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OF FREE AND ACCEPTED MASONS
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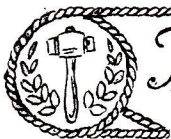
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THE FIRST CRY AT BALINTAWAK



The Grand Master's Message



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The Language of the Ritual

Some have said that the speech of the Craft is archaic; that it is not easily understood; that there is no reason for giving the work in the precise language provided, so long as there is conveyed to the mind of the candidate the idea back of the language. Let it be said that this is simply a weak excuse for non-adherence to the Standard Work. Few are so gifted in the art of public speech as to be able to adequately express in their own language the lessons so beautifully expressed by the ritual. By the form of expression which the Ritual prescribes the brother who, through no fault of his own, has no broad intellectual background acquired through formal training, is able to open or close his lodge, or confer a degree, in English as beautiful as that employed by a college professor.

Further, by the use of a standard form of speech we keep free from the debasing influence of the vernacular of the day, the slang of the street, and the inarticulate attempt at expression of one not skilled in the art of conveying his thoughts simply and concisely.

C. J. Carlson

Grand Master

THE CABLETOW

Editorials

THE GREAT PLEBIAN

November 30 of each year stands to commemorate the life of a Filipino patriot and Mason—the Great Plebian—Andres Bonifacio. Bro. Bonifacio was a poor man and hardly had any schooling. He relied much, however, upon his strong arms and indomitable spirit for much toil or labor and consequently for a just compensation. Here was a man who learned that by continuous exertion and constant toil he could attain any objective, accomplish any great task or build himself for note in any endeavor or calling. He knew that those who toiled and learned and kept to themselves all the monuments for the future battle in life can make names for themselves. He knew too well that without putting into practice what his fraternity has taught him would be doing practically nil for the well-being of humanity.

And the Great Plebian was all these. Yet, inspite of his love of God and fellowmen, his faith in justice and his patience of the abuses of his masters the oppressive, tyrannical and sadistic government continued unabatted. Endurance could no longer be prolonged. He soon led his compatriots in an armed revolt against Spanish rule.

So, when Bonifacio Day comes, lavish fiestas—popularity contests, stage shows, athletic competitions and others that drain the pockets of workingmen especially—are celebrated to commemorate the day. Lavish as they are, are we doing justice to the memory of such a great man? And we ask ourselves, too, whether such celebrations may meet with his approbation.

Now more than before is truly the era of the common man. In the civilized world today, no social development is more striking than the organized efforts of the workingmen to improve their economic and social conditions. Fortunately, we may say, the principles of social justice are embodied in our Constitution. And this could have been the answer to the clamors of that great man and his compatriots!

In the midst of such celebrations, we should rededicate ourselves to the dignity of labor. We will be doing more for the Great Plebian and his cause.

—oO—

THANKSGIVING DAY

Another merry day during the month of November is Thanksgiving, which usually falls on the fourth Thursday. This is an "imported" holiday brought to us with American occupation. However, separated as we are now from the great American Republic, politically, yet, we do celebrate the day. Of course, Filipinos traditionally celebrate too immediately after the harvest season—full of frolic which is mostly confined among the young people in the barrios. Occasionally, too, such merry making lead to courtships among the eligibles in those communities.

As intended the celebration centers on giving thanks to Almighty God for the many blessings He has bestowed upon everyone of us, for luck that has come about on our way, or can it not be the bad experience that caught us? It may be unusual to give thanks for the latter occurrence but it seems that the bad experience always prompts us to re-examine our ways, our solutions and our approaches, the reasons we thank Him for. Others may call it punishment simply because of the experience. We propose not to argue because we do understand that happiness and contentment are subjective which come from within, not from without. Many are happy with very little, just as others who are plentiful are still miserable. Some people are hopeful and happy; others with some experiences are cheerless, hopeless and despondent.

Simply take a look at the things that make you happy and resolve that you will still do better next time, and equally too the (punishment) that will spur you to success. We must, however, show that we are grateful.

—JER

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Our Cover

is a graphic account of the first cry at Balintawak (now Quezon City) by Bro. Andres Bonifacio on August 29, 1896 which gave the cue to the Filipinos to rise in arms against the tyrannical rule of the Spaniards and their cohorts, the friars. Bro. Bonifacio was a member of Lodge Taliba. He organized the Katipunan, a revolutionary society, wherein he inculcated into the minds of the members the idea's and principles of Freemasonry. With Liberty, Equality and Fraternity as the war cry the "revolt of the masses" became a reality...

—Jose E. Racela, Editor.

Official Section . . .

GRAND MASTER'S JOINT OFFICIAL VISITATION

On November 7, 1956, Most Worshipful Bro. Clinton F. Carlson, Grand Master, accompanied by Grand Lodge Officers, paid his official visitation jointly to Nilad Lodge No. 12, Dalisay No. 14, Sinukuan Lodge No. 16 and Batong Buhay Lodge No. 27 at the Jose Abad Santos Hall, Plaridel Masonic Temple, Manila.

An interesting feature of the affair was an open forum wherein doubtful points of the Masonic Law were resolved to the satisfaction of the brethren.

The program included short re-

marks by Worshipful Brother Leandro F. Cruz, Master of Sinukuan Lodge No. 16, Worshipful Brother Edward Z. Fang, Master of Batong Buhay Lodge No. 27 and Worshipful Brother Bayani S. Ibarrola, Master of Dalisay Lodge No. 14. Worshipful Brother Manuel K. Torres, Master of Nilad Lodge No. 12 delivered the address of welcome. Nilad Lodge No. 12 was the host lodge.

The attendance was big and the Craftsmen were inspired by the address of the Grand Master.

HIGH FINANCING

First, build a bar in your own home and be the only customer. Then you have neither license nor protection to pay.

Give your wife \$6.00 to buy the first quart of liquor—remembering there should be at least 16 drinks in the quart.

Next, buy the drinks from no one but your wife, and pay at the rate a bar would charge. By the time the first quart is finished, she will have \$6.00 to put in the bank, and \$6.00 to start business again.

Now, if you should live 10 years, and continue to buy from her, you can then die of delirium tremens, and she will have plenty to bury you, educate your children, marry a decent man, and forget the misery you brought her.

—Catholic Bishop John J. Wright

Masonic Hospital For Crippled Children . . .

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Help Us To Find Those Who Need Us

In this wonderful land we like to think that everybody is born with an equal opportunity. It is a pleasant thought to dwell on, but in the Philippines this year there are thousands of deformed children. And the great tragedy is that most of these children will be in families of such limited and circumscribed financial ability that they will be helpless to provide any real medical assistance. That is when the Masonic Hospital for Crippled Children steps in. Wards at the Mary Johnston Hospital and De Los Santos Clinic, maintained by Freemasons, furnish free and skilled attention to crippled children in the Philippines, whose parents are unable to pay for their treatment. The children must be under twelve years of age and their affliction must be judged curable to the extent that they may be self-sustaining in later life. There is no restriction as to religious or fraternal affiliation, and very few of the children admitted come from families of Masons. The Freemasons of the Philippines are giving a chance for these deformed children to grow and develop, to lead normal lives and to become useful citizens in a world crying out for enlightened leadership. Freemasons in the Philippines have been maintaining a ward for crippled children since 1926.

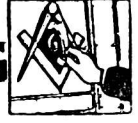


*Fear not, for I am
with you,
I will strengthen
you,
I will help you*

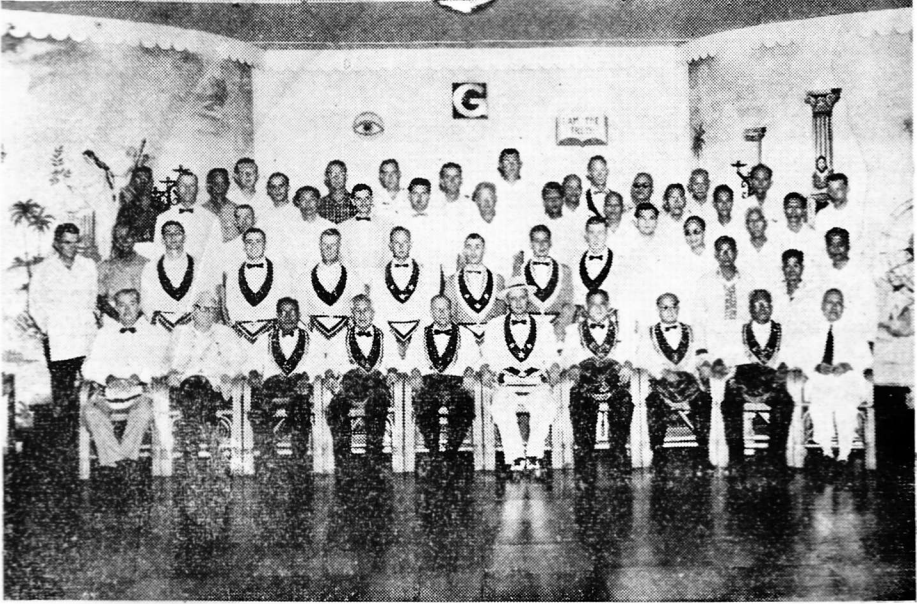
—Isaiah



WHAT OUR LODGES ARE DOING



LEONARD WOOD LODGE No. 105



Picture taken of the Official Visitation of Most Worshipful Bro. Clinton F. Carlson, Grand Master, to Leonard Wood Lodge No. 105 at Clark Air Force Base. He is seated on the right of Wor. Bro. Alvin A. Clemann, Master of the Lodge. He was accompanied by Grand Lodge Officers, M. W. Bro. Esteban Munarriz, PGM, Acting Grand Secretary; Wor. Bro. Hermogenes Oliveros, Senior Grand Lecturer; Wor. Bro. Mateo D. Cipriano, Junior Grand Lecturer; Wor. Bro. Lucio Ildefonso, Grand Bible Bearer; and Wor. Bro. Jose Ma. Cajucom, past master of Service Lodge No. 95.

—oO—

The month of November has among its "days of obligations", All Souls Day. Let us therefore in humility and in silence bow to the Divine Will and cherish and revere in our memories those who have satisfied His Design. Only the forgotten are dead—thus while

they live enshrined within our hearts they will hold the torchlight along the pathway to everlasting life when we too will answer His August Command. We commend them to you in your thoughts and devotions.

Pledge of Service . . .

E U L O G Y



Delivered by Bro. Howard M. Cavender of Manila Lodge No. 1 on the occasion of the funeral services for the late Bro. THOMAS J. WOLFF which were held in the Scottish Rite Temple, Manila.

Brothers and friends, the incident of death is not more mysterious and not more uncommon. We were born to die, and we die that we may live. This is the whole philosophy of human existence, born of the first spark of reason, and unchanged throughout the fleeting centuries.

The birth of man does not greatly impress us; but when death invades our ranks, we are appalled. It is not life that bids us pause, but loss of it. There is a sacred dread of death interwoven with the whole fabric of life. Likewise a clinging faith in immortality has been our solace and our inspiration since first the flight of time began.

Although a natural and inevitable event, the final summons always comes to those we love with a blow that seems to crush our hearts. It produces anguish and mourning, and opens a gulf which we vainly strive to bridge with strands of flowers and garlands of living green. Out of the kinship of sorrow we think gentle

thoughts, we speak tender words. We halt, we wonder, we reason, we scan the heavens, and perforce, we become reconciled.

In this simple and reverent ceremony it is not my purpose to deliver a personal eulogy of our brother, who no longer answers when his name is called. He was an American citizen, responsive to every duty of citizenship and brotherhood, within the limitation of the power with which he was endowed. He took his vow beside the Antlers, he attested his obligation upon the Great Book of Law, he pledged allegiance to the American Flag.

True, our brother has journeyed away from us. His dream ship, frail or staunch, "night nailed to its leaning mast with mighty starts of hammered gold", has sailed to another shore. The clock of his days has stopped. Upon its dial, the motionless shadows mark eleven, with us the golden hour of recollection. Whatever may have been his accomplishments, we are his treasurers. It devolves

to forget his imperfections, and upon us to cherish his good deeds, to inscribe his name upon the tablets of love and memory. As he was true to every one of us, let us be true to him.

And so I say, speaking for the

surviving brothers in his Lodge: "Goodbye—goodbye until the hour of eleven shall regularly return, to set the bells of memory a-chiming. Thou art I and I am thou, for thy name I have as a talisman upon my heart."

—o—o—

OBJECTIVE

Dissatisfaction is a powerful incentive to get things done, especially when it is tied to some goal.

Men and women who go through life without definite goals to strive

for are like tired children—they don't know what they want, and will not stop whining unless they get it.

—*Square And Compass*

—o—o—

HAPPINESS

The only thing you can control in this universe is yourself. Devote some time every day to setting-up exercises in happiness. Think thirty minutes every morning after breakfast of things which have made you glad. Sit this half-hour out in a sun bath of cheer. Shut out all thoughts

that hurt, from bad liver to false friends. Get in the way of turning everything so that you see its bright side. Happiness is entirely a spiritual product and is developed inside of you and cannot be put into you from the outside.

—*Exchange*

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SQUARE AND COMPASS NOT WORKING TOOLS

The following question has been asked many times: "Why are the square and compass included among the working tools, when they are not tools?"

You are right about their not being tools, and they ought rather to be called instruments. We associate them with their use in schools by geometricians and by draughtsmen in the offices of architects and engineers.

But there was a time, before the advent of power machinery, when a mason thought of them as tools, and used them as such.

There are in existence a large number of drawings, paintings and sculptures of three hundred to a thousand years ago which present a Master Mason. In a great majority of them he is shown carrying a very large square in his arms, and with a pair of compasses suspended from his girdle,

so long that they reach his shoes.

They were thus large and heavy because he carried them with him to work along with other tools; and he used them not on paper, or for intellectual purposes, but directly on the stone itself.

While cutting a large stone, he used the square to test its angles,

lines and surfaces; and when cutting a column or sphere, or arch, applied the compasses directly to the materials.

This is the historical origin of the square and compasses as we have them in the ritual.

—*Iowa Grand Lodge Bulletin*

—oOo—

FORTITUDE

Sometimes when we find ourselves as it were on top of the world we make believe that we are happy, that we could live and enjoy ourselves as we wish. Life seems so pleasant that it is a pleasure to live. In our happiness we do not seem to need strength; we feel secure and self-sufficient. This is where we make the gravest of mistakes.

Life is never stationary. We either go forward or slide back. And because it is so, we cannot remain in our happy state for long. The time will come when we feel the need for strength to go on; have need then for fortitude, that noble and steady purpose of the mind whereby we are enabled to undergo any pain, peril or danger when prudentially deemed expedient. How easy it is to let go

and just end it all as some people do. Why do so many commit suicide? Is it not because they lack enduring courage? Sometimes we are led to believe that a suicide shows strength of character. This is a very wrong belief. It shows plainly that a person who can not suffer little things is really a coward.

Fortitude is important in our lives. We are led to believe that because we have an ample share of this world's goods, we are happy. No, sooner or later the big crosses will come one by one and if we are not prepared to receive them what will happen to us? Perhaps we would be among those who end life because we lack courage to go on.

—*Bliss*

—oOo—

REJECTION

Many Masons feel that rejection for membership in a Masonic Lodge is a serious blot on a man's character, from which it will take him a long time to recover. In the first place, it should never

become a matter of public property. It is definitely nobody's business outside of Masonry who has applied and been rejected, and if we are true to our obligations and the laws of the Fraternity,

no outsider will ever know about it. In the next place, we take ourselves too seriously. Not all good men are Masons. In fact, not all Masons are good men, and when this is the case, it is not much of a reflection on a man to be rejected

by those who have proved themselves really unfit. Not in itself, a rejection for membership in a Masonic Lodge need not worry any man.

—*New South Wales Freemason*

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THE PRACTICAL NATURE OF OUR CRAFT

By Wor. Bro. Charles S. Banks

Grand Orator, Grand Lodge of the Philippines, 1917

In the opening lines of his immortal tragedy, Goethe represents Faust as saying:

I've studied now Philosophy
And Jurisprudence, Medicine,
And even, alas! Theology—
From end to end, with labor
 keen

And here, poor fool! with all
 my lore

I stand no wiser than before:
I'm Magister, yea Doctor, hight
And straight or crosswise,
 wrong or right

These ten years long, with many
 woes.

I've led my scholars by the
 nose,—

And see that nothing can be
 known!

That knowledge cuts me to the
 bone.

I do not pretend I could be a
 teacher

To help or convert a fellow crea-
 ture.

No dog could endure such a
 curst existence,

Wherefore, from Magic I seek
 assistance.

That many a secret perchance I
 reach

Through spirit-power and spirit-
 speech

And thus the bitter task forego
Of saying the things I do not
 know,—

That I may detect the inmost
 force

Which binds the world and
 guides its course;

Its germs, productive powers ex-
 plore

And rummage in empty words
 once more!

The Faust legend did not originate in the subtle and fertile mind of the Master Goethe; he himself says that the thoughts which he put into words in the mouth of his chief actor were suggested by the early puppet plays of the 17th and 18th centuries, and that these had "echoed and vibrated in many tones" in his mind. He himself had delved into various branches of human knowledge, early convinced of the vanity of all! he had tried life in its many forms and had been left all the more unsatisfied and worried.

In the Augsburg puppet play of the early part of the 18th century, a Faust is made to say:

"I, too, have long investigated, have gone through all arts and sciences. I became a Theologian, consulted authorities, weighed all, tested all,—polemics, exegesis, dogmatism. All was babble; nothing breathed of Divinity. I became a Jurist, endeavored to become acquainted with Justice and learned how to distort Justice. I found an idol shaped by the hands of self-conceit and self-interest, a bastard of Justice, not herself. I became a Physician, intending to learn the human structure and the methods of supporting it when it gives way, but I found not what I sought. I only found the art of methodically murdering men. I became a Philosopher, desiring to know the soul of man, to catch Truth by the wings and Wisdom by the forelock and I found shadows, vapors, follies, bound into a System."

How true it was in those old days of the middle ages, days whose harbingers of a brighter dawn were filling the firmament with their mysterious signs and sounds, when men stood at the opening portals of human search after truth like children in the misty half-light of the early morn, not yet awakened from their night's repose, their eyes fast held by the clinging glue of dogmatism and involved sophism, their feet wavering upon the uncertain threshold of magism and atheism, their hands held forth in an attempt as though to grasp the ephemeral rays that darted from the chariot of Apollo only to be swallowed up in the breath of Boreas

and Zephyr; a never-ceasing, ever-recurring outreaching after the unattainable in Nature, Philosophy, and Religion!

How true it was in the days of the builders of the Temple of Solomon, when the peoples of his and of the surrounding countries were satiated with the gains of this world's goods and in their satiety were led astray, like sheep on the mountain side, wooed by the murmur of some distant but unseen brook, lured by the false phantasm and tricky mirage of pastures of obligations to their God and their fellow-men! "Thou art a proud and stiffnecked generation," saith the Lord. "Thou hast forgotten the God of Israel."

How true it is in our own day when every instinct of the human heart seems to express itself in the one phrase "Material Gain"; when the chiefest endeavors of the human race seem possible of summing up in the words of the poet:

How vainly men themselves
amaze

To win the palm, the oak, or
bays

And their incessant labors see
Crowned from some single
herb or tree!

The strife to outdo one's neighbor or gain that which one's fellow possesses not, in order that, with vain ostentation, we may vaunt his inability, his infirmity or his misfortune, turns the whole race into an armed camp or field of calamity where none gives quarter, where none admits defeat and where each has his hand set against that of his brother; men

trust each other only as far as they can themselves observe each other's acts.

The world's a bubble and the life of man

Less than a span;

In his conception wretched, from the womb

So to the tomb;

Curst from his cradle, and brought up to years

With cares and fears.

Who then to frail mortality shall trust,

But limns on water, or but writes in dust!

exclaims that wise student of human nature, Francis Bacon, the great overtowering intellect of the latter 16th and early 17th centuries. He looked upon the species with a pessimist's distrust and yet in this age of optimism, we would fain closet ourselves with Truth and ask of her if time or civilization has changed, in aught, the essential qualities of the human race; if we being born in, and having the advantages of the labors of the great minds, of the 19th and 20th centuries, find ourselves in a position of having profited by the wisdom of our modern sages and seers, to make our lives more than the mere sordid vehicles of a no less sordid traffic of material gain. Is there aught of justification that the modern can offer when arraigned with the ancient or the medieval on the charge of having departed from the paths pointed out, with such scrupulous, painstaking care, by the gods who are supposed to be the leaders and protectors of men? Or must we

exclaim with them "mea culpa, mea culpa, mea maxima culpa?"

As the chain is no stronger than the weakest link in its construction, so is man no nobler than his gravest fault, no more generous than his most refined egoism, no more truthful than his sharpest desire to deceive, no more patient than his chiefest ambition, no more loving than his most trivial pique, no more law-abiding than his least endeavor to evade the moral, the civil or the intellectual code, and no more charitable than his smallest desire to overlook his own sin while condemning the same fault in his brother.

It is a trite saying, but full of enduring verity, that we have all sinned and come short of the glory of God, but being endowed by the Great Architect of the Universe with all the attributes of free agents, we have within us the power to mould our own destinies and shape the course of our lives according to His divine plan as laid down upon the trestleboard of our moral existence and responsibility.

Nor is it sufficient that we should appear outwardly to our friends and those with whom we come in daily contact, as just men and true when in our heart of hearts we are less than their estimate of us.

For not in seeming just, but being so

He aims, and from his depth of soil below

Harvests of wise and prudent counsels grow

must be as true of each one of us as it was of Aristides the son of Lysimachus, the Antiochite, when his praise was intoned in the theatre of Athens by AEschylus.

Turning back our thoughts, then, to the world of the time of that just and wise king toward whom all eyes were turned as if to witness the splendid display of his wisdom and finding that the people had tended toward the forgetting of their moral necessities, their moral obligations and their moral opportunities; looking for a brief moment into the life of the mediaeval philosopher who found but babble in Divinity, self-interest and self-conceit in Justice, murder in the healing art and cloudy, murky and poisoned vapors in the palaces of truth; stepping boldly down into the arena of our modern civilization and viewing at a closer and consequently more certain angle, the affairs of our time, shall we find after all our scrutiny, all our painstaking research, all our optimistic desire to see only the best in men, our fellowmen, that only the base, the vile, the untrue, the trite, the superficial, the insincere, the worthless remains? I know not, for if we have but looked we have seen the great light from afar, the splendid effulgence of a surer dawn, the steady illuminant of an otherwise Stygian night, the perfect blaze of an undimmed sun, the heavenly ray which shines to make plain the paths of men.

The allegory of that far off past, when one feeble and earth-tied mortal conceived in his kingly pride then, to us, noble idea of building a house, erected to God and dedicated to His holy name, calling upon his equally frail and perhaps somewhat less astute neighbor to furnish all the stones which entered into the foundations of that magnificent structure, all the cedar for the finer decorations of the gorgeous interior, together with a large proportion of the gold and silver for the sacred vessels of corn, wine, oil and incense, many of the apprentices as bearers of burdens, the fellows of the Craft who hewed on the mountains and in the quarries, the masters to supervise the work and even the Grand Architect in whose fertile brain the building was first conceived, and whence it derived its strength and its beauty, I say even this allegory, beautiful in its conception, sublime in its forthsetting and supernatural in its application to the life of mankind, is useless; nay! it worketh for great evil if it be taken as a mere narrative to be swallowed whole and, undigested, remain but in the recesses of an omnivorous and indifferent man, there to putrefy among the increments of an insatiable and ungoverned appetite for everything be it good or bad, which custom, or style or vogue may arouse on the tongue and palate of the careless gardener among the delectable things of life.

If we cannot see in the invitation of the one king to the other the callings of that higher voice which is in us, making a demand of time and service upon the lower things of our nature as contributions from the forests and quarries of our less spiritual selves; if we cannot perceive in the request for gold and silver and precious stones the endeavor to make our daily acts contribute to the beautifying of a well rounded, useful life; if we fail to catch the semblance of the different orders of the Craft, at the building of the temple, to our own periods of physical growth, intellectual and spiritual embellishment, and the concomitant wisdom of a useful maturity; if in the assassins we perceive not the forces of evil which compass us round about, from the time the first ray of intelligence pierces the native obscurity of our infant brains, till weak and helpless in body, but with the certainty of having lived not in vain, we drop at last upon our well-earned couch of rest, there to exercise in mature reflection, those intellectual and philosophical faculties acquired through years of toil, then were the acting of that subtle drama of the widow's son but a waste of our valuable hours and the enjoyment thereof less than the imbecile gyrations of an infant's hands.

If the Square be but a thing of wood, the Compasses but a common workman's tool, if the Sharp Instrument pierce but the thick

hide of a thoughtless human shell or the Cabletow find its counterpart but in the guiding halter of the patient ox, or the restraining bridle of the fiery steed, then from their use a silly pretext is derived and they deserve to be laughed out of their fixed and honored place.

If the tiny illuminants of South and West and East are not reflections, in truth and in fact, of the Light Divine, then let them be placed under the bushel where ignorance and indifference are content to dwell in the brutish conviviality of carnal lust and appetite.

If on our knees, in seemingly penitent and humble guise before those with whom we would compact, we repeat with our lips vain words and hollow forms which if used before a civil tribunal would make us liable to prosecution by not fulfilling them, it were then better that ere our hearts had blasphemed or our tongues uttered lying vows, we had arisen and with bent head and averted eye, we had slunk away from the presence of the select few, select because of their real integrity, and departing to some far haven or sanctuary for the faithless in heart, there buried our honor and our hope and our ideals in an oblivion which is permanent and secure.

We have been taught from our earliest infancy that it is not sufficient that a thing be merely or-

namental or merely utilitarian in order to have a place as a factor in the betterment of human conditions; the man who is content to plod along like the dumb cattle and to perform only the measure of required labor is as much to be censured as the social parasite who finds his sole sphere of activity in adorning the club, the tea party, or the turf.

It is not growing like a tree
In bulk, doth make man better be;

Or standing long an oak,
three hundred year
To fall a log at last, dry, bald
and sere;

A lily of a day
Is fairer far in May
Although it fall and die that
night—

It was the plant and flower
of light.

In small proportions we just
beauties see;

And in short measures life
may perfect be.

Masonry, then, requires nothing of a man which the general laws of God, society and common sense do not demand. It asks him to make no promises, repeat no formulas, submit to no indignities, bear no responsibilities, champion no causes, defend no principles which are not dictated by rules of conduct which he as an individual, or as part of the social group would not himself evolve and subscribe to as being rational, just and proper.

Its teachings can be taken and literally fulfilled in the busy mart, in the halls of justice, in the places where youth is taught to grow, in the quiet cell of the religious devotee, in the laboratory or field or forest, or in any enterprise upon which man may set his hand, his head or his heart.

Human nature is so far from perfect that in our own Institution as well as in all other good ones, the great founders have been careful not to require of the novice that he surrender, in any way, his personality or his power of independent thought and action, only demanding of him a promise that before doing this or that thing, before lending his voice or his vote to this or that public or private scheme, before counseling this or that line of conduct, before taking up his weapon in this or that crusade, he permit himself that quiet and calmly dispassionate moment or reflection and self inspection which will enable him to make a decision in conformity with justice, morality and truth.

I fear that the world is too prone to translate similes into statements of fact, and when it reads the words of the poet who speaks of "clothing oneself in righteousness" or "laying aside the garments of conceit" or "taking up the cudgels in a just cause" it sees literally in its mind's eye the physical act and proceeds to govern itself accordingly. It feels, therefore, no compunction against laying aside the garment of chas-

tity when passion may demand, taking off the girdle of truth when expediency requires, or when fear of bodily harm or of material loss states it in the face. Alas! It is sad to acknowledge that these things are far too common in our midst. We deplore the cases which come daily to our notice and we connive at the error by saying, "Oh he is only a man, after all and Masonry cannot remake him."

The shame of this is in our remaining under the aegis of Masonry if we can be "only a man," an ordinary commonplace man, having no individuality, no outstanding responsibility or ability, no something to contribute to human uplift and human happiness, no substance to be moulded by the refining touch of the Master Workman, who hewing off the rough, uncouth exterior, gets down inside and there chisels and fashions the real core and heart into a stone which will become the Chief of the Corner, an ornament as well as a support for the Temple, the true temple which is a human life, in all its well rounded and beautifully adorned parts.

Little homilies are often lame excuses put forth by the lukewarm or those who would fool themselves and others into believing they are better than they really be. But sermons are not necessary in Masonry, for this art teaches as the Master taught, by symbols and by the use of things with which our hands come into daily contact and of which our

eyes can always behold the use. So that our hearts, if our heads be intelligent, can always grasp the significant and apply the lesson. The man whom Masonry wishes and needs is:

The man of life upright
Whose guiltless heart is free
From all dishonest deeds
Or thought of vanity;

The man whose silent days
In harmless joys are spent.
Whom hope cannot delude,
Nor sorrow discontent;

That man needs neither tow-
ers

Nor armor for defense,
Nor secret vaults to fly
From thunder's violence;

He only can behold
With unaffrighted eyes
The horrors of the deep
And terrors of the skies.

Thus, scorning all the cares
That fate or fortune brings
He makes the heaven his book
His wisdom heavenly things.

Such an one Masonry can use in her crusade against social irapurity, because he has said that he will be pure and his promise will be kept. On such an one Masonry can rely in her efforts to preserve the sanctity of the home by creating domestic concord where discord prevails and thus lessening the desire to rush into the divorce court; for he has said that he will not do nor permit anything to be done that will tend to destroy or

weaken the marital relation, and his word will be kept. To such an one Masonry can look in her endeavor to extirpate business trickery, sharp practice, and great or pretty frauds, for he has said that he will use his influence against such things and he will keep his word as a man and a Mason.

Masonry does not require that men should remain ignorant of the vices that tempt the world, otherwise how could she expect men to combat them?

Not to know vice at all and keep true state

Is virtue and not fate:
Next to that virtue is to know vice well

And her black spite expel,
Which to effect (since no breast is so sure

Or safe, but she'll procure
Some way of entrance) we must plant a guard

Of thoughts to watch and ward

At th' eye and ear, the ports into the mind.

* * * * *

'Tis the securest policy we have

To make our sense our slave.

And now, over and far above all that has been intimated, stands the one greatest beacon light which Masonry holds in man's life, for with that grand old tent maker of Tarsus as her spokesman, she points out to the whole world that the greatest of all virtues which

man can practise is Charity which lifts man from a sordid to a celestial plane, from the rank of a selfish grasper of that which is within reach of his hand, to that of him who giveth his life for his friend, for no man hath greater Charity than this.

Every institution for the betterment of man must have the unequivocal support of every single member thereof, if it be effective in its enterprise. It will be weak by degrees as the units are weak or indifferent or even vicious, and unless it succeed in purging itself of this weak or indifferent or vicious element it must of necessity be a sick organization in which, with the insidiousness of the bacteria of disease, these faults will continue to multiply by imperceptible proportions until they consume its vital parts, leaving the husk or shell to be blown hither and thither by every wind of heaven.

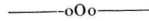
Masonry is capable of application to the affairs of men; it can be taken into the home as a guide to harmonious living; it can be applied to matters of business, of buying and of selling, of bargaining and contracting of promising and complying, it can be used as a stay upon the passions, making us respect virtue, chastity, girlhood, womanhood, wifehood, irrespective of race, country, local or national or international customs; it can inculcate temperance, fortitude, prudence in matters pertaining to drink and its evils, ad-

versity and its paralyzing tendencies, slander, calumny, light-tongued peddling of uncertain statements with their frivolous and often poisonous effects upon the peddler and the victim. It can do all these things and make us no less virile, no less independent, no less conscientious, no less useful as members of society, but it can not do these things if it have a material to work upon which is equivocal in its protestations, uncertain in its beliefs, cowardly in its convictions, temporizing in its intentions, arrogant or insolent or morose in its desire for preferment, or egotistical in its estimate of its own value or worth.

As surely as a human body must succumb to a multiplicity of diseases, as certainly as a river, encroaching by degrees upon the foundations of a mansion of

granite, will finally undermine and cause it to tumble to ruins, just so certainly a like fate awaits the organizations whose members having a code of action outlined in the principles, regulations and rules thereof determine upon a silent, unostentatious, individualistic or even unconscious campaign of disregard for these principles, these regulations and these rules.

God grant that the Masonry for which we stand and which this day has been so harmoniously united, after years of misunderstanding, equivocal dealing, petty fears, jealousies and somewhat of indifference and racial arrogance, may find in its present devotees and loyal adherents no cause to protest or complain that its practical application to the affairs of men is a dream, a delusion, a fraud.



TO LEARN

These two words are of utmost importance to every Mason. They express the candidate's primary reason for seeking Masonry. Above all formal education which one may have when he enters Masonry, there is still the vast opportunity for further study for advancement, for growth, and for service.

The greatest and best of men in all ages have been encouragers and promoters of the art. The list of Masons who have achieved

greatness in the fields of statesmanship, music, art, science, industry, and literature would be a revelation to both Masons and non-Masons. Yet, to every Mason, whether widely known, or known only within a small area, there is the same opportunity for development.

What is it the candidate seeks? He wants a way of life, of meaning, an association which elevates self and enriches others; and he wants a better understanding of

self. What he has learned before in a copybook manner he now learns as something real and tangible. He is in a school in which symbolism is the teacher and there are no limitations on the hours that he may study, or the subjects which he may pursue.

To learn in Masonry is to read the present in the light of the past; to rediscover the genuine and to form habits of kindness and

love which will distinguish the Mason among the citizens of his community.

There is no division between the "practical" education in Masonry and the growth of character. They are one and the same. All learning points eastward and there is one sure pathway to its attainment.

—*Editorial in Masonic Quarterly*

—oOo—

MISCONCEPTIONS

Among the misconceptions of Masonry may be mentioned:

That it is an institution organized for the chief purpose of idolizing secrets the revealing of which is regarded by its votaries as a crime little short of murder and treason. Whereas, in truth and in fact, her so-called secrets are but a meanstroduce etaoifetaoin pardonable Masonic sin is in the betrayal and prostitution of the high ideals for which Masonry stands.

That the Mason's chief end should be to make a ritualistic phonograph of himself, when in truth and in fact his real purpose is to make a part of his thought and life the principles and precepts that are sought to be promulgated by the ritual.

It is the man who stops with memorization of the ritual and goes not on to get its meaning that never becomes a Mason, but remains forever a lodge member, and no more.

—*The Masonic Record, London*

—oOo—

WHY MASONRY ENDURES

How quickly do we forget the movie show which we saw the night before. While we look upon the screen we are entertained and perhaps for the first time influenced in our thought, but, when the next day comes, it all passes from our memory and is soon forgot-

ten. Not so, however, with the substantial things of life, which, when properly presented, make deep and lasting impressions upon our mind and character. This is the reason why Masonry endures.

—*Exchange*

Masonry has that broad basic principle upon which men of every race, country, sect and opinion may unite.

What we have as Freemasons, the world has been trying to secure for centuries. Basic in our teachings—that which holds us to-

gether in the most tenuous yet the strongest bond between men—is mutual respect and faith in each other.

“Politeness is like an air cushion; there may be nothing in it, but it eases the jolts wonderfully.”

—*The Masonic News*

* * *

MASONIC GOOD TASTE

The Masonic Order has its conventions and its formalities just as society and the common associations of men must have accepted codes of conduct. And a proper deference to these recognized conventionalities, whether in the common exchanges of individuals or in Masonic relationships, always mark one as possessing and practicing the traits of good breeding.

While there are no written penalties for violation of the accepted courtesies, beyond the censure or contempts of others, the man who is indifferent to the little niceties soon finds himself quite isolated—even within the narrow walls of a temple.

The Lodge room is no place for exhibitionism, nor should it ever become a sounding box for partisan politics, intolerance or bigotry. The altar is not a rostrum for the voicing of purely personal ideas, and the great lights of Masonry

should never shine on those who have no better use of their time than to undermine and destroy the good name of another. The Masonic Temple is neither sanctuary nor an asylum for those who would slander others, it is not a harbor or a refuge for those who would hide behind Masonry while indulging in unMasonic activities.

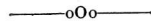
Masonry had its origin in antiquity and there are no definite historic date to mark the epoch when this great fraternity first set its anchors in the human heart, but Masonic lore is rich with testimony that in the early days Masons took Masonry seriously because they regarded the fraternity as an institution deep-rooted in piety and the latent virtues of men. They never mixed levity with Masonic activity; they apparently never felt the urge to rush proceedings to adjourn in short form in order to get the card games under way. When the Craft was

at labor the world, with all its concerns, was shut away, and no matter how repetitious the ritualistic and routine orders might seem, no one tired of them and no one was disposed to gloss over them.

In the intervening years the Order has not changed though one may sometimes be inclined to think otherwise; and there are evidences at times that some individuals regard their Masonic obligations rather lightly. When such revelations are made, no Mason should hesitate to call to the attention of the errant Brother, the gravity of his offense. For

after all, Masonry is old and rich with tradition; its lessons have never become commonplace, and while it is neither a religion nor a philosophy, it is a way of life that has fired the imaginations of millions just as it has buoyed the hopes and faith of other millions all over God's world. And just as some natural laws are obvious to everyone, so good form, fraternal courtesy and the common graces inherent in Masonry are without mystery, and every man worthy of being called a Mason should have no difficulty in showing his respect for them.

—*The Trestle Board*



CHALLENGE TO EVERY MASON

There seems to be a growing acceptance of Masonry as an adjunct to life rather than as a governing way of life. Far too many of us think of ourselves as member of the Fraternity and from it seek and expect little more than prestige, contacts and social benefits to be obtained from membership. These doubtless do and will enjoy fellowship and brotherhood with other men of like character, but, so long as this remains their primary interest in the Craft, Masonry will find them weak instruments with which to improve mankind's estate.

trol and direct the thinking and action of its members. The thinking of Masons may be as diverse as the individuals themselves. Masonry asks only that each shall arrive at decisions governed by his concept of the eternal, basic truths revealed to him in the light obtained through Masonic instruction. It is inevitable that, when problems are approached in this manner, there will not be great diversity in the solutions found. Confusion and complexity are the offspring of selfishness. Simplicity and justice are the fruit of truth and honor.

It is not contended that Masonry should function as a militant, organized force designed to con-

Life is a great river made up from the rivulets rising in our souls and surging on into the vast

unknown ocean of time. Rivers always will be exactly what the small rills bring to them. Some bring the priceless soil to impoverish the life when it came. Still others bring nothing but worthless mud and sand. When all are mixed we have that mighty stream called human life. Today we find it far from being the peaceful, useful stream that it should be. It is too often a muddy, raging torrent, bursting all bounds and flooding the land with devastating ruthlessness.

Too long we have tried to halt the floods by controlling the river, but neglected the rivulets whence come all the waters. If each of those were kept in due bounds and springs made pure, we would have little trouble with the great river.

This is the *true function of Masonry*. It makes no attempt to subdue the angry river of life, but does teach man how to rule the single stream for which he is responsible.

—*The Ashlar, G. L. of Queensland*



MORALS

We are frequently reminded that Masonry is a moral science. Such being the case Masons might meditate upon the fact that morality to be scientific implies more than appears to the casual concept. One definition of morals is the practice and conduct of the individual toward God and his fellow-men, and that practically covers the operation of the principle in wordly relations.

Those who have approached the three score and ten years of the earthly tenure, and have paused for a season of comparison between the social and political ideals, in the aggregate, of our day and time, and that of the past generation, must view with concern the balance sheet which discloses the assets and liabilities within the world corporation of today. It is true that within every

dispensation there is a group of souls who do not seem to learn and grow mature from the lessons and experiences afforded within the earth school. They are the poor in basic principles, and who the Master stated we would always have with us. But what of the moral attainments of the vast host who do or should know and practice morality in all its implications? With all due recognition to the minority who strive for political and social morality in public life today, we might blush with shame that our people countenance the acts of groups of individuals as our leaders during recent world relations. It is not individual name labels we deal with, but conditions and phases of morals, expressed through those spiritual adolescents who conceive of expediency to acquire an end to be clever,

even intelligent, it be the pathway to selfish dominion.

The results of all problems are harmonious and true, provided the equations are based upon principle and truth. The calculus of recent years as concerns world and domestic geometry has proven the fruit of a misapplied morality to the chaos and fear. The principle of morals is immutable and demonstrates peace, plenty, and national as well as individual poise, where properly applied. The reverse is just as certain, whether the motive be a conscious and determined effort at selfish practices or motivated only from ignorance of life's fundamentals.

History is replete with the record of civilizations and their governments which have persisted in the abuse of moral science. No political structure is more amenable to this plague than a republic. Its very laws of liberty upon the whole structure to devastation by the forces of evil and protect them in the doing. These forces are ever alert to infiltrate under the white banner of altruism and progress until sufficiently entrenched to assume command.

All the dangers we see about us are not new; they have been exemplified in the history of former organized cultures, and the very lack of the science of morals has been the essence of their downfall. Why should these dangers and their authors be sequestered from public scrutiny and knowledge? Evil and evil doers are known by

their works; in like manner are the righteous observed, but too often rendered impotent. Industry; labor and business are holy things, and the regulations governing them should likewise be holy.

At the opening of the Christian era, it seems to be of record that evil forces had assumed control, but that a great economist and teacher spoke his mind that all might hear, and pronounced a philippic directed at malfactors that has been unparalleled in our day and time. He said in part: "Woe unto you, scribes and hypocrites; for ye compass sea and land to make one proselyte, and when he has become so, ye make him two fold more a son of hell than yourselves. Woe unto you, scribes and Pharisees, hypocrites, for ye tithe the mint and anise cummin, and have left undone the weightier matters of the law, justice and mercy and faith; but these ye aught to have done and not to have left the other undone. Ye blind guides that strain at the gnat and swallow the camel. Woe unto you scribes and Pharisees, hypocrites, for we are like unto whited sepulchers, which outwardly appear beautiful but inwardly are full of dead men's bones, and of all uncleanness."

His determination to maintain the high standards of a moral science caused his violent physical removal, but His code of ethics has endured for two-thousand years as practical and acceptable, but sadly lacking in the order of the day in political and economic relations.

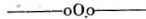
Representative government, with its vast field for the operation of a moral political science, is the finest of which we have knowledge and have experienced, but political moral science does not admit of the brutalities practiced to gain an end; and there are mental and spiritual brutalities as well as physical. Some of the darkest betrayals of friendship and the public welfare have been vouchsafed us in public life during the past generation. What has moral science to do with selfishness and spiritual dishonesty? Our recent record is so abundant in exhibits of the perversions of moral rectitude that he who runs may read.

We are confronted with a new generation of youth, men and women. Are they to believe that our standards are the destructive practices of unkept promises, political

deceits and economic love of the dollar, rather than the love of accomplishment which produces its corresponding wealth? Are they to believe the science of morals condones the expenditure of seven times more of our earned increment on alcoholic stimulants than upon education, and all the fatal weaknesses incidental to the moral lapse?

The product of a world in turmoil would seem to display in all its sordid ramifications the false solution to problems science has not been applied. There is always opportunity to make use of correct morals in every phase of life problems. That moment is now, and we should be about our business, at least within the ranks of the Masonic persuasion.

—James K. Remick, M.P.S.



MASONRY IS TOLERANT

So far as religious or political controversy is concerned, Masonry as an organization, maintains a hands off policy. It believes in harmony and will not permit in its lodges any discussion of such affairs. Matters political and religious are left solely to the conscience of the individual; his real ideals are recognized as being sacred and must be respected.

By no means does this mean that the Mason is to be regarded

as a "yes" man or that he is not supposed to show any interest in the affairs of the church or his country's government. On the contrary, he is expected to have a lively interest in both.

It is a Mason's right and privilege to vote and speak and act according to his honest convictions. If he thinks a public policy is wrong, it is his prerogative to say so. If he favors it, his duty is to contend for it in the proper man-

ner. He recognizes, however, that the same right belongs to those holding different opinions.

While Masonry does not permit a member, as a Mason, to agitate public or private matters from a partisan standpoint the Craft teaches him the invaluable principles of tolerance, urging him to see all sides of a question in order that he may act in a manner which seems best to him.

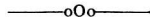
By learning the true meaning of Masonry we are qualified to participate in the duties of citizenship, and to have a consideration for devotion and service to Deity.

Our ancient brethren builded Masonry on the wise and sound principle of freedom of conscience

and freedom from interference. They laid the foundation stone that rests next to the basic belief in God, with the fervent prayer that the teachings of our beloved Craft might eventually result in the brotherhood of man throughout all the world. This can only be brought about by harmony among all mankind.

Masonry tends to bring together men of diverse opinions and beliefs and keep them together in fraternal harmony. It also permits them when outside the lodge to let their individual ideals and theories be put to the test in a tolerant manner, so that the best may prevail.

—*Editorial of The Orphan's Friend and Masonic Journal*



RICH WITHOUT MONEY

Many a man is rich without money. Thousands of men with nothing in their pockets, and thousands without even a pocket, are rich. A man born with a good sound constitution, a good stomach, a good heart, and good limbs, and a pretty good headpiece is rich. Good bones are better than gold; tough muscles better than silver; and nerves that flash fire and carry energy to every function are better than houses and land. It is better than a landed estate to have the right kind of father and mother.

Good breeds and bad breeds exist among men as really as among herds and horses. Education may

do much to check out evil tendencies or to develop good ones; but it is a great thing to inherit the right proportion of faculties to start with. The man is rich who has a good disposition, who is naturally kind, patient, cheerful, hopeful, and who has a flavor of wit and fun in his composition.

The hardest thing to get along with in this life is man's own selfish self. A cross, selfish fellow, a desponding and complaining fellow, a timid and care-burdened man—these are born deformed on the inside. They do not limp, but their thoughts often do.

—*The New Age*

Masonry has a great tradition, but it is not enough to sit complacently in contemplation of that fact. Whatever is meritorious in the past and can be made applicable to present-day conditions is, of course, desirable to be preserved and utilized.

However, if Masonry of the present is to keep abreast of the best in its past, then its membership must be selected with due regard to having the type of members who will be a credit to the fraternity. This means that petitioners must be carefully scrutinized. Furthermore, this means that quality of membership must be regarded as of far more importance than mere quantity of members.

Masonry's doors are open to the good and true, but no one is ever asked to join. Each one who desires to become a member must seek membership of his own volition. But, once admitted to membership, it rests upon each of the older members to make the new member feel what Masonry stands for and to make him feel that he is among friends and not merely one more stone in a vast building. Masonry is vibrant with all that is fine and uplifting in life, and each new member must be made to feel that the atmosphere of Masonry and of the Lodge to which he has recently been admitted contains the ozone of health and moral uplift.

—*The New Age*

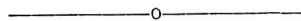


THE WINDING STAIRS

A straight stair, a ladder hides neither secret nor mystery at its top, but the stairs which wind hides each step from the climber, what is just around the corner is unknown. The winding stairs of life lead us to we know not what. For some a middle chamber of fame and fortune, for others of pain and frustration. The angel of death may stand with drawn sword on the very next step for anyone.

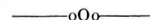
Yet a man climbs because he has courage, because he has faith, because he is a man. So must the Freemason climb. The winding stairs do lead somewhere, there is a middle chamber. There are wages of the Fellow Craft to be earned.

—*Masonic Service Association.*



The greater the obstacle, the more the glory in overcoming it.

—*Moliere*



MASONRY WILL CONTINUE TO GROW

From its very inception Masonry has forbidden solicitation as a

means of building up a greater membership. The beating of drums

in putting on membership drives is not at all necessary. There is something in Masonry which attracts men, and it is for them to decide whether they wish to make an attempt to join or not. It is still the law of the Craft that men must come in of their own free will.

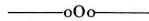
No man, however humble, should be kept out—if his life is clean—and no man should be admitted whose character will not bear closest scrutiny.

It is argued by some that if we keep on waiting for men to knock on our doors, seeking admission the future will find our ranks de-

pleted. To prove the folly of such a statement we need only to point to a constant growth in numbers year after year, while being governed by the laws which some would like to discard as being obsolete.

There is no need to worry about the future growth of Masonry. As long as its affairs are conducted upon the same high plane as has existed throughout the life of the Craft, men will recognize that here is something good which they need, and they will continue to voluntarily seek admission.

—*The Orphan's Friend and Masonic Journal*

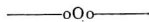


SINCERITY

Sincerity is the very foundation stone of true friendliness. It is also a human trait that is hard to counterfeit, as the sincere friendly impulse comes from the soul of a man and not from the calculating mind. Think kindly and friendly thoughts. If you have a heart and soul, why be ashamed of them? Bring them in to the shop, office and your daily life. The hand may

be cunning, and the head may contain the brains that can conceive the most brilliant thoughts, but every good and worthy impulse comes from the heart. Strengthen your faith in men; think kindly of them; believe that they are your friends, and in the long run they will be.

—*Exchange*



LIVE FOR SOMETHING

Live for something. Do good and leave behind you a monument of virtue that the storms of time can never destroy. Write your name in kindness, love and mercy, on the hearts of those you come in contact with year by year: you will

never be forgotten. Your name, your deeds, will be as legible on the hearts you leave behind, as the stars on the brow of evening. Good deeds will shine as the stars of heaven.

—*Chalmers*

Without this word, or, to be more precise, what the word signifies, it is likely we who tread the earth today would never have appeared upon it. Deprived of the spirit of faith the civilizations of the past, the marvelous creations of man, the advancement of knowledge, the formation of society, nor any other of the institutions we hold dear would have occurred at all. Before anything could or can be done there must be faith in its purpose and the possibility of its achievement. Imagination creates the form of something desired but if there were no faith in ability or power to establish it there would be no progress.

However we may understand or interpret the works of creation we must agree that man began with almost nothing. If we consider the Biblical account we find him driven into a rough unfinished world infested with thorns and thistles and compelled to earn his bread by the sweat of his brow. He was instructed, we are told, that he must subdue that wild, unfinished and untamed earth. Everything needful, everything desirable he was compelled to fashion for himself. But, happily, the Creator planted within him a spark of that divine quality we call faith. Driven by his imagination and supported by his faith man through the ages has created the world we have today.

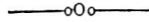
All this is no less true if we incline to the theory that man developed to his present plane through a long process of evolution. In either case it was faith in his ability to create something better for himself that led him from some brute form and low mentality to his present level of understanding and achievement. Without faith no effort would have been made.

This concept of faith is all contained in Webster's definition of the word: "That which is believed." Many centuries before Webster's time another man also defined faith. He is known to us as St. Paul and his definition is found in the first verse, eleventh chapter of his Epistle to the Hebrews. It states: "Now faith is the substance of things hoped for, the evidence of things not seen." Paul's definition we believe is better than Webster's. Paul draws a sharp line between mere credulity and established faith. Webster's "that which is believed" admits anything, reasonable or unreasonable to definite things which have substance and this substance becomes the living power of faith. Moreover, the Apostle says faith is the evidence of things not seen. Simple credulity requires no evidence; it may believe anything. Honest faith through the aid of spiritual understanding, experience and controlled imagination is able to perceive impelling evidence of things not visible.

Thus it is that man surveying the marvelous world around him, taking note of all that has been done in it, and observing also the magnificence of the heavens finds the substance of faith and with it the evidence of things not seen.

It explains too that age old query that appears in the first degree of Masonry: In whom do you put your trust? No man without faith can answer it.

—P. F. George



THE PATRON SAINTS OF FREEMASONRY

St. John, the Baptist

Why did the Freemasons choose St. John the Baptist, as patron? One would suppose that they would name some outstanding person. But St. John, the Baptist, was a humble man, a plain man who held, above all, his obligations to God and, with almost unbelievable steadfastness, met martyrdom. He continually preached repentance and virtue and humiliation. Yes, the early Freemasons chose well in selecting such a man as St. John, the Baptist, as a patron of Freemasonry.

St. John, the Evangelist

For a long period only St. John, the Baptist, was the patron saint of Freemasonry. It was not until after the 16th century that St. John, the Evangelist, was also adopted as a patron. The "Old Charges" of Freemasonry speak of St. John, the Evangelist, as a "Saint of the Craft." He was constantly admonishing the cultivation of brotherly love. Of all the gospels, the Gospel of St. John is the most Masonic for the central theme is LIGHT.

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LODGES DEDICATED TO THE HOLY SAINTS JOHN

Lodges then came to be dedicated to the Holy Saints John and it is interesting to note that the early Masons were called "St. John's Masons," or "St. John's Men." It matters not whether the two Saints John were actually members of the Masonic fraternity. But they have been called the patrons of the fraternity down through the ages because they

exemplified the principles of Freemasonry in their daily lives by their deeds and their words. It is because Masonry regards the character and internal qualifications of a man—not the exterior appearances, that these two men are fittingly called the patrons of this great fraternity.

—*The Master Mason, San Diego, California*

AMOS, WHAT SEEST THOU?

A Masonic Sermon

Masonry is just teeming with outstanding morals and virtues: Temperance, Fortitude, Prudence, Justice, Brotherly Love, Relief, Truth, Faith, Hope and Charity are some of those outstanding virtues which I would here term obvious or very evident virtues. Masonry also teaches some virtues that are not quite so obvious which I would here term obscure or not quite so evident. The topic refers to one of the obscure virtues taught in Masonry, uprightness or rectitude of life.

“Thus he showed me: and behold the Lord stood upon a wall made by a plumb line, with a plumb line in his hand. And the Lord said unto me, Amos, what seest thou? And I said, A plumb line. Then said the Lord, Behold I will set a plumb line in the midst of my people Israel; I will not again pass by them any more.” (Amos vii: 7-8)

We meet upon the level, part upon the square but act by the plumb, is all very familiar language. The square inculcates morality, level equality and the plumb rectitude of life, is also familiar. The plumb admonishes us, and so forth.

The scriptural reading in the Fellowcraft Degree is often somewhat puzzling, and the only relation that this reading bears to the degree to the average Mason is the use of the word “Plumb

line,” which somehow has something to do with the erection of a building. To understand this scriptural reading and its relation to the Degree of Fellowcraft it is necessary to know the history of Amos the Prophet.

Amos lived and taught in the year 787 B. C. during the reign of Jereboam II of the kingdom of Israel. The reign of Jereboam II was chiefly characterized by mere formal religion and the arrogant assumption of power, cruel oppression for the accumulation of wealth for himself and his nobles, through violence and oppression. The poor could not obtain justice in the courts, and justice became rank injustice. It was reign of the typical, practical politician who feasted and fattened off the poor and the oppressed. In this reign of wealth and degradation of the poor Amos, the socialist, arose and with fiery eloquence denounced the social conditions existing. He speaks of himself thus “I was no prophet, nor the son of a prophet. but I was a shepherd and dresser of the Sycamore.” One of the numerous commentators speaks of him as follows: “Amos was the first great social reformer in history. He was the tribune of the poor and oppressed. The rich and the rulers and those in authority were the special objects of his attacks. By them he was silenced as a dangerous agitator and ban-

ished from the kingdom.”

*Ill fares the land to hastening ills
a prey,
Where wealth accumulates and
men decay.*

It was to correct the abuses of the very things inculcated in the Fellowcraft Degree that Amos laid aside his shepherd's crook to preach Righteousness and Justice. He might be called the Prophet of the Plumb line. Listen to his denunciation as he applies the plumb line to the rulers:

“Alas for those who turn judgment to wormwood and cast the righteous to the ground. Who hate him that reproves in the gate and who abhor one who speaks uprightly. Therefore, because ye trample upon the weak and take from him exaction of grain. House of hewn stone have ye built but ye shall not dwell therein. Charming vineyards have ye planted but ye shall not drink the wine. They who lie on ivory couches and sprawl upon divans and eat lambs from the flocks and calves from the stall, they drawl to the sound of the lyre-like David, they devise for themselves instruments of song and drink bowlsful of wine and anoint themselves with the finest oil but they do not grieve over the ruin of Joseph.”

It is not surprising that he was banished from the country; as he condemned them for that ease in Zion. Truth hurt in those days of the past just as it does at present.

Now, Brethren, I'm coming to the plumb line. Amos in his final effort to arouse the people made use of intensely graphic word pictures in the form of visions. All those old prophets used this method of impressing the people, allegorical, mystical language that was so hard to understand. You get the general meaning of what the prophet wishes to convey, but the individual expressions are so hard to define. In metric form of the revised version of the Bible Amos speaks to them in that cryptic, occult way of his:

“Thus the Lord showed me and behold he was forming locusts. When the late spring grass began to come up and when they were making an end of devouring the vegetation of the land, I said, O Lord Jehovah, forgive I pray How Jacob stand, for he is small. Jehovah repented concerning this, It shall not be, said Jehovah.”

“Thus the Lord showed me a second time and behold he was giving command to execute judgment by fire—the Lord Jehovah and it devoured the great deep and had begun to devour the tilled land, then I said, O Lord Jehovah, cease I pray; how can Jacob stand for he is small. Jehovah repented concerning this. Neither shall this be, said Jehovah.”

“Thus the Lord showed me a third time and behold the Lord was standing beside a wall, with a plumb line in his hand and Jehovah said to me, Amos what seest thou? And I answered a plumb

line, then the Lord said, Behold I am setting a plumb line in the midst of my people Israel. I will not again pass by them any more."

You see, brethren, in placing the visions of the plague of locusts, of the droughts and of the plumb line in the sequence the meaning of the last line "I will not again pass by them any more" is readily understood. The Lord's hand was stayed in the first and second vision by the prayerful and faithful Amos and the vengeance of the Lord "passed by."

But, in the vision of the plumb line, he set a standard of measurement that can never be changed. The plumb line, the symbol of national and individual rectitude, will stand forever. "He will not again pass by them any more" was prophetic.

That third vision contains the very essence of true worth and greatness. The plumb line is the test of values. Twenty centuries ago this simple shepherd held aloft the plumb line, whose symbolic meaning was the same then as it is today, the standard of rectitude, justice, uprightness and true manhood. As such it is one of the most impressive symbols used in the Bible today, the symbol by which the material interest of life must be gauged. Although as I have said it is one of the obscure symbols of Masonry. Its symbolism is so plain that it needs no profound philosophy to unfold. It is clear and simple

It matters not whether we toil as a day laborer or stand as the exponent of the arts and sciences; there is in the Bible but one standard for King or subject, rich or poor, educated or illiterate, the plumb line of moral rectitude must be applied in every walk in life. The plumb line is the test of character and it is character that counts in the world today. (Buildings may be square and level but still lean).

Some one said that the Lord never made a fool but he gave him material and let him do the making himself. How true is that statement when we think of the many good characters that are turned into bad reputations practically over night, when some fool lets the devil come in and destroy the plumb line. What is character? It is one of the most priceless things in existence. "Who steals my purse steals trash (especially since the depression came on) but he that filches from me my good name, robs me of that which not enriches him but makes me poor indeed."

As you all know there is a very distinct difference between character and reputation. Character is what you think and know of yourself. Reputation is what other people think and know of you. The difference between character and reputation is illustrated this way: You go up town someday to the post office and find a man of good character and unfortunately drunk and staggering. You immediately

get him in your car and take him home. The next day you find a man with a bad reputation, drunk and you call the cops. What made you deal differently with each case? It was the man's character. It was not because of drink—they were both drunk. It was because of the man's character that you took him home.

Take any circumstance — take for instance that thing we call "the eternal triangle" where a man and two women get mixed up and it becomes known in the community. In clearing up such messes a man's character goes a long way in helping him out of the hole. His friends will rally to his assistance and shield him in every way possible, so he can get back into the good graces of that one woman. Take a man with a bad reputation in similar circumstances and you say, "Oh well, what could you expect" and you let him paddle his own canoe.

Now I would like to know what we Masons would do if we discovered that a brother Mason was slipping a little from the straight and narrow path. Some married brother who was acting the fool and trying to change his good character into a bad reputation by running after another woman and thinking nobody knew it. I don't know what we would do—we would probably stand aloof and let that slipping brother go too far. But our Masonry tells us that we should whisper good words in the ear of that erring brother in the most

tender manner, remind him of his faults and seek to aid in a reformation. "Whisper and tender" here are beautiful words, and mean that we should not denounce the brother for his sin.

Of course, Masonry is not supposed to make bad men good, but to make good men better, and also to keep those good men from going bad. That is very simple sounding language but it expresses what I mean.

Masonry is not a reformatory but a place where sincere men meet to practice wholesome fellowship. There is no danger in the over-production of gentlemen, but there is danger in an over-production of rough-necks if the plumb line of moral rectitude is not applied at all times.

Stone Masons say that a building may be square and level but unless it is plumbed with a plumb line it is apt to lean a little. Just so with human beings, a man may be square and on the level, but unless he is tried with the plumb line of moral rectitude he is apt to lean a little.

—W. R. Smith

* * *

Cultivate the spirit of good fellowship. If one would have friends, he must be worthy of them. Establish yourself in friendly sympathy with your fellow men, and acquire a spirit of happiness, responsiveness and sympathetic appreciation.

* * *

Others May Care To Know . . .

Maj. Gen. Jacob Edward Smart was made a Master Mason "at sight" at a special communication of American Lodge No. 98 at Ridgeland, South Carolina, December 30, 1955, under the supervision of the Grand Lodge of South Carolina. He is a native of Ridgeland, who was graduated from the U.S. Military Academy, June 11, 1931, and has received many distinguished awards in military service.

—*The Oakland York Rite News*

* * *

When King George V of England was affiliated with Masonry in a little Scottish village, the local postman conferred the obligation in the presence of storekeepers, hedge-trimmers and neighboring farmers.

—*Lafayette Temple Builder*

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The NILAD Lodge was the direct result of the Filipino movement in Freemasonry initiated by Marcelo H. del Pilar and others in Madrid in 1889 and 1890. It was officially organized on January 6, 1891, and its first Worshipful Master was Jose A. Ramos, who was initiated in London.

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As the first and pilot Lodge in the Philippines, whose members founded successively other Lodges, NILAD Lodge deservedly received

the title of "Madre Logia" (Mother Lodge); and on account of the special powers vested upon it by the Gran Oriente Español in preference to other Lodges, it received likewise the honorary title of "Logia Central y Delegada" (Central and Deputy Lodge).

On January 31, 1892, the Mother Lodge, at a solemn meeting, conferred the title of Honorary Venerable Master upon Bro. Jose Rizal y Mercado, who at that time was already the idol among the patriots of the Country.

—o—o—o—

BITS OF HUMOR

A wife was always antagonized by her husband's going out at night. His departing words, which especially annoyed her, were always, "Good night, mother of three."

One night as he was leaving, she answered him, cheerfully, "Good night, father of one." Now he stays home.

—*Armstrong Trap Mag., Armstrong Machine Works*

* * *

"Does your husband always live up to his promise of courtship days?"

"Always. In those days he said he was not good enough for me, and he's been proving it ever since."

With Our Grand Masters . . .

The greatest service which our Fraternity can render to humanity is to aid in the great work of the moral reconstruction of the world. We must bestir ourselves in order to disseminate the great truths taught by our order. The service of humanity has never been an idle dream, and it is clearer now than ever before that we Masons must render that disinterested and diligent service which our obligations demand of us.

—*Most Worshipful Rafael Palma*
Grand Master, 1920-21

* * *

The ideas of Virtue, Native Land, Love, Tolerance, Relief, Fraternity, Benevolence, Charity, have one objective: peace of mind. The good man works for the good, and the good is peace. He may have ambitions, glories, dreams, moments of pride, passing weaknesses, fleeting passions; but if his line of conduct is well traced and the objective of his life shines at the horizon like a guiding pharos, he will surely arrive and receive the crown of moral victory, and what is death then but a divine recompense?

Fortunately the Masonic institution is founded on faith in all that is good, hope in justice, and trust in righteousness. To do good

brings lasting peace to the mind. To sow love causes the harvest of spiritual happiness to spring up in our hearts. There is nothing like a good conscience, and a good conscience is the result of duty well done. This is the alpha and the omega of Freemasonry.

—*Most Worshipful Teodoro M. Kalaw*
Grand Master, 1928

* * *

Our mysteries offer peace and quiet, friendship, sympathy, and consideration for all fellow-creatures. Humanity has never been in greater need of more sympathy, more benevolence between man. Our principles and dogma alone can give to the world the harmony and peace for which it is thirsting.

—*Rafael Palma*

* * *

Death come to the good and pure as a hope of something better. Good is eternal, because it does not die—it resuscitates. Evil, on the contrary, kills before the time has come, and blights all hope. Blessed be all that is good, for through it life mingles with death! Blessed be death, for to the good it is the same as life!

—*Teodoro M. Kalaw*

Fraternal Reviews . . .

THE COMMONWEALTH OF VIRGINIA, 1956

The 3-day 178th Annual Communication of the Grand Lodge of A.F. & A.M. of the Commonwealth of Virginia, "the grandmother of the Grand Lodge of Indiana," was begun and held in the Masonic Temple, SW corner of Broad and Adams S., Richmond, Virginia, on Tuesday, February 14, 1956. MW. Bro. William J. McMahan, Grand Master, presided over the ceremonies.

Because of the heavy agenda, most of the business was conducted in Committees. It appears from the Proceedings we are now reviewing which consist of 668 pages with an appendix of 37 pages, that the Hall was not only crowded by delegates from the 336 Lodges with a membership of 66,379, but also of Master Masons who were requested by the Grand Master to sit in the balcony in order not "to deny a delegate a Grand Lodge seat." *Sitting arrangements in our own Annual Communications are also becoming a problem.* (Italics supplied).

The Grand Secretary noted that the Lodges which charges fees of \$100 or more, gained 33.4% in membership while these charging as low as \$35 had only a 1% net gain. From this, the Grand Secretary made the remark that "it is very apparent that the Lodges

which place a high value on Masonry are prospering, while those which do not are either standing still or losing ground, as a whole."

This Grand Lodge has a "Higher Education Fund" for the scholarship expenses of the Masonic Home. On the other hand, under the direction of the Grand Lecturer, Masonic Schools of Instruction are conducted wherein the Brethren observe the exemplification of the degrees, catechisms and lectures.

An interesting report from the Endowment Committee of the Masonic Home of Virginia, "the heart of Virginia Freemasonry," reveals how our American Brethren from this great State apply the Masonic injunction for charity, not by words, but by actual cash donations. As of December 31, 1955, the Fund had a total of \$1,049,841.15. In Addition, \$60,000 is in the process of settlement and bequests of \$200,000 are pending payable upon the death of the testators. A prominent Mason over 75 years of age advised the committee that he had left the Home \$100,000 in his will. *Our well placed Brethren may as well follow the example by remembering our own Masonic Hospital for Crippled Children when writing their testaments.* (Italics ours)

This Grand Lodge established fraternal relations with the Grand Lodges of Peru, Iceland and Venezuela but deferred action on the request for recognition of the Grande Loga do Rio Janiero because of "the lack of harmony within the administrative authorities of the civil government."

Listed under "Latin-American," our Grand Representative Bro. C. S. Revel answered the roll. One of the decisions of the Grand Master comes out rather prominently when he refused to the permission of a Lodge "to confer the degrees on a candidate by proxy or by sight."

Unique, we might say, was the Report of the Committee of Past Grand Masters, which dealt mostly on the Message and the actuations

of the retiring Grand Master. Thirteen of them, headed by the Masonic scholar William Mosley Brown submitted their findings by saying that they reiterated their "appreciation and admiration for our Grand Master's service." An amendment was adopted on the report of the committee on Funeral Service that "the Grand Lodge recommends the grave yard service be used *in every instance possible.*" (Italics ours).

We do not find the Appendix any review of the Proceedings of our Grand Lodge. However, in their table for Dual Membership for 1952 among the Grand Lodges of the world, we observe that the Grand Lodge of the Philippines within its jurisdiction which is not so since 1953.

—Jose E. Racela, Reviewer

Every human mind feels pleasure in doing good to another. —

—Thomas Jefferson

* * *

The man who trusts men will make fewer mistakes than he who distrusts them.

—Cavour

* * *

What a wonderful world this would be if only people would speak as well of the living as they do the dead!

—Selected

* * *

It is estimated that the average man has 12 million brain cells—most of them unemployed.

—Leisure

Some people grow when given responsibility, others merely swell.

—Leisure

* * *

It is better either to be silent or to say things of more value than silence. Sooner throw a pearl at hazard than a idle or useless word; and do not say a little in many words but a great deal in a few.

—Pythagoras

* * *

If, when in your endeavor to achieve a higher purpose, you meet with misunderstanding and defeat, let your solace be found in the memory of Him whose mission on earth culminated in Calvary.—Masonic Chronicler.

Inspiring . . .

My dear Joe:

I am well pleased indeed at **The Cable Tow** new format. I have the September 1956, No 3, which just reached me. The printing is far superior to the former issues.

Did you know that "Bill" Taylor is sending the Scottish Rite Library his Masonic library? I have promised Bro. Hick that any duplicate will be sent to Plaridel.

There is an error on the inside back page of the cover. Bro. Douglas MacArthur was made a Mason in short form by Grand Master Samuel Hawthorne in 1936. I conferred the first degree; M. W. Bro. Francisco A. Delgado, the second; and the Grand Master, the third. I was Grand Master in 1923 **not** 1936.

More power to you!

Yours fraternally,

(Sgd.) **FREDERIC H. STEVENS**
Past Grand Master

—o—o—

NABONG LAW OFFICE

4th Floor, May Building
Rizal Avenue, Manila

My dear Bro. Racela:

I received the September issue of the **Cabletow** and I noticed that you are the Editor. After looking over and reading the contents as now edited by you, I wish to extend and express herewith my hearty congratulations for the excellent work you have produced. I like especially the short and pithy articles which I believe would be a great inspiration to many, because they contain so much in so little. This is what makes the **New Age** so much read and liked. I hope that you will continue this procedure as it will certainly make the **Cabletow** more interesting and valuable to us, not only as a source of inspiration, but also of general news to the brethren.

I wish to extend also my heartiest greetings for a Merry Christmas and a Happy New Year to you and your worthy associates.

Yours fraternally,

(Sgd.) **JUAN NABONG**

THANK YOU! We are resolved to continue our best.

Concerning My Creed

Carlyle said that the chief fact concerning man is his religion. Not necessarily the particular creed to which he will subscribe, or to which he will give assent; often not that at all. For often we see men of worth and worthlessness subscribing to all kinds of creeds. The religion of a man is what he practically believes, acts upon and lays to his heart. These thoughts prompted the following lines which deep in my heart, I believe:

Ten thousand paths may lead to God,
What right is mine to say
That he who fails to walk with me
Has missed the only way?
What right of mine to arrogate
Such grasp of finite mind,
And boast, while others vainly seek
The God I seek, and find?

How could the God I love and trust
Point out to only me
The way which travel, all men must,
Or die eternally?
I'm not so wise that He denies
The light to all save me,
While other hearts as true as mine
He loves with less degree.

So, if the path we tread should lead
Where bright cathedrals rise,
Or weathered church, or rustic shrine
Point upward to the skies;
Each sincere traveler will arrive
Where lights of welcome shine,
And myriads will be there who walked
A different path than mine.

—Tom Q. Ellis

Note: Brother Tom Q. Ellis is a Past Grand Master of the Most Worshipful Grand Lodge of the State of Mississippi. Presently, he is the General Grand High Priest of Royal Arch Masons.

—JER