

UNDER THE JURISDICTION OF THE GRAND LODGE OF F. & A. M.  
OF THE PHILIPPINES  
LOPEZ, QUEZON

# The Cable Tow

Vol. XXVI

MANILA, PHILIPPINES, JULY, 1951

No. 1

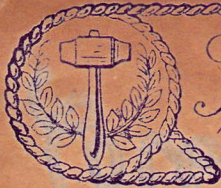
OFFICIAL ORGAN OF THE  
GRAND LODGE OF FREE AND ACCEPTED MASONS  
OF THE PHILIPPINE ISLANDS

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

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Grand Master's visitation to Square & Compass Lodge No. 126 F. & A. M.  
April 30, 1951  
Tokyo, Japan



# The Grand Master's Message



## Over Life's Bridges

**I**N LIFE THERE ARE THREE KINDS OF BRIDGES—the material bridge on which we pay toll, the so-called bridge of sighs, and most important of all—the bridge of understanding.

The material bridge is the most functional and tangible in the practical scheme of life. On it man satisfies not only his immediate necessities and comforts but he also regales in luxuries—if he is fortunately stationed in life. The material bridge is the most sought-after thoroughfare of earth-bound travelers. The greater portion of humanity, by choice, travels over it. The toll paid is self-revealing and often commensurate with the individual's wisdom, discretion and proportion of values. Tolls paid at moderate rates entitle the individual to life's countless delights — education, social recognition and travel to foreign and exciting lands. This bridge, though seemingly comfortable and enticing, has ensnared millions of lives into complete perdition. There is a certain corner at which the devil sits as the Toll-Gatherer and the staggering vistas of grandeur and material fulfillment have reaped him a mighty harvest of lost souls. The material bridge must remain forever a mere passageway, never the supreme goal, if man were to attain complete peace and oneness in this cosmic order.

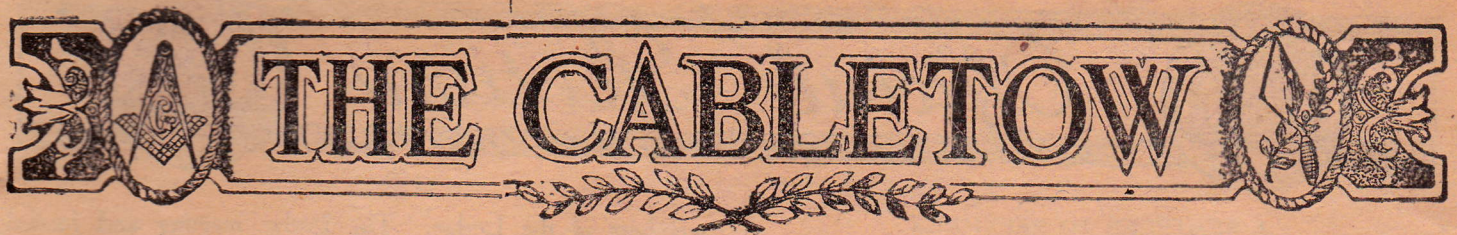
The bridge of sighs has the most forbidding aspect of all the bridges. Though feared and undesired, all men irrespective of race, creed or age, pass through it to undergo a chastening and transforming influence. Through it they have a taste of the tremendous soul-shaking experiences of love, birth, death, frustration and fulfillment. There the mettle of man is tested. Some grow into giants, others remain mere dwarfs. Whether they grow or not, no man passes through this bridge unchanged.

The bridge of understanding is the final bridge for the fortunate. Men who weather the bridge of sighs triumphant usually pass on serenely to the bridge of understanding. This bridge is the gateway to the riches of the heart, mind and spirit. Therein, men discover a spiritual kinship that breaks down all preconceived ideas and prejudices.

It is rather paradoxical that this bridge by which all humanity should travel has the fewest number of wayfarers. It takes infinite emotional, moral and mental maturity to gain entrance thereto but the rewards gained through the journey are supremely satisfying. Then too, this bridge is the most fragile. It requires continuous patience and constant repairing to keep it in shape. That there are not enough builders to maintain its sure and sturdy foundations can be evinced by the war-mongers menacing a hard won-peace.

Should the greater part of humanity find their way to this bridge, they will soon discover that they are in the very heart of life. And seeking solace there the greater senseless agony of life shall be assuaged.

Grand Master



# THE CABLETOW

## Editorials

### When A Man Becomes A Mason

**T**HE PETITIONER FOR THE DEGREES of Masonry makes of record his desire for knowledge as well as a sincere wish to be serviceable to his fellow creatures. This is in bold contrast to the goal of others, namely, the accumulation of worldly riches and possession of power for personal aggrandizement.

When a man becomes a Mason, he is given the opportunity to acquire knowledge in various ways — through earnest study, thorough investigation, and actual experience. He is enjoined to regard the Holy Writ as the great light of his profession for from it he learns his duties to God, neighbor, and self. The significance of the Masonic working tools and lectures is impressed upon his mind as well as the importance of the seven liberal arts and sciences. He is reminded of the fact that Masonry itself is a progressive moral science. Thus the Mason who familiarizes himself with the five departments of Masonic study — Ritual, History, Philosophy, Symbolism, and Law — is enabled to differentiate between fact and fiction, truth and untruth, liberalism and bigotry.

Again, the Mason does not express a mere hope to be helpful. He promises to sincerely serve those around him. In fact he makes a solemn pledge at the altar of Freemasonry to aid as best he can, poor, distressed, worthy Master Masons including their widows and orphans. Likewise, he is urged to inculcate universal benevolence. This is one reason why to a Mason, a person is not simply his neighbor but a brother.

There are organizations founded on hatred, obstructionism, and falsehood; these, however, do not last

long for "they have sown the wind, and they shall reap the whirlwind." On the other hand, Masonry teaches Brotherly Love, Relief, and Truth; it emphasizes these principles because of its genuine concern for others both in word and action. Hence, the Mason assists cheerfully not for an expected reward but because by serving others he is serving himself and obeying God's commandment. To the Mason, humanity is one World Brotherhood and the Great Architect of the Universe, the Father of all. In this connection there is a challenge to Masons wherever they may be. This challenge is clearly stated by a famous Masonic jurist, Dean Roscoe Pound in his equally famous work

#### PHILOSOPHY OF MASONRY, Viz:

*"My brethren, we of all men, owe it to ourselves and to the world, to be universal in spirit. Universality is a lesson the whole world is learning and must learn. But we ought to know it well already. We ought to be upon the front bench of the world's school, setting an example to our more backward school-fellows. Wherever in the world there is a lodge of Masons, there should be a focus of civilization, a center of the idea of universality, radiating reason to put down prejudice and advance justice in the disputes of peoples, and in the disputes of classes, and making for the peace and harmony and civilization that should prevail in this great lodge of the world."*

To the Mason, knowledge is a real source of power for good, and service, the very avenue through which the domestic and public virtues are expressed.

—Mauro Baradi, S.G.W.

### A Memorable Month

**JULY IS A MEMORABLE MONTH.** In the United States, July 4, the "Glorious Fourth" is an outstanding holiday; the Declaration of Independence was adopted on July 4, 1776. In France, July 14 known as "Bastille Day" is observed as the chief national holiday; the first overt act of the French Revolution was on July 14, 1789. In the Philippines, July 4, is also the Filipinos' Independence Day; the Republic was proclaimed on July 4, 1946, while half a century earlier — July 4, 1896 — Brother Marcelo H. del Pilar, father of Philippine Masonry, died in Barcelona, Spain amidst his toil on behalf of his country.

In people's struggles for emancipation, Masons have taken a leading role. The lives and labors of Masons like Washington, Lafayette, and del Pilar and countless others constantly remind us of this fact; but it is not enough that their respective countries have been liberated. We should see to it that this

liberty should not be abused if we are to continue living in a democracy. In this great task, Masons have a great responsibility; as citizens of the Republic, they are urged to perform their civil duties, help preserve peace and order, obey the laws, always bearing in mind their allegiance to their country.

In the Philippines, every act done contrary to the ideals upon which the Republic has been founded weakens our democratic way of life. Therefore, as members of the Craft that espouses Liberty, Equality, and Fraternity, it is proper that we express appreciation for and glory in our hard-fought and dearly-earned freedom. But more important than these, is our bounden duty to help preserve and protect our young Republic. Such is the meaning of responsible citizenship and the message of July, a memorable month in the calendar of free men and independent nations.—

—Mauro Baradi, S.G.W.



## A REMINDER TO BRETHREN

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Date .....

THE SECRETARY,  
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*Signature of Member*

## GRAND MASTER VISITS UNION LODGE No. 70

M. W. BRO. CENON S. CERVANTES made his  
official visitation to Union Lodge No. 70 on July 7, 1951.  
Leaving Manila—in company with twenty Brethren—by  
train early in the morning of July 7, the party arrived in  
San Fernando, La Union in time for lunch given by the

members of the Lodge. The Lodge meeting and formal  
reception were held at the improved and enlarged Lodge  
Hall. The program prepared for the occasion consisted  
of two parts as follows:

## PART I

2:30 P.M.—Opening of the Lodge and Business Meeting

3:00 P.M.—Formal Reception of the Most Wor. Grand Master,  
Cenon S. Cervantes and Party.

1. Welcome Address—by Wor. Bro. Marcelino T. Viduya,  
Master, Union Lodge No. 70.
2. Greetings—by Masters of visiting sister Lodges:  
Abra Lodge No. 86  
Laoag Lodge No. 71  
Angalo Lodge No. 63
3. Presentation of Certificates of Honorary Membership to:  
M. W. Bro. Cenon S. Cervantes—G.M.  
M. W. Bro. Esteban Munarriz—P. G. M.  
M. W. Bro. Clifford C. Bennett—P. G. M.  
W. Bro. Genaro Pestana—P.M.  
W. Bro. Gregorio Cariaga—P.M.  
by Wor. Bro. Marcelino T. Viduya
4. Introduction of the Most Wor. Grand Master and Members  
of His Party—by Wor. Bro. Vicente de Leon, Grand  
Lodge Inspector
5. Address—by members of the party of the Most Wor.  
Grand Master to be designated by the Grand Master.
6. Address—by the Most Wor. Grand Master, Cenon S.  
Cervantes.
7. Open Forum to be led by the Most Wor. Grand Master.
8. Closing of the Lodge.
9. Dinner at Viernes Cafe.

## PART II

7:30 P.M.—Public Program in honor of the Most Worshipful  
Grand Master and Party at the Lodge Hall.

(Continued on page 13)

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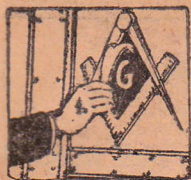
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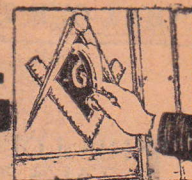
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# WHAT OUR LODGES ARE DOING



## BATANGAS NO. 35

**T**O FOSTER CLOSER RELATIONSHIP among the brethren and their respective families this Lodge on June 24, 1951 at 3:00 p.m. held a family gathering in its Lodge Hall at Batangas, Batangas. The families of deceased brethren were also invited. There was a good attendance despite the inclement weather at the time.

Extemporaneous speeches were delivered by the brethren who were picked up at random by the Worshipful Master, Bro. Lazaro Malabanan, after he had explained the purpose of the gathering and the need of the cooperation of the families to enable the brethren to implement our Masonic principles and tenets.

Brother Venancio Trinidad, Assistant Director of Public Schools, spoke on the good reception and assistance extended

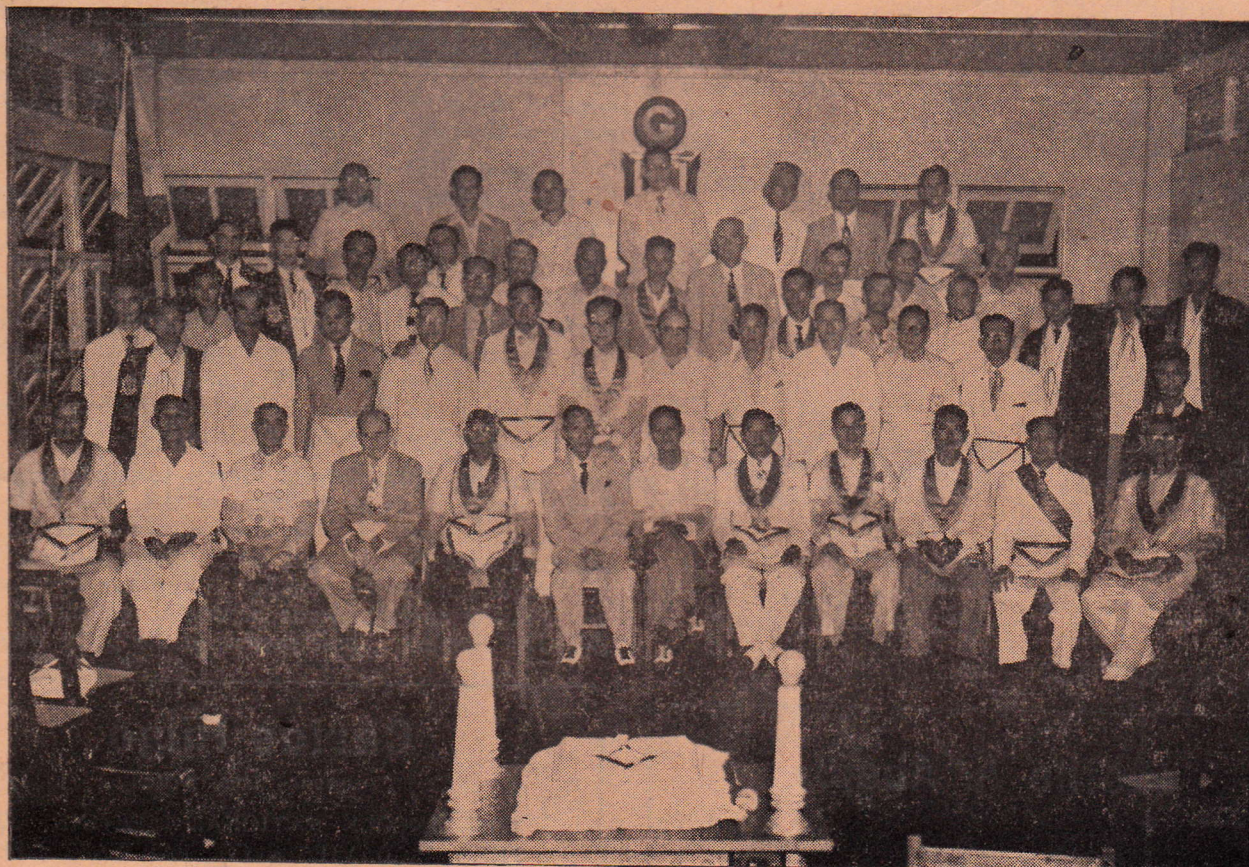
to him by the Masons he met in his travels in America, Europe and other parts of the world. Brother Daniel Limbo dealt on the advisability of establishing a Demolay chapter in the Lodge. Brother Atanacio Vega, Chairman of the Committee on family gathering, introduced the widows and orphans of deceased brethren with short remarks. Brother Esteban Buhat, Municipal Treasurer of Bauan, explained what Masonry is, its principles and its objectives. All spoke in Tagalog.

The brethren of the Lodge were highly enthused to have with them on this occasion Brothers Venancio Trinidad and Daniel Limbo who are also regular members of the Lodge.

Light refreshment was served after the program and an atmosphere of real fellowship existed among the brethren and members of their families.

## KANLAON LODGE No. 64, F. & A. M.

Bacolod City



MASONS AND DEMOLAYS WHO PARTICIPATED ON THE CELEBRATION OF BRO. DR. JOSE RIZAL'S NATAL DAY LAST JUNE 19, 1951. NON-MASON GUESTS WERE GOV. RAFAEL LACSON, CENTER, AND JUDGE LCRENZO GARLITOS OF THE 4th SALA OF THE COURT OF FIRST INSTANCE OF NEG. OCC. ON THE GOVERNOR'S RIGHT.

## WHAT OUR LODGES ARE DOING \* \* \*

## KANLAON NO. 64

**T**HIS LODGE CELEBRATED BRO. JOSE RIZAL'S NATAL DAY on June 19, 1951 at the Freemason's Hall, Bacolod City. A feature of the celebration was the presentation of donations to the families of the Negros Occidental Heroes of the Korean War. The program which was broadcast by remote control over station DYBR (from 6:15 to 7:45 p.m.) was as follows:

1. Flag Ceremony
2. Opening Remarks ..... Bro. Vicente T. Remitio  
*Master of Ceremonies*
3. Vocal Solo AKO'Y ISANG  
IBONG SAWI  
*Jose C. de Jesus*  
Music by *Juan M. Buencamino* Miss Maria Rosario Salas  
Piano accompaniment ..... Miss Maria Teresa Salas
4. Rizal, the Student ..... Bro. Clayton Aguilar  
Catalino G. Aurelio Chapter  
Order of DeMolay
5. Declamation, PATRIA ..... Miss Norma Bitanga  
*Fernando Ma. Guerrero*
6. Rizal, the Educator ..... Bro. Serafin V. Aguilar, J. W.
7. Vocal Solo, Rizal's MARIA CLARA  
Music by *Prof. Jose B. Mijares* Wor. Bro. Manuel Garcia, P.M.  
Piano Accompaniment ..... Mrs. Luz Almazar-Grey
8. Rizal, the Scientist ..... Wor. Bro. E. S. Salas, P.M.
9. Vocal Solo, MADALING ARAW  
*Santiago* ..... Miss Eloisa Villanueva  
Piano Accompaniment ..... Mrs. Luz Almazan-Grey
10. Rizal, El Mason ..... David G. Fuentebella, S.W.  
My Soul's Lament by  
*Felipe Buencamino Jr.*
11. Piano Selection ..... Prof. Evelyn Saturnino
12. Address by the Guest of Honor Hon. Rafael Lacson  
Provincial Governor  
Negros Occidental
13. Presentation of donations to  
the families of the soldiers  
from Negros Occidental  
who sacrificed their lives for  
Democracy in the Korean  
War ..... Hon. Rafael Lacson  
Assisted by Wor. Bro.  
Marcelo C. Santiago,  
Master of Kanlaon Lodge  
No. 64, F. & A. M.
14. Closing Remarks ..... Wor. Bro. Marcelo C. Santiago  
*Worshipful Master*

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**Teofilo A. Abejo**

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## MOUNT HURAW NO. 98

Catbalogan, Samar

The following were the Lodge activities from March 1 to June 30, 1951:

*March 3, 1951*—The funeral rites for our departed Bro. Jose E. Montejo with full masonic ceremonies were performed. Wor. Bro. Ramon Lao Hoo, the oldest member in the Craft was the bible bearer and the incumbent Master, Wor. Bro. Francisco B. Mendiola, presided. Necrological services were first held at the Samar Capitol Building where not only the members of the Craft were present but also government officials, employees and friends of the deceased. Wor. Bro. Vicente C. Santos displayed his oratorical ability and explained the travel that one has to take in this world to that undiscovered country from whose bourn no traveler returns. The members of Mount Huraw Lodge and the sojourning brethren in this valley led the funeral procession, followed by the family and friends of the deceased and the Chinese boys and girls scouts. This being the first masonic funeral held in Catbalogan after the liberation, it was an object of close scrutiny on the part of the people. The critics of the Masonic Fraternity who think that the masons are godless were surprised when they saw with their eyes that we offer our prayer to God. Ample material help was extended to the deceased and the widow in the form of funeral expenses and financial aid to the widow by the Lodge and the individual members of the fraternity in this valley.

*March 24, 1951*—The raising of Bro. Alejandro F. Piczon. It was attended by all the members of the Lodge living and who were at Catbalogan and the sojourners in this valley. After the labor refreshment was served in the home of the newly obligated brother. Bro. Piczon is the owner of the only ice factory at Catbalogan.

*June 4, 1951*—The passing of Bro. Pedro M. Carmelo, the Post Office Inspector of the Bureau of Posts in this Province.

*June 23, 1951*—The initiation of Bro. Honorio F. Fulgencio to the Craft. The special team organized for this work headed by Wor. Bro. Fidel Fernandez performed a very splendid work and the visiting brethren were impressed and congratulated the members of the team. Refreshment was served at the Seaside Hotel after the work. Bro. Fulgencio is the City Attorney of Calbayog.

*June 30, 1951*—Mount Huraw Lodge tendered an informal dinner party at the home of Bro. and Mrs. Vicente Uy Kieng in honor of Wor. Bro. Ceferino Sevilla of Iloilo—Acasia Lodge No. 11 and Bro. Eulogio Gomez, Member of Pangasinan Lodge No. 56. They are Provincial Revenue Agent and Academic Supervisor respectively now assigned in Samar. Those present at the party were: Wor.

**Carlos Inigo**

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# PLEDGE OF SERVICE

## Masonry's Oldest Document

By Rt. Wor. Bro. S. M. Austin  
(Address delivered at St. John's Lodge No. 9  
F. & A. M., Manila)

I WAS SORELY TEMPTED to read this paper "Freemasonry's Oldest Document" but upon some reflection I was obliged to come to the conclusion that such a title would tend to be misleading because the Regius Document was, apparently, dealing with the rules and regulations that applied to the Guilds of Masons, that is Operative Masons rather than Speculative Masons although it does give us a hint that some sort of Speculative Masonry was active even in those days.

I suppose that most of you have, at various times, wondered from what source the founders of our Beloved Fraternity obtained their inspiration when they were compiling material to be used in our rituals.

Much of our ancient customs and quite a large portion of our ritual were taken from the old manuscript Constitu-

Bro. Ceferino Sevilla, Bro. and Mrs. Eulogio Gomez, Wor. Bro. Fidel Fernandez, Wor. Bro. Vicente Oreo, Wor. Bro. Vicente C. Santos, Wor. Bro. and Mrs. Gonzalo Villarin, Wor. Bro. Gilberto Rosales, Wor. Bro. and Mrs. Francisco B. Mendiola, Wor. Bro. Mauro Rosario, Wor. Bro. Tan Leong Kee, Wor. Bro. Teodorico Noble, Bro. and Mrs. Marciano Lim, Bro. and Mrs. German T. Candari, Bro. and Mrs. Procopio Ch. Perez, Bro. and Mrs. Pedro Congzon, Wor. Bro. Francisco Tan, Bro. and Mrs. Antonio Merida, Bro. and Mrs. Emilio Corrales, Bro. and Mrs. Vicente Uy Kieng, Bro. Jose C. Orteza, Bro. Alejandro F. Piczon, Bro. Alejandro Villarin, Bro. Godofredo Garcia, Bro. Godofredo Velarde, Bro. Pedro Carmelo, Bro. Florentino Uy Pitchin, Bro. Isidoro Luague and Bro. and Mrs. Nicolas R. Peñamora.

*Remarks and recommendations*—What transpired during the regular stated meetings for the last months is too long to be reported to the brethren in this letter so that the only most important ones are being mentioned here.

*Masonic cemetery*—The masonic cemetery has been located consisting of 24 lots at Catbalogan cemetery. The amount of ₱360.00 was paid for the lot. The members of the committee to improve this cemetery are: Bro. Eufrazio Salazar, Chairman, Bro. German T. Candari, Member and Bro. Antonio Merida, member.

*Mount Huyaw Lodge Temple Corporation* — The treasurer, Bro. Procopio Ch. Perez reported that about ₱500.00 cash collection is now in his hands. It is requested that the members who have not yet paid for their shares should immediately send their remittance in order that we can proceed with the actual building of the temple.

Wor. Bro. Vicente C. Santos, Chairman of the Corporation is now considering the acquisition of our lot for the temple in one of the several parcels of good land at Catbalogan.

### Dr. GUILLERMO M. ILANO, M. D.

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tions of which as far as I have been able to ascertain, there are about seventy in existence.

The claim has been made and, to the best of my knowledge, it has never been seriously disputed, that the oldest document concerning Masonry is the Regius Manuscript, so called, because it was, at one period, housed in the Royal Library of England.

This particular library came into existence because of the efforts of King Henry VII of England, who ruled from 1485 until 1509; and it remained in this library of Royal patronage until King George II, who was on the throne from 1727 until 1760, when it was handed over to the loving and skillful care of the British Museum.

It is sometimes called the Halliwell manuscript after a Mr. James Halliwell had about 1840 ascertained that the book possessed a distinctive Masonic Character and he was the first to spread that interesting piece of tidings abroad.

It does seem odd and certainly does not reflect great credit upon Masons in general that it fell to the lot of a non-mason to make this discovery.

Prior to this discovery and the publication thereof it was generally referred to as "A Poem of Moral Duties" in the library catalogue and under that rather non-informative title it had been reposing on the library shelves for almost five hundred years.

To be strictly accurate, we cannot refer to it as a "Constitution" although it does contain much material that we find in those manuscripts and it seems to be more of a book about Masonry rather than a volume for Masons.

It wanders from one point to another and passes from one subject to another in a manner that almost bewilders one and parts of it seem to have been copied from contemporary literature and I have read that two such instances stand out, that is "Urbanitatis" and "Instructions to a Parish Priest".

It devotes thirty eight lines to "The Four Crowned Martyrs" and, so I am informed, no mention is made whatever of these Martyrs in any of the Manuscript Constitutions.

The size of the book is also somewhat unusual. It measures about four inches by five and a half inches, apparently a nice size to fit one's pocket. Its pages are of very fine vellum, that is fine parchment made from the skin of calves; its letters were written in red and what was

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## PLEDGE OF SERVICE \* \* \*

probably black but which, due to the lapse of time, has now, turned into a sort of flat greenish brown colour but the lettering still retains indications that it was almost perfect craftsmanship that penned those letters.

One of the most interesting, and also curious facts about the document is that it was written in verse not prose. That is why it is so frequently referred to as the "Regius Poem"; however, as poetry it would hardly be considered to reflect credit upon the writer's ability as a poet, nor would it be considered worthy of the superb penmanship. In these days we would refer to it as ill-made verse or even doggeral.

As one would expect, it makes very difficult reading to those of us who have not made a special study of "Chaucerian English" and it requires a Scholar who has made a lengthy study of the literature of Chaucer's time, that is of the period from 1300 to 1400 A. D., to be able to sit down and read the "Regius" as you and I would read a modern piece of literature.

For the benefit of those brethren who would care to try to read a few lines of the poem I have made a copy of the first eight lines and added a translation thereof just in case you may find the reading thereof meaningless.

However, please do not develop the idea that I am able to read the original in anything like an easy manner. I find it almost as difficult as most of you do but I generally contrive to wobble my way through a few verses, with of course, the aid of a "glossary".

As nearly as can be ascertained the Regius Document was written sometime around 1390 A. D. and the writing seems to present satisfactory proof that the pages were transcribed by a priest. It is also believed that it might probably be a copy of an even earlier document.

One of the experts who has devoted an appreciable amount of time to the study of this manuscript, a Mr. Robert Gould, was of the opinion that the book was not written for "working Masons" but for "the Gentlemen of those days".

This is a very interesting aspect as far as Freemasons are concerned for if that inference could be proved it would be of tremendous importance as denoting that "Speculative Masonry" was actually a reality at that early date.

We are told that our Fraternity dates back to "time immemorial" which statement might refer to any period of time but we cannot find any absolute proof that Masonry, that is Speculative Masonry, is of a very remote origin and, unfortunately, the Regius Document does not help us in this matter although it does give a hint that Speculative Masonry is older than we believe it to be. The following line "Of Speculative he was a Master" may be taken to indicate such proof.

This subject has been discussed and debated ever since Gould developed his opinion and propounded his theory and will probably be discussed and debated "until time shall be no more" and with the same result.

However, Gould also advanced a strong argument to

prove that whosoever wrote the original, he presumed that the Regius was copied from an earlier document, must have had a thorough knowledge of the Mason's craft and this would appear to be a logical presumption because the Mason's craft was, in those days, mostly occupied in building those magnificent cathedrals and castles for their overlords that to-day bear eloquent testimony as to the exceptionally high standard to which the craftsmanship had attained.

A large portion of the manuscript is used to emphasize the importance of the fifteen points and articles which, so the writer of the Regius states, were the outcome of a massive assembly convened by King Athelstone, who lived from 895 to 940, and which was attended by "divers lords, dukes, earls, barons, squires and a goodly many more".

These fifteen articles and points were calculated to induce in the minds of those who made a point of following the precepts they implied—a love of virtue, a natural humility, courtesy, kindness and condensation and other practices that would denote good citizenship and a high moral attainment. In other words, these articles and points laid pronounced stress upon the importance of living a good, clean life and inducing others to do likewise and, I believe that you will agree with me, that is just what Freemasonry teaches us to-day.

One of the articles pointed out that it was the bounden duty of all qualified individuals to attend these assemblies provided that he was given prior notice as to place and time unless he was prevented by illness, or other circumstances beyond his control. Now, my brethren, does not that paragraph strike your ears as being familiar? It seems to be the first announcement of what we would now call a summons from a Masonic Lodge.

The articles and points, among other things, admonish a Master that he should take no "prentice" without due enquiry as to his aptitude to serve seven full years and also to ascertain that he was of the proper material to develop into a craftsman who would ultimately reflect credit upon the craft; that, my brethren, is what we are instructed to do when investigating an applicant for our degrees.

The Master is also warned that he should never take a "prentice" unless he is of "lawful blood" and the would be "prentice" must not be deformed, that should also fall upon your ears as something that bears a remarkable resemblance to the manner in which we are supposed to seek into the character, past history and physical qualifications of all those who seek to enter our doors.

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They also point out that the Master must teach the "prentice" so that he may be able to qualify for a higher rate of wages, in other words Master Mason's wages, the Master is also cautioned that he must not consort with, nor provide shelter for thieves or murders neither must he accept a "prentice" with a feeble mind.

The Master is admonished not to accept a commission to undertake any work that he cannot finish and he is reminded that he must make sure that the ground upon which he builds is firm and solid and he is also advised that his work must be accomplished at a profit to his lord but not at the expense of mediocre craftsmanship, this will also remind you, my brethren, that it follows very closely the admonition we receive as we passed through the degrees.

To Freemasons of to-day the following excerpt from the Regius Document should be interesting:—

*"There shall no Master supplant another  
But be together as sister and brother  
Nor shall he supplant no other man"*

The Mason is abjured not to work at night, in those days the lighting system was not so good so that to work after dark was conducive to accidents and bad workmanship. The Mason is also cautioned that he must not belittle the work of his fellows but give praise when well done.

The Master is reminded that it is his solemn duty to teach the "prentice" so that he may become a good craftsman and be able to enjoy master's wages wheresoever he may travel under the sun. But into modern language this would imply that the Master must watch over the "prentices" so that they will eventually be able to travel in foreign countries and receive Master's wages.

The Master is enjoined that he must never countenance false oaths as this practice might put the craft to shame.

The fifteen points and articles also contain certain paragraphs that set forth the duties that the "prentice" and fellowcraft must follow if they would prove to be worthy of their profession and reflect credit upon the craft.

They are admonished that they should always do their best while at work and thus earn their wages, they must love God and the Holy Church and also their fellow creatures.

They must also keep their Master's secrets and also those of their fellow workers and they must never divulge any secrets of either lodge or chamber as the following excerpt will indicate:—

*"Whatsoever thou hearest or seest them do  
Tell it to no man wheresoever thou go  
The counsel of hall and even of bower"*

The fellowcraft is cautioned that he must never be false to the craft, nor should he permit his passions to prejudice him against Master, fellow or "prentice" of the craft.

The fellowcraft is also reminded that he shall accept his wages "full meekly" and the Master is cautioned that he must warn the fellow before noon if there will be no further need for his services.

Both fellowcraft and "prentice" are cautioned that they should not enter into any argument through envy or dislike and they must not make holiday until they have finished the day's work and on Sundays they must attend church and then take their leisure.

The Mason is also warned that he must not make love to his Master's wife and, surprising as it may seem to us, it even adds the admonition that he must not make undue advances to his fellow's concubine or, as it is stated in the Regius:—

*"No more than thou wouldst he didst by thee"*

We also note that the articles stipulate that all were expected to act as stewards in their respective turns and to wait upon each other in the hall and all must carry their proper part of the cost, apparently our forebears in Freemasonry obtained their ideas of the steward's duties from this paragraph as you will remember that the original duty of the stewards was to wait upon the other brethren etc.

We also read that Masons are expected to live together in harmony and concord and that they must not give one another any false excuses and they must take good care that they do not slander any man.

It also mentions that should it be discovered that someone is living a wicked life, it should be considered a duty to endeavour to reform him by gentle means and if that cannot be accomplished then he should be constrained to appear before the next assembly and if he refuses he must be expelled from all rights and privileges of the guild and be punished by law.

It is also stipulated that should one fellowcraft discover that another is about to ruin a stone by improper work he should consider it his duty to correct him, although it does not specifically so state, we may presume that this correction was supposed to be applied in the "most friendly manner possible".

It also implies that only the assembly, when convened, had the right to decide upon the ordinances that it was found necessary to promulgate from time to time.

Further on we read that Masons must swear fealty to their fellows and to their overlords and Masters and to the King and to all the points of the Craft, the penalty for failure to do so being that the sheriff shall "put their bodies in deep prison" and "take his goods for the benefit of the King so long as the King may decide".

My brethren, now that I have given you some idea of the contents of the Regius Document it should not be difficult, nor require much imagination, for you to appreciate that many of our precepts, and a great deal of our ritualistic work, may have been formulated after a perusal of the Regius Document.

From what I have been able to learn, I understand that the greater portion of the old Constitutions deals with the importance of the seven liberal arts and sciences and, in the Regius poem, these are very whimsically put as the following verse will illustrate:—

*"Grammer forsooth is the root  
Whoever will learn in a book  
But art passeth in his degree  
As the fruit doth the root of the tree:  
Rhetoric measureth with ornate speech among,  
And music it is a sweet song,  
Astronomy numbereth my dear brother  
Arithmetic showeth one thing that is another,  
Geometry the seventh science it is,  
That can separate falsehood from truth, y-wis (I know)"*

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## PLEDGE OF SERVICE \* \* \*

*These be the sciences seven,  
Who useth them well he may have heaven."*

The closing portion of the Regius poem treats of such matters as one's behaviour at table, how one should deport one's self in the presence of one's superiors, how one must behave in church, how one should worship God and etc.

As one would expect this particular portion of the poem has, for it's contents, a most pronounced priestly tone, as the following excerpt will serve to indicate:—

*"For Christ himself he teacheth us  
That holy church is God's house  
In holy church leave trifling words  
Of lewd speech and foul bordes (jests)  
When thou hearest the mass knylle (toll)  
Pray to God with heart still."*

The poem ends with the following lines:—

*"Christ them of his high grace  
Save you both wit and space  
Well this book to know and read  
Heaven to have for your mede (reward)  
Amen, amen, so mote it be  
So say we all for charity."*

It is inconceivable that anyone who has the patience and courage to struggle through the old English, or I might go even further and state that anyone who has read the poem in the modern version, without developing a conviction that whoever it was that wrote the Regius poem must have had quite an intimate knowledge of the old Constitutions.

In spite of the roving and rambling nature of the book, which includes, in addition to the fifteen points and articles, a reference to the four Crowned Martyrs, a little history that is of doubtful authenticity, a reminder of the importance of making a close study of the seven liberal arts and sciences and there is quite a number of verses that tend to teach the reader that the moral side of our characters should be developed to the utmost and there is quite a discussion on manners and behavior in general.

The greater part of the contents is of a truly Masonic nature and follows, if not in actual words, at least in sense and arrangement, many precepts that one finds in the Constitutions and in our ritual.

If we adhere closely to a purely scientific research we might not penetrate the veil of mystery that surrounds not only the writer of the book but also why he wrote it and from where he obtained his material. However, it is very interesting and even profitable to one's mind, to lay aside scientific data and pursue an enquiry along the lines of speculation, especially when the subject under review is as interesting as the Regius poem.

It should result in an interesting discussion were we to call upon our imagination and endeavour to conjure up a mental picture regarding the identity of the person who

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penned the poem, and the reason that caused him to spend so many hours laboriously plying his quill to produce such exquisite penmanship and then to hide his identity as if he were ashamed of having produced such a wonderful piece of workmanship. Could it be that as a priest he was not supposed to permit such Masonic ideas to develop in his brain and that he was afraid of what the consequences might have been. It is well to remember that in those times it was the nasty habit of the church authorities to burn those whom they considered had been unfaithful to the church and to teach freethinking was considered a major crime.

The experts seem to be agreed that the writer must have been a priest or a monk because, in those days, very few, even among the great of the land, were able to write, especially with the facility and skillful penmanship that was necessary to produce such a remarkable document.

In those comparatively far off days, the accomplished writers were members of the priesthood, therefore, the probabilities seem to favor the opinion of the experts that it must have been a priest or monk that penned the poem.

However, to discover who he was, why he did it, whether he copied the material from an earlier volume or did he put into verse from the sense conveyed in the old Constitutions and other such items of surpassing interest seems to be beyond the reach of human effort.

We can also pose such interesting questions as:—Did he write it for his own pleasure or did he do it for the benefit of some Master, fellowcraft or even "prentice"? Did he ever draw wages for the beautiful job of hand writing that he had accomplished? Remember that this book was written before printing came into existence.

We might also ask, was the cost of vellum so expensive and difficult to obtain that he was obliged to use such small sheets or did he make use of such a small size in order to comply with some specific object?

Some of the experts have put forward the suggestion that the book was made small so that it could be carried in one's pocket and read at odd moments whenever the opportunity occurred; it is most unfortunate indeed that we shall, probably, never know the answers to these questions.

That it required exceptionally high skill and plenty of time to write the poem is fully agreed by all who have studied it; the experts have even been able to show where a day's work had ended; I understand that they were able to do this by noticing a slight indication where the writer's hand seemed to be tired after a day's work on the volume.

This condition was indicated by a very slight carelessness in the lettering. At other places there is an indication that the quill was becoming dullish after prolonged use; however, it requires an expert and a rather powerful magnifying glass to discover these slight blemishes.

**Prisco N. Evangelista**

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## A MASON'S CREED AND PRAYER

This poem was especially written by Bro. Pio L. Umanos  
on the occasion of the Official Grand Visitation  
of the Most Worshipful Grand Master Brother  
CENON S. CERVANTES and Party on  
July 7, 1951 at the Union Lodge  
No. 70 F. & A. M.

*I've knocked at the door once, twice, and then thrice,  
To earn the ancient trowel that you lies,  
For those who walk with the Master's wise advice,  
With cabletow are bound by stronger ties.*

*No greater joy I hold for light I ask,  
Three Lights brightly shone shedding off my mask,  
To usher my rebirth at twilight's dusk,  
New vision clear to see my bounden task.*

*I've learned to plant my steps toward the East,  
To use this tongue, my ears and faithful breast,  
With twenty-four inch gauge my time is blest,  
The better to pursue my labors best.*

*I've journeyed past the rough and rugged road,  
Beset by ruffians armed with fiendish goad,  
But with un-broken patience I've withstood,  
To win against their plague of brutish odd.*

*I'd heed the call of my brother's distress,  
And stretch my hand with grip to hold his peace,  
Give him my word of cheer his heart to bless,  
Up-lift his spirit and his pains to ease.*

*I'd whisper to a brother through his ear,  
In low tone clear enough for him to hear,*

*I'd warn him of his approaching danger,  
With-hold him when he is about to err.*

*Yes, to a brother who'd be gone ahead,  
Sprig of the acacia I'd gently spread,  
To symbolize our life's eternal thread,  
Emblematic of our fraternal creed.*

*The widow, orphan, I've them all at heart,  
When sheer misfortune flings its stinging dart,  
The crippled, sick, I'd gladly pool my part,  
Help swell the funds to fill the needy's cart.*

*But with all these, there is yet one more queue,  
Before the last summon for me is due,  
The Maul to build with plumb of honor true,  
Of level truth, the square of virtue's pew.*

*I hope with all these things I'd strive to live,  
Not what I can have, but what I can give,  
A full life counts not by how long we live,  
But, by what we've achieved by love forgive.*

*I'd wait God's Wisdom then to compass me,  
His Strength to steady me from day to day,  
Beauty of Holiness that my works be  
Acceptable to Him, these, all, I pray.*

However, speculation, interesting as it may be, generally ends up where it started except that it does open up vast vistas of possibilities and tends to expand one's mental outlook but it seldom helps us to establish facts or prove theories.

However, we do know that the Regius document does exist. The vellum, the remarkable penmanship are there for all to see and it requires no flight of imagination to bring them into existence.

The poem should be a source of inspiration to every "rationally thinking mind," especially to Freemasons as they will be able to discover, concealed in the antique writing, instructions and precepts that reflect the spirit of our Noble Fraternity so correctly that they could have been written but yesterday as if for the particular benefit of Freemasons of to-day.

This remarkable fact should serve to remind us that since "time immemorial" Freemasonry and its ideas have not changed in character or intent and that they have come down to us through the ages "pure and unimpaired from generation to generation".

From the Regius Manuscript

*"Whose wol bothe wel and loke,*

*He may fynde wryte yn olde boke  
Of grete lordys, and eke ladyysse,  
That hade mony chyldryn y-fere, y-wisse;  
And hade no rentys to fynde hem wyth,  
Nowther yn towne, ny felde, ny fryth:  
A counsel togeder they cowth hen take,  
To ordeyne for these chyldryn sake,"*

Translation

*"Whoever will both well read and look,  
He may find written in old book  
Of great lords and also ladies,  
That had many children together, y-wisse; (certainly)  
And had no income to keep them with,  
Neither in town nor field nor friith: (enclosed wood)  
A council together they could then take,  
To ordain for these children's sake . . ."*

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# FROM OTHER GRAND JURISDICTIONS



## Early Masonic Rituals

By HENRY W. COIL

Past Master, Riverside, California

Brother Henry W. Coil, Past Master—writing for the "Oregon Mason," in which the following article appeared—suggests some interesting possibilities concerning the forefathers of our modern Masonic rituals. His essay is in the nature of a Brother who had written:

"Certain members of our Craft are of the belief that Masonry is not particularly ancient, and that the ritual we use today sprang practically full blown from the hands of Anderson and Desaguliers . . . It is inconceivable to me that the beauties and inescapable truths of our ritual could have been conceived in the minds of any one man or small group of men . . ."

IT IS QUITE TRUE that present day rituals were not created by the founders of the Grand Lodge in 1717-23, but it does not follow that they existed previously.

We must start with the Gothic Constitutions, which seem to have functioned as both regulations and rituals, for it is indicated that they were read to the Apprentice upon his admittance to the Lodge. They contained the legends and the charges, traces of both being found in modern rituals. These manuscripts of which some 99 copies are preserved, all variant, were in use up to the beginning of the 18th century and some were reproduced after the formation of the Premier Grand Lodge.

\* \* \*

OUR INFORMATION OF WHAT MAY strictly be called rituals of the pre-Grand Lodge era comes from the many pretended exposes of Freemasonry published beginning in 1723 with the "Mason's Examination." These were also variant amongst themselves and consisted of a mixture of simple architectural symbolism, Biblical allegory, and what may be called jargon, all in the form of questions and answers. They could not very well have persisted in competition with rituals of any considerable beauty or finished character, and the fact that nothing else has been found supplementary to or succeeding the Gothic Constitutions has led Masonic students to accept them as the working of the old St. John's Lodges.

In order to understand the development of the rituals, we

must keep in mind the fact that there never has been a Masonic ritual or the Masonic ritual, but there have at all times been many Masonic rituals. We must further appreciate that this is only natural for the Society has never had a centralized authority or hierarchy to decree either its doctrines, ceremonies or regulations. Such approach to uniformity as we find has been the result of the desire of Masons generally to adhere to time-honored practice.

We know virtually nothing about the rituals for the 30 or 40 years following the erection of the Grand Lodge of England. Though presumptively somewhat controlled, they were not really so, for they were unwritten and there was no system of official lecturing or instruction, such as evolved in some quarters much later. The result, therefore, was a process of growth and development in which many hands have labored. The inaccuracies, anachronisms, and incongruities which puzzle the initiate are not the product of ordered composition by one man or group of men at a given time, but of the failure to correlate numerous ideas coming from different sources over many years.

\* \* \*

THE GRAND LODGE INHERITED from the old St. John's Lodges but a single, simple ceremony. Between 1719 and 1721 this was divided into the Entered Apprentice and Fellow Craft degrees. Undoubtedly additions were made, but we do not know what the work consisted of. We do know that, as late as 1723, the Fellow Craft was of the highest rank and competent to become Grand Master, for the Constitutions of 1723 say so. The Master's degree was added between 1723 and 1725, at first conferred only in Grand Lodges, but later released to the Lodges.

Until the middle of the century, many Lodges did not essay to confer the Master's degree and those which did formed separate bodies called Master's Lodges. It was not until 1728 that a Book of Constitutions was issued which mentioned the Master's degree and, even then and for some time thereafter, it was not required to be conferred. Most Masons of the time in both England and America received by one or two degrees. On the other hand, some Lodges conferred the Royal Arch degree, and under the Ancient Grand Lodge, formed in 1751, this became the regular procedure.

We must also realize that Lodge rooms were unlike those of the present day. They contained practically no Masonic furniture, ornaments, lights, or jewels, and what there were appeared in painted floor cloths (if the Lodge was well fixed) or were drawn

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★ ★ ★ FROM OTHER GRAND JURISDICTIONS

with chalk upon the floor. There was no Altar, no Bible, no columns, no celestial or terrestrial globes. The Lodge was usually held in a tavern or inn, starting with a banquet, and the work was conferred while the Brethren were still at table, so that rules were made limiting the extent to which a Brother might eat or drink while Lodge was open.

\* \* \*

**E**XCEPT FOR THE ABOVE MENTIONED EXPOSES of old rituals, a few hand books and some addresses at installations and St. John Day celebrations, and Martin Clare's *Defense of Masonry* (1730), there was no Masonic literature for half a century after the formation of the premier Grand Lodge. In the first place, the Grand Lodge frowned upon it, and in the second place there was apparently not much to stimulate it. The first book undertaking to explain or describe Masonry was Wellins Calcott's *A Candid Disquisition* (1769), but it would not today be deemed very inspirational.

The facts defy proof for the reason I have stated, so that I can only offer my own attempted reconstruction of the early Grand Lodge rituals. My belief is that they were fairly simple and derived largely from the rituals of the prior era. Space does not

### GRAND MASTER VISITS . . . .

(Continued from page 4)

1. Invocation—by Bro. Gumersindo Ramos, Chaplain.
2. Selection—El Arte Cumbancheros
3. Speech—by Mayor Lorenzo Dacanay of San Fernando, La Union
4. Recitation—"A Mason's Creed and Prayer" by Bro. Pio L. Umanos
5. Song—by Miss Natividad Coloma, daughter of Bro. Coloma
6. Speech—by Bro. Doroteo Aguila, Governor of La Union
7. Magic show—by Bro. David Shaw, Pangasinan Lodge No. 56
8. Speech—by Grand Lodge Inspector, Wor. Bro. Vicente de Leon, Pangasinan Lodge No. 56
9. Duet—by Mrs. Doroteo Aguila and Mrs. Alfredo Nebres
10. Introduction of the Most Wor. Grand Master, Bro. Cenon S. Cervantes—by Wor. Bro. Tirso Coronel, Honorary Member, Union Lodge No. 70
11. Speech—by the Guest of Honor, the Most Wor. Grand Master.
12. Closing Remarks—by Wor. Master, Bro. Marcelino T. Viduya
13. Music—March—by El Arte Cumbancheros
14. Refreshments.

Another feature of the visitation was an Open Forum among the Brethren presided over by the Grand Master himself. The many important and interesting questions asked and the satisfactory replies given by officers of the Grand Lodge contributed to the success of the affair. The Grand Master told the Brethren assembled not to hesitate in expressing their views in order to remove doubts they might have entertained about the Fraternity in general. He stated that to promote harmony among Masons, they should be frank and truthful toward each other. "The Craft", the Grand Master concluded, "stands for World Brotherhood and Masons should constantly strive toward such goal."

permit quotation from these sources, but one cannot properly comprehend the subject without reading at least a few of the exposes such as the *Masons Examination*, *The Grand Mystery of Free-Masons Discover'd*, *A Mason's Confession*, *Masonry Dissected*, etc. In them will be found much of the symbolism, especially of the Fellow Craft degree.

Thinking anachronistically, we are apt to assume that the early Grand Lodge was as well organized, as ac watchful and as diligent as one of our own and that the work was standardized and supervised by a Grand Lecturer and many Inspectors. On the contrary, the Grand Lodge was quite lax and attended much more to feasts and festivals than to records and regulations.

There was another institution with which we are unfamiliar, the old English Masters, who were largely a law unto themselves. They were not elected annually as our Masters are at present, but served for many years, sometimes being Master of two or more Lodges at the same time. They were undoubtedly lovable, kindly men, deeply devoted to their work and those who were educated men were read in the classics and the Holy Scriptures, with perhaps a trace of native creative ability. When they read something in a book or heard something, perhaps in a sermon, which appealed to their nature, they paraphrased it and tried it on the Brethren at the next initiation or passing, or possibly a raising if such were in vogue. There were certain points, key words, or "landmarks" in the lectures which they were supposed to adhere to, but otherwise they were free to extemporize. By mid-century this process had built up quite a variant collection of workings. Religion (in fact, Christianity in some instances), which seems to have been quietly ignored in the Charges of 1723, was finding its way back, and the Bible had appeared on the Master's pedestal.

(To be Continued)



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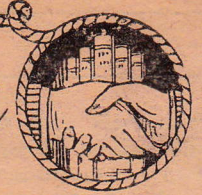
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# Fraternal Reviews



By **MAURO BARADI, S. G. W.**

District of Columbia—1950

Lodges 48

Members 24,876

Gain 302

**T**HE MASONIC TEMPLE, 13th Street and New York Avenue, N. W. was the setting of the One Hundred and Fortieth Annual Communication of the Grand Lodge, F.A.A.M. of the District of Columbia; the date December 20, 1950, with the Grand Lodge officers in attendance. Eleven (11) Past Grand Masters and other distinguished Brethren were welcomed by the Grand Master, Bro. Marvin E. Fowler.

The Grand Secretary reported a decline in the number of petitions for degrees and an increase of the number of deaths during the year; and that the disbursements for the Masonic and Eastern Star Home (1950 assessment) amounted to \$36,642.00.

There is a Grand Lodge School of Instruction. Meetings were held on Saturdays at the Masonic Temple. "Evenings were set aside for Stewards, Deacons and Wardens and these meetings were well attended," reported the Grand Lecturer.

On a proposal to change the funeral regulations so as to permit intervention of service at the burial place by the minister in attendance, the Committee on Jurisprudence expressed its views (later adopted) thus:

"(1) Our present regulations provide that the religious services should be completed at the home, church or chapel and that upon conclusion of these services the Lodge will immediately receive the body, or that if the service are to be continued at the grave, there must not be an actual committal at such service, and not until the termination of the same shall the remains be received by the Lodge to be actually committed to the grave.

"The intent of these regulations appears to be that there shall be no intervention in the Masonic Service after the Lodge has received the body in charge, and that committal by the Lodge is mandatory.

"(2) That masonry, the most ancient and most revered of associations of Free men should not step aside during the performance of its services for those of any other institution even though it may be one usually performed by the representative of the church.

"(3) That a Lodge when conducting a Masonic funeral service is a Lodge at work from the moment it is opened until it returns to its Lodge room and is closed by its Master. To allow intervention might result in a profane participating in Masonic work should the cler-

*gyman not belong to the craft . . ."*

The evening session was featured by the address of the Grand Master whom the reviewer met in Washington, D.C. before World War II. He made a comprehensive report of his stewardship including Grand Visitations, visits to other jurisdictions, and within jurisdiction, the awarding of fifty-year gold buttons and fidelity medals. On the Masonic Blood Bank the Grand Master stated:

*"Through the Masonic Blood Bank, we are able to provide blood for all the Masons in the jurisdiction and their families. A substantial part of our contribution has been made available to our Armed Forces in Korea. This is truly Masonry in action, and our record this year is one of which we can be proud . . ."*

As to the condition of the Fraternity, the Grand Master found that Masonry in the District of Columbia "is stronger than it has ever been in the past . . . Peace and harmony prevail generally, and the fraternal spirit of the jurisdiction has never been higher . . . Much remains to be done and greater accomplishments await their fulfillment in the future."

Before the closing of the Grand Lodge in ample form the election of officers for the ensuing year was held. Bro. David S. Davison was elected Grand Master who, together with the other officers, were duly installed.

Included in the Proceedings of the Grand Lodge is a Report of the Committee on Correspondence by Bro. T. Walter Karsner. In referring to the Philippine Islands (1950), Bro. Karsner wrote:

*"The volume from Manila is the largest, most attractive and interesting that has come from that distant land. It indicates a steady, sound growth that is most inspiring.*

*"M. W. Bro. Esteban Munarriz opened the Grand Lodge, then called a recess to receive the Vice President of the Philippine Republic, who addressed the brethren in complimentary terms though not himself a Mason . . ."*

*"Freemasonry seems very sound in the Pearl of the Orient — where we once lived for a short time, many years ago. It would be nice to again stroll about the Luneta, listening to the Constabulary band as the sun slowly turns the Heavens to a hundred colors far out over Manila Bay."*

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# SECCION CASTELLANA

# NOTAS EDITORIALES

## El Significado De La Caída De La Bastilla

**C**ONMEMORAMOS EN ESTE MES DE JULIO la caída de la fortaleza de LA BASTILLA. ¿Qué significado tiene para la humanidad este acontecimiento histórico? LA BASTILLA fue el símbolo de la opresión, de la aguda distanciaci3n de clases, del odio entre los hombres, de la tiranía de los poderosos. En sus fuertes muros se encerraron a los víctimas de la intolerancia; a los precursores de las libertades para hombres y pueblos, a los apóstoles de la dignidad humana. En sus mazmorras se quiso ahogar a los que pregonaban la libertad de las conciencias, a los que gritaban por la libertad del pensamiento humano, a los que se esforzaban por sentar las bases de una nueva sociedad de completa igualdad entre los hombres, sin mas distinciones que las establecidas por el esforzado trabajo y laboriosidad individual, sin mas preferencias que las que surgen por el mejor servicio a Dios, a los semejantes y a la patria.

La caída de La Bastilla fue la precursora de una fuerza que iba a encender el alma de la humanidad para iluminar con sus luces una nueva era en las relaciones humanas. Bien es verdad que la humanidad

sufrió y se quemó en su fuego devastador; pero fue ese fuego lo que purificó un ambiente que envenenaba con su pus virulento toda una humanidad.

No nos olvidemos que para ese acontecimiento la mente y el corazón de los hombres debían estar preparados. A la humanidad se le tenía que alentar para que pudiera emerger del obscurantismo en que estaba sumida. El Renacimiento abrió nuevos cauces a la mente humana. Vino después la era de La Reforma que abrió el camino para la libertad de las conciencias. Luego vino el periodo de la Revolución Política para la libertad de los pueblos y la Declaración de los Derechos inalienables de los individuos. La Masonería fue el vehículo de ideas. No fue ella la que puso en manos del hombre los instrumentos para matarse o arruinarse. Pero ella encendió la mente humana con sus luces de Verdad, y el corazón de los hombres con el fuego del amor fraternal.

Ese es para nosotros el significado de la caída de La Bastilla.

(Antonio González, P. G. M.)

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DISCURSO DE BIENVENIDA PRONUNCIADO FOR EL VEN. HER. AUGUSTO P. ARENAS DE LA LOGIA PINAGSABITAN No. 26 EL DIA 21 DE JULIO, 1951.

MUY ILUSTRE GRAN MAESTRE, DISTINGUIDOS MIEMBROS DE LA GRAN LOGIA DE LAS ISLAS FILIPINAS Y QUERIDOS HERMANOS:—

Dentro de este Augusto Templo, ha sido siempre mi línea de conducta hablar en tagalo; en esta vez tengo que hablar el dulce lenguaje de Cervantes, porque quizás y sin quizás el Muy Ilustre Gran Maestro es un pariente del eminente Español.

Realmente para mí es un privilegio al par que un placer, el poder dirigir á un auditorio tan selecto é ilustrado como el que tengo ahora en mi presencia; pero ante todo, permitidme que en nombre de la Logia Malinao No. 25, y de mi Logia Pinagsabitan No. 26, exprese la más cordial bienvenida á nuestro huésped de honor, el Gran Maestro Cenon S. Cervantes, a su distinguida comitiva y á los hermanos venidos de otras partes para honrar con su presencia esta solemnisima ocasión.

Probablemente uno de los objetos del Gran Maestro al reunirnos en este Templo, es para extasiarnos en

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la contemplación de las glorias pasadas, sellar antiguos afectos, y renovar nuestra profesión de Fé. Nada existe en el cosmos que no sea el producto de afinidades atómicas, unidas amorosamente por la imperturbable armonía que se observa en la unidad de fuerzas que parecen repelerse y ser antagónicas, pero que en realidad están sabiamente combinadas para producir en sus choques y rozamientos continuos "EL POLEN FECUNDANTE DE LA VIDA UNIVERSAL". Por frente á una situación mundial gravísima que amenaza otra vez en-golfarnos en sus abismos, la consigna del día parece ser esta: UNIDAD Y UNIDAD. Y esto es precisamente el ideal que persigue la Institución Masónica á que pertenecemos; trabajar por la confraternidad de los hombres, de los pueblos, de las religiones, de las ideas, no obstante las naturales distinciones de razas, creencias, nacionalidades etc.

Este sólo propósito de hermanar á los hombres, á las religiones y á los pueblos en medio de sus naturales y legítimas diferencias, hace de la Masonería la Institución en el mundo que trabaja para hacer de la humanidad entera una sólo entidad, para que todos los problemas de la conveniencia humana se resuelvan en sentido de humanidad, y no de conveniencias de grupos, de naciones aisladas ó de individuos. Entiende la Masonería que unicamente considerando la humanidad entera como una sólo familia, y á los hombres y á los pueblos como hermanos entre sí, se podrán resolver todos los problemas de origen colectivo, y que sólo así, será posible una PAZ DEFINITIVA en el mundo entero. Si alguien merece con verdadera justicia no sólo el premio NOBEL de PAZ, sino la consideración del mundo entero, ese es la Masonería, que viene persiguiendo con todo ahinco el propósito de hermanar á todos los hombres desde hace centurias, y desde todos los ámbitos del planeta.

(Se Continúa)

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