

Pro. D. Garcia, Manila

The Cable Tied

Vol. XXVIII

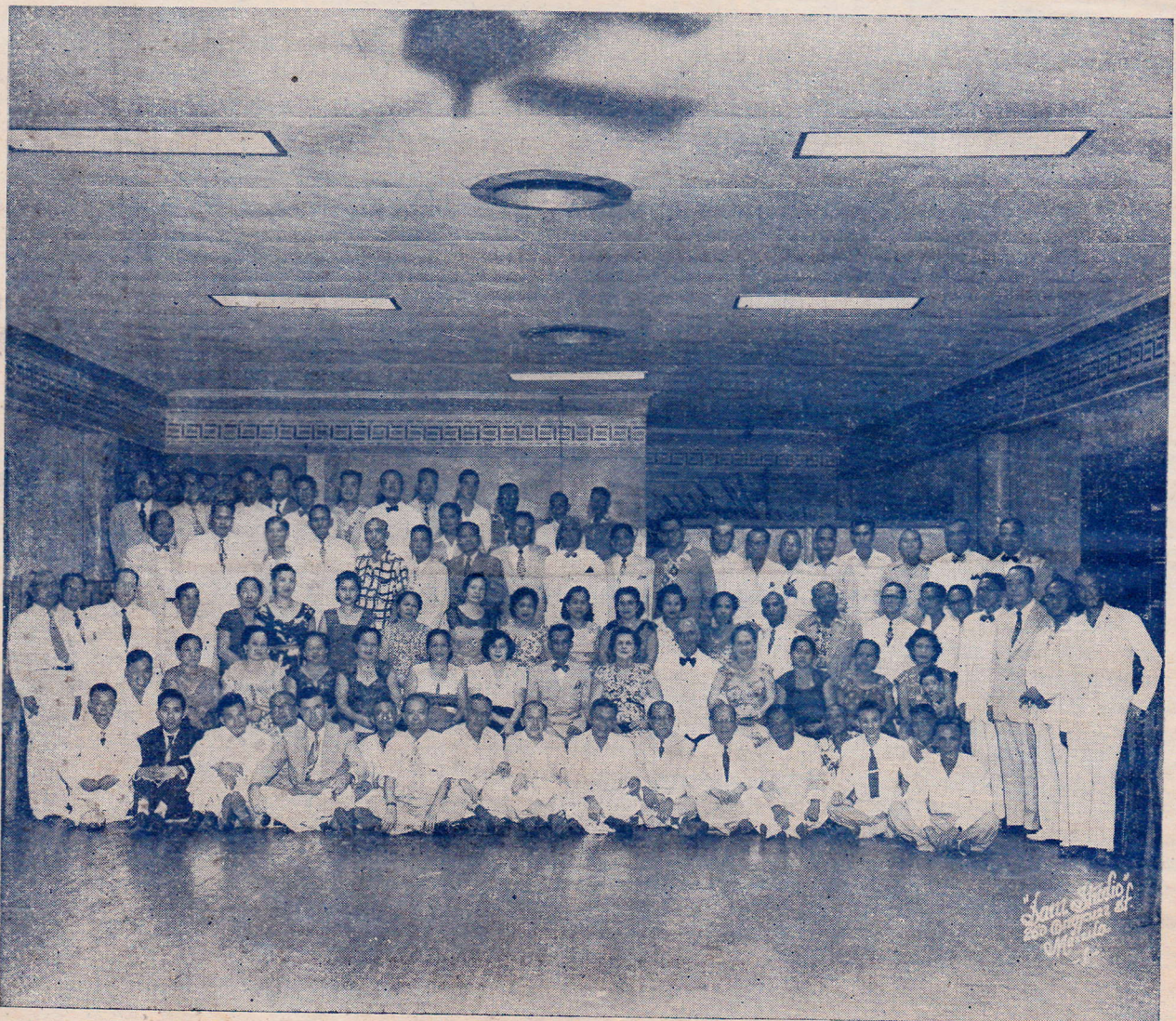
MANILA, PHILIPPINES, AUGUST, 1952

No. 2

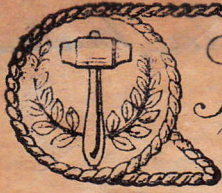
OFFICIAL ORGAN OF THE
GRAND LODGE OF FREE AND ACCEPTED MASONS
OF THE PHILIPPINE ISLANDS

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

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Picture of Masons and their families taken during the celebration of the 38th Anniversary of Batong Buhay Lodge No. 27, F. & A. M., Manila, August 13, 1952.



The Grand Master's Message

Those Old Charges



DURING that part of the Installation Ceremony which treats of the duties that the Master of the Lodge must discharge, he is solemnly admonished that he should make a point of having parts of the "Book of Constitutions" read in his Lodge from time to time "than none may remain ignorant of the precepts it enjoined or of the ordinances that it promulgates".

This is an excellent injunction and one to which every Master should pay strict attention, however, how many Masters actually cause portions of the "Book of of Constitutions" to be read in their Lodges?

In fact it would be an excellent thing if all Master Masons were to procure a copy of Bro. Anderson's "Constitutions" of 1723 and from time to time read portions of it, he would then be better informed of the laws that govern our Institution and he would tend to become familiar with the "Old Charges" and "General Regulations".

However, I imagine that it is too much to expect that to be done because the book itself is somewhat difficult to procure, rather too lengthy and the old type of print and spelling would tend to discourage the average Freemason.

Some jurisdictions include some of Anderson's work in their particular Constitutions and, of course, it is then printed in modern type and spelling but the average Master Mason seldom takes the trouble to procure a copy of this kind of publication.

The major part of the Masonic teachings, degree philosophy, laws and so forth come from the old manuscripts that Anderson used as the basis for his "Constitutions" of 1723; however, the book contains far too many pages to enable anyone to cover them all in a brief review such as the present address.

The "General Regulations" occupy many pages that could, with advantage, have been very materially reduced, the same remark applies also to Anderson's very imaginative narrative of the history of the Craft, in fact this particular portion of the book could have been omitted altogether, however, that part containing the "Old Charges", or as they are referred to by Anderson, the "charges of a Freemason", are well worth serious study and any time devoted to them will be well repaid by the knowledge that one may obtain from them.

These "Old Charges" contain the material from which most of our laws, rules and regulations have been obtained, they depict the obligations that a Mason must discharge to God, to his country, to his neighbor and to himself.

This particular portion of the book is a real credit to the memory of Bro. Anderson and for the patient manner in which he studies those old manuscripts and the terrific amount of research work that he put into the task have earned in the deep respect and gratitude of all Masons throughout the entire world.

Like most of those brethren who were very active in the early days of Speculative Masonry, we know very little about Anderson's life history, we know that he was born in Aberdeen, Scotland, and that he obtained a Master of Arts degree from Marischal College and that he was ordained a minister of the Presbyterian Church and that he went to London and obtained a ministry in a church where he remained for about 25 years; however, we do not know when or where he was made a Mason, nor do we know of what Lodge he was Master.

We do know that he accomplished a prodigious amount of work for the benefit of Freemasonry and that he undertook the task of writing his "Constitutions" with the blessing of the Grand Lodge, however, there is some evidence that tends to make us believe that the work has also undertaken as a "private venture", possibly with the idea of making a little pecuniary profit of which he was in great need.

Although the Grand Lodge sanctioned this particular undertaking they did not, of this we may be sure, did not sanction the liberties he took with the regulations that Bro. Payne had promulgated nor did they authorize him to draw so freely upon his very fertile imagination when writing up the history of the Craft.

The "Old Charges" are brought under 6 headings, which is a most remarkable feat in itself, and they are as under:—

Of God And Religion

"Here is given instructors regarding the duty that a Mason must discharge; he is enjoined to always revere his Divine Creator, he is admonished that he must always obey the moral law and under this heading is included that passage regarding religion that caused such an uproar of protest at that time and upon which is based the great Masonic tolerance of religious beliefs, it is as follows: and I quote:—

"But though in ancient times, Masons were charged in every country to be of the religion of that country or nation, whatever it was, 'tis now thought more expedient only to oblige them to that Religion in which all men agree" end of quote.

This passage is also the source of the inspiration that caused Masonry to become an association of good men and true which men of all creeds, sects and opinions became true and sincere friends but it almost caused a revolution when it was first published by Anderson.

"Of the Civil Magistrate, Supreme and Subordinate"

Here we find a long discourse that deals with the duties of a Mason in his relations with the Civil Author-

(Continued on inside back cover)

THE CABLETOW

Editorials

The Mason and Character

THE OPERATIVE MASON builds with stone, molds cement. The speculative or symbolic Mason builds with life, molds character. In both instances, there is the builder, the molder.

Masonry inculcates morality. Hence, the Mason believes that character determines destiny. This is one of the reasons why a brother must ever enrich his moral qualities in order to be a good man and become a better Mason. In many occasions he is reminded that character can not be acquired overnight; it must be cultivated patiently and lived from day to day.

At the outset, the candidate for the degrees of Masonry must possess a good character. He makes a promise that if found worthy, he will conform to all the ancient usages and regulations of the Fraternity. His petition is referred to a committee of investigation whose duty is "to make strict examination into the moral, mental, physical, and other proper qualifications of the applicant." And as guide for said committee, the following are some of the questions to be considered: (1) Are his family relations congenial? (2) Does he use intoxicants or opiates? (3) Does he gamble? If the committee's report is favorable, a secret ballot is then had by the use of white balls (which elect) and black cubes (which reject). It should be noted that only an unanimous ballot of the members voting could elect the candidate.

Next, the Entered Apprentice is presented with the lambskin, or white leather apron which, the candidate is told, "is an emblem of innocence and the badge of a Mason"; later, he is presented with the working tools of this degree one of which is the common gavel for him to use in order to divest his heart and conscience of all the vices and superfluities of life; he is charged as an individual "to practice the domestic and public virtues" and is told the value of temperance, fortitude, prudence, and justice.

Then as a Fellow Craft he is received upon the angle of a square which is applied to his naked right breast; the object here is to teach him that the square is an emblem of truth and morality and that the square of his actions through life should be truth and morality; he takes a solemn obligation to be honest — not cheat, wrong or defraud a lodge of Fellow Craft Masons or a Fellow Craft like himself. The plumb which among others is presented to him, is in itself an admonition to walk uprightly before

God and man; to square his actions by the square of virtue. At his second reception in a lodge of Fellow Craft, he is made to understand that by speculative Masonry, one learns to subdue the passions, to act upon the square, speak kindly, to maintain secrecy, and what is most important — to practice charity. He is charged to "ever display the discretion, the virtue, and the dignity which become a worthy and exemplary Mason."

And when at last the candidate becomes a Master Mason, the most important tenets of Freemasonry, namely brotherly love, relief, and truth are explained to him. He too takes a solemn obligation not to cheat, wrong or defraud a lodge of Master Masons or a Master Mason like himself. The lecture in this degree enjoins him to imitate the Grand Master Hiram Abif — the widow's son — in his truly exalted and exemplary character. The charge given him is a reminder that he should support the dignity of his character on all occasions; and the congratulations he receives is another reminder for him to be faithful, just, and true.

The Mason is oftentimes misunderstood; some considers him as one without God and therefore, the enemy of religion. Nothing could be farther from the truth. Why does Masonry place great emphasis on the good character of a man before becoming a Mason? Because the good man and helpful Mason is truly a worthy child of God. It should always be borne in mind that at every opening of a Masonic lodge, God's name is invoked that the hearts of the brethren assembled therein may be harmonized and enriched by His own love and goodness; and that at every closing of a Masonic lodge, the blessing of Heaven is asked together with a wish that Brotherly Love may prevail, and that every moral and social virtue cement brother Masons.

How important it is that the Mason should continually strive to fortify his character! It is the one indelible mark which distinguishes him from his fellow men; a possession whose real worth dwarfs all others; with it, a brother can accomplish wonder after wonder — live beautifully, help wholeheartedly, achieve creditably, inspire effectively. Neglect character and you live in disgrace; strengthen it and you strengthen yourself — ready to overcome difficulties and win the battles of life.

Official Section

Grand Lodge of Free and Accepted Masons of the Philippines Islands

OFFICIAL VISITATION OF THE GRAND MASTER

M. W. BRO. Sidney M. Austin and the officers and members of the Grand Lodge accompanying him made an official visitation to Manila Lodge No. 1, Corregidor-Southern Cross Lodge No. 3, Cosmos Lodge No. 8 and St. John's Lodge No. 9 at the Lodge Hall, Scottish Rite Temple, 912 Taft Avenue, Manila on June 17, 1952 with Corregidor-Southern Cross Lodge No. 3, as the host Lodge. Following is the program for the occasion:

1—Reception of the M. W. Grand Master

Reception Team:

- Worshipful Master .. W. Bro. K. Eulau (3)
- Senior Warden W. Bro. D. O. Thurnau (8)
- Junior Warden W. Bro. Herbert E. Warfel (9)
- Treasurer W. Bro. G. A. Mayhew (8)
- Secretary W. Bro. D. R. Escosa
- Chaplain W. Bro. Frank Miles (9)
- Marshal W. Bro. John R. Whitman (1)
- Senior Deacon W. Bro. John L. Leach (1)
- Junior Deacon W. Bro. C. F. Carlson (8)
- Senior Steward Bro. F. B. Freeman (3)
- Junior Steward Bro. V. Stater (9)
- Tyler W. Bro. R. Ramos

2—Exemplification of the Second Section of the Third Degree

- King Solomon W. Bro. L. M. Hausman (1)
- Hiram of Tyre W. Bro. H. E. Warfel (9)
- Secretary W. Bro. D. R. Escosa
- Senior Deacon W. Bro. D. O. Thurnau (8)
- No. 1 Fellowcraft ... Bro. F. B. Freeman (3)
- No. 2 Fellowcraft ... W. Bro. J. L. Schwartz (3)
- No. 1 Man of Tyre . Bro. J. E. Grimes Jr. (8)

- No. 2 Man of Tyre . Bro. V. Stater (9)
- No. 3 Man of Tyre . W. Bro. H. R. Hick (1)
- Sea faring man Bro. D. Van Dongen (1)
- Way faring man ... W. Bro. J. W. Ferrier Sr. (3)
- Lecture W. Bro. K. Eulau (3)
- Charge W. Bro. J. R. Whitman (1)

The 12 Fellowcrafts of Cosmos Lodge No. 8 supported the above mentioned team.

3—Short addresses by the Worshipful Masters of the four Lodges meeting jointly:

- Wor. Bro. John R. Whitman
Manila Lodge No. 1
- Wor. Bro. Kurt Eulau
Corregidor-Southern Cross Lodge No. 3
- Wor. Bro. Donald O. Thurnau
Cosmos Lodge No. 8
- Wor. Bro. Herbert E. Warfel
St. John's Lodge No. 9

4—Remarks by

Most Worshipful Bro. Sidney M. Austin
Grand Master

5—Closing

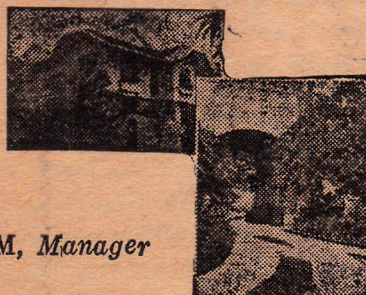
6—Refreshments

The addresses by the different Worshipful Masters of the four lodges visited emphasized the importance of fellowship gatherings among the brethren and a heart-to-heart discussion of the problems confronting the lodges. The Grand Master who spoke last dealt with Masonry's mission and the role that should be played by every Master Mason.

All agreed that the visitation brought the Grand Lodge closer to the brethren in attendance.

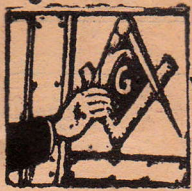
HOTEL DEL MAR

- * ROOMS
- WITH
- BATH
- * GARAGE
- * MEALS

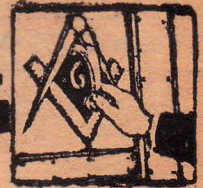
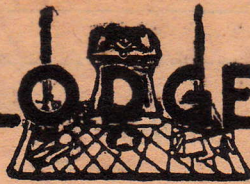


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WHAT OUR LODGES ARE DOING



MALINAW LODGE No. 25

San Pablo City

WORSHIPFUL Brother Florentino Gesmundo, Master of Malinaw Lodge No. 25, on Sunday May 25, 1952, entertained at his summer residence in the barrio of Santo Angel at a whole day affair and luncheon members of this lodge and their families and friends. Mrs. Segunda Eubinag-Gesmundo, wife of the Worshipful Master, and their children, Juliana, Francisco, Benito and Nestor, assisted Bro. Gesmundo in the reception of the visitors. There were music, dancing and sight-seeing. Wor Bro. Gesmundo took the brethren and other visitors around his well-cared lanzones plantation now flourishing with flowers and promising that there would be plenty of ripe lanzones next September or October.

The visitors, before and after luncheon, were offered different varieties of sweets and refreshments. The strawberry-like pieces of sweets prepared from well-seasoned *makapuno* in rainbow-color style, were like beads of pearl hanging from the collars of the beautiful ladies who attended the party. The secret of preparation of special *makapuno* sweets, it was learned, is known only to Seni, charming daughter of Bro. Gesmundo, a teacher in the San Pablo City Elementary School.

Among the brethren present were City Treasurer Eulalio H. Dolojan; Asst. City Treasurer and Mrs. Simon L. Magpantay, their son Amado and daughter Mignonette; Jose B. de Goroztiza, his son Dr. Cesar Goroztiza and baby Thelma de Goroztiza; Councilor Lauro D. Dizon, Sabas A. Cabrera, Luis de los Reyes and Luis Jr.; Odon Alangilan, Alfredo P. Borja, Dr. Fernando A. Bautista, Engineer Ricardo P. Ticzon,

Ignacio V. Noble, Angeles B. Lacsam, Agrifino Capistrano, Maximo Brinas, Felipe Urtola, Marcial D. Maghirang.

Other visitors were Misses Corazon Hernandez, Damiana P. Cortez, Proserfina Barcenal, Nely Ner-sison, Lavinia Evangelista, Natividad Evangelista, Nita Cosico, Naty Cosico, Lilia Esguera, Rosalina Alcos, Zenaida Alcantara, Natividad Dizon, Marcela Dizon, Zenaida Gesmundo, Francisca Gesmundo, Nenita Yabut, Miss Romulo, Bella Sahagun, Brigida Sahagun, Vicitorina Eubinag, Aleli Eubinag, Carmelita Cabrera, Mr. & Mrs. Alfredo Eubinag, Mr. & Mrs. Daniel Sahagun, Luis Barte, Artemio Alcalde, Alfredo Borja Jr., Bienvenido Manto, Adilon Bautista, Indalicio Brinas, Lucio Gesmundo, Romeo Tolentino, Francisco Morelos, Florencio Coronel, Agrifino Belen, Engracio Eubinag, Zoilo Borja, and Mayor of San Pablo City Artemio B. Fule, and many others.

PINAGSABITAN LODGE No. 26

Sta. Cruz, Laguna

A FAMILY REUNION of Masons and their families was held under the auspices of this Lodge on Sunday, July 6, 1952. The affair took place in the Santa Cruz Elementary School Home Economics building. The traditional "Lechon" was the principal course in the menu. There were dancing, fining of brethren, singing and contests of different kinds. There were games for little kids, too. One can imagine oldsters ranging in youth from 60 to 73 years taking part in these games. Prizes were awarded to the winners.

Rt. W. Bro. Werner P. Schetelig, for not delivering a good speech in the National Language, was fined. He contributed liberally to the almoner's fund. Even Worshipful Master Reyes did not escape the ordeal and was fined by the very brother he assigned as Fine Master. Little Isidoro Corpus, son of Bro. Corpus swelled the charity fund by P.20 from the proceeds of mimeographed copies of songs which were sang "out of tune." The program lasted from 10:00 A.M. to 5:00 P.M.

PANGASINAN LODGE No. 56

Dagupan, Pangasinan

WE REGRET to inform brethren of this lodge and other sister lodges that Wor. Bro. Francisco Aquino, P.M. met an accident as one of the passengers in a Bus on the Ilocos highway. One of his legs is reported broken and has been confined at the Orthopedic Hospital in Mandaluyong. We pray for Bro. Aquino's complete recovery.

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PLEDGE OF SERVICE * * *

Ricardo Claridad Santos - A Short Biography

By M. W. Bro. M. GOLDENBERG, P. G. M.

RICARDO CLARIDAD SANTOS was one of the first Filipino casualties on the battlefields of Bataan. He was a reserve officer of the U. S. Army who immediately volunteered his services to the USAFFE right after the attack on Pearl Harbor.

As the Commanding Officer in charge of building an army cemetery at Limay, Bataan, on January 2, 1942, he was at his typewriter making his reports when Japanese planes swooped overhead and a bomb found its mark on the tent where he sat writing.

Through the efforts of his friends in the army of liberation, his remains were found and placed in a neat wooden box. This I received and kept for about ten days until I could contact his family.

On Sunday afternoon, July 20, 1952, his friends honored him with necrological services and together with his family conducted his remains to their final resting place in the Masonic Plot of the North Cemetery.

For twenty years, Brother Santos was my close friend and associate in business. He was also a charter member of Mount Lebanon Lodge No. 80 which he helped to organize. He rose to prominence in the Masonic Order due to his own merit and unselfish service to his brethren.

From the family and friends, I was able to gather the following data which, in memory of this kind brother, will remind his friends of his origin and background:

Ricardo Claridad Santos was born in Obando, Bulacan, on May 17, 1891. Though his father, Vicente, was a *cabeza de barangay* in the Spanish regime, nevertheless he was a poor man and could not give his son much formal schooling. His mother, Ana Agustin, died when he was very young, and he was brought up by a kindly step-mother.

As a boy he soon saw the poverty and ignorance that plagued his hometown. Gullible people were

drinking from "miraculous" wells, and except for a parochial school that gave instruction on catechism, a little reading and nothing else, there was no school to speak of. Children had to walk many kilometers away to the nearest school which was situated in Polo, Bulacan. Santos himself finished his elementary schooling in Malabon, Rizal, where he supported himself by serving as a "sacristan" to the kind Filipino parish priest, who was a relative. In school, he was a bright student and was frequently accelerated.

He had a chance to continue his studies further, but for some false pride of his father. After finishing the elementary grades in Malabon, he was taken by his famous godfather, Don Macario Adriatico, to his house in Manila so that he could continue his schooling. But one day his father came to visit him in the city. He saw Ricardo washing dishes in the kitchen. Promptly he took the boy home, and that put a stop to his formal studies.

He had a deep love for books, however, and he taught himself to speak and write English and Spanish fluently. Through a correspondence course, he became a public accountant. His first paying job, however, was as a barrio school teacher in a small fishing village in Obando.

Wor. Bro. Santos never forgot the unfortunate circumstances of his hometown and worked hard to better the living conditions of his townmates. As a private citizen, he organized the first literary organization in Obando. He showed up the fallacy of some practices; for instance, a religious fanatic announced to the impressionable townspeople that he had been given divine powers of healing by the simple process of the sick drinking from a well. He exposed the quack to the health authorities and had the well closed.

He was appalled by the high mortality rate in Obando, and worked for the building of a water system that would give safe drinking water to the people. During the early days when there were not enough physicians, he invited a specialist, Dr. K. Eulau, to hold clinic days in Obando, where free consultation was given to the poor. His many personal services rendered for the benefit of others can still be remembered by those who knew him well. He was loyal to God, his family, and a sincere friend. He was an exemplary Mason, and was always ready to serve his fellowmen and particularly his brethren and friends. May he rest in Peace, Amen.

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FREEMASONRY'S OWN SAINTS

(Closing remarks of M'. W'. Grand Master of Masons of the Philippine Islands, Bro. Sidney M. Austin during the official visitations to Walana Lodge No. 13, Sinukuan Lodge No. 16, Zapote Lodge No. 29, Hiram Lodge No. 88 and Keystone Lodge No. 100 on June 28, 1952 at the Jose Abad Santos Hall, Plaridel Masonic Temple, Manila)

I HAVE SPENT much time and effort in an endeavor to discover the reasons why the Holy Saints John were selected by our ancient brethren to become the patron saints of our Fraternity and I am afraid that I must freely admit that I have made but scant progress in my quest for knowledge on this particular subject.

I have, of course, come across an old suggestion or two that has made interesting reading but as I was after facts even a pretty story did not seem to satisfy my curiosity.

We have, at least, four saints that the Fraternity can claim as its own which is all the more surprising as to why the Saints John were brought into the Craft.

The most plausible explanation I came across endeavored to couple the Saints John with the two parallel lines that support the circle that encompasses the point at its center, that added to the fact that it is quite possible that our early brethren may have lacked knowledge concerning the four or five or nine who preferred to suffer torture and death rather than renounce their faith in the then new religion of Christianity.

However, I did manage to glean one very interesting fact while engaged in my search after knowledge and that is that the Four Crowned-Ones was one matter on which our Fraternity and the Church of Rome were in agreement. In fact up to the time of the Reformation (1517) the Catholic Church had dedicated the 8th day of November as a day of prayer for the peaceful repose of the souls of those Crowned Martyrs.

It is very unfortunate indeed that it has been practically impossible to sift the fact from the legends that surround the story of the Martyrs.

We do not know for certain whether they were stone-masons in the modern conception of the word or whether they were sculptors, carvers in wood or whether they were artists but it seems that they were connected with the erection of buildings and that they were members of the craftsmen guilds.

Research workers find it to be a very regrettable fact that it seems to be a human characteristic to add or detract from a story that comes down from one generation from another by the method of mouth to ear

and we may rightly presume that the history of the Four Crowned Ones did not escape this trait of human nature as it passed down the ages to the period when printing was an actuality and it could be recorded for all time without being subjected to the vagaries of the human tongue.

The history of the Crowned Ones has come down to us from several sources; we find it in several Greek and Latin manuscripts; there are also eight, possibly more, histories of the Martyrs that cover a period of about 500 years, the earliest of these appears to be dated about the year 400 A.D. and, in addition there are the Brevieries, the most important of which seems to be that of Rome, dated 1477, and which was copied from an earlier one.

All the above give us somewhat different accounts of two entirely distinct stories and it is very apparent that the corrupting influence of time plus the vagaries of the human tongue have introduced so much confusion into the stories that it is practically impossible to disentangle fact from mere legend.

However, the story denuded of the embellishments that human imagination has added to it is, briefly, as follows:—

During the reign of that cruel and almost inhuman Emperor Diocletian four officers of the Roman army were cruelly put to death and five sculptors or stone-masons, were tortured and murdered because of their steadfast faith in Christianity.

The names of the victims were, due to lapse of time, either lost or forgotten and it was ordained by the then Pope that all nine should be commemorated as the Four Crowned Ones or Martyrs.

Later on the missing names were found but by that time a church had been dedicated to the Four Crowned Ones and it might have caused quite a lot of embarrassment to the clerical authorities to have ordered a change made; therefore, the whole nine continued to be commemorated as the Four Crowned Ones.

Therefore, by a freak chance of fate, four Roman officers were consecrated as patron saints of the ancient builders with the five Sculptors or Stone-masons only because their names had either been lost or forgotten.

In the oldest document of Freemasonry the "Re-

PLEDGE OF SERVICE * * *

gius Poem" which was written sometime around the year 1390, we find thirty-eight lines dealing with the subject of the Four Crowned Martyrs and these lines tell the following story:—

Four clever sculptors or stone-masons named Claudius, Castorles, Nicostratus and Simphorianus were either employed by, or worked with, an artisan named Simplicius, the last named must have been a beginner or a careless workman because he was always breaking the cutting edge of his tools and he used to admire the skillful manner in which the four master craftsmen handled their working tools and eventually he requested their aid to show him what he did that was wrong and to teach him to handle his tools so that they would not break.

Claudius took the tools in his hands and prayed "In the name of our Lord Jesus Christ be this steel strong and proper for the work".

The story goes on that the prayer brought successful results and the breakages stopped and afterwards Simplicius inquired whether the Roman God Zeus had not been responsible for the good results, whereupon Claudius exclaimed "Repent my brother, for you have blasphemed God who has created all things, whom we acknowledge, but we do not acknowledge as God, him whom our hands have made".

The four had embraced Christianity and they eventually converted Simplicius to the new religion in spite of the fact that to be known as a votary of the then new doctrine that had been taught by the Son of God was a most dangerous step to take for, if discovered, it meant a cruel death.

That heartless brute of an Emperor, who worshipped the man made Gods of his time, ordered the five craftsmen to make for him a statue of the god Aesculapius and when they were persistent in their refusal to do so, he had them beaten almost to death, placed while alive in coffins which were then sealed and thrown into the river, later a good early Christian, Nicodomus, raised the coffins.

About two years after the five craftsmen had been so foully murdered four officers of the Roman army named: Severus, Severianus, Corpophorus and Victorinus, having refused to worship idols and man made gods, were also put to death by command of the Emperor Diocletian, this time there was a change

in the method of the killings, it being considered a case of treason as well as Christianity, they were beaten to death with whips that had metal balls attached to them and the bodies of the officers were thrown into the streets for the dogs to eat and left there for five days.

The names of these four officers were also lost or forgotten for a long period of time but they were discovered, so it is said, by a direct revelation from heaven.

These two stories, comprising as they do, of two entirely different companies of martyrs who suffered death rather than renounce their newly acquired faith in Christianity have become so mixed together that it is just about impossible to separate one from the other.

The stories have become so confused that it is sometimes claimed that the four officers were the craftsmen and that the five craftsmen were the officers, some of the legends try to tell us that the horrid deeds were accomplished on the same day, other legends say that there was an interval of time between the crimes of anything from a few months to two years.

However, we do have sufficient evidence to enable us to state that nine men were cruelly murdered because they had embraced Christianity and that they refused to worship idols and that their names were either lost or forgotten but were afterwards recovered.

We also know that Pope Melchiades (310) ordered the nine martyrs to be known as the Four Crowned Ones and that a day of prayer was set aside for the repose of their souls.

Operative Masonry has commemorated the Four Crowned Ones in a manner well known to all Masonic students, that great center of Masonic research in London, the Quatour Coronati Lodge was named in their honour.

There is a small sketch of the Four Crowned Ones, which was copied from an illuminated page of the Isabela Missal (about 1497), that graces the first page of all its transactions and, from the very start, builders and Masons adopted the Four Crowned Ones as their patron saints, first of all in Italy, then in Germany and many other countries where great buildings were being erected.

Statutes of the Four Crowned Ones were placed in niches of churches as evidenced by the statute that adorns the exterior of the northern wall of the Church of St. Michele which was the particular church of the trade guilds of Florence.

The German Constitution of Strassburg (1459) starts as follows:— "In the name of the Father, and of the Son, and of the Holy Ghost, and of our gracious Mary, and also of her blessed Servants, the Crowned Martyrs of ever-lasting memory".

BERNARDO PALMA

Certified Public Accountant and Auditor

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A church in Canterbury was dedicated to the Four Crowned Martyrs during the year 619 and as late as the year 1481 an Article for the regulations of craftsmen in London, the Masons Company, reads as follows: "That every freeman of the Crafts shall attend Christian church on the feast of Quatuor Coronati to hear Mass, under penalty of 12 pence."

Another question that comes to mind is why, after the Four Crowned Ones had become famous in the annals of craftsman, and what influence caused them to be forgotten or passed over after they had served the builders and masons as patron saints for so many hundreds of years.

It would be very interesting indeed to be able to answer that question but it is impossible that we shall ever be able to supply the correct solution to that one as the light of research doesn't seem to be bright enough to penetrate the gloom that tradition, legend and superstition has wound around the facts of the story.

During the early part of the spread of the Christian faith into Rome there ruled a succession of cruel and selfish monsters who seemed to take a fiendish delight in persecuting, burning, beating and otherwise torture and murder all those who had accepted the Christian faith and many hundreds, quite possibly thousands, suffered the same fate as the nine who comprise the Four Crowned Ones and those unknown were just as brave and certainly just as deserving of commemoration as were the Four Crowned Ones who were actually sanctified by Pope Melchiades.

It has been suggested that the members of the guilds of craftsmen, the collegia of Rome and other similar associations would adopt Christianity long before those of the ruling, the patrician and the wealthy classes would do so as it seems to be a universal trait in human nature that the stronger the persecution the greater will be the effort of the various human associations to bind themselves together to resist and fight same, therefore, it may be assumed that the four craftsmen were members of either a craftsmen guild or of the collegia and that their fellow members would look upon them as heroes not only as men who had died for their faith but also as men who had upheld the honour, dignity and integrity of their order.

Whatever may be the whys and wherefores of their selection, no one can deny the fact of their fine courage and heroism as an undisputed fact in spite of the confusion that tends to becloud the many versions of the story of their martyrdom.

After aspect that has puzzled historians is the fact that the fame of the Martyrs seemed to disappear into the "limbo of things forgotten" because when those old brethren of ours act about the task of revi-

ving our Institution they choose, first one, then the other, of the Sts. Johns.

If they had delved into the history of Operative Masonry they would have discovered that the Craft had adopted those Martyrs, who were craftsmen themselves, as their own particular patron saints centuries before.

It has been suggested that this may have been due to lack of information concerning those craftsmen who died for their faith and this theory seem to have some merit because no manuscript Constitution after the Regius Poem makes mention of the Four Crowned Ones and it is also thought that the writer thereof must have had some source for his material that was not available to the writers of the other manuscripts.

The fact that the Regius Poem was lost until the year 1840 may have some bearing on the matter; however, it would be very interesting indeed to be able to ascertain exactly what caused the reputation and memory of these four craftsmen to have fallen so far into obscurity that when our ancient brethren were seeking a patron saint that they should have neglected those heroes who were allied craftsmen and whose history bears so close a resemblance in courage and integrity and in sacrifice to the great legend of the third degree.

They chose death rather than be false to their trust and to their faith and there is more than a mere touch of chance in the fact that the legend of the Four Crowned Ones and the Hiramic legend should run along almost parallel lines.

To the average Mason the legend should be more than an interesting story of ancient times and although our Craft seems to have been possibly through lack of knowledge, somewhat unworthy of the sacrifice of those four craftsmen yet if we, as Masons and citizens, strive to follow the example they set us then their sacrifice will not have been in vain.

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PLEDGE OF SERVICE * * *

Some Lessons From The Drama Of The Sublime Degree

by M. C. NAVIA, P.M.

Worshipful Master

Hiram Lodge No. 88 F. & A. M.

(Speech delivered before Bagumbayan Lodge No. 4 F. & A. M., Manila, June 11, 1952.)

WHEN I became a Master Mason about 30 years ago, I was so impressed with the ceremonies of the degree that I was convinced there must be something in them more than being merely a ritual for the admission of candidates. I therefore asked older Master Masons further information, but to my surprise, I found that very few had any notion about their significance. Some even believed that the whole scheme was a huge joke on the candidate who can in turn enjoy himself at the expense of the next candidate.

I am afraid that even now there are brethren who feel this way. And that is tragic because it would mean that this ancient and honorable institution is not above the pranks and capers of less dignified societies. The fraternity's claim that "masonry is a progressive moral science taught by degrees only" would be a mere pretension of the most hypocritical kind. It is inconceivable that an organization of that kind would survive for centuries or that respectable men would even countenance such a pious fraud. That it did and does survive, attracting to its temple the best minds in the world in increasing numbers, is presumptive evidence that this institution has a noble mission for mankind.

A little diligence with masonic literature will introduce us to one of the most fascinating systems of instruction on one's duty to God, his country, his neighbor and himself. I do not mean to imply that I have learned all that there is to know about masonry. To explore the depth of its philosophy and the extent of its domain will require a lifetime of devotion and study. This dissertation is merely to arouse in you a desire to search for further lights.

At the outset it must be said (and this may surprise many of you) that the H's legend or story has no historical basis. In other words, it is only a parable. Of course, S., H. of T., and H.A. are Biblical and historical characters, but the events depicted in the drama, and the entire story itself, unsurpassed as they are in beauty, are merely designed to teach some important truths.

The story is rehearsed before us so very often that no MM is unfamiliar with its details. Inasmuch as the story is claimed to be patterned after the story of Osiris which is an Egyptian legend, it will be interesting to know the Osirian story so that we can observe the resemblance between the two.

Osiris was, according to the legend, a wise and

benevolent King. Isis was his wife, and Typhoon his wicked brother. Going out one day to see how he could improve his rule over his people, Osiris fell into a trap laid by his brother and was slain by the latter. His body was placed in a coffin and thrown into the Nile river which carried it away. Isis, learning of the tragedy, set out to look for the body of Osiris, mournfully asking every one she met if they had seen it. After a long and tiresome search, which took Isis to many distant lands she found the coffin with the body under a tamarind tree in a city known as Bybles. The unhappy wife brought the body to Egypt but before she could do anything further, Typhon was able to steal it. This time to insure against possible recovery, Typhon cut the body into 14 parts and hid each part in widely separated places. A second and more arduous search was made by Isis but finally she succeeded in finding all the parts except one, the "miembrum virile" or male generative organ. Because of this loss Osiris could not be revived and an artificial one was substituted.

We will not stop to inquire what the real meaning of the Osirian legend is. The story is recited merely to show a possible origin (if some inquiring mind should ask) of the H's legend. There are indeed many parallelisms such as the opposition of evil to good;



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the initial success but eventual failure of evil; a long search for a dead body; finding of it near a tree; a second search; the loss of an important object; and the need for making a substitution. It will also be noted that in both stories the lost thing had creative power—the organ of reproduction in the case of Osiris and the Ss. of a MM in the case of H.A. which was indispensable in the construction of the temple.

What then is the message to us of the legend of H.A.? Probably one of the best answers to the question is that of a masonic writer who says that it is, "to teach the essential fact that truth triumphs over error, goodness over sin, altruism over selfishness". But this is what every religion in the world teaches. Has masonry a special message of its own?

In addition to the interpretation just cited and similar lessons adduced by masonic philosophers, may we not add that the story of H.A. also teaches us that life is a constant search, a reaching for something before us which we never succeed to hold? The diligent search for the body as well as the Ss. of a MM. depict our endless struggle for attainment. The object may take various forms such as wisdom, wealth, power or fame, but the purpose is the same to complete a temple which we are erecting within each of us.

Some times our efforts are rewarded and we attain our objectives, but often we find that possession of the thing we wanted most fails to complete our happiness. The wisest man is some times the saddest. Wealth adds only to our cares; power creates enemies and endangers the despot's life; and fame always brings slander and calumnies from the envious. And so we live unsatisfied. The search for H.A.'s body is only partly rewarded because of the unrecovered Ss. of a MM. just as our desires are never fully realized because of the ingredient to complete our happiness that cannot be found.

And yet masonry does not teach that life is futile. For in our endeavor to reach that which is before us we make unconscious gains. Following an elusive light

lead to regions heretofore unknown and brings us to higher and higher levels of experience. At times the hunter enjoys more the pursuit than the capture of the game.

This I believe is one lesson we may learn from the legend of H.A. But there are many others. Because masonry is symbolic and the story of A.A. is a parable, every part of it has a hidden meaning.

Take the case of the three ruffians. Their dastardly act arouse in us great hatred for them. However, let us remember that they did repent, humbly and sincerely (O, that my — etc. etc.) for which reason we must concede that they were, after all, not entirely bad. By their repentance. I submit they did redeem themselves; and if there ever was a case where justice must be tempered with mercy, it was the case of these three erring fellowcrafts. They showed unmistakably the presence in them of that little voice of God in man which we call conscience, proving that there is good in the worst of us as there is bad in the best of us. All men, therefore, the rich and the poor, the high and the low, the good and the bad, are linked together by that common tie of innate goodness which God placed in every man as His seal to prove that we are all His children. Hence masonry's principal teaching is the brotherhood of man and it asks us to see even in the criminal a brother—a brother to love, a brother to save.

Let us now consider how the GMHA was slain, i. e. smote him on the throat with 24" gage. Why on the throat, and why by the gage?

If we consider H.A. as the embodiment of good they who killed him must be enemies of good. They strike at the most vulnerable spots and with the most effective instruments. To what may we liken these enemies?

(To be Continued for next issue)

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Citizenship Day

AUGUST 19 of every year has been declared Citizenship Day and a special public holiday by Presidential Proclamation No. 331. The date is both historic and challenging; historic because it is the birthday of Manuel L. Quezon, another pride of the Malay race; and challenging because it is a reminder that the only way to keep the Philippine Republic strong and enduring is to emulate Quezon's exemplary qualities as a citizen of his native land.

During his incumbency as President of the Commonwealth of the Philippines, Quezon by Executive Order No. 217 issued "A Code of Citizenship and Ethics". The Code finds true and timely application to every citizen of the Philippines especially now that the nation is sovereign and free. We can therefore do no better than to quote said Code in full as follows:

"1. Have faith in Divine Providence that guides the destinies of men and nations.

"2. Love your country for it is the home of your people, the seat of your affections, and the source of your happiness and well-being. Its defense is your primary duty. Be ready at all times to sacrifice and die for it if necessary.

"3. Respect the Constitution which is the expression of your sovereign will. The government is your government. It has been established for your safety and welfare. Obey the laws and see that they are observed by all and that public officials comply with their duties.

"4. Pay your taxes willingly and promptly. Citizenship implies not only rights but also obligations.

"5. Safeguard the purity of suffrage and abide by the decisions of the majority.

"6. Love and respect your parents. It is your duty to serve them gratefully and well.

"7. Value your honor as you value your life. Poverty with honor is preferable to wealth with dishonor.

"8. Be truthful and be honest in thought and in action. Be just and charitable, courteous but dignified in your dealings with your fellowmen.

"9. Lead a clean and frugal life. Do not indulge in frivolity or pretense. Be simple in your dress and modest in your behavior.

"10. Live up to the noble traditions of our people. Venerate the memory of our heroes. Their lives point the way to duty and honor.

"11. Be industrious. Be not afraid or ashamed to do manual labor. Productive toil is conducive to economic security and adds to the wealth of the nation.

"12. Rely on your efforts for your progress and happiness. Be not easily discouraged. Persevere in the pursuit of your legitimate ambitions.

"13. Do your work cheerfully, thoroughly, and well. Work badly done is worse than work undone. Do not leave for tomorrow what you can do today.

"14. Contribute to the welfare of your community and promote social justice. You do not live for yourselves and your families alone. You are a part of society to which you owe definite responsibilities.

"15. Cultivate the habit of using goods made in the Philippines. Patronize the products and trades of your countrymen.

"16. Use and develop our natural resources and con-

RIGHT WOR. BRO. BARADI HONORED ABROAD

LODGES of Research in America, Canada, and London have recently honored Rt. Wor. Bro. Mauro Baradi, our Deputy Grand Master.

In admitting him as corresponding member, *The American Lodge of Research*, F. & A. M. with headquarters in New York City through Secretary Grant referred to Bro. Baradi as "a capable and experienced editor."

The Canadian Masonic Research Association - - - sponsored by the Canadian Conference of Grand Lodges - - - at Halifax, Nova Scotia, likewise elected Bro. Baradi to such membership.

From London, Secretary Dashwood of Quatuor Coronati Lodge, London, No. 2076, was instructed to inform Bro. Baradi that at the meeting of the Lodge on June 24, 1952, our brother was "unanimously elected a member of the Quatuor Coronati Correspondence Circle" and an invitation was extended to him to "be present in Lodge as often as circumstances may permit."

serve them for posterity. They are the inalienable heritage of our people. Do not traffic with your citizenship."

It is indeed of paramount importance that one should not only remember the Code but actually practice it — not once a year but from day to day. And the earlier this is done the better it is for the individual as well as the people and the nation as a whole.

It should also be borne in mind that the Constitution of the Philippines contains provisions regarding citizens and citizenship. In fact Article XIV, Section 5 thereof — among others, gives this injunctions:

"... All schools shall aim to develop moral character, personal discipline, civic conscience, and vocational efficiency, and to teach the duties of citizenship."

We owe it to our people and the nation to be alert and useful citizens not through lip service but actual deeds.

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El Día Del Ciudadano

SE HA HECHO hincapié en declarar el 19 de agosto de cada año como el día DEL CIUDADANO. Para nosotros, los trescientos sesenta y cinco días del año son días del ciudadano. Todos los días, son días para el ejercicio de las virtudes cívicas que lleva consigo la propia ciudadanía.

Pero no está de más el dedicar un día de una manera especial para la excelcitud de las virtudes de ciudadanía. En ese día debemos rededicar todas nuestras energías al enaltecimiento de las virtudes de la raza, de sus tradiciones, de sus leyes y costumbres, de la constitución y de la propia soberanía. En ese día debemos hacernos fuertes moral y espiritualmente a fin de dar a la patria más, mucho más, de lo que de ella recibimos. En ese día debemos acicatear en nosotros el deseo de hacerla fuerte, de evitar todo aquello que ponga un obstáculo a su glorioso desarrollo, a destruir todo lo que ponga en peligro su estabilidad e independencia.

En ese día debemos meditar cómo conseguimos nuestras libertades, cómo las habremos de conservar, y cómo podríamos perderlas. En ese día debemos hacer la determinación de destruir toda forma de tiranías,— políticas, religiosas, sectarias, o de clases; en ese día, recordemos cómo se hicieron grandes nuestros caudillos, cómo se sacrificaron por el bien común, cómo vivieron, y sobre todo, cómo murieron.

En ese día pensemos si aún somos soberanos en nuestro propio suelo, si no estamos a la merced de fuerzas extrañas a nuestro propio patrimonio, sin conservamos íntegro el tesoro material, moral é espiritual que nos legaron nuestros progenitores. En ese día meditemos si nuestros compatriotas viven dentro del marco de nuestra constitución y se mueven en el ambiente que marcan sus linderos.

En fin, en ese día hagamos un comprensivo balance de nuestro activo y pasivo como ciudadanos y así acondicionarnos mejor para futuras luchas.

(Antonio Gonzalez. P.G.M. — F.P.S.)

El Punto Dentro Del Circulo

MUCHAS VECES se nos ha preguntado porqué al entrar en nuestro Templo Masónico del Plaridel allí en su portal nos encontramos con ese símbolo, — EL PUNTO DENTRO DEL CIRCULO.

Ese es uno de los más antiguos símbolos de la fraternidad masónica. El nos recuerda que vivimos en un círculo de responsabilidades y deberes para con nuestro prójimo y que no debemos pasar por encima del mismo sin cumplir con y conocer cuáles son nuestras obligaciones. El punto es el mismo individuo, y el círculo la sociedad que le rodea. Está equidistante, demostrando así qué habrá de tratar a los hombres por igual, y cumplir sus deberes y responsabilidades para con ellos también por igual, sin diferencias de clases ni de categorías.

También nos recuerda ese símbolo que el individuo está siempre rodeado de pasiones, que dentro de ese círculo de pasiones se mueve, y que la fraternidad masónica le enseñará, una vez dentro, como salvarse de aquéllas.

Consiguientemente, al pisar el dintel de nuestro Templo, el visitador se percató que entra en una institución consagrada por sus principios a liberar al hombre de sus pasiones, a hacer de él un hombre libre, fuerte moral y espiritualmente, a hacer que se conozca a sí mismo, para que conociéndose a sí mismo, cumpla con sus deberes, responsabilidades y obligaciones que tiene para con todos los hombres, para con toda la humanidad. NOSCE TE IPSUM, es el primer paso que el individuo debe tomar si quiere ser un verdadero masón. Y ese símbolo, el punto dentro del círculo, que se presenta tan pronto como se entra en nuestro Templo, le dice al masón que se conozca a sí mismo, si quiere ser digno del privilegio que se le confiere al permitirsele pasar por sus umbrales.

Invitamos, pues, al Hermano, al amigo, al visitador que viene a nosotros, a que imprima en su mente y corazón el alto simbolismo, la elocuente apelación, con que le saluda al entrar en nuestro Templo EL PUNTO DENTRO DEL CIRCULO.

(Antonio Gonzalez, P.G.M — F.P.S.)



Fraternal Reviews



By MAURO BARADI, D.G.M.
VERMONT — 1951

Lodges 103 Members 18,669 Gain 177

THE M. W. GRAND LODGE of Vermont held its 158th Annual Communication in the Masonic Temple, City of Burlington on June 13 and 14, 1951.

A feature of the Communication was the presentation of the Past Grand Master and their introduction to the brethren assembled. Then the distinguished visitors were escorted to the Altar, the Grand Lodge standing. Among the visitors present were officers of the Grand Lodges of Quebec, Maine, District of Columbia, Delaware, Rhode Island, New Hampshire, Connecticut, New Jersey, Maryland, Virginia, New York and Massachusetts. Among the Grand Representatives who answered the roll call was Bro. Arthur F. Prescott representing the Philippine Islands.

The Grand Master, M. W. Harold E. Brand delivered his address wherein he referred among others, his foreign visitations and local visitations.

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The following Grand Lodges were recognized: The United Grand Lodge of Germany, The Grand Lodge of China. The Grand Lodge of the Argentine, The Grand Lodge of Vienna for Austria, and The Grand Lodge of the Netherlands.

Among the recommendations of the Special Committee on Masonic Charity and Relief which were adopted is the following:

"Each Lodge shall be assessed fifty cents (50¢) for each of its members in each year, except those whose dues are remitted by vote of the Lodge for the reason of indigence. Such per capita shall be paid to the Grand Secretary with the annual returns of each Lodge on or before May 10 in each year, and shall be segregated for charity uses and covered into the Charity Income Account. All monies remaining in the Charity Income Account over the sum of \$5,000.00 after the payment of charity reimbursements to Lodges, following each Annual Communication, shall be transferred by the Grand Treasurer to the Permanent Charity Fund there to remain for charity uses only."

Included in the Proceedings are the separate reports of 13 District Deputy Grand Masters. These officers visit Lodges in their respective Districts and are received with Grand Honors.

The Proceedings of the 34th Annual Communication of the Grand Lodge of the Philippine Islands (1950) were reviewed by the Committee on Foreign Correspondence — Aaron H. Grout, P.G.M., Chairman.

A serious study of those "Old Charges" will show that they are concerned in teaching us what our relations should be towards our Greater Creator, how we should treat our fellowmen and they impress upon us the great need to be loyal to our country.

They were formulated with the idea, if we follow their teachings, to make of our fraternity a living vehicle in which man may happily and contentedly travel with his fellowmen to the great material benefit of all God's creatures, therefore, my brethren, let us do our part in this great undertaking and Masonry will continue to be a living force for the good of mankind.

J. G. Austin

Grand Master

THOSE OLD CHARGES

(Continued from inside front cover)

ities, it forbids him to be mixed up with any rebellious plots or conspiracies and tolerance is again stressed and the Mason is reminded that the Craft is prosperous in peace but that it is injured by war.

"Of Lodges"

Under this heading the brethren are reminded that they must always be active members of a Lodge; there is also a passage that informs the Mason that he must always obey a summons from his Lodge at all times.

We also get a very timely reminder that "the person admitted a member of a Lodge must be a good man and true, freeborn, of nature and discreet age, no bondman, no immoral or scandalous man but of good report, etc.

"Of Master, Wardens, Fellows and Apprentices"

If more attention were given to this particular charge, there would be far less trouble in the government of lodges in general.

This particular charge reads as follows, and I quote:—

All preferment among Masons is grounded upon real worth and personal merit" unquote.

It further states as under, and I again quote:—

"No Master or Warden is chosen by seniority but by merit" unquote.

It also emphasizes the urgent necessity of physical perfection and it also tends to encourage the diligent Mason by suggesting that if he continues to work always for the benefit of the Lodge and the Craft that he might well become a Warden, a Master and even a Grand Warden and Grand Master.

It even gives the qualifications that a brother should possess in order to qualify for Grand Mastership, he must be nobly born, a gentleman of the best fashion, an eminent scholar, possess a singular great merit and so on.

This heading finished up by adjuring all brethren to obey their superiors "with all humility, reverence, love and alacrity."

"Of the Management of the Craft in Working"

Here we find that we are expected to give honest labor on working days, that the most expert be chosen as Master or Overseer of the work, no use may be made of bad language, we must not envy a brother in anything and that we must always give proper instructions to the younger brothers and so forth.

"Of Behavior"

Under this heading we are admonished not to hold private committees without the permission of the Master, we must not joke or make fun when the Lodge is engaged in solemn business.

We are also told that the Master and Wardens are to be accorded respect, that the brethren must submit to the Lodge any complaint and that they must never go to law about any matter that concerns Freemasonry.

After Lodge work is finished, the brethren are permitted to engage in innocent enjoyment but private quarrels are forbidden, we are admonished to be cautious in words and carriage at all times and we are reminded that a good brother always acts in as a moral and wise man and that he takes good care to conserve his health and that he must never neglect his family.

We are cautioned that a strange brother should be courteously but carefully examined so that the brethren will not be imposed upon by a false pretender; however, after the stranger has proved himself to be a true brother, we must accept him as one of ourselves.

We are reminded that at all times we are obligated to cultivate brotherly love as that is "the foundation and capstone, the cement and glory of this excellent fraternity".

In the concluding paragraph of this heading, we are again reminded that Lodges and Grand Lodges are better mediators for the adjustment of disputes than the law so "that all may see the benign influence of Masonry as all true Masons have done from the beginning of the world and will do so to the end of time.

Such, in a very brief outline, are the conditions defined in the "Ancient Charges", "Old Charges" or "Charges of a Freemason" as they were compiled for the Mother Grand Lodge of the world by Bro. Anderson during the year 1793.

They are not the invention of Bro. Anderson as he obtained all of his material from those "Old Manuscripts" that had come down to us from the Craft of the days of Operative Masonry.

Bro. Anderson is believed to have added something to them of his own and also to have altered some texts and even some Grand Lodge actions while he was engaged on this gigantic task.

However, we have reason to believe that the "Old Charges" as published by Anderson were a fairly accurate reflection on the theory and practice of Freemasonry as it existed during that period and they have come down to us as the firm foundations upon which we have formulated the laws, rules and regulations that so successfully govern the Craft today.

We admit that a lot of the instructions contained in those "Old Charges" appertain to Operative Masonry and that is but a natural characteristic as they were inherited by us from our old brethren, the Operative Masons, of ancient days.

(Turn to opposite page)

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