

*Bro. D. Garcia (Melanang)*

# The Cable Tied

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OF THE PHILIPPINE ISLANDS

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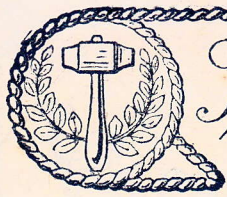
RIZAL LODGE No. 20, F. & A. M.  
UNDER THE JURISDICTION OF THE M. W. GRAND LODGE, F. & A. M.  
OF THE PHILIPPINES  
LOPEZ-RODRON



*M. W. B. Sidney M. Austin G. M.  
Official Visitation to Mt. Kalodias Lodge No. 9  
Dumaguete City, Aug. 19, 1952*

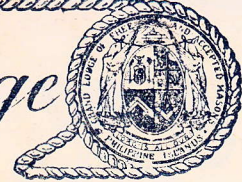
Sidney M. Austin, Editor  
Plaridel Masonic Temple, 520 San Marcelino

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# The Grand Master's Message

## Those Scripture Reading



DURING my visits to the various subordinate lodges in this Grand Jurisdiction, I have frequently been asked to tell the brethren at what page the GREAT LIGHT should be opened for each of the three degrees.

This is a subject that has caused me quite a lot of thought, especially during the early days of my Masonic career and I also used to ask frequent questions concerning the practice that we should follow. In fact it was quite a source of worthy to me when I was serving my first term as Senior Deacon; however, I was not able to obtain any really authentic information on this particular subject and I was left with the thought that there did not appear to be any regular and well defined ruling that should be followed in this Grand Jurisdiction.

Therefore, I felt obliged to do my best to ascertain what practice was followed in other Grand Jurisdictions concerning this matter and I obtained the following information:—

In practically all of the Grand Jurisdictions in the U.S.A., the volume of the sacred Law is opened at the 133rd Psalm in the first degree, in the second degree the Great Light shines over their deliberations from the seventh Chapter of Amos while the brethren are warmed by the Divine Light of the Twelfth Chapter of Ecclesiastes when working in the third degree.

On the other hand, it seems to be a universal custom in Lodges working under authority of the British Constitutions to have the Sacred Volume opened as follows:

In the first degree at the book of Ruth, Chapter 4.

In the second degree at Judges, Chapter 12.

In the third degree at the 1st Book of Kings, Chapter 7.

Some of our scholars appear to be of the opinion that the passages of the Scripture displayed by the brethren who work under the British Constitutions are the appropriate ones but that opinion is not at all universal; however, let us quote them and endeavour to find out what they are intended to teach us and I quote:

The Book of Ruth Chapter 4, verse 7:

*"Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour; and this was the testimony in Israel."*

We all recognize that passage as an important part of the first degree lecture.

The 6th verse of the 12th Chapter of the Book of Judges reads as under: and I quote:—

*"Then they said unto him, Say now Shibboleth; and he said Shibboleth: for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand."*

This passage is also well known to all of us as making a cogent point during the Fellowcraft Degree.

The 7th Chapter of the 1st Book of Kings, verses 13 and 14 are as follows and I quote:

*"And King Solomon sent forth and fetched Hiram out of Tyre. He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass, and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to King Solomon, and wrought all his work."*

The above passage will not be a stranger to you as you will recognize it as being concerned with the subject matter of the third lecture.

A study of the above passages of Scripture seem to indicate that our Bro. William Preston must have had some influence in their selection as they did not come into several practice until after he had compiled his three lectures.

Before that period I understand that various other passages of Scripture had been made use of at various times but I was unable to come across documentary evidence of more than a few examples.

Apparently, at one period, it was customary to display the account of Abraham's intended sacrifice of Isaac during work in the first degree, while during second degree work, the Holy Writings used to be opened at the 6th Chapter of the 1st Book of Kings, verse 8 being the passage indicated, in this instance and it seems that, perhaps by way of a change, the Holy Bible was sometimes opened at Chapter 3 of the 2nd Book of Chronicles, the 17th verse being the passage intended to show the Light to the brethren whereas, while work was being accomplished in the third degree it used to be customary to display the Holy Writings opened at the 2nd Book of Chronicles, chapter 6, the particular verses being the 14th and 15th and on other occasions, the Great Light used to shine out from the 5th Chapter of Amos.

It is very difficult to express an opinion as to what is the most appropriate passage of Scripture to display in order to guide and inspire us during our

(Continued on inside back cover page)

# THE CABLETOW

## Editorials

### Wor. Bro. Altavas

EARLY ONE MORNING last month (August 22), Manila dailies announced the demise of Don Jose Altavas. One paper referred to the deceased as "one of the best known political figures" in the Philippines.

The beginning and end of man's career embrace how he lives and dies. There can be glory and heroism both in life and in death but the latter comes too swift to be appreciated while the former is like an open book which takes time to be scrutinized.

Of Don Jose, it may be said that he lived usefully and died in peace. He hailed from the progressive town of Capiz (now Roxas City) where he was born 75 years ago. Even as a boy, life to him was not a plaything to be dissipated but a calling with a noble objective. He oftentimes stood aloof as a teenager but with a purpose — to devote the better part of his leisure hours to earnest study and wholesome recreation. And whenever he befriended anyone, he would go out of his way to keep the relationship thru the practice of brotherly love coupled with selflessness. This trait he richly demonstrated as a young man.

At the age of 30, he was elected to represent his province in the First Philippine Assembly in 1907; a year later (August, 1908) he became a Mason. As in his other fields of activities he practiced his Masonry earnestly for he believed in brotherhood and was a seeker of truth. His leadership was so felt that the province of Capiz elected him time and again to places of trust and responsibility — assemblyman, governor, senator, representative, delegate to the Constitutional Convention. For more than a generation he was in the active service of his government and people. As a veteran politician — tried and trusted — he was an inspiration to many an official, public or private. His friends credit him with being the mentor of another Mason, the late President Manuel A. Roxas, patriot and statesman.

The Altavas family is well known and respected. Don Jose as a father was devoted to his beloved wife and children. The very names of the latter who have met with success, suggest Masonry itself: Patria, Libertad, Rizal, Napoleon, Mabini. Whatever sacrifices he made for the welfare of his loved ones had been amply repaid in terms of good works which the Altavas are contributing toward their fellow men.

Bro. Altavas was one of the founders of Makawili Lodge No. 55 of which he was Worshipful Master in 1920, 1921, 1922 and 1941. As such Master he promised "to be a good man and true, and strictly to obey the moral law; to pay a proper respect to the

civil magistrate, ... to act honorably by all men." During his incumbency as Worshipful Master, significant Masonic events took place. It was on December 8, 1920 that funeral services over the remains of Marcelo H. del Pilar, Mason and hero, were held at the Temple of Solomon, Tondo; and it was on December 18, 1921 that the memorial services for Apolinario Mabini, another Mason and hero were conducted at Marble Hall, Ayuntamiento, Manila. The concern and interest of the deceased in things Masonic were so evident that by popular choice, he was appointed Grand Lodge Inspector for four years (1930-1934). He visited different lodges; he found ample time to inspect the work and report the working conditions of each lodge in his district. His contemporaries say that his visits to lodges were occasions for reassuring Masons of their role in interpreting freedom and liberty to their fellow men as well as in rallying the people to unite and exert their efforts toward nation building.

For forty-four years, Bro. Altavas was a Mason at heart and by conviction. The problems he tackled and obstacles he overcame served to strengthen his determination to make good, not succumb to evil. And when death came he met it without fear. The beauty of his life was the eloquent and affirmative answer to the question which men ask when one is dying or after he is dead: Has he lived well?

In the passing of our honored dead, we lost a venerable brother, a loyal friend, and an outstanding citizen. In life as in death, he was not found wanting. The memory of his kind deeds shall always remain with us the living.

MAURO BARADI, D.G.M.

### Grand Lodge Choir

One of the appointive officers of our Grand Lodge is the Grand organist. He presides "at the organ at the opening and the closing of the Grand Lodge, and to conduct its music upon all occasions of ceremony, when required."

Music would be more complete if we have a Grand Lodge Choir. In fact our Masonic Law Book provides that the members of the Grand Organist's Choir shall be present at the opening of or during an election in the Grand Lodge,

(Continued on page 287)



GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINE ISLANDS

Grand Master's Official Visitation to Mount Kaladias  
Lodge No. 91

REPUBLIC OF THE PHILIPPINES  
Department of Public Works and Communication  
BUREAU OF POSTS  
M a n i l a

MOUNT KALADIAS LODGE No. 91 was paid an official visitation by M. W. Grand Master Sidney M. Austin on August 19, 1952, at the new Masonic Temple, on Maria Cristina St., Dumaguete City. The Grand Master arrived at the Dumaguete Airport at 2:15 in the afternoon, and was met by the brethren of the Valley, headed by Wor. Master Eduardo Montana. From the airport, the parade of cars, with the Lodge Marshal, Wor. Bro. Arsenio Cuevas, P.M., on his motorcycle, at the vanguard, headed for the Lodge where light refreshments were served.

The M.W. Grand Master was received with honors and welcomed to his seat in the Lodge in the usual and due and ancient form. The members of the Lodge and the sojourners in this Valley were introduced to the Grand Master by Wor. Bro. Ramon Ponce de Leon, P.M., mentioned Wor. Bro. Pablo Corsino, P.M., as the one mainly instrumental in the soliciting of voluntary contributions for and the superintending of the construction of the new Temple. The Grand Master presented the 25-year certificate and pin to Bro. Bernardino Santos of this Lodge. In the open forum that followed, the M. W. Grand Master took up important questions, among which were the appointment and duties of Inspectors, the new rituals, the Charter, the dedication of the Lodge, and others. The Grand Master said that he would be coming back to this Valley to dedicate the Lodge. Bro. Zoe Lopez rendered a violin solo.

After the official visitation of the Grand Master, he was taken on a tour of the city, and visited the studios of Radio Station D Y S R and the golf links at San Antonio, Sibulan. After the tour, he was taken to the residence of Bro. Luis Arnaiz, quarters for the night.

In the evening, a fraternal banquet was tendered in honor of the M. W. Grand Master by Bro. Luis Arnaiz at his residence. The Grand Master delivered an inspiring talk, and told the wives that when their husbands are attending Lodge gatherings, they are in the best company. Bro. Jose Espinosa rendered a vocal solo, and Bro. Zoe Lopez, another violin solo.

After the banquet, the M. W. Grand Master returned to the Lodge with some of the Past Masters,

SWORN STATEMENT  
(Required by Act No. 2580)

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

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(Sgd.) SIDNEY M. AUSTIN  
Grand Master  
Grand Lodge of the Philippine Islands

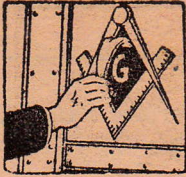
SUBSCRIBED AND SWORN TO before me this 27th day of September, 1952, at Manila, the affiant exhibiting his Residence Certificate No. A-0934310 at Kolambugan City, on January 15, 1952.

(Sgd.) ANTONIO GONZALEZ  
NOTARY PUBLIC  
My commission expires until December 31, 1952

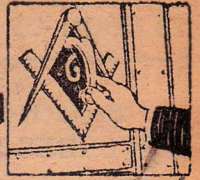
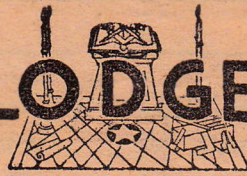
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and conferred the Past Master's degree on Wor. Bros. H. Roy Bell, Lorenzo B. Bernardez, Pablo Corsino, Arsenio Cuevas, Ramon Ponce de Leon, and Francisco P. Somera, Past Masters, and on Wor. Bro. Eduardo Montana, Worshipful Master.

The M. W. Grand Master left for Mindanao the following morning (August 20).



# WHAT OUR LODGES ARE DOING



## BAGONG BUHAY LODGE NO. 17 Cavite City

## MUOG LODGE NO. 89 Parañaque, Rizal

THIS LODGE honored the Thirteen Martyrs of Cavite on September 12, 1952 in the form of an all-day ceremonies.

In the morning the members of the lodge led by Wor. Bro. Arturo A. Reyes made a pilgrimage to the monument of the Thirteen Martyrs where bouquets of flowers were placed. The public joined the pilgrimage at the monument.

In the evening, the following program was rendered:

7:30 P.M. (In the Lodge)

1. *Flag Ceremony* .... Wor. Bro. Benito Villareal, P.M.,  
At the organ  
Bro. Florentino Cayetano, Violin
2. *Invocation* ..... Rev. Bro. Damaso Polintan, Fr. of the  
P.I.C.
3. *Opening remarks* ... Bro. Ramon G. Plata, Orator of the  
Lodge, Master of Ceremonies
4. *Solo, vocal* ..... Mr. Cecilio Villanueva, Jr.
5. *Declamation, in*  
*Tagalog* ..... Mr. Antonio Monzon
6. *Solo, vocal* ..... Miss Adelina Victoriano,  
Prof. Ester A. Salazar at the organ
7. *Speech* ..... M. W. Bro. Emilio P. Virata, P.G.M.
8. *Chorus* ..... By 12 children—under the direction  
of Mrs. Celia S. Rejuso
9. *Address* ..... Bro. Ricardo Ll. Rosal,  
Mayor, City of Cavite
10. *Quartette, vocal* .... Misses Luvizminda Poblete and  
Elizabeth de la Cruz, and Messrs.  
Jaime C. Ocampo and F. M. Poblete, Jr.—Choir members of the  
Presbyterian Church, Cavite City
11. *Closing remarks* .... W. Bro. Arturo A. Reyes,  
Master of the Lodge
12. *Philippine*  
*National Hymn* ..... Conducting  
By all—W. Bro. Sabas Aleid

### R E F R E S H M E N T S

M. W. Bro. Virata and the other speakers for the occasion recollected the patriotism and sacrifice of the Thirteen Martyrs and their devotion to the cause of human freedom. They presented the heroism of the Martyrs as a challenge not only to Masons but to every one who values freedom dearly.

The Executive Committee of the celebration composed of Wor. Bros. H. Perez Santos, Valeriano Custodio, and Ramon C. Desiderio as well as the other members of the sub-committees contributed much in the success of the affair.

THE OFFICIAL VISITATION of M. W. Grand Master Sidney M. Austin to this Lodge was made on August 30, 1952 at the Parañaque Masonic Hall. Due to unavoidable circumstances however, the Grand Master who could not make the visit was represented by R. W. Bro. Mauro Baradi, Deputy Grand Master accompanied by Past Grand Masters and officers and members of the Grand Lodge. The well prepared program for the visitation consisted of ten numbers, namely:

1. 5:30 p.m. *Opening of the Lodge*
2. 6:00 p.m. *Reception of the Grand Master and Grand Lodge Officers*
3. 6:15 p.m. *Flag Ceremony* ..... Bro. Gonzalo S. Lorenzo
4. 6:30 p.m. *Welcome Remarks* .. WB. James L. Hendryx,  
Master of Muog Lodge
5. 6:45 p.m. *Speech* ..... Bro. Sol H. Gdekoh
6. 7:00 p.m. *Masonic Play*  
"YOU CAN'T DO IT" ..... Grand Lodge Dramatic  
Team, headed by WB.  
Macario Navea, Master  
of Hiram Lodge No. 88
7. 7:30 p.m. *Speech* ..... WB Candido Perez, Grand  
Lodge Inspector of Muog  
Lodge
8. 7:45 p.m. *Address* ..... RWB. Mauro Baradi,  
Deputy Grand Master of  
the Grand Lodge of the  
Philippine Islands
9. 8:45 p.m. *Closing Remarks* .... WB. James L. Hendryx
10. 9:00 p.m. *Closing of the Lodge*

### R E F R E S H M E N T S

W. B. Hendryx recounted the difficulties of some brethren but expressed satisfaction about the spirit of cooperation among the members.

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## PLEDGE OF SERVICE \* \* \*

Brother Gwekoh who spoke on "A YOUNG MASON SEEKS LIGHT" impressed his hearers with the sincerity of his expressions and of his thoughts. At the outset he made mention of the fact that

*"In the course of the examination which an Entered Apprentice Mason undergoes to test his proficiency before being passed to the second degree of Fellowcraft, the examiner asks him among other things if, being in a condition of darkness what he most desires, and the young Mason answers, (Light! Light, light, light.) Truly enough it is this light that any young mason seeks to find, that the young Mason craves to have, that all young Masons desire most upon entering this time-honored Fraternity to join all good and honorable men dispersed in all parts of the world in a true and distinguished brotherhood."*

In a spirit of frankness, the speaker continued:

*"So let us seek the most practical remedy to solve our present predicaments. We Master Masons; both young and old, are undoubtedly imbued that pure and sublime thought of upholding the the time-honored tradition established by Masons like Jose Rizal, Marcelo H. del Pilar; and Jose Abad Santos to mention a few, and all we ask from the Great Lights of our Fraternity is to give us further enlightenment on various matters, such as the much-disputed repudiation by Jose Rizal, the retraction made by another equally great Filipino, Manuel L. Quezon, or why the Knights of Columbus have ever come to hate Freemasonry when the latter is not a religion. To be blunt we see the imperative need for clear-cut statements and decisions on such controversial issues."*

W. B. Candido Perez on the other hand asked this question in the course of his speech: What should be the part of Masons in this respect (leadership in a democracy)? And he himself answered it as follows:

*"History has taught us that in all the strug-*

*gles for liberty of almost all democratic nations, it was the Masons who took the initiative for patriotic endeavors. In the Philippines, it was revealed that it was inside the Masonic lodges where the idea of the emancipation movement was envisaged, nurtured and started. Every Mason then was a genuine patriot and history applauded their valor and courage. They have sown and watered the crop of liberty with their blood and we have gathered the harvest. It is up to us, present Masons, to safeguard that liberty so that its benefits will continue to bless our children and our children's children."*

The Deputy Grand Master, R. W. Bro. Baradi spoke at some length on the direct contributions of Masons in the United States and the Philippines toward the final realization of Philippine independence stating that Masonry is synonymous to freedom in a democracy. "We should not take our Masonry for granted," he said. "With this attitude", he continued, "we will someday wake up to find that our liberties have ben curtailed and the teachings of our Craft purposely misinterpreted to suit the caprice of other men and entities. It is the daily application of the lessons we have learned as brethren that makes Masons ever alive and progressive."

The pertinent and important questions from brethren during the open forum which was a feature of the visitation were ably answered and explained by M. W. Bro. Antonio Gonzalez, Grand Secretary and R. W. Werner P. Schetelig, Senior Grand Warden.



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**MEMORIAL LODGE No. 90**  
**NUONG PEBRERO 10, 1951,**  
 dito sa Muñoz, Nueva Ecija

Nagsidalo:

- Onofre B. Padolina ..... S. W.
- Jose P. de Leon ..... J. W.
- Rufino Angeles ..... *Ingat-Yaman*
- Victorio S. Liñas ..... *Kalihim*
- Vicente A. Santos ..... S. D.
- Marcelo S. de Jesus ..... *Tyler*
- at mga 20 ..... *Kasapi*

**RESOLUCION NO. 2**

SAPAGKA'T, Si Gg. Simona Vda. de Locsin ay mahal na asawa ng sumakabilang buhay na si Wor. Enrique Locsin, tanyag na kasapi at naging Pañgulong Guro ng Logia Memorial No. 90, Muñoz, N. Ecija;

SAPAGKA'T, Si Gg. Simona Vda. de Locsin. бага man balo na, ay nasa kanila pa rin ang diwa, ala-ala at pagdakila sa kabutihan ng Kapatirang Masoneria;

SAPAGKA'T, Si Gg. SIMONA Vda. de Locsin, simula pa ng sumapi sa Masoneria ang kanilang kabi-yak ng dibdib, batid na ng lahat ng mga kasapi sa Logia Memorial na talos nila at buong pusong dinadakila ang layuning moral, makabayan, at makataong simu-lain ng Masoneria;

SAPAGKA'T, Si Gg. Simona Vda. de Locsin sa kanilang walang kamatayan at katapusang pagmama-hal at pagala-ala sa kanilang yumaong kapilas ng dib-dib at upang maipakilala nila sa gawa itong diwang ito, sila ay taos pusong nagkakaloob na walang pasu-bali bilang "DONACION" ng isang bahagui ng kani-lang bakuran (solar) upang pag tayuan ng gusali ng Logia Memorial No. 90;

DAHIL DITO, Sa napakahalaga at makamasone-riang diwa ni Gg. Simona Vda. de Locsin sa pagkaka-

**KEYSTONE LODGE NO. 100**

**THE MEMBERS OF KEYSTONE LODGE NO.**

100 feel justly proud that theirs perhaps is the unique distinction of having in their rolls a father and four sons, all active Masons. The father, W. B. Vicente Bahia, is a past master. A son, W. B. Eduardo P. Bahia, is another past master, and still another son, W. B. Ricardo P. Bahia, is their present master. All three are members of the Philippine Bodies, A. & A. S. R. Two sons. Bros. Artemio P. Bahia and Manuel P. Bahia are very active in Masonic work. The four sons are officers of the Armed Forces of the Philip-pines, one a major, two captains, and one first lieu-tenant. The father is a Spanish-American War vet-teran, and is a U.S. pensioner.

Incidentally, the brethren of this lodge sugges-t the granting of an award and proclamation of a "MA-SONS' MOTHER OF THE YEAR" by our Grand Lodge. Mrs. Rita Pardes-Bahia, who gave Masonry five valuable members of the Craft in this Grand Jur-isdiction would be a fitting candidate for the honor.

loob ng bahagui ng kanilang bakuran na pagtatayuan ng gusali ng Logia.

SA MUNGKAHI ni Kap. na Francisco S. Gaspar na pinañgalawahan ni Kap. na Alfonso Domingo.

PINAGPASIAHAN: Na naabutin kay Gg. Simo-na Vda. de Locsin ang isang nasia sa kanila na bina-banaggit ang pusong pasasalamat at pagtanao ng utang na magandang loob sa kanilang inyukol at ipinagka-loob na "Donacion" ito.

**SINANGAYUNAN NG LAHAT.**

APPROVED:

(Sgd.) ONOFRE B. PADOLINA

*Panasamantalang Pañgulo*

(Sgd.) VICTORIO S. LINGAS

*Kalihim*

Pinatutunayan ko ang nabanggit sa itaas:

**VICTORIO S. LINGAS**

*Kalihim*

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## PLEDGE OF SERVICE \* \* \*

## CAGAYAN LODGE No. 133

## RESOLUTION OF THANKS

WHEREAS, Cagayan Valley Lodge No. 133 received eight (8) pamphlets for the Library of this Lodge from Deputy Grand Master Mauro Baradi on July 25, 1962;

WHEREAS, the above-mentioned reading matters were voluntarily given by said Deputy Grand Master with no other purpose of self-appreciation or personal aggrandizement, but with an honest intention of bringing the new Lodge and its members more abreast with the principal tenets of Masonry in particular and of World Brotherhood in general;

WHEREAS, in heartfelt appreciation and immeasurable thanks of this thoughtful donation, the members of Cagayan Valley Lodge No. 133, in their stated meeting on July 12, 1952, approved a resolution adopting him as an honorary member of this Lodge and conveying their thanks to Deputy Grand Master Mau-

ro Baradi;

NOW THEREFORE, Be It Resolved, as it is hereby conveyed to Deputy Grand Master Mauro Baradi expressing heartfelt thanks with esteem of all members of this Lodge for his generosity and thoughtfulness;

BE IT RESOLVED, FURTHER, that a copy of this resolution be sent to the Cabletow for publication and a copy be sent to Deputy Grand Master Mauro Baradi.

Done at Santiago, Isabela, Philippines, this 30th day of August, 1952.

ATTEST:

(Sgd.) ANTERO DIRIGE

*Secretary*

(Sgd.) LINO C. BARRERA

*Master*

*Thus Spake King Solomon* 

By BRO. ALVARO MARTINEZ

V	VI	VII	VIII
When you look	Place not	There's a place	The Man
At a brother,	The coin	For ev'ry man	Of Galilee
See him	For the needy	In the august mansion	Held the lamb
As neither naked	On the palm	On noble deeds	In His holy arms.
Nor clad	Of your hand;	And glorious fame —	Be humble
For he is	Frame not	Learn to await	In spirit
As he should be	The words	A time with patience,	Like the lamb;
Both Man and God.	Of comfort	Til the Grand Master	Make the record
Christ on the Cross	For the sorrowing	Of the Universe	Of your life and actions
Was neither naked nor clad,	On the tip	Calls you to your	Pure and spotless
For His heart	-Of your tongue,	Rightful Chair.	As its skin
Went out to both	If the doors	Continue with your labors	When to leather turned;
Dimas and Caiphas.	Of your heart	Travel the narrow path	Your affection
When you walk	Frame not	Use all the implements	And brotherly love
With a brother,	The words	Given to you in trust —	As warm,
Walk with him	Of comfort	The Temple	As its wool
Neither barefooted	For the sorrowing	Must be completed	When harnessed
Nor shod	On the tip	Ere the Master's word	To the use of Man.
For the road ahead	Of your tongue,	To you	Humility
Is not always paved	If the doors	Is passed.	Is the password
And he needs you too.	Of your heart	Patience	To the middle chamber —
When the going is bad.	Be not open,	Is the mentor	The heart;
Thus Spake King Solomon.	And the hearth	Of progress	The key
	Of your soul	The Tutor	To the inner chamber —
	Be not warm,	Of Achievement.	The soul.
	For that is not Charity,	Thus Spake King Solomon.	Thus Spake King Solomon.
	That's Mammon		
	Having his fun.		
	Charity springs		
	From the depths		
	Of man		
	Like pure water		
	From a blessed well.		
	Thus Spake King Solomon.		

# Supplement

## Grand Lodge

of

### Free and Accepted Masons of the Philippine Islands

CIRCULAR No. 6  
SERIES OF 1952

October 10th, 1952

To all Masters, Wardens, and Members  
of all Subordinate Lodges  
in this Grand Jurisdiction

Greeting:

*On Commemorating the 200th Anniversary  
of George Washington's Initiation as a  
Mason.*

On November 4, 1752, a comparatively unknown young man, barely 21 years of age, was initiated an Entered Apprentice Mason in the Lodge of Fredericksburgh, Virginia the Father of his country, George Washington.

The history of nations is replete with instances demonstrating the greatness of Washington. For our present purposes, we will give few incidents about his life as a Mason.

His thoughts of his Masonry which are matters of record are found in many of his letters and manifested in his actions. We are reproducing some of them in this circular.

To Brothers Watson and Cassoul, on receipt of the apron they sent him from France, he said, August 10, 1782: "Praise is due the Great Architect of the Universe who did not see fit to suffer superstructures and justice to be subjected to the Ambition of the Princes of this World or to the rod of oppression, in the hands of any power on earth!"

December 28, 1783, writing to Alexandria Lodge, he stated: "I shall always feel pleasure when it may be in my power to render service to Lodge No. 30 and in every act of brotherly kindness to the members of it."

An undated letter, (probably written in August, 1790) to King David Lodge in Newport, Rhode Island, contained this sentiment. "Being persuaded that a just application of the principles on which the Masonic fraternity is founded

must be promotive of private virtue and public prosperity, I shall always be happy to advance the interest of the Society and to be considered by them as a deserving brother."

A letter to St. John's Lodge No. 2, Newbern, North Carolina, contains the phrase: "It is peculiarly pleasing to find my conduct so affectionately approved by a fraternity whose association is founded in justice and benevolence."

Writing to the brethren of Prince George's Lodge No. 16, Georgetown, South Carolina, Washington said: "I shall always be ambitious of being considered a deserving Brother."

Washington demonstrated his regard for Freemasonry not only in his letters but in his acts. Of his many visits to lodges and attendance at other functions in which Masons were chiefly or wholly concerned, the following are regarded as most momentous in Washington's Masonic life.

The first of these was Washington being proposed as Grand Master of Masons in Virginia on June 23, 1777. He declined. He was thrice proposed as General Grand Master of Masons in the United States, first by American Union (Military) Lodge, at Morriston, New Jersey, December 15, 1779; next by the Grand Lodge of Pennsylvania, on December 20, 1779; and again by the same body on January 13, 1780.

He declined to become Grand Master of Virginia because at that time he was not a Past Master and because of military responsibilities. That

he refused to become General Grand Master of Masons of a General Grand Lodge must have come from his conviction that the success of the new country depended on weaving the several States into a national fabric. For this, State sovereignty — and therefore State Grand Lodge sovereignty — was vital.

The third Masonic event which intimately weaves Washington into the life of the nation was his laying of the cornerstone of the United States Capitol, September 18, 1793. This ceremony, so important historically and so dear to the hearts of Freemasons, was conducted by the Grand Lodge of Maryland (the District of Columbia had no Grand Lodge until 1811) which august body invited Worshipful Brother George Washington to act as Grand Master of the Grand Lodge of Maryland pro tem.

The above and many others tend to show the greatness of Brother Washington. In order to fully appreciate the magnitude of his wisdom, it is but fitting that Masons should come together that they may venerate him and emulate his Masonic ideal and virtue. To accomplish this end, it is hereby directed that all Subordinate Lodges in this Grand Jurisdiction celebrate November 4, 1952 with appropriate program dedicated to the Great Brother Mason, George Washington, the Father of his country.

The Grand Lodge of the Philippine Islands together with its subordinate Lodges in Manila and vicinity and Royal Arch Chapters in this Jurisdiction will commemorate this date with a special program which will be opened to Brother Masons and the general public as well. (November 4th (Tuesday), 1952 at 8:00 P.M.)

It is so ordered.

(Sgd.) SIDNEY M. AUSTIN  
Grand Master

ATTEST:

(Sgd.) ANTONIO GONZALEZ, P.G.M.  
Grand Secretary

—0—

Dear Sir and Brother:

A play entitled "IF A MAN DIE" will be shown at the Plaridel Masonic Temple on the evening of November 4th, 1952 at 8:00 o'clock, on the occasion of the joint observance of the 200th Masonic Birth Day of Brother George Washington.

A very cordial invitation is extended to all Master Masons, their families and friends, to see this Masonic phantasy, which has a special message to those who have lost some loved ones.

## Salute To The Flag

In order that we may be fully conversant with the proper way of saluting the Flag, the following guide is given for the information of every Mason in this Grand Jurisdiction.

"When the Flag is passing on in review, or is being hoisted or lowered, all persons present should face the Flag, stand at attention, and salute.

"Men in uniform should face the Flag and salute in the Military way.

"Men not in uniform should remove the hat with the right hand and hold it at the left shoulder, the right hand being over the heart.

"Men without hat should salute the same. Aliens should stand at attention only. (This is so because they do not owe allegiance to our Flag.)

"Women should salute by placing the right hand (not the fans) over the heart.

"The salute to the Flag in the moving column is rendered at the moment the Flag passes by."

\* \* ★ \* \*

"When the National Anthem is played and the Flag is not displayed, all present should face toward the music and stand at attention. Those in uniform should salute at the first note and retain this position until the last note. All others should stand at attention only, the men removing their hats. When the Flag is displayed, all should face the Flag."

The above is the proper way to salute the Flag and we are enjoined to pass this information to our families and friends.

The story concerns a father whose only son was killed in war. Because of their strong attachment to each other, the son's death led to an intensely human drama powerfully presented in moving scenes which took place in a Lodge of which father and son were members. The play has for its theme the recovery of a man's FAITH lost in the depths of his sorrow. It is, therefore, an elevating entertainment with a lesson which can be of lasting value to our spiritual lives.

It is a pleasure to pass this invitation to you and through you to the Officers and members of your Lodge. It is hoped that you will urge them to come bringing members of their families and also friends.

Fraternally yours,

(Sgd.) ANTONIO GONZALEZ, P.G.M.  
Grand Secretary

## Flag Ceremonies in the Lodge

Edict No. 32 requires every lodge in this Grand Jurisdiction to hold Flag ceremonies immediately after its opening; the Marshal, Deacons, and Stewards attending to it.

The Sr. Deacon as Flag Bearer is flanked by the Marshal on his left, the Jr. Deacon on his right and the Stewards behind them.

All present should stand at attention and salute by placing the right hand over the heart, the moment the Flag is brought from the West to the Altar and from the Altar to the East, the Worshipful Master placing his hat at the left shoulder, his right hand over the heart.

When the Flag is at the Altar and the National Anthem is played, all should stand at attention only, the Worshipful Master removing his hat.

H. P. OLIVEROS, JGL

—o0o—

## Program

1. Overture
2. Invocation by V. W. Bro. Marciano C. Evangelista, Grand Chaplain
3. FLAG CEREMONIES: The Filipino Flag will be escorted by ladies of the Eastern Star, and the American Flag by Royal Arch Masons.  
FLAG'S SOLILOQUY (Bro. and Companion Milford Shields) to be recited by Bro. and Companion Pedro R. Francisco.
4. Violin Solo by Mr. Billy Manalo
5. CONSTITUTION OF MANILA CHAPTER No. 2, RAM; RIZAL CHAPTER No. 5, RAM; and CHRISTIAN W. ROSENSTOCK CHAPTER No. 6, RAM; and INSTALLATION OF THEIR OFFICERS by Most Excellent Companion Antonio Gonzalez, assisted by Most Excellent Companion I. D. Butler.
6. Vocal Solo — By Mrs. Angela de Agaton.
7. Remarks by Most Worshipful Brother and Excellent Companion Francisco A. Delgado on be-

## Facts About George Washington

### AS A MASTER MASON

In "The Lodge of Fredericksburgh" (now No. 4) Fredericksburgh, Virginia, Washington was:

Initiated November 4, 1752.

Passed March 3, 1753.

Raised August 4, 1753.

Remained a member until the time of his death.

Alexandria-Washington Lodge, No. 22, Alexandria, Virginia was:

First chartered as Alexandria Lodge No. 39, under the Grand Lodge of Pennsylvania.

Became Alexandria Lodge No. 22, under the Grand Lodge of Virginia in 1788.

After Washington's death was named Alexandria-Washington Lodge No. 22, in 1805.

Washington was made an Honorary Member of this lodge, June 24, 1784.

Became Worshipful Master of this lodge when Charter was issued to it by the Grand Lodge of Virginia, April 28, 1788.

- 
- half of the Chapters constituted and their officers.
  8. Remarks by Wor. Bro. and Excellent Companion Ervin Ross on behalf of Luzon Chapter No. 1, RAM.
  9. Presentation of the Masonic Play entitled, "IF A MAN DIE..." dedicated to those who lost their beloved ones in the last World War by a special cast.
  10. Musical number.
  11. Remarks on the life of Bro. George Washington by Wor. Bro. and Companion Macario C. Navia.
  12. Closing remarks by the Most Wor. Grand Master, Bro. Sidney M. Austin.
  13. Benediction by Bro. and Companion Bishop Cipriano Navarro.
  14. Refreshments.

—o0o—

D

Holland Lodge, No. 8, New York City, New York,  
Elected Washington as Honorary Member, 1789.

1753, September 1. Washington visited his "Lodge at  
Fredericksburgh" shortly before his leaving for  
the Western country.

1755, January 4. Again visited his lodge.

1777, June 23. Proposed as Grand Master of the  
Grand Lodge of Virginia.

1778, December 28. Marched in procession in Phila-  
delphia, Pennsylvania at the Masonic celebration  
in honor of St. John the Evangelist.

1779, June 24. Celebrated with American Union (Mi-  
litary) Lodge, the festival of St. John the Bap-  
tist, at West Point, New York.

1779, October 6. Washington (Military) Lodge was  
instituted by the Grand Lodge of Massachusetts.  
Washington visited this lodge.

1779, December 15. Proposed by American Union  
(Military) Lodge, at Morristown, New Jersey, as  
General Grand Master of the United States.

1779, December 20. Proposed by the Grand Lodge of  
Pennsylvania as General Grand Master of the  
United States.

1779, December 27. Celebrated with American Union  
(Military) Lodge, the festival of St. John the  
Evangelist, at Morristown, New Jersey.

1780, January 13. Again proposed by the Grand  
Lodge of Pennsylvania, as General Grand Master  
of the United States.

1781, October. Said to have visited with General La-  
Fayette, Lodge No. 9 at Yorktown, Virginia, after  
the surrender of Cornwallis there.

1782. Presented with a Masonic apron, and other Ma-  
sonic regalia, by Brothers Watson and Cassoul, of  
Nantes, France. Acknowledged the gift August  
10, 1782.

1782, June 24. Celebrated with American Union (Mi-  
litary) Lodge the festival of St. John the Baptist,  
at West Point, New York.

1782, December 27. Solomon's Lodge, No. 1, Pough-  
keepsie, New York, records: "Visitors, Bro.  
George Washington, Comdr. in Chief." Celebra-  
ted with them on this date the festival of St.  
John the Evangelist.

1784, June 24. Celebrated with Alexandria Lodge,  
Alexandria, Virginia, the festival of St. John the  
Baptist.

1784, August. Was presented by General LaFayette  
with a Masonic apron made by Madame LaFayette.

1785, February 12. Walked in the Masonic proces-  
sion at the funeral of Brother William Ramsey, at  
Alexandria, Virginia.

1789, April 30. Inaugurated as President of the  
United States, and took the oath of office on the  
Bible belonging to St. John's Lodge, No. 1, New  
York City, New York.

1791, April 15. Visited Newbern, North Carolina,  
and was welcomed by the Freemasons of St.  
John's Lodge No. 2, "with the mystic numbers,"  
and attended a ball in the evening.

1791, May. While on a visit to Charleston, South  
Carolina, was greeted by General Mordecai Gist,  
Grand Master of the Grand Lodge of South Caro-  
lina, who extended the greetings of that Grand  
Lodge.

1793, September 18. Acting as Grand Master pro  
tem., laid the cornerstone of the United States  
Capitol, at Washington, D. C.

1794. Late in this year Alexandria Lodge received  
and accepted the Masonic portrait of Washington,  
painted by Williams on order of the Lodge, and  
for which Washington sat while in the city some  
time in the later part of 1793 or early part of  
1794.

1797, March 28. Received a delegation from Alexan-  
dria Lodge and accepted an invitation to be pre-  
sent in Alexandria, April 1st.

1797, April 1. Attended Alexandria Lodge, and, at  
the banquet, proposed the toast "The Lodge of  
Alexandria and all Masons throughout the world."

Buried Masonically, at Mt. Vernon, December 18, 1799,  
by Alexandria Lodge, No. 22.

# REAL RELIGIOUS FREEDOM

By BRO. ENRIQUE C. SOBREPENA

THE religious controversy which arose in Sta. Barbara, Iloilo, over the holding of a rally by "Jehovah's Witnesses" in the public plaza of the town deserves a more than passing interest. What issued from this incident is indicative of the conflicting views on religious freedom which prevail in the country today. They



Bro. E. C. SOBREPENA

are revealed by the stand taken by the Mayor and the Roman Catholic faithful of the town on one hand and by the Governor of the Province and the Press on the other. One is heartened by the fact that many a professing Roman Catholic adherent has taken an objective view of the matter and shown the broader and fairer view of religious freedom.

The "Jehovah's Witnesses" attack not only the Roman Catholic Church but also the United Church of Christ and all other forms of organized religion. Like the Roman Catholic Church, it believes that its way of religion — its beliefs and practices, is the only "way of salvation" and there is none other. Like

all other intolerant groups, it believes it has succeeded in securing God's exclusive favor, and that except for its own adherents all others are destined to eternal damnation.

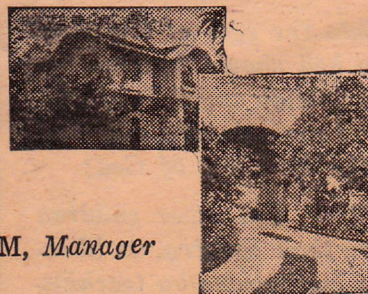
The United Church of Christ in the Philippines would be regarded, I am sure, by the "Jehovah's Witnesses" as following the course of perdition and would not have much to commend to this "heavenly enlightened" and "divinely favored" group.

We of the Protestant persuasion, however, believe so much in the principle of religious freedom, and hold it so dearly not only as a basic principle in a democracy, laid down by the framers of the Philippine constitution, but also as an indispensable foundation to an enlightened and progressive community life, that we would accord them every legitimate right to speak. Truth never loses in the free trade of ideas, but the minds of men suffer from behind curtains—whether of "iron" or of intolerance.

The "Jehovah's witnesses" as a religious organization, however "freak" one may regard it, has every right to a privilege that may be granted by the government either to the Roman Catholic Church or to the Protestant Church. To deny them the use of a public plaza and to annoy them during the performance of what they regard as their religious obligation unless such acts are expressly prohibited by statutes would be tantamount to a religious intolerance and persecution which has no place in a State and among a people committed to the principle of religious liberty.

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# I AM AN OPTIMIST

By Wor. Bro. JOSE J. MALINIT

AS A MASON, I am an optimist. What is the answer that I give when a brother Mason asks me, "Of what are you in search?" My answer, I believe, is distinctly indicative of the optimist in me. There are forms made use of by Masonry that are symbolical of Masonic optimism. The lambskin apron that I wear as a Mason continually reminds me of that purity of life at which I hope to arrive before I am ready to present myself before the august Judgment Seat of the Supreme Being. Then, too, I look forward to the acacia that buds and blooms at the head of the grave as a symbol of immortality of the soul that will last even when time is no more.

Yes, as a Mason, I am an optimist. The world, it has been said too often, is sordid. Yet I do not believe it to be hopelessly so. As a matter of fact, I am happy that I am still in it. I am sure I would be lonely were I to be transported even to the most beautiful star in heaven. I am grateful to my Divine Creator that I am still very much alive. Though poor I am happy for the freedom to work out my own salvation. Though often assailed by sorrow I thank God that my faith in His Divine Providence is stronger by far than despair. Though the burdens of life are heavy I am happy for my health and strength to bear them. No man born of woman is without them. Why worry?

It is good to be an optimist! Believe me, for I am one, though a very humble one. As I hear the firecrackers boom out the old while the bells ring in the New Year, with a clean slate, as it were, on which to write nobler achievements, I feel my whole being exude as though in ecstasy. Another lease of three hundred sixty-five days in which to wish others happiness and work with them for the common good.

*If I can build a home, though modest yet pervaded with dignity, respect, and love, of which my wife can be proud, and to which my children and grandchildren would long to return wherever they would be;*

*If I can look straight into the eyes of any man and tell him to go to hell should he give the cause to say so, owing no man any debt of gratitude and being what I am only as a result of my own effort and the blessings of God;*

*If I can teach my children, and other children for that matter, to love their country, its liberty, and its democratic institutions by teaching them the examples of its noble heroes from Lapulapu to Jose Abad Santos;*

*If I can teach my boy, and other boys as well, to read, evaluate, and love a beautiful piece of poetry and find in this world the beauty that the poet is pointing out to him that is all his gratis;*

*If I can teach him to handle figures and numbers with speed, accuracy, and understanding and deal in them with an upright heart and honorable intentions;*

*If I can teach a boy, who is likely to go astray in life, to go to church, whatever that is, bend his knees in adoration of or bow his head in supplication to his Divine Creator—there are many stiff knees and stiff heads nowadays;*

*If I can teach a boy the wonders underneath the exquisite fragrance of a flower and make him feel the power, wisdom, and goodness of God;*

*If I can teach my boy the beauty of courtesy, honesty, filial love, and piety—these are waning among the youth of today;*

*If I can make a Brother Mason call me Joe, with all the amenities of our friendship and brotherhood, jump on me, if need be, with freedom and without hesitation should I go too far in unmasonic conduct; and after that we remain friends and brothers as ever;*

*If I can make a Brother Mason agree with me that we are united in our endless effort to improve ourselves toward the beauty and excellence of the Perfect Ashlar not only for self interest but also for common welfare;*

Have I nothing to be happy for? Have I nothing to look forward to that might reduce discord but would increase understanding among my neighbors? Multiply my humble efforts as a humble optimistic Mason by similar efforts of other optimistic Masons like me (watch out if your heart is weak); the product is overwhelmingly good for rendering this sordid world of ours less sordid and making it more and more full of peace, justice, beauty, and happiness.

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# Why I Am A MASON

A. M. HINTZ

1516 Park Ave., Sioux Falls, S. D.

FROM TIME TO TIME someone asks me how I, a Baptist clergyman, can conscientiously be a Mason, the implication being that one cannot be a Christian if he is a Mason, and vice versa. I have in my possession a little tract entitled, "A Frank Exposure of Masonry," written, I am sorry to say, by a Baptist minister. The conclusion reads, "Masonry is Satan's religion. If there is an anti-Christ in the world today, Masonry is one... It (is) an opponent of true Christianity. It is one of the Devil's masterpieces."

In the third chapter of I Peter there is a verse which says, "Be ready always to give an answer to everyone who asketh you a reason." In this statement I would give my answer to everyone who asketh me a reason for my being a Mason.

My first reason grows out of my own father's convictions. He, because of financial and other reasons had never been able to join this great fraternity but he often said to me, as a growing boy, that, if I ever had an opportunity to become a Mason, I should do so for Masonry would make me a better American and a better Baptist. Now that I am one, I know how right he was.

A second reason why I am a Mason is that it affords me the privilege of fellowship with a group of great men.

Many of the leaders of Christianity are also leading Masons. In England, for example, I understand that there are Lodges composed only of Church of England members, and one of them consists almost wholly of clergymen. There are two Lodges composed only of Methodists and one of Congregationalists. There

is also a Federation of Temperance Lodges, the members of which must pledge to abstain from intoxicating liquors.

Many of my closest friends in the ministry are active in Masonry. Personally, I am glad that I belong to a Lodge which consists of men of various churches, because it enables me to stretch my mind far more than if my associations were limited only to those whose beliefs are exactly the same as mine. My mind and spirit of tolerance grow through associations "on the level" with men who are searching for the truth in a spirit of tolerance and understanding. In the Lodge there are no divisions — a man's individual church does not represent a wall of separation.

*(To be Continued)*

## GRAND LODGE CHOIR

*(Continued from page 279)*

There are quite a number of Grand Lodge members who have special talents; some are professional musicians, others are good singers. All along, the need for music by and among the brethren has been keenly felt. We have heard such songs as the Entered Apprentice's, the Master Mason's, and song to the visiting brethren. And there are occasions when we are called upon to sing "Nearer, my God, to Thee", "Pleyel's Hymn", "Grand Architect To Thee We Raise", "Hail Our Grand Master", Lord God Our Master Bless", "The National Hymn", "So Mote It Be", and others.

With the Grand Lodge Choir leading in the singing, much inspiration could be derived therefrom.

MAURO BARADI, D. G. M.

**Victoriano C. Lancero**

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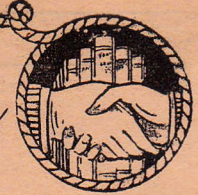
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Certified Public Accountant and Auditor

57 First Street (España Extension)  
Santol Subdivision, Quezon City



# Fraternal Reviews



By Rt. Wor. Bro. MAURO BARADI, D. G. M.

## KANSAS

Lodges                      Members 94,028                      Gain 1,978.

THE 96th Annual Communication of the M. W. Grand Lodge of A. F. & A. M. of Kansas was opened in Ample Form in the City Auditorium, Topeka, Kansas, on February 13, 1952. Among those present were 19 Past Grand Masters who after being welcomed by the Grand Master responded through M. W. James H. Stewart, Jr. There are 24 District Deputy Grand Masters.

M. W. Clarence G. Nevis, Grand Master presented his address which opened with a quotation from the Scriptures: "Is there anything whereof it may be said, See, this is new? it hath been already of old time which was before us." (Ecclesiastes I, 10). He mentioned the fact that in 1951, 181 brethren were awarded gold lapel emblems signifying 50-year membership in a Lodge; he referred to the Committee on Masonic Education — charged with the duty of formulating an educational program, and to superintend the dissemination of Masonic information among the Craft — as one which rendered great service to the Grand Lodge. On this point, he said:

*"Every Grand Master must have an ambition to be remembered for some outstanding accomplishment for the good of Masonry. So far as my year in the Grand East is concerned, I will ask for no greater reward than to be remembered as the one who was Grand Master during the time our program of Masonic Education was being formulated. I consider this program of tremendous importance to Kansas Masonry."*

In discussing discipline and penalties, the Grand Master opined that lotteries, games of chance, and other forms of gambling are inconsistent with the profession and principles of Freemasons. He branded the "chain letter" as a nuisance. "Certainly", he said, "every Mason must know that chain letters cannot have any

Masonic standing. They are based upon superstition and serve no good purpose. The practice of sending them broadcast is unethical, unMasonic and should be discouraged." He said that the flood of July, 1951 wrought losses in the eastern half of Kansas amounting to 400 million dollars and as a result of the disaster, "there has been an increased number of applications for admission to our Kansas Masonic Home, the principal charity of our Grand Lodge, by elderly persons who were in the affected areas."

This Grand Lodge through the M. W. Grand Master presented Certificates of Award for officers at District Meetings with 100% attendance.

The Committee on Masonic Education made the observation thus:

*"Our experience of the past year has convinced us that an Educational program is just as important to the welfare of the Grand Lodge as is its Ritual. In fact the few things which we have accomplished, have been accepted with such enthusiasm by the officers and personnel of our lodges that we feel the program should be expanded and carried forward."*

Under the heading "CORRESPONDENCE REVIEW" by M. W. Otto R. Souders, the Proceedings of the Grand Lodge of the Philippine Islands (35th Annual Communication — 151) were reviewed.

**MAURO BARADI**  
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# National Language Section \* \* \*

## Ang Lihim Ko

Tula ni MATEO CRUZ CORNELIO

*Tulang binigkas ng may akda sa gabi ng parangal sa kaarawan  
nina Sister Mary Bennett at Brother Genaro Pestana, na ginanap  
sa Plaridel Masonic Temple noong Septiembre 14, 1952.*

I

Bago tayo magsimula nitong aking tutulain,  
Ako ngayo'y humihingi — ng konti lang paumanhin . . .  
Kung ako ay magkamali — ako sana'y patawarin,  
Pagka't ganyan ang makatang kinupasan na marahil . . .  
Ang pagtula'y hanap-buhay ng binatang nababaliw,  
Sa dalagang kahit pangit — gandang-ganda kung ituring.

II

Bago nating pabanguhan — ng tulain at bulaklak,  
Itong araw at pistahang may sayawan at halakhak . . .  
Ang gusto ko'y buksan muna, ang buhay kong isang aklat  
At basahin yaong lihim ng lubusang pagtatapat.  
Hindi awo mahihiya — na sa inyo ay magbansag,  
Pagka't tayoy isang angkang magkapatid namang lahat.

III

Sa dahon ng aking buhay — natatalang gintong-ginto,  
Ang ngalan ng magulang kong pambihira't katutubo.  
Ang na ko'y isang mutyang di marunong na mamalo,  
Ang ama ko'y isang taong makumbaba't di palalo.  
Mabanayad kung mangusap — di masakit kung bumiro't  
Kaming anak — sa pangaral — hinuhubog sa pagsuyo . . .

IV

Sa likod ng aming hirap — ang ama ko — paladamay,  
Bigas nami'y hinahati sa daing ng kapit-bahay.  
Bubong nami'y bubong noong mga walang matuluyan,  
Bisig niya'y nakahanda sa mabigat na buhatan.  
Kung mangusap ay mababa — kung magpasy'ay makatwiran,  
Kung tumulong sa kasama'y hindi hintay na bayaran . . .

V

Kaya kami — mahirap ma't uhaw mandin sa ginhawa,  
Ay mayaman sa pag-ibig ng maraming kakilala . . .  
Sa puso ng mga tao — may papuring kakaiba,  
Ang ina ko't aking amang pambihira nang talaga.  
Palasimba ang nanav ko — si tatay di'y nagsisimba,  
Sumasamba sa Lumikha . . . pagsambang di pikit-mata.

VI

Itong mundo'y isang dilim — sang liwanag ang kamukha,  
Tumatawa ka ngayong lang — umiiyak maya-maya . . .  
Ang bango ng isang rosas — kumukupas ang sanghaya,  
At ang tamis noong pulot — pumapait pag naluma . . .  
Ang silahis ay maganda — pag-hapon na — pumuputlang  
Tila isang bangkay manding naghingalong lumuluha.

VII

Ang ligaya naming lahat — akala ko'y walang hangga,  
At hindi ko akalaing gagabi na'y maaga pa . . .  
Sa banig ng karamdaman — naratay ang aming ama,  
Nagkasakit nang mabigat — ang katawan ay nalanta . . .  
Kaming walong mga bata — sampu noong aming ina,  
Ang hininga'y nagsisikip, sa gitna ng pagdurusa . . .

VIII

Kaming walong magkapatid, ay malungkot na tinawag,  
Ng ama kong kalansay, na. at paos na kung mangusap . . .  
Mga anak . . . wika niya. Di na ako magluluwat,  
Ang buhay ko ay kandilang nauupos oras-oras.  
Wala akong maiiwang pamana sa inyong lahat,  
Kungdi yaong pangaral kong magbabait, kayo — anak!

IX

Ang ama ninyo' mahirap, walang yamang maiiwan,  
Kungdi kayong mga batang kayamanan ng magulang . . .  
Iyang tao . . . mahirap man . . . kung dakila at marangal,  
At kung mayroong kapwa-taoy daig pa ang mayayaman.  
Ang salapi'y nakikita, nguni't di ang kaibigan,  
At ang mata ng ama ko'y ipinikit dahan-dahan . . .

X

Ang hagulgol ng ina ko'y di napigil nang makita,  
Nang higitin ng tatay ko, ang huli niyang hininga.  
Kaming walong bata nama'y nag-iyakan — isa-isa,  
Sa malungkot na tanawing mapait na'y mapakla pa . . .  
Sang haligi ang nabali . . . Isang kahoy ang tumumba . . .  
Sang daigdig ang buamgsak, pag-panaw ng isang ama!

XI

Nang iburo! ang ama ko . . . Sa ibabaw ng kabaong,  
Isang "mandil" na malinis ang naroon ng nakapatong.  
Inusisa ko kay ina, — Nanay, ano ba ang puting iyon?  
Yaong sagot na marahan: Ang tatay mo'y isang MASON.  
Kasingputi noong mandil ang lumipas n'yang kahapon,  
Na sa inyong mga anak — sa pagtanda, ay pabaon!

XII

Kng kaya ba — sambit pa ang aking inang nahahapis,  
Ang ama mo ay uliran ang ugali't pag-iisip,  
Kung kaya ba't ang ama mo'y laging damay na malimit,  
Kung kaya ba't siya'y laging maawai't mapagtiis,  
Kung kaya ba't ang buhay n'ya'y isang aklat na malinis,  
Pagka't siya'y isang MASON . . . Kung tawagin ay KAPATID.

XIII

Nang ilibing ang ama ko, sa gitna ng hagulgulan,  
Ay tahimik akong anak, na nanumpa sa libingan . . .  
Aking ama . . . Oh! ama ko! Ako sana ay pakinggan,  
Ako ama'y magbabait, ang puso mo'y huhuwaran,  
Ang bakas mo'y babakasin, ang aral mo'y igagalang,  
At kung ako'y tatanggapin — MAG-MAMASON balang araw!

XIV

Balang araw, ang sumpa ko . . . Balang araw na matupad,  
Kung buhay lang ang tatay ko, matutuwang hindi hamak.  
Biru!n bang mapsama't mabilang sa inyong lahat,  
Na ang puso't mga gawa'y na sa "eskwala at kumpas".  
Kaya naman — nasabi ko — sa walo ring aking anak,  
Kayong lahat — MAGMAMASON — pagdumating na ang  
oras . . .

XV

Tila naman naphaba ang kwento ng aking buhay,  
At ang tulang nauukol sa pistaha'y naliputan . . .  
A . . . hindi po . . . Hindi ito mawaglit sa talaan,  
Pagka't mga itinangi ang sanhi ng kapistahan.  
Isang ginang na maganda . . . Worthy Matron ng Eastern Star.  
Ang Ginoo — ay Past Master ng High Twelve naming mahal.

XVI

Ang ginang na banggit ko'y MARY BENETT kung tawagin,  
Na maybahay ng dakilang Mister Bennett, PAST GRAND  
MASTER.  
Bagama't ang edad niya'y "military secret" mandin;  
Ang hula ko at palagay: di lalayo sa labing-anim . . .  
Sister Bennett — ang handog ko'y isang dasal at dalangin,  
Na humaba ang buhay mo't makasamang lagi namin.

XVII

Ang ginoong mayroong birthday — ay popular na popular,  
Brother Genaro Pestana, at Worshipful kung panganlan . . .  
Isang MASONG pambihira't Associate Patron ng Eastern Star.  
Isang taong kung sa buti'y ubod ng kabutibutihan . . .  
Limampu't siyam ang edad, walang labis — walang kulang,  
Datapwa't kung kumilos, malakas pa't lumalaban . . .

XVIII

Ating silang binabating taos puso't kaluluwa,  
Noong bating nagmumula sa kapatid na talaga.  
Ang lahat ng mga ngiting naririto't nakikita,  
Tutuhuging parang kwintas ng mabangong sampagita.  
At kung ito'y kwintas nang sakdal bango't sakdal ganda,  
Sa dibdib ng mayroong birthday ay handog ko sa kanila . . .

# SECCION CASTELLANA

## NOTAS EDITORIALES

### LAS DOCTRINAS DEL "KATIPUNAN"

EPIFANIO DE LOS SANTOS, hablando del origen del "KATIPUNAN", observa que Andrés Bonifacio había perdido ya toda esperanza en la campaña de LA SOLIDARIDAD y en los trabajos de nuestros compatriotas en España. Bonifacio venía observando el progreso de la Masonería en Filipinas, y se hizo uno de los fundadores de LA LIGA FILIPINA concebida por Rizal. Pero desafortunadamente, días después de su inauguración, Rizal fue deportado a Dapitan, y Bonifacio se convenció de la inutilidad en emplear medios pacíficos para la campaña *pro patria*. Esto dio origen a la formación y organización del "KATIPUNAN". Se dice que Bonifacio mismo redactó una CARTILLA para la sociedad; pero que EMILIO JACINTO preparó otra mejor, que fue finalmente adoptada por Bonifacio. LA CARTILLA dice poco más o menos lo siguiente:

1. Ama a Dios con todo tu corazón;
2. Recuerda siempre que el verdadero amor a Dios es el amor a tu patria, y que este amor es también el amor a tu prójimo;
3. Graba en tu corazón que el morir por tu patria es la cumbre del honor y de la felicidad;
4. Calma, constancia, razón y fe en todos los actos y en toda labor coronan con el éxito todo buen deseo;
5. Cumple los mandatos y los fines de la K. K. K. como si se tratara de tu honor;
6. Es de la incumbencia de todos el socorrer y ayudar, a riesgo de la propia vida y hacienda, a cualquiera que esté en peligro en el cumplimiento de sus deberes;
7. Que los actos de los que gobiernan así como el cumplimiento de los deberes sean tales que sirvan de ejemplo a todos;
8. En todo lo que estuviere dentro de tus medios, comparte lo tuyo con los indigentes y desafortunados;
9. Diligencia en los esfuerzos para ganarse la propia subsistencia es el amor genuino para consigo mismo, para con la esposa e hijos, hermanos y compatriotas;
10. Cree en el castigo de todo traidor y malvado, y en la recompensa de todo acto bueno. Cree, del mismo modo, que son de Dios los propósitos de la K. K. K., y que, por tanto, son también de Dios tus deseos para con tu patria.

Además de la referida CARTILLA, las doctrinas del KATIPUNAN se formularon en la forma siguiente:

1. La vida no dedicada a un propósito noble y elevado es un árbol sin sombra si no una hierba venenosa;
2. No es caridad el hacer un acto de bondad para el propio y personal beneficio, y no por el deseo sincero de ser bueno;
3. Un hombre verdaderamente piadoso es caritativo y bondadoso para con sus semejantes, y sus pensamientos, obras y palabras siempre están de acuerdo con la

Razón;

4. Todos los hombres son iguales, ya sea la piel blanca o morena. Uno puede superar a otros en sabiduría, riqueza o belleza; pero nunca en la cualidad o naturaleza humana;
5. El hombre de carácter noble prefiere el honor al beneficio personal, así como el hombre de un carácter perverso prefiere el beneficio personal al honor;
6. Para el hombre de honor, su palabra es sagrada;
7. No desperdices tu tiempo; la riqueza perdida puede recobrase, pero los momentos que pasan ya no han de volver;
8. Defiende al oprimido y lucha contra el opresor;
9. El sabio es cauteloso en sus palabras y sabe guardar las cosas que deben ser secretas;
10. En el espinoso camino de la vida, el padre es el guía de su mujer y de sus hijos; si él va por el camino que conduce al mal, allí irán también sus hijos;
11. Considera a tu mujer no como un mero juguete, si no como tu compañera en las dificultades de la vida, sé considerado para sus debilidades, y piensa de la madre que te cuidó en tu juventud;
12. Lo que tú no quieras que otros hagan a tu mujer, a tu hija, a tu hermana, no lo hagas a la mujer, a la hija o a la hermana de tus semejantes;
13. Un hombre es grande no porque fuera un rey, o porque tuviera la nariz alta o la piel blanca; no porque pretenda ser representante de Dios, o porque tuviera una elevada posición en la tierra; el hombre es grande y noble si es modesto, digno y honrado, y cumple sus obligaciones más que su propio idioma; si él no oprime, promesas, aunque hubiera nacido en los montes y no ni ayuda a los opresores; si sabe amar y defender a su patria;
14. Cuando todo esto sea diseminado, y cuando el sol de la libertad, brillando radiante sobre esta desafortunada tierra, tienda sus hermosos rayos sobre los hijos unidos de la misma raza, hermanos en el eterno goce de estas bendiciones, entonces los sacrificios de aquellos que se fueron antes, así como los sufrimientos y tribulaciones del pasado, habrán quedado ampliamente recompensados.

No se necesita escrudiñar en los preceptos contenidos en los documentos arriba transcritos para convenirse que fueron preparados por una mente imbuida de principios y verdades masónicas. Allí se respira la esencia de nuestras predicaciones sobre amor a Dios, a la patria, al prójimo; allí se contiene valores morales y espirituales que son la base de nuestra organización masónica. Los reproducimos como documentos de elevado valor masónico.

(ANTONIO GONZALEZ, P. G. M. — F. P. S.)

## THOSE SCRIPTURE . . .

(Continued from front cover page)

degree work and deliberations. The British procedure may have a slightly longer period of use but the system made use of in the lodges of the U.S.A. has also been in constant practice for a long period of time and to suggest that a change be made might well be considered a sacrilegious idea and the whole Fraternity would rise up against such a suggestion.

Therefore, in order to have a basis for comparison, let us read through the passages that are displayed during the work of the lodges that operate under authority of the various Grand Jurisdictions of the U.S.A.:

In the first degree it is the 133rd Psalm and I quote:

*"Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard; even Aaron's beard; that went down to the skirts of his garments; As the dew of Hermon and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forever more."*

This seems to indicate that our Bro. Webb had some influence in the selection of this passage, in fact it seems that he exerted some influence in the three degrees.

Now let us endeavour to find out what that passage is intended to teach us: In the first place, it surely indicates that unity of action, in fact unity in everything, must be a very essential feature of every Masonic lodge.

Locked at from this point of view it seems to be just another way of admonishing us that brotherly love must be a dominant feature of every Lodge; in other words that "harmony is the strength and support of all societies, especially of ours".

We also know that dew is God's great blessing to mankind in places where rain seldom falls such as in Palestine and that the dew of Mount Hermon, the highest mountain in Palestine, is particularly heavy.

The precious ointment upon the head is intended to convey the idea of quantity and infers that it is comparable to the great honour accorded to Aaron by Scripture which is intended to convey a sense of that wonderful and magnificent quality of brotherly love and the people of Israel; in fact this entire passage of affection that should be the prevailing spirit in all

Masonic Lodges and for that reason it has been made an important part of the first degree so that the initiate may become well acquainted with one of the principal tenets of our Brotherhood at an early stage of his Masonic career.

Let us now read verses 7 and 8 of the 7th Chapter of Amos and I quote:

*"Thus he showed me: and, behold, the Lord stood upon a wall made by a plumbline, with a plumbline in his hand. And the Lord said, Amos, what seest thou? And I said, a plumbline. 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."*

This passage seems to indicate that God does not judge his creatures from afar but that He will judge them right in their midst and by the way in which the plumbline hangs in our immediate vicinities.

This, my brethren, is of vital interest to us all for it teaches us that we should judge our own actions by our own plumbline and that we must judge the actions of others by the manner in which their plumblines hang.

We may assume that all plumblines hang alike in any particular place but when we compare the way in which they hang in various parts of the world, there is a vast difference; therefore, this admonition of judging by the manner in which the plumbline hangs is very important to us all; it should teach us to take all circumstances into consideration before passing judgment upon any man; it also points out that God will judge us on our own merits and that it doesn't matter what particular cult of religious belief we may follow, provided that we worship God with a clear conscience; in other words that no particular brand of religious belief has a monopoly on God's favours.

Therefore, 't is behooves us ever to bear in mind that we are to judge our own work by our own plumbline and judge others by their plumbline and if we do this then we shall accomplish good work, true work, square according to our own working tools; in other words, our own conscience, and we shall do well in the sight of God and man.

It is when a Fellowcraft is false to his own plumbline, or his own conscience, that he is doing bad work, false work, crooked words and is false to his obligation and to the Craft in general.

Brethren, be sure that you do your part well.

*J. G. Austin*

Grand Master

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