth.

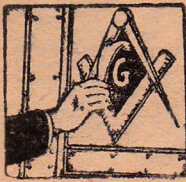
It is a fine gesture and good practice to issue diplomas to a brother's widow and children. While the Mason is gone, the advantages of his Masonic connections will increase and the wholesome influence of his life will be felt.

Mauro Baradi, S. G. W.

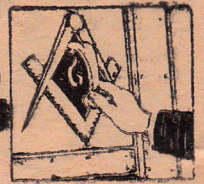
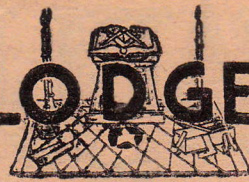
of the Philippine Islands, Brother Camus did not forget the poor and unfortunate children. He abundantly expressed in deeds what he, as a member of the Fraternity, solemnly pledged in words—to aid and assist the widows and orphans of poor, distressed, worthy Master Masons. He repeatedly appealed to Masons in particular and our Craft in general, to make possible the relief of children in want and suffering by supporting generously the Masonic Hospital for Crippled Children. And his concern for this charitable cause never waned with the march of time.

It is now two years since Manuel Camus died. The increased opportunities for our youth to day have been made possible through the selflessness and sacrifices of such men as this departed brother. He was a good friend and an ardent advocate of youth; but best of all, he was their real benefactor.

—Mauro Baradi, S.G.W.



WHAT OUR LODGES ARE DOING



BALINTAWAK NO. 28
Gumaca, Quezon

MAKTAN NO. 30
Cebu City

THIS LODGE was honored by the presence of brethren from Malinaw Lodge No. 25, City of San Pablo, on July 7, 1951; a Degree Team of Malinaw Lodge conferred the Master Mason's Degree on Bro. Elias Ricafort. Wor. Bro. Julian Capiral, Master of Rizal Lodge No. 20 (Lopez, Quezon) was among those who attended the conferral.

Following the closing of the lodge, a dance was held at Dalisay Hotel Terrace. Refreshments were served. During the program for the occasion speeches were delivered by Wor. Bros. Alberto Olea, Cirilo Constantino, A. Tanafrancia and Bro. Jose Estrada, who celebrated his birthday.

THIS LODGE regrets to report the burning of the house of Bro. Inocentes Abella of this City on September 4, 1951. True to the Masonic spirit members of the Lodge came to his rescue and contributed P277.00 for his relief.

We are happy to report that our Masonic Temple in Cebu is about to be completed. As a gesture of fellowship and sign of earnestness the officers and members took it upon themselves to donate furniture and other paraphernalia to the Lodge. Included among the donors are Past Masters, the Worshipful Master and practically all the elective and appointive officers of the Lodge.

Among our active Committees is the Committee on Employment ever-ready and willing to help find jobs for brethren whenever possible.

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

SWORN STATEMENT
(Required by Act No. 2580)

The undersigned, CENON S. CERVANTES, Managing Editor of the CABLETOW, published monthly in English, Spanish and Tagalog, at Manila, after having been duly sworn in accordance with law, hereby submits the following statement of ownership, management, circulation, etc., which is required by Act No. 2580, as amended by Commonwealth Act No. 201:

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- 1. Sent to paid subscribers ... None
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(Sgd.) CENON S. CERVANTES
Grand Master
Grand Lodge of the Philippine
Islands

SUBSCRIBED AND SWORN TO before me this 1st day of October, 1951, at Manila, the affiant exhibiting his Residence Certificate No. A-3534225 at Cabanatuan City on January 9, 1951.

(Sgd.) ISABEL F. BRINGAS
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Freemasonry And Its Mission

by Wor. Bro. Cesar E. Vergara
 (Address delivered at a public program in Guimba, Nueva
 Ecija on the occasion of the visitation of the Most Wor.
 Grand Master on Aug. 25, 1951)

I RISE WITH EMOTIONS for this opportunity to speak before the brethren to very sympathetic and understanding friends of the fraternity. A never more fitting occasion than this night will afford cannot be vouchsafed to uncover the unknown mystic lid which fills the hearts of the religious with doubt and futility of the old and venerable institution of Free and Accepted Masons. And conscious as I am of that sentiment, I feel reasonably justified in sustaining your interest with a general intimacy of Freemasonry.

Actually and figuratively, Freemasonry is a natural and instinctive brotherhood of men interlocked in fortune and in adversity by deep and lasting fraternal ties of human love and affection. It has survived established customs descended from the ancient landmarks and transmitted thru a succession of ages unto our day.

Freemasonry overflows with humility of the human heart and imbues life with the noblest spirit of Faith, Hope, and Charity. It exalts character and submits to an inflexible fidelity to trust. It administers comfort in time of trouble and takes away the qualms of agony to which humanity naturally succumbs. It works in emblems calculated to increase knowledge and promote virtue. It teaches love of the arts and sciences. It professes a profound understanding of wisdom and instills a deep seeking of knowledge for truth.

Freemasonry abounds with hopes and is not clothed with fears. Its fears are its hopes; its hopes are its fears. For when the human heart is filled with hopes and fears, the hopes will remove the fears to produce an overflowing power of goodness. Evil things that come with temptation and that afflict humanity shall fail. They quickly pass away like fleeting shadows for fear of catching the darkness.

Freemasonry does not contend for the mere sake of contending. It contends because there is nobility and agreement in contending if the contentings can be productive of emulation, of work, and of understanding. Freemasonry appeases. It works to destroy human envy, discord, and confusion so there can be no interruption or disturbance of brotherly love, relief, and truth. Freemasonry mocks ambition that is lowly and brazenly lacking in principle, character, and ability,—actuated by mercenary motives and influenced by unholy ends.

Freemasonry fights against every other form of ideology than that of the rule of Democracy. Liberty, equality, and fraternity the primary cornerstones of Freedom and Democracy, touch the innermost recesses of Freemasonry. And so, Freemasonry will neither submit to nor suffer from totalitarian control. Thus, on that account, the prime movers of reforms in every land are condemned as filibusters and revolutionists. Thus also, on that account, the Pride of the Malay Race, the great patriot and martyr, Dr. Jose Rizal, was cruelly branded a heretic and unjustly shot one cold December morning at Bagumbayan Field. Thus also, on that account, the bells of Freedom will continually ring for the sake of Democracy.

Freemasonry is free and tolerant. There is neither compliant submission nor any kind of blind following in Freemasonry. Within the precepts of this institution men obey not because they must follow but because they are bound to a steadfast duty and obligation to observe and practice their will and pleasure on the basis of honest judgment dictated only by the clear conscience of what is right and what is wrong.

Factually, what Freemasonry preaches to the mind and intellect of free and accepted masons are what we, as free and accepted masons, are bound to do and perform. True men and masons glorify the real masonic ornaments of brotherly love, relief and truth by preaching and practicing the gospel of good, of truth, of justice, of all things that will free the pursuits of life, liberty, and happiness.

And thus it is hoped that, the brief sum of all I have this night said about Freemasonry, may best conduce towards the reformulation of any prior concept of Freemasonry as something not to be regarded with doubt or suspicion and as not being an institution having for its foundation the teaching of heretical and anti-Christian precepts and practices.

On that preoccupation has consequently arisen the sad public impression that Freemasonry is a godless institution and that the men who have banded together in this celebrated society are non-believers, heretics (*irejes*). Any such antecedent thinking naturally leads to the very interesting question. Are free and accepted masons truly and in fact non-believers, heretics, or *irejes*?

For a prelude to the answer I will recount the story of a brother mason who, at being called an *ireje* by his own daughter, remained passive after a time with a quiet and tolerant attitude. Then things, however, came to a pass

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Bro. Anderson And His Constitutions Of 1723

by Rt. Wor. Bro. S. M. AUSTIN, D.G.M.,
Address delivered to members of Malindang
Lodge No. 130, F. & A. M.

ALL OF YOU WILL RECALL that one of the emblems connected with the Master Mason's Degree is the "Book of Constitutions" guarded by the Tyler's Sword and it is rather unfortunate that we do not make a greater attempt to elucidate, for the benefit of the newly raised brother, this important symbol.

I still remember that I was a very puzzled young man when this particular emblem was first brought to my attention and I presume that many of my brethren have passed through a similar experience.

Some brethren have, in their early days in Masonry, even developed the notion that the Constitutions referred to was intended to be the Constitution that protects the rights of the average citizen of the country in which it is

that, he thought, it was necessary for him to comfort his daughter's fearful doubts with truth. And so one day, at the first opportunity, the very worthy brother, at being again so accosted, said unto her:

"My daughter, there cannot be a more Godful man, one more steadfastly bound by obligation to a life of rectitude and conduct than a true man and mason . . ."

"And if a mason is what you say he is, a non-believer, a heretic, an ireje, do you think that I, a mason and your father, would then be as tolerant as I am as you have always known?"

"Might I not then ask you, my daughter, life of my life and blood of my blood, to stop being a believer of the Faith and become, as I am, an ireje, too..."

"Yet, that is not what I have done; instead, I have allowed you full and unrestrained freedom of religious beliefs and practices according to your just sentiments."

This anecdotal story represents not only the feelings of one particular brother mason. It demonstrates the fair and truthful emotions in general of all brother masons whithersoever dispersed. And if what I have recounted amounted to a desecration I wish you would kindly understand that I have no intention to commit an act of profanity. For I am myself a firm believer. And I will not break that masonic obligation of Faith in the Belief of the Almighty, Ruler of Heaven and Earth that I have sworn to at the Altar. But I will say that my being a mason has not been incompatible with my being a catholic: As it is so now with me so it was with my father before me.

For my father was also a mason. Yes! he was a

his lot to reside.

However, a Master Mason soon discovers that our fraternity possesses a Constitution of its own but it generally takes quite a period of time before a brother learns very much about our Constitution and an even longer period before he finds out to whom we are indebted for our particular Constitution.

The "Constitutions" of our Craft, I use the word in the plural sense to signify that our rules, laws, regulations, customs, landmarks, etc. are founded upon those documents, whether they be those published by Anderson in 1723 or whether they are derived from the sixty or more Manuscript Constitutions which are among the most precious possessions of the Craft.

mason. And I am proud of that legacy which he has bequeathed to my masonic history. Born to a deeply religious family (his mother was a devout catholic and a really good manang) my father was educated at the Ateneo de Manila. But though he lived and died in masonry he remained abidingly faithful to the Volume of the Sacred Law. He entered the Sanctuaries of God. He never forgot the many important duties that he owed to Him. He prayed at the feet of the Black Nazarene in Quiapo. He headed the family's religious retreats for Antipolo. And all throughout an honorable life, he did a boundless act of Faith, of Hope and of Charity.

Thus the record of his life and actions was not irreconcilable with his living and dying a mason or his living and dying a believer of the Great Architect of the Universe. I hold the memory of him as sacred to me as that of my own loving mother is as inviolable. Both lived and died, as had my ancestors, professing unshakable faith in the religious faith to which they were born, baptized, confirmed, married, begot, and died.

As into it I was born, baptized and confirmed so to it will I marry and die comforted and supported by the edifying strength of its Faith. And as I find nothing inconsistent with my being a catholic and my remaining a mason or with my being a mason and my remaining a catholic, God bless my soul! I shall abide and dwell consecrated to both unto the end. For the spirit of Freemasonry is universal like the Spirit that rules the Universe. Freemasonry worships at the Altar of Faith in the firm Belief of God and the Everlasting Life. That avowal, by whatever philosophy it may be professed, inherently qualifies the heart of the true man and mason!

Prisco N. Evangelista

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The Constitutions that Anderson published during the year 1723 has quite rightly become a famous book and the few originals that are still extant are regarded as being well beyond price treasures of the Craft.

It is a most curious, as well as a most interesting, publication and, in spite of the errors it contains, it is most highly regarded for it's very real worth, containing, as it does, much that it held in the highest esteem and veneration by Master Masons in all parts of the world.

The author, Bro. James Anderson, must have been a very remarkable individual in many ways, he was, during the course of his life, a minister, a pamphleteer, a very active Mason and, in his own opinion at least, a noted historian.

Like most of the leading Masons of his time, the image that we possess of him is but a blurred shadow and there are, most unfortunately, quite a number of blank periods in his life story as it has come down to us.

However, we do have sufficient evidence to assure ourselves that he must have been a most tireless worker in the many roles that he undertook and the amount of work that he undertook on behalf of our Fraternity was prodigious.

He was not, apparently, what we would call a too ardent minister of GOD because it is known that he was not above making use of an expedient at the expense of truth and he was well known for the use to which he could put his active and vivid imagination which shows itself in the inaccuracies of his writings, his many omissions and sundry other faults that characterize his work.

However, with all those faults, or in spite of them, whatever character he may have been and not withstanding his faulty reporting or whatever may have been the offenses that caused him to achieve a reputation for self-seeking, opportunism etc. we should readily admit, and be thankful for, the fact that he did publish his Constitutions thus preserving for our benefit a mental picture, although somewhat hazy in parts, of the Masonic world as it was during the period of the years of the first Grand Lodge.

Even his most severe critic, Lionel Vibert, who seldom lost an opportunity to remind Anderson that he was full of faults, eventually was most persistent in claiming that we owe to Anderson's faults a debt of gratitude that we shall never even appreciate, let alone repay.

According to Vibert, it was Anderson's removal of all religious sentiments from the premier document of Masonry that made such a firm foundation upon which it has grown, developed and prospered.

Some historians claim that Anderson was a pretender, among other undesirable qualities that he was reputed to possess, and that his reporting and writings are most inaccurate and unreliable, however, be that as it may, we do possess sufficient authentic evidence to assure us that his good works far outnumbered his faults.

In the Dedication, written by Bro. Desaguliers, who was the 3rd Grand Master and in the year 1723 he was Deputy Grand Master, to the Duke of Montague, Wharton who was Grand Master at that time, we read the following:

Teofilo A. Abejo

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"I need not tell your Grace what Pains our learned Author has taken in compiling and digesting from the old records, and how accurately he has compared and made everything agreeable to history and Chronology for us to render these New Constitutions a just and exact Account of Masonry from the beginning of the world to your Grace's Mastership, still preferring all that was truly ancient in the old ones; For every Brother will be pleased with the Performance, that knows it had your Grace's perusal and Approbation, and that it is now printed for use of Lodges, after it was approved by the Grand Lodge, when your Grace was Grand Master." In quoting the above I have used the modern system of spelling.

This dedication reads, as it was probably intended to do, very fine and important and would tend to create in the mind of the reader a somewhat false impression.

If we make a close analysis of the dedication and the contents of the publication we should soon discover that "everything" was *not* made "agreeable" to history and chronology", also it would be remarked that the "just and accurate account of Masonry from the beginning of the world" was very far from what the high sounding adjective that Bro. Desaguliers used would tempt us to believe.

The history of the Craft, as laid out by Bro. Anderson, is devoid, for the most part, of facts and seems to have originated in the very fanciful and imaginative brain of Anderson.

At that time it was, apparently, accepted in good faith by the Craft and it's authenticity was not really questioned, however, it tended to expose the Fraternity to ridicule at a later date by those whose intentions were hostile to the Craft and whose education was sufficient to enable them to detect the absurdities of the story.

As an instance of the strange flights of imagination in which Anderson indulged, I submit the following:

Bro. Anderson, in all sincerity, claimed Cain as the first Mason in the world, basing his theory on the following premises, which also represented wistful thinking on his part, he stated that "Adam must have had the liberal Sciences, particularly Geometry, written on his heart and he then proceeds to assure his readers that Adam must have taught geometry to his sons.

A poet and assayer of the Restoration, Abraham Cowley, was a well known and frequently quoted writer of Anderson's time and his Essay on Agriculture opens with the following:

"The first three men in the world were a gardener, a plowman and a grazier, and if any man object that the second of these was a murderer, I desire that he consider that as soon as he was he quitted our profession and turned builder."

We may presume that Anderson had no knowledge whatever concerning the above most uncomplimentary aspersion regarding the characteristics of the eldest son of Adam or he would most certainly not have been so eager to have claimed Mr. Cain as the forerunner of our Fraternity.

Anderson claimed that his publication contained the following: *"The Constitution of the Free-Masons, Containing the History, Charges, Regulations and Etc. of that most*

Dr. F. B. ACEBEDO

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ancient and Right Worshipful Fraternity. For the Use of Lodges. London: Printed by William Hunter, for John Senex at the Globe, and John Hooke at the Flower-de-luce over-against St. Dunstan's Church, in Fleet Street. In the Year of Masonry—5723 Ano Domini—1723”

The book opens with a four page dedication to the Duke of Wharton, who was Grand Master at that time, and which was written by the Deputy Grand Master, Bro. John Desaguliers who, by the way, had been elected Grand Master during the year 1719.

After that we are given the charges, which are introduced by the following paragraphs:

“The charges of a Free-Mason, extracted from the ancient Records of Lodges beyond the Sea, and those of England, Scotland and Ireland, for the use of the Lodges in London.”

The charges are followed by the “General Regulations” which were first compiled by Bro. George Payne about 1720, George Payne was the second Grand Master having been elected to that office during the year 1718, after that we get the following instructions. “The Manner of Constituting a New Lodge, as practiced by his Grace the Duke of Wharton, the present Right Worshipful Grand Master.”

After that we may read the Approbation of the publication of the volume, signed by the Grand Officers and the Worshipful Masters and Wardens of the Lodges that comprised the then Grand Lodge.

If we scan this list of names we come across the following: Lodge XVII—James Anderson, A.M. Master and author of this Book” and it is a most remarkable fact but this is the only time the Anderson's name is mentioned.

The book concludes with a selection of Masonic songs that were sometimes sung around the “festive board.”

Time does not permit me to dwell upon all the subject matter that is to be found in his very remarkable book but I shall endeavour to convey to you, as briefly as possible, a few of the main portions.

I believe it better to pass over the historical section, in fact the least said about that portion the better, with the remark that this particular section of the book is presumed to have been based principally upon the Cooke

Manuscript to which Anderson added quite a few ideas that originated in his somewhat fanciful brain.

Apparently, Bro. Anderson must have developed the idea that by including a few of his own conceptions regarding the history of the Craft would tend to make this section of the book more interesting and, strange as it may sound to our ears, this “history of the Craft” was accepted, at that time, as factual history.

Anderson even enlarged upon his theory that Cain was the first Mason by propounding the idea that Noah and his sons were also Masons, apparently he kept this notion in his head because, later on, about the year 1738, Anderson again refers to the Noah clan when he calls the members of our Fraternity “true Noachidae” and, amazing as it may seem to us at the present time, the Irish Constitution actually preserved this statement as a fact right up until the year 1858.

Anderson was well off the path of truth when he claimed that the “Charges were extracted from ancient records of Lodges beyond the Sea”, we now know that they were Anderson's modified versions of the charges contained in the Old Manuscripts Constitutions to which Anderson had added quite a lot of material of his own conception.

This is especially true with respect to the first charge “Concerning GOD and Religion” in which the old practices formerly used in the lodges were changed to conform to the then new doctrine which specified that men are obliged only “in that religion in which all men agree.”

You are all fully aware that our Noble Brotherhood is strictly non-sectarian and that Christians of any denomination, Jews, Mohammedans, Buddhists and, in fact, all men who possess a sincere belief in the existence of the one GOD, are able to kneel around our Masonic Altar and on which may be placed the Great Lights that contain the rules and guide of the faith of all members present.

To us that seems but the proper and correct thing to do but in the year of 1723 very different ideas regarding religion prevailed and even our Fraternity had developed a decided Christian outlook, therefore, you will be able to imagine the consternation and the outcry that arose when Anderson propounded his theory concerning the religious qualifications of the members of our Fraternity.

At that period the brethren were not ready for such a sudden and drastic change and this new thought in Religion caused a tremendous lot of dismay and dissension amongst the craftsmen.

However, it is in this particular instance that Anderson produced something that was going to have a far reaching and most beneficial effect upon the whole Craft and one that has played a most prominent part in making our Fraternity what it has become to-day.

The non-sectarian nature on which the first of the Old Charges insists was largely instrumental in attracting good men and true into the Craft who might never have entered our doors had our Organization been restricted to one branch of Religious belief, thought and practice.

Had Bro. Anderson accomplished nothing else in the field of Freemasonry he would still be entitled to an honorable niche in our Hall of Fame.

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My Lodge Membership Card

By Wor. Bro. Frank H. Bertell
(Remarks delivered at the official visitation of
Most Wor. Bro. Cenon S. Cervantes, Grand
Master, to Kasilawan Lodge No. 77,
September 22, 1951)

BELOW is the three-minute talk given by Worshipful Brother Frank H. Bertell on the occasion of the official visitation of the Most Worshipful Grand Master Cenon S. Cervantes and Grand Lodge Officers to Kasilawan Lodge No. 77, of which Brother Bertell is the Grand Lodge Inspector:

"I hold in my hand a little scrap of paper, 2-1/2 by 3-3/4 inches in size. It is of no intrinsic worth, not a bond, not a check or receipt for values, yet it is my most priceless possession. It is my membership card in a Lodge of Free and Accepted Masons.

"It tells me that I have entered into a spiritual and material kinship with my fellow Masons to practice charity in word and deed; to forgive and forget the faults of my brethren; to hush the tongues of scandal and innuendo; to care for the crippled, the hungry and the sick, and to be just to all mankind.

"It tells me that no matter where I may travel in the world, I am welcome to visit a place where

good fellowship prevails among brothers and friends.

"It tells me that my loved ones, my home, and my household, are under the protection of every member of this great Fraternity, who have sworn to protect and defend mine, as I have sworn to protect and defend theirs.

"It tells me that should I ever be overtaken by adversity or misfortune, the hands of every Mason on the face of the earth will be stretched forth to assist me in my necessities.

"And finally, it tells me, my Brethren, that when my final exit from the stage of life has been made, there will be gathered in my Lodge Room friends and brothers, who will recall to mind my virtues, though they may be few, and will forgive and forget my faults, though they may be many.

"It tells me all this and a great deal more, this little scrap of paper, 2-1/2 by 3-3/4 inches in size."

Much as we may deplored the fact that Anderson developed such a propensity for inserting his own ideas into what material he took from authentic documents, we can have nothing but praise for the manner in which he compiled those Old Charges and it would be a very unobservant Mason who failed to see the best of Masonic precept and practice as he set them down in writing.

Here are some of the precepts and practices that Anderson set all good Masons to follow:

"A Mason must be a peaceful subject; He must not rebel against the State; A Mason should belong to a Lodge and revere Grand Lodge and its laws and regulations. All admitted to a Lodge must be good men and true, free born, of mature age, no bondmen, woman not immoral or scandalous but of good report. Masters and Wardens are to be chosen by merit, not seniority. No Master may take an apprentice without sufficient work for him to do" "the apprentice should be a perfect youth without maim or defect; he must be the sort of man who may aspire to the highest office in the Craft. The Grand Master, who should be of noble birth, may choose his Deputy, who should have been Master of a Lodge, and all brethren are to obey their superiors. Masons must work honestly on working days. Brethren are to hail each other as Brother or Fellow, and bear themselves courteously to all both within and outside of the Lodge. The Master must work only for a fair profit and pay honest wages and all shall work faithfully. None must display envy of another's prosperity, or supplant him in his work. Workmen must receive their wages weekly and not desert the

Master until the work is finished. Young craftsmen are to be instructed that they do not spoil materials and none should work with unapproved tools or with other than Masons who are free. Private committees or conversation in Lodge is forbidden except by leave of the Master, nor must conduct be other than respectful while serious business is transacted. Brethren must bring their complaints before Lodge or Grand Lodge and never go to law about what concerns Masonry. Innocent mirth at refreshment is encouraged and treating each other according to ability but all quarrels about religion and politics are forbidden.

(To be Continued)

SONNET

by BRO. PIO L. UMANOS

(In Eventful Memory of October 21, 1950)
Humbly Dedicated to my Brethren of
Union Lodge No. 70, F. & A. M.

The faces of three men often haunt me
Which in my youth, my patience did subdue;
At first, as time did fly to my dismay
Their shadows dark my wrathful heart pursue
Their fleeing memory. Time could not ease
The pains I suffered then; the wounds did heal
But the sear never found its own release
From the nightmare that in memory steal.

Wrapped in virtue, I soothe my pains to assuage
My heart in silence. With my pride sunken
In tears, I groped my way from the wreckage
Only to learn the birth of a Token.
In every rose there is always a thorn;
The three faces taught me a glorious morn!

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Fraternal Reviews

By MAURO BARADI, S. G. W.

ARIZONA—1951
Lodges 41 Members 8837

Gain 354

THE ANNUAL COMMUNICATION — Sixty-ninth — of the Most Worshipful Grand Lodge, Free and Accepted Masons of Arizona was held at Globe, Arizona on April 23 and 24, 1951, with all the Grand Lodge officers present. Fifteen (15) Past Grand Masters were in attendance.

In the address of the Grand Master the Masonic activities of the Grand Lodge were enumerated including visitations, visits to sister Grand Jurisdictions, institution of new lodges and conferences in Washington, D. C. Reference was also made of the contribution sent by the Grand Lodge to the relief of Manitoba Masons who were victims of a tremendous flood in Manitoba. The following were among the changes made in the By-Laws of different lodges: increasing the table of fees for the Degrees, increasing of Annual Dues, changing the name of Juanita Y. Olmo to "Scottsdale Lodge U. D." Among the important decisions rendered were: The identity of the objector in connection with the conferring of additional degrees should not be revealed, and the objector's reasons should be given to the Committee by the Master at the time of their appointment; The Committee should include in its report the reasons and causes for its conclusion. Among the Grand Master's recommendations were: that the DeMolay Scholarship be continued and that the necessary funds be budgeted; that due consideration be given by the Grand Lodge to Lodges who are furnishing financial aid, relief and assistance to sojourning Masons in their community.

The Committee on Jurisprudence rendered its report, thus:

"... 6. Recommendation No. 11 calls attention to the fact that our Revised Constitution of 1949 fails to include new Regulation No. 11 relative to life memberships, which was adopted in 1947. Your Committee concurs in this recommendation, and recommends further that the Grand Secretary be instructed to prepare and distribute inserts showing Regulation No. 11, which is already the law, as follows:

REGULATION 11

'Any lodge may grant and bestow an honorary certificate of Life Membership therein to such member, or members thereof who shall have performed distinguished Masonic service to the Lodge, provided the Resolution to bestow such certificate of Life Membership is adopted by the five-sixths vote of the members present at a regular stated communication at which the matter is balloted upon, said ballot to be a secret ballot.

'No such Life Membership shall be granted except upon the payment by the lodge to its Life Membership Fund of a sum of money named therein, which sum shall, in case the annual dues are \$12.00, be not less than the sum of \$200.00, and the minimum amount to be proportionately greater or less, as the dues are greater or less. The money received for such Life Membership shall be kept deposited in a savings account in a

reputable bank or invested in bonds of the United States, or of the State of Arizona, or of a County or City of Arizona until the death of the member for whose account the money was received, after which the same may be used for any Masonic purpose. The interest received on deposits or investments of money from Life Memberships may be used for any Masonic purpose."

"9. Your Committee approves the M. W. Grand Master's Recommendation No. 14 to the effect that Regulation No. 13 as amended (page 330, Proceedings of 1947) printed on inserts to correct our Revised Constitution, and recommends further that the Grand Secretary be instructed to prepare and distribute such inserts, reading as follows:

'Every Brother who shall hereafter be raised to the Degree of Master Mason shall, within six months after being raised, be required to pass a satisfactory examination in the lecture of the Third Degree in open lodge, or before the regular examining committee, and it shall be the duty of the Master to see that this regulation be strictly enforced.

'In no case shall a certificate of withdrawal be issued unless or until the examination has been passed.'"

The Grand Lodge passed unanimously a resolution re: Communism, viz:

"WHEREAS, the nefarious inroads of Communism in the political, economic and spiritual life of the peoples of the world is a subject of daily discussion, in the press, on the radio and in all other media of communication; and

"WHEREAS, many of the founders of our Nation, including George Washington, the first President of the United States of America, were members of the ancient and honorable Fraternity of Free and Accepted Masons, and lived and practiced its principles; and

"WHEREAS, by philosophy, as well as by actual experience, Masonry and Communism cannot exist together, because Masonry believes in political and religious liberty, and demands of its members a belief in the existence of a Supreme Being; whereas, Communism does not and will not tolerate such convictions;

"NOW, THEREFORE, does the Grand Lodge of Free and Accepted Masons of Arizona, in its Sixty-Ninth Annual Communication, held in Globe, Arizona, on this 24th day of April, 1951, declare that Masonry abhors Communism as being repugnant to its conception of the dignity of the individual personality, destructive of the basic human rights which are the Divine heritage of all men, and inimical to the fundamental tenet of faith in God."

In the election of Officers which followed Fred W. Moore, Seymour C. Pierce, Franklyn E. Brown, Lewis S. Neeb, Louis A. Myers and Joseph A. E. Ivey were elected Grand Master, Deputy Grand Master, Senior Grand Warden, Junior Grand Warden, Grand Treasurer and Grand Secretary, respectively.

NATIONAL LANGUAGE SECTION

Mga Anay Ng Masonerya

(Speech delivered by M. W. Bro. Emilio P. Virata, P.G.M., at the Grand Lodge Visitation to Malinao Lodge No. 25 and Pinagsabitan Lodge No. 26, Sta. Cruz, Laguna on July 21, 1951.)

WALANG SAMAHAN na ang pakay ay hindi lubos na batid ng maraming kaanib na gaya ng Masonerya. Iyan din ang Samahan na ang layon ay pinapupusyaw ng iba. Kaya pinanlalamigan ng ilang nasa sinapupunan niya, at binabaka sa twi-twina ng may budhing sa kapwa'y magsamantala. Nguni't sa kabila ng mga panlalamig at upasala, ang Samahan ng mga Mason ay malaki rin at dakila, palibhasa'y pag-ibig sa Diyos, pagmamahal sa kapwa, kawang-gawa, katotohanan, liwanag, katarungan, iyan ang kanyang taglay na kalasag sa pakikihamok laban sa kamangmangan, katiwalian, kabuktutan, pagiimbot at paghaharihan. Binubuo ng mayroong mahigit na ANIM (6) NA ANGAW na kaanib na kinabibilangan ng mga pantas, bayani at manunubos. Laganap sa Sansinukob, at kinikilala't iginagalang ng mga bansang lalong bihasa, litaw at makapangyarihan.

Upang maging karapatdapat sa taguring Mason at mahanay sa piling ng mga pili sa pinagpilian, ay kailangang umibig sa Diyos, kumilala sa sarili, magsakit sa pag-aaral, tuklasin ang talinghaga ng Kapatiran na kinalalarawanan ng kagandahan ng buhay sa ibabaw ng lupa, dasalin ang gawang mabuti, paglingkuran ang kapwa, itaguyod ang dakilang nasa, bakahin ng buong tapang ang masamang hilig, kamuhimuhing asal, mali at bulag na paniniwala. Ilantad ang katotohanan, ipagtanggol ang matwid, palaganapin ang liwanag at pasikatin ang katarungan.

Hindi ko pagsasawaang ulitin na ang Masonerya ay nagtuturo ng kalinisan sa buhay, kabañalang asal, pamamayang tahimik, paggalang sa Kapangyarihan, pag-ibig at pagsampalataya sa Lumikha at katiwasayan sa sinapupunan NIYA. Isang katangian at karangalang pambihira ang mabilang na kanyang alagad at lingkod.

Ngayon, kahapon, at magpakailan man, ay marami ang nahihikayat at ibig makapasok sa pintuan ng mabunying Kapatirang ito. Noong una, ang taliba ay lubhang mahigpit sa pagtupad ng katungkulan; kaya't iilan lamang ang nakatutuloy sa loob. Ang tanod sa

kasalukuyan ay lubhang maluwag; kaya't nakapapasok ang bawa't tumuktok. Tinatabangan tuloy ang ibang nagmamasid. Ano pa't ang kawikaang, "hindi ang lahat ng nasasalob ay karapatdapat, ni ang lahat ng karapatdapat ay nasasalob", ay angkap na angkap. Marami tayo sa bilang, nguni't sa uri ay mapusyaw. Iyan ang dahilan kung kaya hindi kakaunti ang nanlulumo sa pagtataguyod ng banal na adhika ng Kapatiran.

Kilos at gawi ng isang Mason ang dapat makabighani sa sino't alin mang may nais na umanib sa ating Samahan. Subali't hindi ito ang siyang nangyayari. Halos kumaladkad ng nasa labas, lalo't liping mayaman o maginoo, makarami lamang ng kaanib. Biyaya at pakinabang na tatamuhin ang siyang panghikayat at pang-udyok. Ang tungkulin at sagutin ay di man lamang binabanggit. Kaya kung nasa loob na ng Kapatiran ang itinuturing na kapatid na Mason ay hindi makawatas ng magandang aral ng Masonerya at hindi makatarok ng lalim ng talinghaga ng kanyang mga aral. Laging nag-aantay ng katuparan ng pangako, gaya, halimbawa, ng papasukang hanapbuhay, abuloy sa asawa't mga anak, pagliligtas kahit sa gawang masama, atbp.; gayong ang tunay na Mason ay kailangang maglingkod nang walang pasubali, dumamay nang walang lingong-likod, at manindigan sa ningning ng katotohanan at lakas ng katwiran.

Ipinid nga natin ang pinto at susian. Tanggapin lamang ang nararapat. Huag alintanahin ang lipi o yaman. Sa mga taong pangkaraniwan madalas matuklasan ang masisidhi at tapat na alagad ng Katubusan. At ang marapat ay sino? Yaong maka-Diyos at maka-Tao, may angking talino at may kabagayan ang pagkatao.

Bagama't totoo na sa labas ay may kaaway ang Masonerya ay hindi naman maikakait na sa loob ng Kapatiran ay mayroon ding sa kanya'y ayaw magpahalaga. Ang mga ito ay yaong mga tamad dumalo sa pulong; yaong mga sumasama ang loob pag hindi nabigyan ng katungkulan; yaong mga nalalango sa tagumpay; yaong mga laging nagaantay ng puri at pala; yaong mga napakakasangkapan sa hidwang pakana; yaong dahil lamang sa alang-alang ay nagpapakasira; yaong mga duwag.—sa harapan ay pipi at sa talikuran ay masalita; yaong mga maamong alila ng matataas, nguni't malupit na panginon ng mahihihina; yaong mga walang sariling bait; yaong mga hindi tapat; yaong mga mapagpintas at mapanggulo; yaong mga mainggitin, matanimin, mapaghiganti, taksil, sakim, mapag-alipusta at nagagalak sa kasawian ng kapwa. Silang lahat ang itinuturing kong mga ANAY ng Kapitapitagan at Kataastaasang Kapatiran ng mga Mason.

Atas ng Kapatiran na ang mga dukha, kulang-palad at api-apihan ay dapat damayan at tulungan. Pakay ng Kapatiran ang sumalansang sa masagwa at mapang-aliping Pamahalaan, ang sumupil sa paghahari-harian at magpairal ng pagkakapantaypantay. Ang mga tungkuling itong

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FROM OTHER GRAND JURISDICTIONS



The Fraternal Dead

By R. W. BRO. JOHN NESS

A VETERAN of many Grand Lodge sessions expressed it in this way

It's not the brethren you *meet* at Grand Lodge nowadays, it's the brethren you *miss!* And to this those of us who are in the sere and yellow stage can respond with a melancholy Amen!

At every Grand Lodge session we stand in sorrow and silence as the chairman of the Committee on the Fraternal Dead reads the names and titles of the brethren who have Passed to the Grand Lodge Above during the preceding twelve months.

Every year the list appears to be longer and more poignant as we hear the last roll call for those companions of our former toil. Every year there is borne upon us the inevitable and dire loss the Craft is subjected to by this inescapable attrition and the crying need for younger, enthusiastic and talented brethren to fill the gaps.

As we listen we are saddened by the thought that the loss to Grand Lodge is only one aspect of the ravages of

the Grim Reaper. Each name represents a home into which bereavement has come like a thief in the night, leaving sorrow and deprivation in its wake.

Each name represents a lodge bereft of a wise counsellor, a pillar of strength and stability, a Perfect Ashlar on which younger Masons tested the correctness and value of their own contribution to the Masonic edifice.

Every name represents a gap in some community, large or small, for the eminent Mason is the prominent citizen and of those men we would find that, if their Masonry was speculative, their devotion to every good and useful work for their fellows was operative.

And yet, in the midst of our mourning, there comes to us the vital message which, in its sublime Degree, Masonry seeks to impart and we see the rising of that Bright Morning Star, the symbol of peace and salvation. So we turn again to wield the gavel and chisel, inspired by those who, having performed their allotted task, have been called to higher service, but reminded that for us, as for all, the night cometh.

napakaselan at napakahalaga ay hindi maaaring ipagkatiwala at ipabalikat sa mga *ANAY* na sumisira sa Samahan ng Masonerva. Tayo'y magmunimuni. Maglinis at magayos muna tayo sa sariling pamamahay bago pumagitna sa larangan ng tunggalian. Kung matibay at maaliwalas na ang ating tahanan ay saka pa lamang lantarang maiwagayway natin ang sinumpaang Watawat ng Kaliwanagan, Katotohanan at Katarungan. At sapilitang ang tagumpay ay magiging atin. Iya'y hindi mapag-aalinlanganan, sapagka't *KALINISAN*, *KABANALAN* at *KABAYANIHAN* ang gagamitin nating sagisag at baluti sa pakikitalad.

Naging kaugalian ko na ang manakanaka ay dumalo sa mga pulong ng iba't ibang lohiya upang makaulayaw ng mga kadamdamin, at mapanariwa ang banal at marangal na layunin ng Kapatiran. Isa sa aking nadaluhan ay natakda sa ika-8 ng gabi; nguni't mag-iika-9 na ay hindi pa nasisimulan sa kakulangan ng sapat na bilang.

"Talagang ora pilipina", ang sabi ng isa.

"Oo nga", ang sambot ng isa pa.

Samantala'y nagdaratingan ang ibang mga kasama.

"Bakit ngayon ka lamang?", ang tanong ng aking kapiling sa isang kapatid na noo'y nanasok sa pulungan.

"Paano'y alam ko namang sa oras natakda ay marami ang wala", ang tugon ng bagong dating.

Ang hindi pagtupad sa tadhanang oras ay ugaling Kastila; kaya dapat ipamansag na *ORA MEK*. Ang dumating sa taning na oras ay ugaling Amerikano; kaya dapat ipamansag na *ORA KONAN*. Ang Pilipino ay siyang nag-aantay sa takdang oras. Iyan ang *ORA PILIPINA* —maagang datal. Huwag nga tayong mawili sa pag-alipusta sa sarili kung ibig nating tayo'y igalang ng ibang lahi.

Marami akong kilalang Mason na may matataas na katungkulan, mayayaman at tampok sa matayog na lipunan. Nguni't ang mga taong ito'y hindi ko matagpuan sa pulong ng mga lohiya maliban na lamang kung may pagdiriwang at nasa palatuntunan ang kanilang pangalan. Sila'y ipinalagay na palamuti, hiyas at masamyong bulaklak sa loob ng Kapatiran; kaya't sa Lohiya ay laging pinanabikan. Subali't ipinagkakait naman ang kanilang katangian

at hinahayaang mangulila ang kanilang mga kasama. Kaya't nagiging mabuti pa kung minsan ang kung sino na lamang, sapagka't siyang karaniwang napapakinabangan ng mga kapatid at ng Kapatiran.

Minsan, sa isang bayan ng Lalawigang X, ako'y inanyayahan sa isang salusalo ng mga magkakapatid sa Lohiya. Sa mga tuksuhan at pilantikan ay nadinig kong ipinagmalaki ng punong-abala na sa kanyang handa ay wala siyang pinagugulan.

"*Ang mga manok at itlog na iyan*", anya, "*ay hiningi ko lamang sa aming kasama na hindi makatanggi sa akin*".

"*At ang litson, alak at putat naman*", ang dugtong, "*ay galing sa isang kumpare na maraming utang na loob sa akin*".

Malamang na ang mga manok at itlog ay pang-agdong buhay ng kasamang nahingan, at ang litson, alak at putat naman ay binili ng kumpareng nahilingan, huwag lamang mapahiya sa kumpareng mayaman. Nguni't kaipala'y buhulbuhul na buntong hininga at di-kakaunting hirap ang pinuhunan ng kasama't kumpare. Ang pagsasamantala ay labag sa aral ng Masonerya. Ang mga Mason ay hindi upang magpahirap kundi upang magpaginhawa. Kung gumagawa man ng mabuti ay hindi upang maningil bukas-makalawa, lalo't ang sisingilin ay alam niyang walang pahindi sa kanya.

Sa loob at labas ng Kapatiran ay nakakatagpo ako ng mga kapatid na ang pagpapakabuti ay pakitang tao lamang at paimbabaw. Kunwari ay malinis at maselan pagnamamasdan, datapuwa't marumi at mapagsamantala pag hindi napapansin. Ayaw sumunod sa sariling budhi, dahil doon ay walang katahimikan at kaligayahan sa buhay. Sa ganang kanila, ang pag-gawa ng magaling ay hindi aklat-dasalan. Yaon ay walang bisa kung hindi masaksihan at papupurihan. Ang ganyang uring Mason ay nalilihis sa tunay na landas ng Katotohanan at Kaliwanagan. Siya'y paalalahanan natin nang tayo'y makatupad sa adhika ng pinakamalaki, pinakamatanda, at pandaigdig na Kapatiran ng mga taong malaya, dakila at banal.

★ ★ ★ FROM OTHER GRAND JURISDICTIONS

It is not our intention to moralize on the mysterious working of Providence in this matter which we call death; all that we could say has been expressed more adequately and with greater authority by the Chairman of this particular committee and we urge you to read and benefit by his report in the Proceedings.

The subject does, however, suggest a train of thought and we find ourselves speculating on the alarmingly large number of Masons who, although they are still animate, form an inglorious company of Fraternal Dead; the Mason, and his name is legion, to whom may be applied the somewhat ribald words of the song—"He's dead, but he won't lie down!"

This Masonic *rigor mortis* seems to reach epidemic proportions so, although none of our "degrees" were obtained in a medical school, let us attempt a diagnosis.

We believe we are right in saying that, of all the ills the flesh is heir to, the common cold works the most havoc, so let us start with the "cold" Mason.

The symptoms are easily recognizable: lethargy, poor circulation, retarded growth and loss of memory.

A large proportion of those who come under this category are chronic "joiners." They associate themselves with any and every organization which is brought to their notice, always on the lookout for some new thing. There is no conviction in their allegiance to Masonry, it is just another in a long sequence of initiations, introductions and affiliations which does no more than excite a fleeting interest and scratch the surface of their sensibilities. Like an unsuccessful vaccination, Masonry doesn't "take" on them!

They are immune to the need for a daily advancement in the science; the teachings of brotherly love, relief and truth are but another dose of the mumbo-jumbo they have accumulated in their hectic course of fraternalism of one sort or another; their idle curiosity regarding the secrets and mysteries is soon sated and in many instances their quasi-enthusiasm has evaporated before Grand Lodge has officially recognized them by issuing a certificate. Ask any secretary how many of these certificates remain unclaimed!

About the only lesson they have absorbed in their pursuit and acquired of multifarious degree is the fetish to remain "in good standing" so they continue to pay dues without either profit or pleasure. Masonically they are dead, but they won't lie down.

To this group must be added the congenitally lethargic; the men who drifted into Masonry on some fortuitous current

and drifted out again, as far as active participation is concerned, without leaving an eddy on the surface.

These are the "Alibi Ikes" who can think up a dozen flimsy excuses for not going to lodge. Who, though they may not have foresworn the principles of the Craft, have allowed even its shibboleths to slip from their befuddled memories and are wont to lament, "I don't believe I could get into a lodge now!" They take a passing and vicarious interest in their lodge circulars and, if the secretary pesters them long enough and vigorously enough, will pay their dues merely to get rid of his importunity. They may perk up a little when they hear Masonry lauded for some particular deed of charity and make sure that their ring or emblem is in evidence but, come lodge night, the radio, the movie, a poker game or an evening paper blots out every recollection of their former vows and the length of their cable-tow doesn't reach beyond the glow of a comfortable wood fire.

Masonically they are dead from the neck up and atrophied from the neck down, an inert, ponderous load which Masonry is doomed to carry to the detriment of its moral and social progress.

Going to the other extreme we find, in the ranks of the living dead, Masons who suffered from high blood pressure; men who were "rarin' to go" but felt cribbed, cabined and confined in the Masonic circle.

They were fraternalists from the word "go" and expected to find in Masonry the highest and most demonstrative type of brotherhood, as they visualized it.

The philosophic calm of a Masonic lodge; the spirit of sober inquiry into the mysteries of nature and science, did not appeal to their effervescent bonhomie, but they hoped to pep the Craft up a little by relieving its musty formality with more modern conceptions of human relationships.

They found, however, that Masonry was somewhat hidebound; that it preferred to have its ruling officers addressed as Masters or Wardens, rather than Brother Bill, or Sam, or Joe, at least while at work; that it had a fixed idea that Masonic charity should come direct from the pocket of one brother to supply the wants of another and that bingos, raffles and euchres were not considered as a painless means of extracting an unwilling dollar.

After vainly, though valiantly, trying to induce Masonry to see the light, they somewhat huffily took their innovations into greener fields and undoubtedly found ample scope for their altruistic impulses. They are still Masons,

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but their time is too fully occupied to waste precious hours in mere moralizing when they can be out beating the drum for some well-advertised cause.

If they had lingered long enough to benefit from a steady diet of Masonic philosophy they would have become valuable assets, but they could not bide the cure, and as their malady could not be relieved by an emergency operation, they joined the lost battalion.

There are certain unsuspected diseases which lurk within the human frame until they have gathered strength for a grand assault on some vital organ with deadly results. In like manner there are those who became Masons, to all appearances just and upright men on whose behalf the tongue of good report has been heard. Investigating committees have given the seal of their approval, for no mortal eye could discern the weaknesses in the moral fabric which must, inevitably, result in deterioration. So the cancerous growth of appetite, lust or untrustworthiness grows secretly and steadily until its ravages are more or less overt.

We know that Masonry provides the means by which the rotten branch may be lopped off, but seldom does a case of degeneracy come before a Masonic Tribunal until some unsavoury mess has first been aired in the courts of the land. Offences against the Craft itself do not necessarily imply turpitude, and certain acts which the law finds punishable do not qualify as Masonic offences.

But there are many who are adroitly side-stepping public reprimand of their transgression of the moral code with the smug assurance that no one will be foolhardy enough to cast the first stone and, anyhow, proof in a Masonic court would be hard to get.

There is no use in elaborating; you know Masons and we know Masons who are, to a degree, debauched, depraved and dishonest, and the fact that the outside world knows them as Masons works a great disservice to the Craft.

Up till now we have been putting all the blame for Masonic shortcoming on the individual, but there is one faction of the living dead for which Masonry itself must take the responsibility; that is the Masons who suffer from malnutrition.

Each Mason is entitled to something from the Craft, for we never close a lodge until assured that every brother has had his just due.

Can we conscientiously claim that we are, in every case, fulfilling our obligation? Is it enough to take a man's fees; confer on him a series of degrees; give him an apron and diploma and then leave him to his own devices? It is the Master's duty to employ and instruct the brethren in Masonry and that duty is not discharged by merely assuming that the candidate gets tuition for his advancement.

Are the brethren extending to the new Masons the companionship which they are entitled to expect, or do they find themselves always on the outside, looking wistfully within? Does the daily advancement in Masonic knowledge cease when the need for coaching ends, or is there some definite guidance into the hidden beauties of the science?

Lacking encouragement and friendship even the well-intentioned newcomer will, sooner or later, fade away and gradually die from malnutrition for, unless we are prepared to feed his mind with Masonic truth, less worthy thoughts are liable to take root and choke the good seed which Masonry has sown, but neglected to cultivate.

To complete our "Zombie" army we have the veritable cohorts who "stand suspended," a Houdini-like trick if we ever saw one!

Any or all of the preceding causes may have contributed to their eventual drumming out for not rendering to Caesar

the things which were his; we would like to feel sure that every possible avenue was explored before the drastic step of suspension was taken.

We see names on the list of those pilloried which should never have been allowed to appear there. Men of affairs who, admittedly careless and lacking in attachments to the Craft, could surely have been induced to make a more dignified departure from its precincts. Men, who, from a stiff-necked independence refused to bare their distress to the undoubted clemency and understanding of their brethren. And, of course, men who didn't give a tinker's cuss whether they were suspended or not and deserve neither sympathy nor consideration.

The trouble is that they were once Masons, known to the generality as such, and only a select few know of their forcible removal from the rolls. Perhaps they harbour a grudge against the Craft for their summary dismissal and vent their spleen by unmasonic acts and utterances which bring the Order into disrepute. There are, however brands to be plucked from the burning as the list of "Restorations" clearly shows.

And there, brethren, you have the Fraternal Dead, who aren't! If there is any merit in calling the roll it can only be in the nature of a challenge. Just as the recital of the names and titles of our deceased brethren awaken us to the need for new blood and new effort, so the knowledge of this tremendous wastage of potential energy should send us on a crusade to bring the wanderers back into the lodge and the fellowship of Masonry.

For all we know many of them may be ready to say with the Prodigal, "I will rise and go"; many of them may have matured with the years and become more amenable to Masonry's peculiar philosophy; many may still have a valuable contribution to make once the fire is rekindled.

Even if candidates are the lifeblood of Masonry there is always the possibility that, if the sluggish current in the veins of our fraternally inanimate brethren could be vitalized, the Craft would get a welcome and unexpected transfusion.

Let us extend our researches into the Valley of Dry Bones for it was there a *miracle took place*.

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CIRCULAR NO. 12
Series of 1951

TO THE MASTERS, OFFICERS AND MEMBERS OF OUR SUBORDINATE LODGES

SUBJECT: VISITING BY ENTERED APPRENTICES AND FELLOW CRAFTS GREETINGS:

Section I, Article II, Part V (Paragraph 259, Page 51) of our Constitution reads in part as follows:

"Entered Apprentices and Fellowcrafts have only the right to sit in the Lodge in which they received the degree or degrees when open in a degree taken by them, x x x They are not required to pay any dues and are not entitled to vote or speak in the Lodge x x x They can not, acting in a Lodge, open in the degree taken x x x (Underscoring supplied)"

Often times a Master is asked whether he could admit Entered Apprentices and Fellowcrafts belonging to other Lodges when his Lodge is opened in the degree already taken by them.

So far we have had no ruling on the matter, but in the Constitution and Regulations of the Most Worshipful Grand Lodge of Free and Accepted Masons of the State of California, annotated and compiled by John Stewart Ross, P.G.M., Sixth Edition, 1949, Sec. 1046, Page 566, this very subject has been amply discussed as follows:

"x x x This is inserted because the number of regulations and decisions dealing with the rights of Entered Apprentices and Fellow Crafts show that, although theoretically their rights might be left to be governed by the ritual, yet that there is a real necessity for incorporating some section governing them in this article, dealing as it does with individual rights, duties, prohibitions and liabilities. x x x"

"In the above section it is set forth, and properly so, that Entered Apprentices and Fellow Crafts have only the right to sit in the Lodge in which they received the degree or degrees, when open in a degree taken by them. This is based upon Mackey's Jurisprudence and it is unquestionably the law. It is, however, true that Entered Apprentices and Fellow Crafts sometimes visit other Lodges when accompanied by Master Masons belonging to their own Lodge, and it is thought proper to explain a little more fully this portion of the section."

"Master Masons have a right to visit, even though it be a qualified one, and if they do visit they are ad-

CIRCULAR NO. 13
Series of 1951

TO THE MASTERS, OFFICERS AND MEMBERS OF OUR SUBORDINATE LODGES

SUBJECT: BLOOD DEPOSIT AT NATIONAL HEADQUARTERS OF THE PHILIPPINE NATIONAL RED CROSS GREETINGS:

Through the untiring efforts of Bro. Raymond L. Higgins of Cosmos Lodge No. 8, we have been able to establish our own blood deposit at National Headquarters of the Philippine National Red Cross.

Should any brother, member of his family, relative, and for that matter anybody, be in need of blood for transfusion, that you contact us or Bro. Higgins at the Philippine National Red Cross. The blood is given at NO COST.

Lately, we have been able to save the life of a lady teacher, who needed a special type of blood in the removal of one lobe of her right lung. Fortunately, we then had in our midst a brother belonging to one of the Lodges in California who was able to supply the right type of blood.

According to the testimony of this lady teacher, she arrived in Manila friendless and a stranger until somebody suggested the name of our Fraternity where she got the proper assistance.

DONE in the City of Manila, Republic of the Philippines, this 29th day of September, 1951.

(Sgd.) CENON S. CERVANTES
Grand Master

ATTEST:
(Sgd.) ENRIQUE RIMANDO, P.M.
Acting Grand Secretary

mitted because of their own right. An Entered Apprentice or Fellow Craft, however, has not this right. If the Lodge permits him to visit, it must be done without examination and simply as a courtesy shown to the Lodge in which he received the degree or to the Master Mason accompanying him."

This same practice should be adopted in our Grand Jurisdiction.

DONE in the City of Manila, Republic of the Philippines, this 22nd day of September, 1951.

(Sgd.) CENON S. CERVANTES
Grand Master

ATTEST:
(Sgd.) ENRIQUE RIMANDO, P.M.
Acting Grand Secretary

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