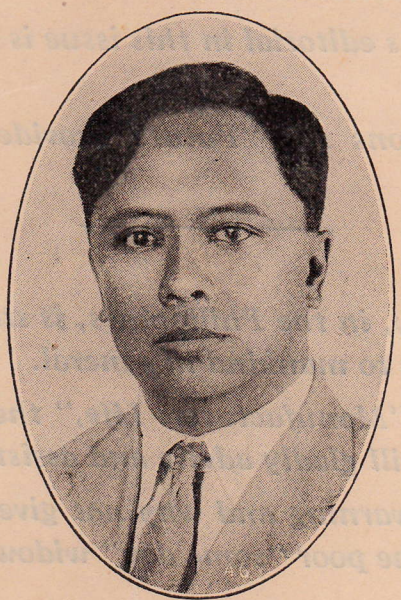
The Cable Tow

Vol. V, No. 10 **Manila, P. I.** **March 1, 1928**

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 CONSTITUENT LODGES OF
THIS JURISDICTION



Most Wor. Bro. TEODORO M. KALAW
Grand Master of Free and Accepted Masons of the Philippine Islands

This Number is dedicated to the M.W. Grand Master and Officers of the Grand Lodge

It contains the Roster of the District Inspectors and Grand Lodge Committees and the Roster of Constituent Lodges, as well as the Grand Oration (in the Spanish original) and the portraits of the Elective Grand Officers.

MASONS, ATTENTION!

The world at large often respects individual Masons, because of Masonry. The Institution itself is famed for its outstanding unobtrusive deeds of kindness. Even those who tremble at its very name respect it. Therefore, no act of an individual member can detract from the hallow of its age old fame.

Masons are proud of the unique standing of the Fraternity.

Still, there are two kinds of Masons. Those splendid and mankind-serving ones, who, because of their constant efforts, are responsible for the continued radiance of the beacons of Free Masonry. Alas! and then those artificial and detrimental ones, who are really cowans within the fold.

The latter face the world as good fellows, and as ostentatious spenders, while in reality they are worse than vampires; they drain their Brethren even after death. Masonry's mission, to alleviate miseries of mankind in general, does not interest them. When sick, they want to be taken care of. When dead, they must be buried. Their widows and orphans come lamentingly, with outstretched hands.

Brother Leo Fischer's editorial in this issue is a sledge. It minces no words.

Wonderful institutions sell "Future Providence" at a small cost.

Every such company, in the Philippines, is staunch and solid. They are glorious monuments to mankind in general.

The "Insular," the "Manufacturers Life," the "West Coast" and the "Sun Life of Canada" will gladly advise and assist you, if you so request.

Why not heed the warning and why not give thought to the future of your little ones and the poor "some day" widow who may have to slave for them?

While at it, why not consider your own declining days?

O. O. HANSON,
Sun Life of Canada.
Manila, P. I.

THE CABLETOW

A Masonic Journal published monthly in English and Spanish by the Grand Lodge of Free and Accepted Masons of the Philippine Islands, in the interest of its Constituent Lodges.

Managing Editor: LEO FISCHER, P.M.

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Vol. V **March 1, 1928** **No. 10**

Editorial Section

Our Present Number

As announced in our February issue, we dedicate the March number of the CABLETOW to Most Wor. Bro. Teodoro M. Kalaw, our Grand Master, and the splendid corps of officers who assist him in the government of the Grand Lodge and the Craft of this Grand Jurisdiction. May the year 1928, begun under such good auspices, be a prosperous and happy year for Freemasonry in the Philippines, and may the new officers find that same loyalty and cooperation of which our outgoing Grand Master spoke in such glowing terms in his annual message.—*L. F.*

Appeals to the Craft

No Lodge or individual Mason has the right to make an appeal to the Lodges and the Craft in general without first securing the permission of the Grand Lodge or Grand Master. It is not proper for a Lodge, for instance, to circularize the other Lodges of this Grand Jurisdiction for aid in a charity undertaken by it as a Lodge, unless and until it has been authorized to do so by the Grand Lodge or Grand Master. The reason is obvious.

For the same reason, no Mason has the right to speak for the Craft unless he is backed by the proper authority. Of course, only a fool would presume to speak for the Craft without having a legal right to do so; but unfortunately fools will manage to get into Masonic Lodges so long as there are investigating committees who think that they must report favorably on a man when they can find nothing against him. One fool can do more harm than ten knaves, and sometimes more mischief is wrought, more misinformation spread, and more ridicule heaped upon Masonry by the utterances of one well-meaning fool than ten wise men can undo in ten years.

Masonic discipline is a necessity and should be strictly maintained and enforced.—*L. F.*

Masons' Families Left Destitute

Again we invite attention to the fact that in too many cases, the investigating committees do not insist upon the condition that a candidate for the Masonic degrees must have made prudent provision for his dependents in case of death. The result is that we often hear of a Brother dying and leaving his family destitute. The Lodge or the individual members then find themselves morally obliged to provide for the widow and orphans, and the result is that we have many Lodges with their funds always low and that the members complain of the ever-increasing burdens imposed upon them and become discouraged.

A candidate for the degrees who is married should not be accepted unless he has made ample provision for the case of death. A life insurance policy in a good company is to be particularly recommended as evidence that this condition has been complied with. A petitioner, unable or unwilling to make such prudent provision for those dependent upon him, should be rejected, because sooner or later, his family is liable to be either a burden or a reproach to his Lodge and the Fraternity, perhaps for many years.

Freemasonry is not a mutual benefit association and our fees and dues are too low to place our Institution in a position to take care of the families of improvident Masons who have passed on. For this reason it behooves us to insist upon compliance with the requisite to which we have referred, on the part of all petitioners for the degrees, and to do our best to have our married Brethren take out life insurance.

We have said this more than once in the past, and the experience of the last few years convinces us of the necessity of repeating it again and again.—*L. F.*

Service for Service

When you are about to purchase anything, remember our advertisers. Patronize them, giving them a square deal—which we know you will do, being a Mason—and tell them that you saw their ad in the CABLETOW. You will render a service to yourself and your paper by patronizing those who with their advertisements assist us in paying our printing bill.

Another thing: upon reading your paper, don't fail to glance over the advertisements. Bear in mind that we carefully scrutinize every ad before we publish it, as regards the reliability and standing of the advertiser and the quality of the commodities offered by him.

Let Us Turn Out Perfect Ashlars

There was a period in the history of Philippine Masonry when our Lodges might have been termed degree mills with some shadow of justification. Masters and Wardens hardly had time to think of anything outside of the conferring of the degrees. The average candidate, handled with the greatest promptness and efficiency, was rushed through the degrees in record time and then dropped as effectively and completely as the proverbial hot potato. For a few weeks he would ask himself what it was all about and would put a few questions; but failing to receive a satisfactory or intelligent answer from officers too busy to delve into

the symbolism, traditions, and history of our Order and unable to explain them to anybody, and seeing no one interested in him, he would give up his vain search for further light, lose interest, stay away from the Lodge, and finally drift into the outer darkness, away from the sphere of usefulness in Masonry.

Conditions are not so bad now as they used to be. Our Lodge officers have less degrees to confer and have, therefore, more time to study what is back of the ritual. They have a better chance to get acquainted with each individual candidate and give him some of their attention after he has been raised. The candidate naturally responds, becomes a regular attendant and earnest student, and develops into good material for office in the Lodge.

Instead of turning out rough ashlars, let us do our best to produce only perfect ashlars, now that we have the time to do it. It is by far the better way—few, but those few good!—*L. F.*

Masonic Fliers

The *New York Masonic Outlook* publishes a photograph of a party of trans-oceanic fliers who lunched recently with President and Mrs. Coolidge. Among this group, which numbered fifteen, there were not less than seven Masons, namely, Bros. Charles A. Lindbergh, Lieut. Albert Hegenberger, Lieut. Lester Maitland, Commander Richard E. Byrd, Edward F. Schlee, Charles Levine, and Bernt Balchen.

The percentage of Masons among the pioneers of the air is as great as that among those on *terra firma* and on the boundless oceans.—*L. F.*

Official Section

Monthly Announcement of Organizations Barred to Masons

It is unlawful for Masons under the jurisdiction of the M. W. Grand Lodge of Free and Accepted Masons of the Philippine Islands to hold membership in or join any of the following associations and clandestine bodies:—

The spurious "Grand Lodge" recently formed by the fusion of the "Gran Logia Soberana del Archipiélago Filipino" and the "Gran Logia Nacional de Filipinas No. 1."
The "Supremo Consejo del Gr. 33 para Filipinas" and the so-called Scottish Rite Bodies under its auspices.
Gran Masonería Filipina.
Gran Oriente Filipino.
Mártires de Filipinas.
Gran Luz Masonería Filipina.

TEODORO M. KALAW,
Grand Master.

Grand Lodge Committee for Visiting the Sick

Most Wor. Grand Master Teodoro M. Kalaw has appointed Wor. Bros. José P. Paterno (57), H. A. Bordner (3), and Juan Atayde (41) to act as Grand Lodge Committee for Visiting the Sick during the month of March, 1928.

Dual Membership Resolution

In compliance with a resolution of the M. W. Grand Lodge of the Philippine Islands, adopted at its Sixteenth Annual Communication last January, we publish hereunder the recommendation of the Committee on Jurisprudence of the Grand Lodge concerning M. W. Grand Master Schmidt's reference in his Annual Message (published in the issue of the CABLETOW for February, 1928) to the matter of dual membership, which recommendation was adopted by the M. W. Grand Lodge together with the report of the Committee mentioned.

The paragraph of the report to be published reads as follows:

6.—The matter of dual membership mentioned in the M. W. Grand Master's address has been definitely settled ever since 1921 when the then Grand Master E. E. Elser issued Circular No. 26 of November 14, 1921, ruling on the meaning of Sec. 4, Art. 1, Part V (par. 250) of our Constitution. This ruling was submitted to the M. W. Grand Lodge at its Annual Communication held in 1922, and it was not revoked or in any way modified. We believe that this ruling is absolutely correct, as the wording of the portion of the Constitution in question is absolutely plain and unambiguous. No action need therefore be taken on this matter except that the aforementioned provision of our constitution should be enforced and notice should be given to all subordinate lodges, for the information and guidance of the members of the Craft under this jurisdiction, that the aforesaid portion of our constitution absolutely forbids dual membership in lodges working in the Philippine Islands except in the case of a lodge under dispensation and that this provision of the constitution must be enforced. We so recommend.

Addresses Needed—Important!

Wor. Bro. W. W. Larkin, Masonic Temple, Manila, P. I., would be grateful for information regarding the addresses of the following Brethren and other parties: Juan Bernal; O. V. Wilcomb; John Faubel; Guy H. Greene; Geo. A. Yared; J. H. Acayan; Hartford Beaumont; Frank Knoll; Asunción Tuason Vda. de Caballero; C. N. Cecil; J. E. Jones; Elias and Josephine Erreon; E. S. Watson; C. Stark; Don A. Young; Quintin Katalbas; L. Brias Roxas; Acacia Club; P. F. Duggan; Elias Reyes; E. H. Humphrey; L. S. Goff; O. S. Hershey; J. Wilks; A. A. House; Wendell McLaughlin; A. H. Sjovall, Juan McDonald; John H. Caton, 3rd.

Any Brother who knows the present address of Bros. Robert Clauson or Paulino Santos would do a great favor to the Secretary, Makawiwili Lodge No. 55, F. & A. M., Capiz, Capiz, P. I., by communicating it to him.

Addresses Wanted by Island Lodge No. 5

Any Brother knowing the addresses of Bros. Albert J. Cameron, Elvin B. Elliott, Ernest L. Harrison, George E. Harrison, Chester H. Jackson, Walter Lane, Herbert C. Lester , Joseph J. Menefee, Andrew J. Nix, and Robert H. Zieve, is requested to communicate the same to Secretary, Island Lodge No. 5, F. & A. M., P. O. Box 3, Corregidor, Cavite, P. I.

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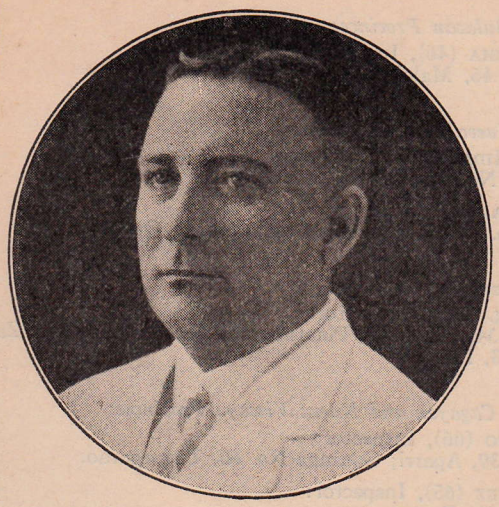
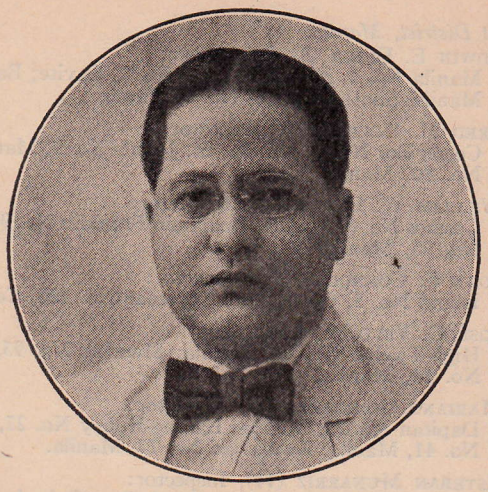
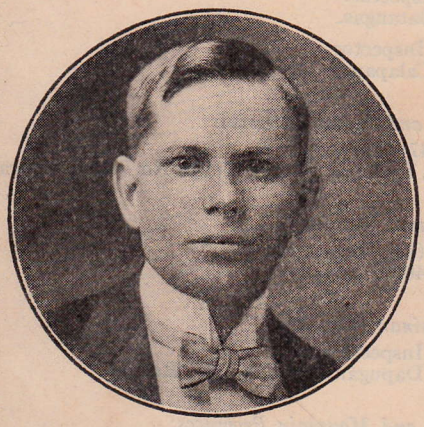


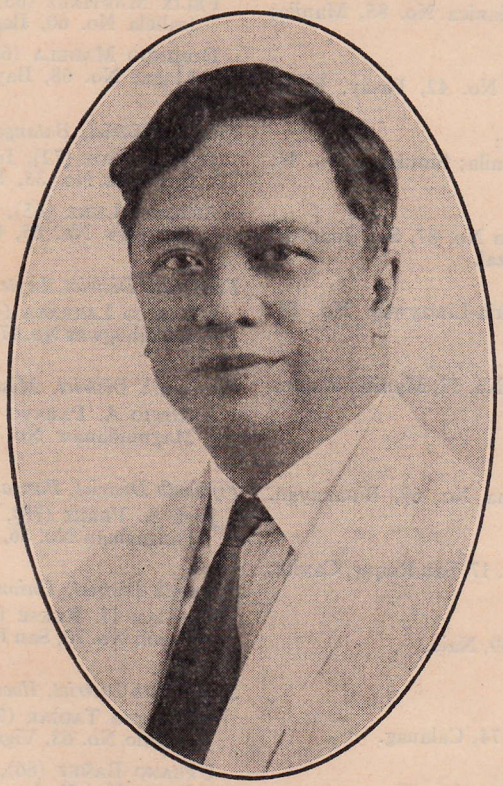
Rt. Wor. Bro. Seldon W. O'Brien (9)
Deputy Grand Master



Rt. Wor. Bro. Antonio Gonzalez (85)
Senior Grand Warden



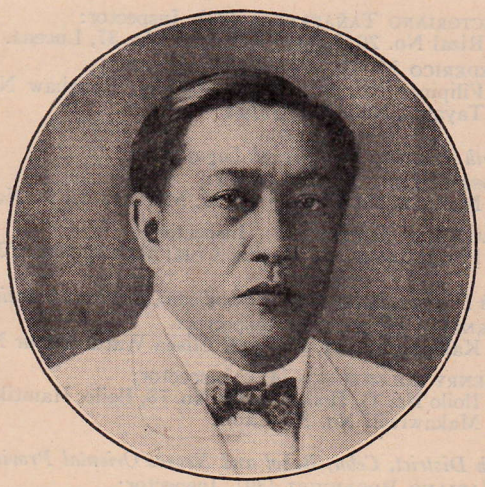
Rt. Wor. Bro. Wm. W. Larkin (6)
Junior Grand Warden



Most Wor. Bro. Teodoro M. Kalaw (12)
Grand Master

Very Wor. Bro. Vicente Carmona (22)
Grand Treasurer

Most Wor. Bro. Newton C. Comfort (3)
Grand Secretary



Very Wor. Bro. Isidro Paredes (26)
Grand Lecturer

ELECTIVE OFFICERS, 1928, GRAND LODGE OF F. & A. M. OF THE PHILIPPINE ISLANDS

District Inspectors for 1928

First District, Manila:

EDWIN E. ELSER (3), Inspector:
Manila No. 1, Manila; Cavite No. 2, Cavite; Bagumbayan No. 4, Manila; Southern Cross No. 6, Manila.

FRED M. HOLMES (8), Inspector:
Corregidor No. 3, Manila; St. John's No. 9, Manila; Mt. Lebanon No. 80, Manila.

WILLIAM W. LARKIN (6), Inspector:
Cosmos No. 8, Manila; Benjamin Franklin No. 94, Manila; Service No. 95, Manila.

JOHN F. CONNOLLY (5), Inspector:
Island No. 5, Corregidor; Keystone No. 100, Corregidor.

JOSÉ C. VELO (4), Inspector:
High-Twelve No. 82, Manila; Mencius No. 93, Manila; Dalisay No. 14, Manila.

MARIANO GONZALEZ (12), Inspector:
Dapitan No. 21, Manila; Batong-Buhay No. 27, Manila; Minerva No. 41, Manila; Kasilawan No. 77, Manila.

ESTEBAN MUNARRIZ (14), Inspector:
Silañganan No. 19, Pasig, Rizal; Luz Océanica No. 85, Manila; Hiram No. 88, Manila.

FRANCISCO J. OLIZON (21), Inspector:
Araw No. 18, Manila; Noli-Me-Tangere No. 42, Pasay, Rizal; Taga-Ilog No. 79, Manila.

AURELIO LEYNES CORCUERA (12), Inspector:
Nilad No. 12, Manila; Rizal No. 22, Manila; Sinukuan No. 16, Manila.

TEODORO REYES (81), Inspector:
Solidaridad No. 23, Manila; Hagdang-Bato No. 87, San Juan del Monte, Rizal; Muog No. 89, Parañaque, Rizal.

JOSÉ L. INTAL (82), Inspector:
Labong No. 59, Malabon, Rizal; Modestia-Liwayway No. 81, Manila; Bataan No. 104, Limay, Bataan.

MARIANO CHICO (69), Inspector:
Biak-na-Bato No. 7, Manila; Isla de Luzón No. 57, Manila; Walana No. 13, Manila.

Second District, Cavite Province:

TEODORICO JIMENEZ (31), Inspector:
Pilar No. 15, Imus; Primera Luz Filipina No. 69, Binakayan, Kawit; Bagong-Ilaw No. 97, Noveleta.

MIGUEL BONIFACIO (29), Inspector:
Magdalo No. 31, Kawit; Bagong-Buhay No. 17, San Roque, Cavite; Pintong-Bato No. 51, Bacoor.

MANUEL DEL CARMEN (17), Inspector:
Zapote No. 29, Rosario; Mt. Mainam No. 49, Naic.

Third District, Province of Tayabas:

JOSÉ V. BAGTAS (20), Inspector:
Balintawak No. 28, Gumaca; Plaridel No. 74, Calauag.

VICTORIANO TAÑAFRANCA (28), Inspector:
Rizal No. 20, Lopez; Kalilayan No. 37, Lucena.

FEDERICO M. UNSON (37), Inspector:
Filipinas No. 54, Panaon, Unisan; Banahaw No. 24, Atimonan; Tayabas No. 43, Tayabas.

Fourth District, Province of Laguna:

JOSÉ LUCIDO (32), Inspector:
Malinaw No. 25, San Pablo; Mártires del 96 No. 32, Nagcarlang.

DALMACIO AQUINO (25), Inspector:
Pinagsabitan No. 26, Sta. Cruz; Makiling No. 72, Calamba.

Fifth District, Iloilo, Negros Occidental, Capiz and Antique Provinces:

ERNESTO SALAS (64), Inspector:
Kanlaon No. 64, Bacolod; Elisha Ward Wilbur No. 101, Victorias.

HENRY GILSHEUSER (45), Inspector:
Iloilo No. 11, Iloilo; Acacia No. 78, Iloilo; Hamtik No. 76, San José; Makawiwili No. 55, Capiz.

Sixth District, Cebu, Bohol and Negros Oriental Provinces:

MARIANO RODRIGUEZ (39), Inspector:
Tupas No. 62, Cebu; Dagohoy No. 84, Tagbilaran.

ALFONSO LECAROS (84), Inspector:
Maktan No. 30, Cebu; Mt. Kaladias No. 91, Dumaguete.

Seventh District, Zamboanga, Davao and Sulu Provinces:

JAMES WILSON (45), Inspector:
Mt. Apo No. 45, Zamboanga; Sarangani No. 50, Davao; Bud Daho No. 102, Jolo.

Eighth District, Bulacan Province:

NICOLAS BUENDIA (46), Inspector:
Malolos No. 46, Malolos.

Ninth District, Nueva Ecija Province:

MARCELIANO HIDALGO (90), Inspector:
Cabanatuan No. 53, Cabanatuan.

VICENTE OROSA (53), Inspector:
Memorial No. 90, Muñoz; Nueva Ecija No. 73, Quezon.

Tenth District, Zambales Province:

TIRSO CORONEL (103), Inspector:
Lincoln No. 34, Olongapo; Pinatubo No. 52, Aan Antonio; Zambales No. 103, Iba.

Eleventh District, Cagayan and Nueva Vizcaya Provinces:

JOSÉ F. QUINTO (66), Inspector:
Mabini No. 39, Aparri; Gonzaga No. 66, Tuguegarao.

FELIX MARTINEZ (65), Inspector:
Isabela No. 60, Ilagan.

DOMINGO MADELA (68), Inspector:
Magat No. 68, Bayombong.

Twelfth District, Batangas and Mindoro Provinces:

JUAN MUÑOZ (72), Inspector:
Batangas No. 35, Batangas.

ANTONIO LUNA (65), Inspector:
Tamaraw No. 65, Calapan.

Thirteenth District, Leyte and Samar Provinces:

FEDERICO LARRAGA (47), Inspector:
Makabugwas No. 47, Tacloban; Mount Huraw No. 98, Catbalogan.

Fourteenth District, Misamis Province:

ANTONIO A. PABAYO (40), Inspector:
Maguindanaw No. 40, Cagayan.

Fifteenth District, Pangasinan Province:

JOSÉ A. PEREZ (75), Inspector:
Pangasinan No. 56, Dapugan; Agno No. 75, Rosales.

Sixteenth District, Union and Mountain Provinces:

WILLIAM H. REESE (67), Inspector:
Union No. 70, San Fernando; Baguio No. 67, Baguio.

Seventeenth District, Ilocos and Abra Provinces:

BONIFACIO TADIAR (70), Inspector:
Angalo No. 63, Vigan; Abra No. 86, Bangued.

URBANO BAÑEZ (86), Inspector:
Laoag No. 71, Laoag.

Eighteenth District, Guam, Marianas Islands:

WALTER W. ROWLEY (44), Inspector:
Charleston No. 44, Guam.

Nineteenth District, Albay, Sorsogon and Camarines Provinces:

LOT DEAN LOCKWOOD (61), Inspector:
Mayon No. 61, Legaspi; Bulusan No. 38, Sorsogon; Isarog No. 33, Naga.

Twentieth District, Romblon and Masbate Provinces:

LEONARDO GARDUÑO (16), Inspector:
Marble No. 58, Romblon.

PEDRO PAGUIA (38), Inspector:
Ma-Bu-Ti No. 92, Masbate.

Twenty-first District, Palawan Island:

JUSTO RAMOS (99), Inspector:
Palawan No. 99, Puerto Princesa.

Twenty-second District, Pampanga and Tarlac Provinces:

AMADO V. ALDABA (46), Inspector:
Pampanga No. 48, San Fernando.

JOSÉ V. CURAMENG (56), Inspector:
Isagani No. 96, Paniqui.

Grand Lodge Committees for 1928

STANDING COMMITTEES

Jurisprudence:
George R. Harvey (3)
Rafael Palma (16)
Manuel L. Quezon (16)

Accounts:
Fermin Paz (19)
William W. Larkin (6)
Gervasio Eraña (4)

Finances:
Miguel Unson (22)
Estanislao M. José (85)
Lot D. Lockwood (61)

Returns:
Nicolas Buendia (46)
Charles Birsh (94)
Luis R. Yangco (101)

Credentials:
Andrés Filoteo (85)
August Schipull (1)
Aurelio D. Rosario (88)

Correspondence:
Newton C. Comfort (3)
Evelio Zaldivar (11)
Leo Fischer (4)

Pay of Members:
Apolinar Barnasa (25)
Salvador Torra (39)
Adolph A. Williamson (62)

Grievances:
Manuel Camus (8)
Arsenio L. Gomez (80)
Francisco A. Delgado (4)

SPECIAL COMMITTEES

Cooperation with Masonic Hospital for Crippled Children:
Samuel N. Schechter (80)
Potenciano Herrera (16)
Edward F. Hickman (3)
E. del Rosario Tan Kiang (27)
Pedro V. Asunción (77)

Masonic Home Board:
Edwin E. Elser (3)
George R. Harvey (3)
Rafael Palma (16)
Manuel L. Quezon (16)
Milton E. Springer (1)
Quintin Paredes (86)
C. W. Rosenstock (4)

Cabletow:
Wenceslao Trinidad (35)
Edwin E. Elser (3)
Joseph H. Schmidt (8)

History:
Austin Craig (6)
Juan Atayde (41)
Kenneth P. McDonald (61)
Urbano Silos (57)
Felipe Buencamino, Sr. (16)

Masonic Study and Research:
Harvey A. Bordner (3)
Leo Fischer (4)
Federico M. Unson (37)
Fred M. Holmes (8)
Frederic H. Stevens (6)

Cemetery:
Teodoro M. Kalaw (12)
Antonio Gonzalez (85)
Miguel Unson (22)
Newton C. Comfort (?)
Vicente Carmona (22)

Relief:
Antonio Gonzalez (85)
Lawrence Benton (1)
Joaquín García (12)
E. del R. Tan Kiang (27)
Aurelio D. Rosario (88)

Library:
Mariano Gonzalez (12)
William A. Weidmann (6)
Delfin Jaranilla (16)
J. Pardo de Tavera (4)
Stanton Youngberg (9)

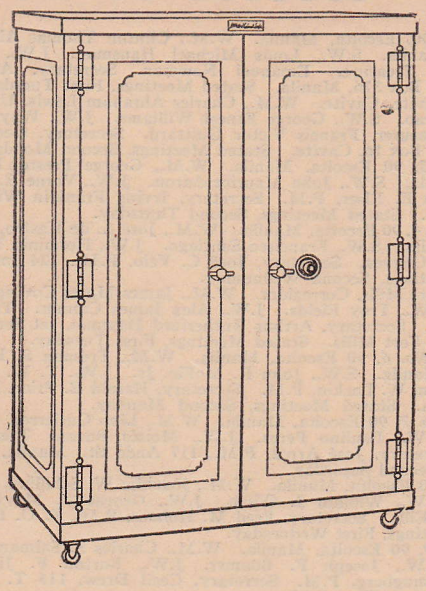
Custodians of the Work:
Isidro Paredes (26)
Stanton Youngberg (9)
Conrado Benitez (4)
Antonio Gonzalez (85)
Felipe Tempongko (7)
Fred M. Holmes (8)
Aurelio L. Corcuera (12)

Commemorative Monuments:
Quintin Paredes (86)
Manuel L. Quezon (16)
H. Eugene Stafford (1)
George R. Harvey (3)
Wenceslao Trinidad (35)
Newton C. Comfort (3)

Masonic Temple Building Plans:
A. J. N. Gabler-Gumbert (8)
Harold E. Price (6)
Thomas N. Powell (78)
Gregorio C. Dimaano (41)
Joaquin A. Alix (30)
Charles A. Massell (3)
Joseph H. Alley (62)

Employment:
José C. Velo (4)
Miguel Bonifacio (29)
Cu Uy Gam (18)
Thomas J. Talmadge (41)
O. Hway Peck (93)
José Paterno (57)
Joaquín García (12)
Miguel Gozon (21)

Perla del Oriente No. 1034:
George R. Harvey (3)
Quintin Paredes (86)
Wenceslao Trinidad (35)



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Roster of Constituent Lodges, 1928

Manila No. 1, 90, Escolta, Manila. W.M., Clinton Thomas Alden, Cuartel de España, Manila. S.W., Louis Michael Hausman. J.W., Reuben Jacob Christman. Treasurer, Emanuel Newman. Secretary, August Schipull, P.M., P. O. Box 376, Manila. Stated Meetings, First Tuesday.

Cavite No. 2, Cavite, Cavite. W.M., Charles Abraham Lewis, U. S. Naval Hospital, Cañacao. S.W., George Ernest Williams. J.W., Wayne Wright Willgrube. Treasurer, Francis Victor Guittard. Secretary, George T. Crosby, P.M., P. O. Box 16, Cavite. Stated Meetings, Second Monday.

Corregidor No. 3, 90 Escolta, Manila. W.M., George Preston Bradford, Pacific Bldg., Manila. S.W., John Maurice Aaron. J.W., Verne E. Miller. Treasurer, Edwin E. Elser, P.M. Secretary, Irving Franklin Wiltse, P. O. Box 710, Manila. Stated Meetings, Second Thursday.

Bagumbayan No. 4, 90 Escolta, Manila. W.M., José A. de Kastro, Bureau of Education, Manila. S.W., Francisco Santiago. J.W., Herminio Talusan. Treasurer, Lino Chaves. Secretary, José C. Velo, P.M., 124 Inverness, Manila. Stated Meetings, Second Wednesday.

Island No. 5, Fort Mills, Corregidor. W.M., James Moses Covington, Corregidor, Cavite. S.W., Troy Fields. J.W., Alex James Connor. Treasurer, George Wells Card. Secretary, Arthur Rutherford Dayman, 1st Sergt. Batty. "D", 59th C. A., Fort Mills. Stated Meetings, First Tuesday.

Southern Cross No. 6, 90 Escolta, Manila. W.M., Truman S. Holt, c/o Smith, Bell Co., Manila. S.W., John R. McFie, Jr. J.W., T. W. Wright. Treasurer, William W. Larkin, P.M. Secretary, Harold E. Price, P.M., P. O. Box 317, Manila. Stated Meetings, Second Monday.

Biak-na-Bato No. 7, 90 Escolta, Manila. W.M., Lino Gutierrez, 442 Evangelista, Manila. S.W., Paulino Perez. J.W., Moisés Buzon. Treasurer, Sy Seng Tong. Secretary, José Arpal, P.M., 117 Anda St., Manila, W. C., Stated Meetings, Second Saturday.

Cosmos No. 8, 90 Escolta, Manila. W.M., Joachim W. Schilling, P. O. Box 1196, Manila. S.W., William J. Odom. J.W., George A. Mayhew. Treasurer, William J. Ellis. Secretary, Fred M. Holmes, P.M., P. O. Box 415, Manila. Stated Meetings, First Wednesday.

St. John's No. 9, 90 Escolta, Manila. W.M., Charles S. Salmon, 115 T. Pinpin, Manila. S.W., Joseph F. Boomer. J.W., Burton F. Jinks. Treasurer, Stanton Youngberg, P.M. Secretary, Cecil Drew, 115 T. Pinpin, Manila. Stated Meetings, First Friday.

Iloilo No. 11, Iloilo, Iloilo. W.M., Ricardo A. Luna, Iloilo, Iloilo. S.W., Melecio R. Domingo. J.W., Pablo Nava. Treasurer, Antonio B. Atas. Secretary, Evelio Zaldivar, P.M., P. O. Box 204, Iloilo, Iloilo. Stated Meetings, Fourth Friday.

Nilad No. 12, 520 San Marcelino, Manila. W.M., Manuel B. Santos, David St. No. 6, Pasay, Rizal. S.W., Cirilo Asperilla. J.W., Ambrosio Pablo. Treasurer, Ignacio Aquino. Secretary, Joaquin García, P.M., Office of the Sheriff, Manila. Stated Meetings, First Saturday.

Walana No. 13, 90 Escolta, Manila. W.M., Rafael Araujo, 294 Trabajo, Manila. S.W., Orestes Hermosura. J.W., Ramón F. Samaniego. Treasurer, Lim Siong Tiu. Secretary, José Amon y Quesada, 327-K Herbosa, Tondo, Manila. Stated Meetings, Third Saturday.

Dalisay No. 14, 520 San Marcelino, Manila. W.M., Martin Lontok, 27 Plaza Sta. Cruz, Manila. S.W., Eduardo Guazon. J.W., Victorino Esguerra. Treasurer, Roman Ronquillo. Secretary, Mateo D. Cipriano, P.M., 1064 Santol, Sampalok, Manila. Stated Meetings, Second Saturday.

Pilar No. 15, Imus, Cavite. W.M., Lorenzo B. Paredes, Imus, Cavite. S.W., Meliton Darvin. J.W., Felino Goduco. Treasurer, Mariano Dominguez. Secretary, Marciano Sayoc, P. O. Box 616, Manila. Stated Meetings, First Saturday

Sinukuan No. 16, 520 San Marcelino, Manila. W.M., Juan Nolasco, 9 Quesada, Tondo, Manila. S.W., Heraclio T. Mangay. J.W., Leoncio L. Espino. Treasurer, Juan Feliciano. Secretary, Potenciano Herrera, P.M., 1533 Sande, Tondo, Manila. Stated Meetings, Fourth Saturday.

Bagong-Buhay No. 17, San Roque, Cavite. W.M., Manuel del Carmen, P. O. Box 26, Cavite. S.W., Valeriano Custodio. J.W., Emilio de los Santos. Treasurer, Salvador Magcawas. Secretary, Simplicio B. Dionisio, P. O. Box 26, Cavite. Stated Meetings, Second Saturday.

Araw No. 18, 527 Alvarado, Manila. W.M., Diego Locsin, Bureau of Justice, Manila. S.W., Gregorio Anonas. J.W., Augusto Piccio. Treasurer, Ong Tiong Chic. Secretary, Francisco Sevilla, 32 Lourdes, Pasay, Rizal. Stated Meetings, Second Tuesday.

Silañganan No. 19, Pasig, Rizal. W.M., Leandro A. Jabson, Pasig, Rizal. S.W., Honorio Musni. J.W., Castor P. Cruz. Treasurer, Pedro C. Jabson. Secretary, Gregorio Gatchalian, Pasig, Rizal. Stated Meetings, First Saturday.

Rizal No. 20, Lopez, Tayabas. W.M., José V. Bagtas, Lucena, Tayabas. S.W., Julian P. Capiral. J.W., Edilberto Zurbano. Treasurer, Perfecto Reyes. Secretary, Domingo Y. Villaseñor, P. O. Box 12, Lopez, Tayabas. Stated Meetings, Last Saturday.

Dapitan No. 21, 520 San Marcelino, Manila. W.M., Enrique Hernandez, Manila Trading and Supply Co., Manila. S.W., Manuel A. Guieb. J.W., Vicente Albo. Treasurer, Matias Wetack. Secretary, Edilberto M. Dayao, P. O. Box 2378, Manila. Stated Meetings, First Saturday.

Rizal No. 22, 520 San Marcelino, Manila. W.M., Antonio de las Alas, Camara de Representantes, Manila. S.W., José M. Unson. J.W., Rosendo Reinoso. Treasurer, Angel S. Argüelles. Secretary, José V. Mariño, P. O. Box 153, Manila. Stated Meetings, First Wednesday.

Solidaridad No. 23, 520 San Marcelino, Manila. W.M., Fabian Rigodon, 349 San Marcelino, Manila. S.W., Luis J. Reyes. J.W., José M. Gammad. Treasurer, Enrique Teótico, P.M. Secretary, Pastor de Guzman, 1010 San Marcelino, Manila. Stated Meetings, Third Saturday.

Banahaw No. 24, Atimonan, Tayabas. W.M., Vicente Aguilar Pareja, Atimonan, Tayabas. S.W., Victor Degracia. J.W., Juan Luna. Treasurer, Eleuterio Lim Sing Guan. Secretary, Alfredo Bautista, Atimonan, Tayabas. Stated Meetings, First Saturday.

Malinaw No. 25, San Pablo, Laguna. W.M., Melecio Fule, P.M., San Pablo, Laguna. S.W., Felix Hokson. J.W., Florentino Gesmundo. Treasurer, Melanio Valdellon. Secretary, Feliciano F. Exconde, P.M., San Pablo, Laguna. Stated Meetings, Second Saturday.

Pinagsabitan No. 26, Santa Cruz, Laguna. W.M., Roman Kamatoy, Santa Cruz, Laguna. S.W., Julio Sulit. J.W., Juan Calcetas. Treasurer, Fermin D. Buan. Secretary, Rustico Reyes, Santa Cruz, Laguna. Stated Meetings, First Saturday.

Batong-Buhay No. 27, 527 Alvarado, Manila. W.M., Eduardo del Rosario Tankiang, 615 T. Alonso, Manila. S.W., Conrado Tanting. J.W., Moisés San Juan. Treasurer, Julio A. Ramirez. Secretary, Pablo Reyes Castillo, 132 Alejandro VI, Manila. Stated Meetings, Second Thursday.

Balintawak No. 28, Gumaca, Tayabas. W.M., Victoriano Tañafranca, Gumaca, Tayabas. S.W., Pío Sartin. J.W., Licerio Lapuz. Treasurer, Lim Hap. Secretary, Eustaquio Villafuerte, Gumaca, Tayabas. Stated Meetings, Second Saturday.

Zapote No. 29, Rosario, Cavite. W.M., Pablo Borja, P. O. Box 1157, Manila. S.W., Sabas Alcid. J.W., Lucio Crudo. Treasurer, Jacinto N. Beltran, P.M. Secretary, Miguel Bonifacio, P.M., P. O. Box 2343, Manila. Stated Meetings, First Saturday.

Maktan No. 30, Cebu, Cebu. W.M., José Jison Mirasol, Southern Institute, Cebu. S.W., Robustiano Rosales. J.W., Salomon A. Ramas. Treasurer, Loreto Maribao. Secretary, Ricardo Ponce, P. O. Box 31, Cebu. Stated Meetings, Second Friday.

Magdalo No. 31, Kawit, Cavite. W.M., Dr. Teodorico A. Jimenez, San Roque, Cavite. S.W., Marciano S. Mata. J.W., Angel Saqueton. Treasurer, Mariano Manalo. Secretary, Roberto J. Cipriano, Kawit, Cavite. Stated Meetings, First Saturday.

Martires del 96, No. 32, Nagkarlang, Laguna. W.M., Dr. Vicente Chipongian, Nagcarlang, Laguna. S.W., Tomas Vista. J.W., Quintin Arbilo. Treasurer, Melesio Osuna. Secretary, Juan Arcigal, P.M., Nagcarlan, Laguna. Stated Meetings, First Monday.

Isarog No. 33, Naga, Camarines Sur. W.M., Victorino H. Perez, Naga, Camarines Sur. S.W., Ernest Schaffuer. J.W., Victor Obleñas. Treasurer, Alexander Gordenker. Secretary, Rufino A. Serranzana, Naga, Camarines Sur. Stated Meetings, Second Friday.

Lincoln No. 34, Olongapo, Zambales. W.M., Miguel C. Rosete, P. O. Box 40, Olongapo, Zambales. S.W., Wenceslao de Aro. J.W., Ruperto Ramos. Treasurer, Gabriel M. Cabling. Secretary, Pablo Abille, 303 Raymundo, Olongapo, Zambales. Stated Meetings, First Saturday.

Batangas No. 35, Batangas, Batangas. W.M., José P. Arguella, Jr., Batangas, Batangas. S.W., Roman Perez. J.W., Antonino Barrion. Treasurer, Juan Villena. Secretary, Perfecto Condes, Batangas, Batangas. Stated Meetings, Third Saturday.

Kalilayan No. 37, Lucena, Tayabas. W.M., Julian García, Lucena, Tayabas. S.W., Ariston Solis. J.W., Francisco Conjares. Treasurer, A. M. Ginainati. Secretary, Federico M. Unson, P.M., Lucena, Tayabas. Stated Meetings, Last Saturday.

Bulusan No. 38, Sorsogon, Sorsogon. W.M., Pío Olbes Ong Puy, Bulan, Sorsogon. S.W., Pedro R. Almonte. J.W., Máximo Beriña. Treasurer, Liao Senlay. Secretary, José E. de Vera, P.M., P. O. Box 80, Sorsogon. Stated Meetings, First Saturday.

Mabini No. 39, Aparri, Cagayan. W.M., Emilio Aglipay, Pres. Div. Sanitary, Aparri, Cagayan. S.W., George G. Adams. J.W., Candido Valera. Treasurer, Federico M. Chua Hiong. Secretary, Valentin Aguinaldo, Aparri, Cagayan. Stated Meetings, Second Saturday.

Maguindanaw No. 40, Cagayan, Misamis. W.M., Apolinar Velez, P.M., Cagayan, Misamis. S.W., Timoteo Quimpo. J.W., Clemente Hipe. Treasurer, Go Ana. Secretary, Máximo Suntel, Cagayan, Misamis. Stated Meetings, First Thursday.

Minerva No. 41, 520 San Marcelino, Manila. W.M., Karl D. Krebs, 1453 Abreu, San Miguel. S.W., John Clifford Hart. J.W., Richard W. Oliver. Treasurer, Ignacio Chuidian. Secretary, Juan Atayde, P.M., 104 Gardenia, Manila. Stated Meetings, First Thursday.

Noli-Me-Tangere No. 42, Pasay, Rizal. W.M., Dionisio San Agustin, P.M., P. O. Box 775, Manila. S.W., José Vico. J.W., Estanislao Alfonso. Treasurer, Filemon José. Secretary, Gregorio Mercado, P.M., P. O. Box 1193, Manila. Stated Meetings, First Saturday.

Tayabas No. 43, Tayabas, Tayabas. W.M., Emeterio Eclarin, Tayabas, Tayabas. S.W., Juan Baldovino. J.W., Victor Aragon. Treasurer, Gaudencio Zabella. Secretary, Victor Lafuente, Tayabas, Tayabas. Stated Meetings, First Saturday.

Charleston No. 44, Agaña, Guam. W.M., George M. Murphree, Agaña, Guam, M.I. S.W., H. W. Elliott. J.W., Vicente Rosario. Treasurer, William C. Johnston. Secretary, R. C. Gibson, P.M., Agaña, Guam, M.I. Stated Meetings, Second Monday.

Mount Apo No. 45, Zamboanga, Zamboanga. W.M., John A. Hackett, Zamboanga, Zamboanga. S.W., Nicasio Valderrosa. J.W., Patrick J. M. Moore. Treasurer, Emilio Sanson. Secretary, Marcelo Mendoza, Zamboanga, Zamboanga. Stated Meetings, First Thursday.

Malolos No. 46, Malolos, Bulacan. W.M., Jacinto Molina, Bulacan, Bulacan. S.W., Fermin Samson. J.W., Remigio V. Bernabé. Treasurer, Honorato Carlos. Secretary, Juan L. Reyes, Malolos, Bulacan. Stated Meetings, First Saturday.

Makabugwas No. 47, Tacloban, Leyte. W.M., Gregorio J. Mariano, P. O. Box 20, Tacloban, Leyte. S.W., José F. Nano. J.W., Mauro G. Rodriguez. Treasurer, Sulpicio Siozon. Secretary, Felix Relevo, Tacloban, Leyte. Stated Meetings, First Friday.

Pampanga No. 48, San Fernando, Pampanga. W.M., Isidoro Makabali, San Fernando, Pampanga. S.W., Sotero Baluyut. J.W., José Guinto. Treasurer, Quirino Abad Santos. Secretary, Basilio Castro, San Fernando, Pampanga. Stated Meetings, Second Saturday.

Mount Mainam No. 49, Naic, Cavite. W.M., Arcadio Alarcon, Naic, Cavite. S.W., Sergio Balacano. J.W., Nicolas Garabato. Treasurer, Pedro V. Poblete. Secretary, Alejandro Joco, P.M., Naic, Cavite. Stated Meetings, First Saturday.

Sarangani No. 50, Davao, Davao. W.M., Alfredo Zamora, Prov. Treasurer, Davao. S.W., Victoriano de Guzman. J.W., Henry C. Stanton. Treasurer, Vicente Mitra. Secretary, José Madrazo, P. O. Box 181, Davao. Stated Meetings, First Friday.

Pintong-Bato No. 51, Bacoor, Cavite. W.M., Julian Cruz Balmaseda, P.M., Bu. of Agriculture, Manila. S.W., Dr. Dionisio Añonuevo. J.W., Juan Legaspi. Treasurer, Higino Sarino. Secretary, Honorio R. Cuevas, P. O. Box 990, Manila. Stated Meetings, First Saturday.

Pinatubo No. 52, San Antonio, Zambales. W.M., Pedro Madarang, San Antonio, Zambales. S.W., Vicente Diñozo. J.W., José Peralta. Treasurer, Melanio Buenaventura. Secretary, Raymundo Valente, San Antonio, Zambales. Stated Meetings, Second Saturday.

Cabanatuan No. 53, Cabanatuan, Nueva Ecija. W.M., Fernando Busuego, Cabanatuan, Nueva Ecija. S.W., Felino Cajucom. J.W., Ignacio Susara. Treasurer, Simplicio Ocampo, P.M. Secretary, Gregorio S. Castelo, Cabanatuan, Nueva Ecija. Stated Meetings, First Saturday.

Filipinas No. 54, Panaon, Unisan, Tayabas. W.M., Estanislao Verder, Unisan, Tayabas. S.W., Eulogio D. Fernandez. J.W., Gil Dimaano. Treasurer, Ramon Vera Cruz. Secretary, Leandro Carrillo, P.M., Unisan, Tayabas. Stated Meetings, Fourth Saturday.

Makawiwili No. 55, Capiz, Capiz. W.M., Guillermo I. Gimenez, Capiz, Capiz. S.W., Braulio C. Manikan. J.W., Ceferino Sevilla. Treasurer, Felix G. Martinez. Secretary, Carlos Quimpo, Capiz, Capiz. Stated Meetings, Third Saturday.

Pangasinan No. 56, Dagupan, Pangasinan. W.M., Rafael M. Llorente, Tarlac, Tarlac. S.W., Gregorio P. Domagas. J.W., Francisco Aquino. Treasurer, Inocencio de Guzman. Secretary, Emeterio de los Santos, Lingayen, Pangasinan. Stated Meetings, Second Saturday.

Isla de Luzon No. 57, 90 Escolta, Manila. W.M., Dr. José P. Paterno, P.M., 130 Mendoza, Manila. S.W., Elmer P. Jones. J.W., René Paul Deschamps. Treasurer, Ramon V. Sanchez. Secretary, Dámaso Reyes, P. O. Box 1549, Manila; 42 Santa Potenciana, W. C. Stated Meetings, First Thursday.

Marble No. 58, Romblon, Romblon. W.M., Cornelio Briones, Romblon, Romblon. S.W., Matías S. Martinez. J.W., Filomeno Piczon. Treasurer, Uy Eng Sio. Secretary, Bonifacio Marron, Romblon, Romblon. Stated Meetings, First Saturday.

Labong No. 59, Malabon, Rizal. W.M., Amado Jacinto, Malabon, Rizal. S.W., Ismael Lapuz. J.W., Emigdio Buenaventura. Treasurer, Bernardo Ignacio. Secretary, Guillermo Romero, Malabon, Rizal. Stated Meetings, First Saturday.

Isabela No. 60, Ilagan, Isabela. W.M., Vicente Kanoy, Ilagan, Isabela. S.W., Catalino Guillermo. J.W., Filomeno S. Mariano. Treasurer, Francisco Beltran. Secretary, Juan Ll. Evangelista, Ilagan, Isabela. Stated Meetings, First Saturday.

Mayon No. 61, Legaspi, Albay. W.M., Feliciano Imperial, Legaspi, Albay. S.W., Lazaro Tani. J.W., Donato Timario. Treasurer, Yap Chuan Hin. Secretary, Teodoro Serranilla, Legaspi, Albay. Stated Meetings, First Tuesday.

Tupas No. 62, Cebu, Cebu. W.M., Daniel Augusto Alfon, P. O. Box 335, Cebu, Cebu. S.W., Leo Schmitt. J.W., Herbert V. de Booten. Treasurer, Robert Macvinne Miller. Secretary, George Castro, P. O. Box 13, Cebu. Stated Meetings, Second Tuesday.

Angalo No. 63, Vigan, Ilocos Sur. W.M., Federico Piedad, Vigan, Ilocos Sur. S.W., Eulogio Benito. J.W., Miguel Aguinaldo. Treasurer, P. C. Palencia, P.M. Secretary, Buenaventura F. Alcid, Vigan, Ilocos Sur. Stated Meetings, Third Saturday.

Kanlaon No. 64, Bacolod, Occ. Negros. W.M., Rodolfo A. Medel, Bacolod, Occ. Negros. S.W., Rafael R. Alunan. J.W., Domingo G. Vallesteros. Treasurer, Esteban Henares. Secretary, José B. Lopez, Bacolod, Occ. Negros. Stated Meetings, Second Saturday.

Tamaraw No. 65, Calapan, Mindoro. W.M., Luciano Gancico, Calapan, Mindoro. S.W., Vicente Adeva. J.W., Thos. I. Weeks. Treasurer, Sisenando Bugarin. Secretary, Cipriano V. Alberto, P.M., Calapan, Mindoro. Stated Meetings, First Monday.

Gonzaga No. 66, Tuguegarao, Cagayan. W.M., Teodorico T. Taguinod, Tuguegarao, Cagayan. S.W., Pablo L. Pugaban. J.W., Juan B. Pagulayan. Treasurer, Lorenzo de León. Secretary, Bernardino Pagalilauan, Tuguegarao, Cagayan. Stated Meetings, Third Saturday.

Baguio No. 67, Baguio, Mt. Province. W.M., Ciriano Z. Cuenco, c/o Pines Hotel, Baguio. S.W., Lieut. Howard J. Edmands. J.W., Dionisio Gil. Treasurer, Philip P. Whitmarsh. Secretary, Preston P. Heck, c/o Brent School, Baguio. Stated Meetings, Second Saturday.

Magat No. 68, Bayombong, Nueva Vizcaya. W.M., Vicente B. Oledan, Bayombong, Nueva Vizcaya. S.W., Vicente Lumicao. J.W., Joaquin Villanueva. Treasurer, Julio Tugab. Secretary, Eulalio Dulojan, Bayombong, Nueva Vizcaya. Stated Meetings, First Saturday.

Primera Luz Filipina No. 69, Binakayan, Kawit, Cavite. W.M., Amado Y. Evangelista, 228 Francisco, Tondo, Manila. S.W., Estanislao M. Ignacio. J.W., Pablo Samson. Treasurer, Mariano M. Chico, P.M. Secretary, Lope Sayo, P.M. 1545 Sande, Tondo, Manila. Stated Meetings, First Saturday.

Union No. 70, San Fernando, La Union. W.M., Francisco Nisco, San Fernando, La Union. S.W., Casiano Aquino. J.W., Leoncio R. Salanga. Treasurer, Justo de Leon. Secretary, Trinitario B. Munar, San Fernando, La Union. Stated Meetings, First Saturday.

Laoag No. 71, Laoag, Ilocos Norte. W.M., Domingo J. Samonte, Laoag, Ilocos Norte. S.W., Vicente Giron. J.W., Alberto Suguitan. Treasurer, Felicísimo Ruiz. Secretary, Francisco Domingo, Laoag, Ilocos Norte. Stated Meetings, Third Thursday.

Makiling No. 72, Calamba, Laguna. W.M., Cesario Dalmacio, Canlubang, Laguna. S.W., Roberto A. Ruiz. J.W., Macario F. Almarines. Treasurer, Severino Arambulo. Secretary, Apolonio Carpena, Calamba, Laguna. Stated Meetings, First Saturday.

Nueva Ecija No. 73, Quezon, Nueva Ecija. W.M., Felino Villasan, Cabanatuan, Nueva Ecija. S.W., José V. Cruz. J.W., Pedro Medina. Treasurer, Martin Villasan. Secretary, Gregorio D. Robles, Quezon, Nueva Ecija. Stated Meetings, First Saturday.

Plaridel No. 74, Calawag, Tayabas. W.M., Alejo Entienza, Calauag, Tayabas. S.W., Estanislao Magsino. J.W., Mamerto P. Epino. Treasurer, Gregorio Orlanda. Secretary, Juan Lerum, Calauag, Tayabas. Stated Meetings, First Friday.

Agno No. 75, Tayug, Pangasinan. W.M., Valentin M. Valdez, San Nicolas, Pangasinan. S.W., Anastacio Abad. J.W., Tomás D. Morfe. Treasurer, Evaristo Sanchez. Secretary, Eusebio Medina, Tayug, Pangasinan. Stated Meetings, Second Saturday.

Hamtik No. 76, San José, Antique. W.M., Joaquin Quisumbing, San José, Antique. S.W., Higino Loza. J.W., Higino Villagracia. Treasurer, Roman Holer. Secretary, Pedro O. Yglesias, San José, Antique. Stated Meetings, First Saturday.

Kasilawan No. 77, 90 Escolta, Manila. W.M., Dr. José J. Vergara, San Felipe Neri, Rizal. S.W., José S. Velasquez. J.W., José Fetalvero. Treasurer. Alejandro E. Sison. Secretary, Manuel A. Agbulos, P.M., P. O. Box 2206, 1023 O'Donnell, Manila. Stated Meetings, First Tuesday.

Acacia No. 78, Iloilo, Iloilo. W.M., Fernando Ramirez, Estrella del Norte, Iloilo. S.W., William Ludwig. J.W., J. J. Jara, Jr. Treasurer, Dr. Lorenzo P. Porras. Secretary, Henry H. Sherrard, P.M., c/o Phil. Railway Co., Iloilo. Stated Meetings, Second Wednesday.

Taga-Ilog No. 79, 90 Escolta, Manila. W.M., Clemente Bernabé, 1849 Sulu, Manila. S.W., Julian Jimenez. J.W., José Timbol. Treasurer, Go Kawe. Secretary, Eduardo Martinez, P.M., 10 Concha, Tondo, Manila. Stated Meetings, First Saturday.

Mount Lebanon No. 80, 1132 California, Manila. W.M., Oswald F. Andersen, Cuartel de España, Manila. S.W., William Merz. J.W., Samuel Awad. Treasurer, H. M. Levine. Secretary, Ricardo C. Santos, P. O. Box 46, Manila. Stated Meetings, First Thursday.

Modestia-Liwayway No. 81, 520 San Marcelino, Manila. W.M., Ty Engan, 116 Hormiga, Binondo, Manila. S.W., Francisco Mendoza. J.W., Eduardo Romero. Treasurer, Melecio Abella, P.M. Secretary, Tomás Alfonso, P.M., 735 Kansas Ave., Manila. Stated Meetings, Third Friday.

High-Twelve No. 82, 90 Escolta, Manila. W.M., Manuel C. Dario, Bureau of Printing, Manila. S.W., Casiano Karganilla. J.W., Gregorio Cariaga. Treasurer, Cornelio Lacsamana. Secretary, José L. Intal, P.M., Bureau of Printing, Manila. Stated Meetings, First Friday.

Dagohoy No. 84, Tagbilaran, Bohol. W.M., Ricardo Santos, Tagbilaran, Bohol. S.W., German Yap., P.M. J.W., Juan P. Lumain. Treasurer, Agapito Olayvar. Secretary, Isabelo Binamira, Tagbilaran, Bohol. Stated Meetings, Second Saturday.

Luz Oceanica No. 85, 90 Escolta, Manila. W.M., Enrique Legarda Koh, 915 O'Donnell, Manila. S.W., Manuel Uy Tengpiao. J.W., Chua Sy Quiat, Treasurer, Vicente Palanca. Secretary, Andrés Filoteo, P.M., 11 Loreto, Manila. Stated Meetings, First Monday.

Abra No. 86, Bangued, Abra. W.M., Urbano Bañez, P.M., Bangued, Abra. S.W., Vivencio G. Casia. J.W., Bernardo Burgos. Treasurer, Esteban Buenavista. Secretary, Apolinario Caridad, Bangued, Abra. Stated Meetings, Second Saturday.

Hagdang-Bato No. 87, San Juan del Monte, Rizal. W.M., Paulino Uy Lao, 535 Juan Luna, Manila. S.W., Alejandro R. Santos. J.W., Tiaw Ping Lim. Treasurer, Song Fo. Secretary, Gregorio Littaua, P.M., Banco Nacional, Manila. Stated Meetings, Third Saturday.

Hiram No. 88, 520 San Marcelino, Manila. W.M., Ramón Ramos, P. O. Box 1483, Manila. S.W., Bonifacio S. Araullo. J.W., Euraquio Alambra. Treasurer, Hilarion D. Abad. Secretary, Gregorio S. Sales, P.M., Manila Trading and Supply Co. Stated Meetings, First Friday.

Muog No. 89, Parañaque, Rizal. W.M., Eulalio Monsod, Parañaque, Rizal. S.W., James T. Lyons. J.W., Mauricio E. Jaberina. Treasurer, Felipe Mapoy. Secretary, Pedro Lombos, P.M., Parañaque, Rizal. Stated Meetings, Second Saturday.

Memorial No. 90, Muñoz, Nueva Ecija. W.M., Apolonio Fuertes, Muñoz, Nueva Ecija. S.W., Rufino Angeles. J.W., Pedro S. del Pilar. Treasurer, Enrique L. Locsin. Secretary, Marceliano Hidalgo, P.M., Muñoz, Nueva Ecija. Stated Meetings, Second Friday.

Mount Kaladias No. 91, Dumaguete, Oriental Negros. W.M., Clyde V. Powers, P.M., Dumaguete, Oriental Negros. S.W., Emilio M. Javier, P.M. J.W., Lorenzo Bernardez. Treasurer, James W. Chapman. Secretary, Daniel Sindiong, Dumaguete, Oriental Negros. Stated Meetings, Second Tuesday.

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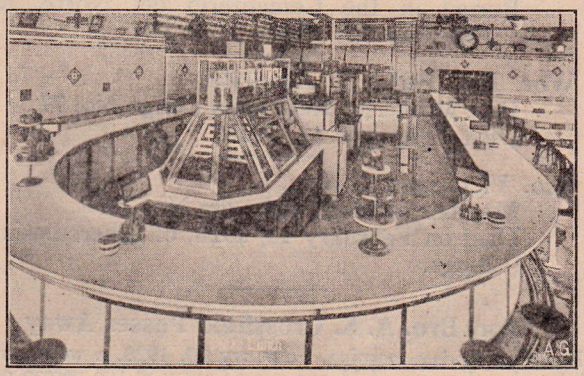

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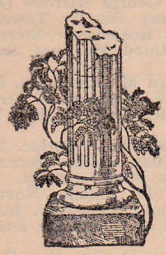

Our Dead

We are born; we laugh; we weep;
We love; we droop; we die!
Ah! wherefore do we laugh or weep?
Why do we live, or die?
Who knows that secret deep?
Alas! not I!

—Bryan Waller Procter.

Brother Pedro Malig.
A member of Pampanga Lodge No. 48.
Died at Bacolor, Pampanga, January 18, 1928.
Buried in Bacolor Municipal Cemetery on January 20, 1928, under the auspices of his Lodge.

Bro. William G. Carter.
Formerly of Batangas Lodge No. 35.
Died at Letterman General Hospital, Vancouver, Mass.

Bro. James Manson Niccoll.
Member of Charleston Lodge No. 44, Agaña, Guam, M. I.
Died October 15, 1927.

Bro. Pedro A. Salvador.
Member of Kasilawan Lodge No. 77.
Died February 18, 1928.
Buried in the Cementerio del Norte, Manila, February 26, 1928.

Wor. Bro. Pedro V. Asunción.
Past Master of Kasilawan Lodge No. 77.
Died February 23, 1928.

Bro. Victoriano Goopio.
Member of Maktan Lodge No. 30.
Died on February 13, 1928, of tuberculosis of the lungs.

Wor. Bro. A. S. Crossfield Passes Away

Early on Friday morning, February 10, 1928, a well-known and much loved and esteemed Mason passed away in the person of Judge Amasa S. Crossfield, Past Master of Southern Cross Lodge No. 6. Born at Glover, Vermont, on July 15, 1855, Wor. Bro. Crossfield came to the Philippines as a captain in the 44th Infantry, U.S.V., in November 1899, served on the island of Cebu during the Philippine Insurrection, and was collector of customs of Cebu, then city assessor and collector of Manila, then judge of the court of customs appeals, and finally judge of the court of first instance. In 1914 he took up the private practice of law in partnership with Rt. Wor. Bro. Seldon W. O'Brien. He died from the results of a fall he had last Christmas. Wor. Bro. Crossfield leaves a son and a daughter, the latter being the wife of Bro. A. P. Drakeford, manager of the Vacuum Oil Company of the Philippines.

Services over the remains of Wor. Bro. Crossfield were held by the Knights Templar at the Masonic Temple and then at the Cathedral of St. Mary and St. John in Ermita. At the latter place, Bro. F. Finley Johnson, of the Supreme Court of the Philippine Islands, pronounced an eloquent eulogy, paying a heartfelt tribute to the sterling worth of our departed Brother.

Loved and admired by Americans, Filipinos, and foreigners alike, Judge Crossfield will not soon be forgotten and his Masonic Brethren will miss his genial face and pleasant company at their gatherings for many years to come.

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The Principles of Freemasonry as Foundation of the Mosaic Religion

(Translated from the German of Bro. R. O. Chatillon by Bro. Leo Fischer, P.M., Editor of *The Cabletow*.)

Periods of great ferment and turmoil and times of great trials and suffering have not only produced glorious epochs and famous men, but also new peoples and new religions. The history of the world is full of so many striking examples of this that it hardly seems necessary to go into details. Any person laying claim to be cultured is familiar with the history of the Reformation and knows what happened after the decline in England and France and Germany and Holland, after the Inquisition and the régime of the obscurantists, and one need only mention the names of the great men of those ages and other times (such as Luther, Melancthon, Zwingli, Knox, Brenz, Hutten, Cromwell, Calvin, Henry of Navarre, Egmont, the splendid prince of the House of Orange, etc.) in order to be edified anew. But this happened not only in religion, but also in politics. When constant feuds between patricians and plebeians and religious differences had brought Rome to the verge of ruin, there arose, as if sent by Providence, a Julius Cesar, a Marcus Aurelius, and other great emperors, and when the Revolution was dragging France towards perdition, a rescuer appeared in the person of an obscure lieutenant of artillery who was destined to become not only one of the greatest military leaders and conquerors of the world, but also one of the greatest statesmen of all times: Napoleon Bonaparte! Greece, brought close to ruin by civil war and internal strife, found her Alexander, and Prussia, paralyzed by a bureaucratic and pedantic régime, her Frederic the Great, and the terrible years of shame and subjugation after Jena and Auerstaedt were followed by the splendid era of the wars of liberation, preceded by an incomparable spiritual renaissance, with mental giants such as Goethe, Schiller, Lessing, Klopstock, Gellert, Leibnitz, Geibel, Buerger, and, later, Heine, Rueckert, Uhland, Gerock, etc.

And America, too, can intone a paean. We need only recall to memory the great men of the War of Independence, who became shining lights in world politics and world history: Washington, Alexander Hamilton, the most brilliant and important of all the men of that period, then Jefferson, Adams, Franklin, and Patrick Henry, and, eight decades later, Lincoln, Clay, Carl Schurz, Jefferson Davis, Douglas, etc.

But it is by no means my intention to quote history and great men to you in this lecture; but to open up a chapter which, to the everlasting glory of the lofty mission of Freemasonry, is inscribed in letters of gold in the history of the world. It is strange and nevertheless easily explained, that the knowledge of the facts and events that I shall unfold to you in this lecture is confined almost exclusively to the world of savants and students of history. Even religion, which stands in part upon the foundation of that doctrine of the most ancient Freemasonry, knows little of those events or at least does not desire to have them announced to the world at large, because it might lose much of its nimbus and its alleged originality. This is the religion founded by Moses, that religion from which have sprung nearly all modern so-called abstract or rational religions, including the Christian and Mohammedan.

The Mosaic religion had its origin in the mission of Moses, a mission which resulted in the foundation of the chosen people and of one of the greatest religions of all times. You surely have asked yourselves often why it is that Freemasonry contains so many reminiscences of the Jewish religion; why it has taken so much from the history of the chosen people; why the Temple of Solomon is considered the doctrinary sanctum sanctorum or holiest of holies of the most idealistic and humanitarian secret society of the world; why the customs derived from the wars of the Israelitish people with the Amalekites, Moabites, etc., have found their way not only into the Mosaic religion, but also into Freemasonry, even into its pass words and secret signs. Why is this? we ask. Is it because among the Jews there was always a traditional sect or sects which were closely related to the present society of Freemasons? Certainly it is, but only in part. The true cause lies deeper: it is to be found in the real origin, in the real and genuine nature and being of the entire Mosaic religion.

The foundation of the Jewish State by Moses is one of the most memorable events preserved by history. As we have already said, the Mosaic religion is the mother of Christianity and Islamism. But the Mosaic religion itself is the spiritual offspring, the fruit of the philosophy of an association of Egyptian priests whose plumb, square, and level were doctrines that were almost Masonic. And if, in one sense, it cannot be gainsaid that we owe to the Mosaic religion a large part of the enlightenment which we now enjoy, it is not less true that this advantage can be traced directly to certain Masonic principles of the Mosaic religion. Through it the doctrine of the one God, a precious truth which reason would have found only after a slow development if left to its own devices, became common property of the people of Israel and of the free peoples of the earth. Thus a large portion of humanity was preserved from the errors into which the belief in many gods is sure to lead. Considered from this point of view, the Hebrew nation must be looked upon as an important people in universal history, and all the bad that is being said of that people and all the attempts of narrow-minded persons to belittle it, must not prevent our being just to it. We Freemasons especially have cause to bear this in mind.

In analyzing the beginning of the Mosaic religion and with it the creation of a new nation, the Jewish nation, we shall neither give the Hebrew people an importance that it has never had nor deprive it of merits that it undoubtedly possesses.

As everybody knows, the Hebrews came into Egypt as a family of nomads consisting of not more than 70 souls, and only became a people in the land of the Pharaohs. During the period of approximately 400 years which they spent in that country, their number grew to two millions. Among these there were some six hundred thousand men capable of bearing arms when the people of Israel left the kingdom of the Egyptians. During those centuries they lived apart from the Egyptian people, separated from them because they occupied a region of their own as well as by their nomadic condition which made them an abomination to the natives of the land and excluded them from all participation in the civil rights of the Egyptians. Their government was along nomadic lines: the head of the household governed the family and the tribal prince the tribe, and in this manner they formed a state within the state the enormous growth of which finally became a source of anxiety to the kings.

The existence in the heart of the kingdom of such a body of men whom their nomadic way of living made habitually idle and who were very united and clannish and had no interest whatsoever in the State, was liable to be a great source of danger in case of hostile invasion, as they were apt to take advantage of the weakness of the State in which they were but idle spectators. Prudence therefore counseled the Egyptians to watch them very closely, to keep them busy, and to think of a way to reduce their number. Consequently they oppressed the Hebrews by heavy labor, and having thus learned how to make them useful to the State, both greed and reasons of state policy caused the Egyptians to increase the burdens they had imposed on the Hebrew people. In a most inhuman manner these were forced to perform hard public labor and overseers were appointed to keep them at work and ill-treat them. However, this barbaric treatment did not prevent their multiplying and spreading more and more. Sound statesmanship would have counseled distributing them among the other natives and giving them equal rights with these. When the king of the Egyptians assigned to Jacob's family the province of Goshen, on the East side of the Nile, as a place where to live, he cannot possibly have counted on two millions of descendants. Since the region assigned to the Hebrews did not increase in the same ratio as its population, the inhabitants were compelled to crowd closer and closer together from generation to generation, until at last they were crowded so closely together that their health ran great risk. The natural consequences were extreme uncleanliness and contagious diseases. Thus the first foundation was laid for the ills which are still characteristic of that nation in our days and which must have been dreadful in those times.

Leprosy, the most terrible scourge of that part of the world, took a foothold among them and was passed on from generation to generation. Venereal diseases were common and contaminated the blood to such an extent that even this day their traces have not disappeared and are still visible in the form of numerous diseases of the skin and eyes. Entire regions of the Jewish population in Russia and Poland and even in the big cities of the New World show still in our days those inherited ills, especially trachoma, a hereditary disease of the eye. These ills produced

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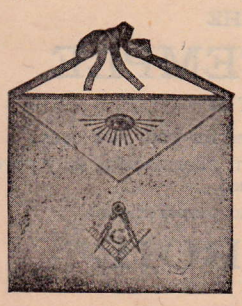

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a slow poisoning of the sources of life and generation and, finally, a hereditary tribal constitution. How general this condition must have been appears clearly from the literary testimony of the Egyptian Manetho, the Sicilian Diodorus, of Tacitus, of Lysimachus Strabo, and of many others. The Egyptian believed that anything was permissible against a people, against human beings, so terribly marked by the wrath of the gods, and did not hesitate to deny them all human rights and treat them most atrociously. It was not astonishing that this barbarous treatment of the Hebrews increased in the same proportion as its results became visible, and that the Egyptians punished them more and more severely for the misfortunes that they themselves had inflicted upon their victims. But when all this was unavailing to check the multiplication of the Jews, they thought of a devilish as well as radical remedy, which consisted in having the midwives kill all newborn male children immediately after birth.

When the midwives, bribed with money, disobeyed this command, a diabolical and drastical way out of the difficulty was found, namely, the massacre of all male infants, whom the assassins of the Egyptians slew in their cradles. There is no doubt that if no savior had come to the Jews at that time, they would have perished from the face of the earth in a few generations. But whence was this savior to come? Hardly from among the Egyptians, and much less from among themselves, because, what had the inhumanity of the Egyptians made out of the Hebrew people! Rendered coarse to the extreme by three centuries of neglect, and cowardly, discouraged, and vicious by long oppression and serfdom, and completely unnerved and made incapable of heroic deeds by epidemics: what could one possibly expect of such a forsaken race, such a mob of slaves? Here we observe with astonishment and admiration with what ease the hand of Providence unravels the most intricate knots.

A man of Egyptian birth would have lacked the enthusiasm, the devotion necessary in a savior of that people, and an ordinary Hebrew would have lacked the strength and ability and, especially, the necessary intelligence and influence. How did Fate manage to find a rescuer, an instrument for the salvation and liberation of that subjugated people?

A Hebrew mother of the tribe of Levi had kept her newborn son hidden from the assassins for three months. At last it became impossible to keep him concealed any longer, and when she was about to abandon all hope, she bethought herself of the well-known ruse with which you all are familiar from history. She exposed the boy on the Nile and thus he finally fell into the hands of Pharaoh's daughter. His own mother became his nurse; but he passed as the adopted son of the princess, who called him Moses because he had been taken out of the water. The priests, of whose order he became a member the moment he was adopted into the royal family, took over his education and instructed him in all the knowledge that was the exclusive property of their class. The historian Philo relates that Moses was initiated in all the secrets of the priesthood and that he received all the mysteries of the highest and most secret order of priesthood at Heliopolis, a secret society which ranked high above all other classes of priests because of the superior knowledge and idealistic principles of its members. It was that secret society which, according to Pythagoras, who belonged to it himself, having been admitted after severe trials, was the first to recognize the existence of one almighty God, and which established rules and adopted rituals so closely related to those of the Freemasonry of later times that it would be logical to assume that Moses subsequently communicated the same to a secret society of chosen men of his own people, thus laying the foundation for the Freemasonry of our present day. It is quite certain, however, that the manual rituals of Freemasonry and other secret orders are derived from that sect of priests. Fanatical elements hostile to Freemasonry even go so far as to brand the traditions thus taken over as gross paganism and endeavor to connect it with the heathen cult of the Druids. Druidism, however, is so far removed from the teachings of those sages, those real philosophers among the Egyptians, that it is not worth while even to begin discussing this theory.

After Assyria and China, Egypt was one of the first cultured states of the world, and many of the oldest mysteries of the world can be attributed to Egypt without further discussion. There it was, also, where the idea of a Supreme Being first originated in the human brain. The sage who first conceived it chose from his nearest environments individuals capable of grasping that inspiring idea, and to them he revealed it as a sacred treasure. Thus it passed from one thinker to another until it finally became the property of a small, but select society of priests who were capable of grasping and developing it.

However, a certain degree of knowledge and a certain development of the intellect were necessary in order to enable the mind to properly grasp and use the idea of one God, because the belief in one God required a rejection of polytheism which was the recognized religion of the State. For this reason it was realized that it would be imprudent and even dangerous to preach this idea to the world at large. Unless the old gods were first dethroned and shown in all their ridiculous nakedness, the new doctrine had no chance of success. It was impossible to foresee or hope that the new religion would be understood by all those to whom it was communicated. How was it possible to elevate persons who had been brought up in superstition to the pure, but difficult conception of the Truth? Moreover, the entire idea of the Egyptian State government was founded on that superstition, the downfall of which involved the downfall of the State. And if the attempt failed, the fanaticism of the untutored populace could easily be awakened by astute leaders and the reformer would fall a victim to the violence of the mob.

It was, therefore, deemed best to make the new Truth the property of a small, but select hermetic society, and attract and admit only those who had the necessary capacity to grasp the idea. The Truth itself, however, which had to be kept from unhallowed eyes, was surrounded with mysterious garb, rituals, and ceremonials which, as we have already said, were partly preserved by the Jews in later years, and which resemble in many things the ceremonial of our present day Freemasonry. The tests to which the Apprentice was put were severe, and not less severe were those of the Fellow Craft, before he was permitted to see further light. The novitiate had to purify body and soul and was bathed and sprinkled with water; he was clad in light clothes and conducted, hoodwinked, to the altar of the Light, towards sunrise, that is, towards the East. He had to renounce sensual pleasures and was decorated with the lambskin of purity after he had passed the tests. Silence, virtue, charity towards all mankind, and faithfulness, especially to his Brethren, were principal conditions for his reception. The symbol of punishment was a rope placed around the neck of the Apprentice before he was brought to light. A sharp dagger was pressed to his heart as a warning against treason, and light and darkness alternated in the ceremonial before the neophyte was admitted to the Sanctum Sanctorum. The number of the commandments adopted as foundation for this new religion was fifteen, and they covered in every respect the ten commandments which Moses subsequently gave to the Children of Israel. The ceremonies, in conjunction with the mysterious allegories and hieroglyphics, and the hidden truths concealed in those hieroglyphics were compiled and became known under the name of Mysteries. They had their seat in the temples of Isis and Serapis and served as model for the Mysteries of Eleusis and Samothrace and, later, for the Order of Freemasons.

There seems to be no doubt that the soul of the oldest mysteries in Memphis and, later, in Heliopolis, before corruption set in, was the oneness of God and the rejection of paganism, and that the immortality of the soul, the belief in the good and pure in man, which is genuine humanism, and the practice thereof towards all initiates or Brethren were taught in those mysteries. Those to whom these precepts were imparted were called *epopts*, because the revelation of a concealed truth can be likened to a change from darkness to light, or perhaps, also because they saw the newly imparted truths in allegorical and symbolic representation, in the form of the lambskin and of the tools used for the building of the temple of the *epopts*.

This, however, could not be revealed to the candidate all at once. Steps and degrees were therefore provided and many preparations and tests had to be undergone before the novitiate was deemed capable of supporting the dazzling light of the full truth. Indeed, the veil was not completely removed from his eyes until he reached the inner sanctuary.

The *epopts* recognized one primal cause of all things, one primal force of nature, the being of all beings, which was synonymous with the *demiurg* of the Greek sages. Nothing is loftier than the simple dignity with which they spoke of the creator of the universe. In order to confer the most decided distinction upon him, they gave him no name, because a name, they said, is only required to distinguish similars, and he who

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is alone needs no name, because there is no one with whom he could be confounded. Under the old statue of Isis there were to be read the words "I am that which is." And on the pyramid at Sais there was the old, original inscription: "I am all that was, is, and will be; no mortal has ever lifted my veil." No one was allowed to enter the temple of Serapis who had not the name of "Jao," which sounds almost like the name Jehovah and has the same meaning, written on his forehead and breast. And no name was pronounced with greater reverence by the sages of Egypt than the name of Jao. A preliminary, but indispensable condition for those who sought admission into the order was to undergo circumcision, which the Greek sage Pythagoras was also compelled to suffer before he was received. At this ceremony as well as at the death of a member of the fraternity, the Brethren formed the chain of eternal faithfulness and love by linking arms, something like the chain of union of the Freemasons. It is significant that Moses likewise symbolized the relation of his people to the Deity by means of the circumcision. In the interior of the temple, rites and ceremonies of a peculiar and at times very mysterious nature were used at the initiation of candidates. A holy chest or ark, something like the ark of the covenant of the Jews, contained the consecrated tools which were treated with the greatest reverence. To carry this ark was a privilege of the master priests, who were seated in the South, while the high priest sat in the East. Only the wardens or hierophants were permitted to open the ark and the bearers received the honorific title of *kistophore*. In the Egyptian mysteries there were also certain symbols or images which were not worshipped, but were treated with the greatest veneration. One of these was the well-known sphynx. Its purpose was merely to express the attributes of the Supreme Being, that nameless, omnipotent, omniscient, and omnipresent God, and to do so, the most powerful of living beings were united in one body. Something was taken from the mightiest of birds, the eagle, from the mightiest of wild beasts, the lion, from the mightiest of domestic beasts, the bull, and, finally, from the mightiest of the animal kingdom, man. The image of the bull or Apis was used especially to represent strength. In the primitive language, the bull was called "cherub," while the lamb, the emblem of innocence, was called "seraph". In Moses' Genesis, the cherubim and seraphim are the archangels which are God's constant companions.

Of this sect of priests, which greatly surpassed all other sacerdotal castes in knowledge and wisdom, Moses was a member. From them he received all the knowledge of the philosophers of that age, and through them he became deeply imbued with the belief in one God. In that same school he obtained his treasure of hieroglyphics and of the mystic images and ceremonies which through him became the patrimony of the Jewish people. His studies covered the entire field of Egyptian wisdom and the whole system of the priesthood. He weighed the defects and advantages, the strength and weakness of that system, and obtained a profound insight into the art of government of the Egyptian people. It cannot be determined just how long he remained in that school; but his subsequent political appearance, which did not occur until he had reached the age of eighty years, leads one to suppose that he devoted perhaps 20 years and more to the study of the mysteries and statesmanship. However, his association with the priests does not seem to have prevented him from mingling with his own people, and he had certainly enough opportunities to witness the inhuman treatment under which the Jews suffered so much.

His Egyptian education had not destroyed his national feeling, and the more he began to become conscious of it the more must he have been wrought up over the inhuman treatment of his countrymen. On one occasion he saw a Hebrew being beaten by an Egyptian overseer. This sight was too much for him and he slew the Egyptian. But soon the deed became known and Moses had to flee. This exile, which he spent in the Arabian desert, was the beginning of a new epoch in his life. According to the writings that have come down to us, he herded sheep for an Arabic Bedouin by the name of Jethro. But the garb of the shepherd hid the fiery soul of a leader of the people, full of unsatisfied ambition. His mind was crowded with plans and ideas, his heart overflowed with bitterness and hatred against the oppressors of his people. This hatred was fed by the great treasures of wisdom that he had acquired in the school of Jao. Nothing is more unbearable to a great soul than to suffer injustice, and in addition to that his own people were suffering with him. A noble pride was born in his breast, a violent impulse to act, to come to the fore and save his people. Was all the wisdom he had accumulated in those long years, were all those great and beautiful thoughts to perish in the desert and be lost to the world? Never! Moses rose above his fate: the desert was not to be the grave of his activities. In Egypt he would have become an Egyptian, an hierophant, a general; in the Arabian desert he became a Hebrew.

Before his mind there rose, beautiful and sublime, the idea: "I will, I must deliver my people!" But how was he to carry that idea into execution? Here Egyptian priestcraft and statesmanship came to his aid. From the mysteries, from the priests' college in Heliopolis, he remembered how a small order of priests was exercising its sway over millions of people. The instrument he needed was nothing but an implicit trust in supernatural protection, a belief in supernatural forces. Being unable to discover in the visible people, in the natural course of events, anything by which he could inspire that oppressed race with courage, because he could not make them put their trust in anything terrestrial, he bound them to Heaven. Having lost all hope of making his people conscious of their own power, all that he had to do was to give them a God endued with that power. If he succeeded in inspiring them with confidence in that God, he would make them strong and bold, and the trust in that strong arm was the flame with which he would quicken all the other powers and virtues they possessed.

Now, if he was only able to prove to his people that he was the mouthpiece and envoy of Heaven, they would be like puppets in his hands and he could lead them whithersoever he chose. But the question was: what god was he to proclaim? And how was he to make them believe in that god? Was he to speak of the true God, for Jao, the Demiurgos, in whom he believed himself and whom he had learned to know in the Mysteries? Of course, it was out of the question to expect an ignorant nation of slaves, such as his people were, to even begin to grasp a truth which among the enlightened Egyptians only a small group of chosen persons understood and which required a high degree of knowledge and enlightenment. And even if he succeeded in communicating to the people of Israel a knowledge of the true God, that God would not do them any good in their situation at that time, because the true God surely did not care more for the Hebrews than for any other people and would neither champion their cause nor upset the laws of nature for their benefit. He would not perform any miracle in order to further their cause in their quarrel with the Egyptians. What use would such a God be to them?

Should he proclaim a false, a fictitious god, one whom his own reason rejected with indignation? No, he was too honest for that. He would not resort to lies. Moreover, he would then lack that holy enthusiasm on which his mission had to be grounded. He did not only desire his people to be free and independent from the Egyptians; but he also wanted to enlighten them. He proposed to build for all eternity, and in order to do so, he had to build on the truth and not in any way on deceit. How was he to reconcile these contradictory elements?

He could not proclaim the true God to his people and did not want to proclaim a fictitious one, because he despised deceit, so nothing was left to him but to proclaim his true God in a fictitious manner. He consequently examined his religion of reason and pondered over what he must add and what take away in order to make it acceptable to the Hebrews. While he found some faith existing in the minds of his people, yet that faith had degenerated into the crassest superstition which he must extirpate, and superstition itself furnished him the means for that.

According to the superstition of the age, each people was under the protection of a special national deity, and national pride was flattered by the placing of that deity above those of all other peoples. The latter were not declared to be non-existent; but were merely considered inferior to the national god. To this error Moses attached his truth by making the Demiurgos with his mysteries the national god of the Hebrews. But he went a step farther. Not satisfied with making him a national god, he made him the mightiest of all gods and deposed all others.

He thus gave to the Jews a national God, with the announcement that this was the God of all the world to whom everything, Heaven and earth, and all the nations of the earth, were subject; but that the children of Israel were His chosen people and that so long as they followed and trusted Him, he would not allow them to suffer distress and would save them from all misfortunes. He made his Jao the God of the Patriarchs, attached all sorts of legends and traditions to him, and in order to explain to the Hebrews why their God had not delivered them long ago, he told them that this had been a period of trial, and that God would not forsake them now so long as they believed in Him. The Patriarchs

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being firm in their belief in God, had dwelt in blessedness in His shadow; but the children of Jacob, having abandoned and completely forgotten Him, had required severe punishment. Now, however, He was going to save them and take them out of the land of Egypt to a land He had chosen for them, the land of the Patriarchs, where milk and honey flowed and where they were to serve Him as His chosen people and have no other gods besides Him. Moses made this announcement through his brother Aaron, the man with the glib tongue, and gained respect for himself and his religion by means of his mysteries and the tricks which the Egyptian priests had taught him. Then came the plagues which befell Egypt about that time and which the astute Moses interpreted in lurid colors as God's punishment for the oppressors. He became the reformer of his people who believed in him with almost childish simplicity as God's ambassador, and firmly implanted in their hearts the belief that Jehovah was only their God and the only true God that existed.

Moses, having revealed to his people the mysteries, regarding which he had sworn secrecy, made him a traitor and forsworn. However, he redeemed his people and not only saved them from slavery, but gave them the belief in the true, the only, the almighty and omnipresent God, whom they worshipped henceforth as Jehovah, as the national deity, as the God of the people of Israel and of their fathers.

The commandments that were given to the Israelitish people at Mount Sinai were the commandments which he had taken from the Mysteries and which formed the basic rules of the Egyptian sacerdotal sect in the temples of Memphis and Heliopolis.

And these same rules served as a basis and foundation to Freemasonry.

(The foregoing lecture was delivered by its author, Bro. R. O. Chatillon, of Lincoln Lodge No. 748, New York, in January, 1919, at the U. S. Internment Station, Fort Oglethorpe, Georgia, before the members of "Rat and Tat," an association of German Freemasons at the time confined there on account of the World War. The members belonged to Lodges under the jurisdiction of the Grand Lodges of California, England, Germany, Maryland, Massachusetts, New York, the Philippine Islands, and Scotland, and numbered 75. A number of splendid Masonic lectures were prepared by some of these Brethren, in the German language, of course, and the above is a translation of one of the collection kindly loaned to us by Bro. Lothar von Giese, of Cosmos Lodge No. 8, Manila, P. I., who was president of the "Rat und Tat" ("Advice and Aid") Society.—*L. F., Translator and Editor.*)

Masonic Temple Opened by King of Denmark

Copenhagen, Denmark.—The Masonic Temple here, an imposing and beautiful edifice, was opened by King Christian X, Grand Master of Masons in this country. Over two thousand members of the Craft assembled in evening dress and wearing silk hats. The King was dressed like the rest, but wore the ribbons of several orders, and carried a small case with the Masonic insignia.

The new building, according to *The Freemason's Chronicle*, took four years to construct and has six stories, two of which are underground. It is said to be the third Danish temple, the first dating from 1807; the second, a huge building in classic style, dates from 1867.

The architect and his assistants were members of the Fraternity and many symbols of the Craft are embodied in the designs. It is said also that the temple contains 350 rooms, many of which only Masons are allowed to visit.—*S. R. C. S.*

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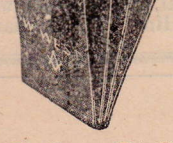

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LODGE NEWS

Only Lodge news of more than usual interest will be published in this section, such as Grand Lodge visitations, special meetings with interesting features, changes of meeting place or day, presentations, installations, etc. Secretaries or other Brethren submitting matter for this column should leave out all unnecessary details, long lists of names, etc., our space being limited. Such news letters will be "boiled down" and edited, as most communications have to be. Remember that the editor, though a busy man, does not mind going to a little trouble to make matter submitted publishable. But don't send accounts of mere degree work or other routine work or doings of little interest to readers not belonging to your Lodge.—L. F., Editor.

From Manila No. 1

Most Wor. Bro. Joseph H. Schmidt, P.G.M., informs us that Manila Lodge No. 1 has made a record, members of that staunch old Lodge having bought not less than 110 of the Plaridel Temple Agreement certificates sent out with the Grand Master's letter of appeal. We congratulate not only Manila Lodge on this fine showing; but also our immediate P.G.M. on his excellent work for the Plaridel Temple.

From Bagumbayan Lodge No. 4

The anniversary of the birth of our great Brother George Washington was celebrated most fittingly by Bagumbayan Lodge No. 4. At 8:00 p. m. the Wor. Master, Bro. José A. de Kastro, opened the Lodge in the third degree, and after a few words of greeting and a fine selection on the piano by Wor. Bro. Feliciano, P.M. of Sinukuan Lodge No. 16, the Master presented as speaker of the evening Wor. Bro. L. D. Lockwood, P.M. of Mayon Lodge No. 61, of Legaspi, Albay. After explaining that he had had only three or four days' notice and practically no time to prepare a suitable speech, Wor. Bro. L. D. Lockwood made an inspiring and interesting address, reviewing the life of our Brother Washington as a soldier and statesman, but chiefly as a member of our Ancient Order. The address was warmly applauded and a resolution was passed thanking Wor. Bro. Lockwood for so cheerfully responding to the invitation of Bagumbayan Lodge No. 4 and congratulating him upon his splendid address. Bro. Hernandez presided at the organ during the ceremony, and a bust of Washington, surrounded by foliage and flowers and red, white, and blue electric lights adorned the East. The attendance was relatively small, there being some forty Brethren present.

From Bulusan Lodge No. 38

The installation of the officers of Bulusan Lodge for the year 1928 was held publicly on January 28th, last, at Bulan, the home town of Wor. Bro. Pío Olbes Ong Puy, the Master elect. Sixteen Brethren, accompanied by a few ladies, left Sorsogon by automobile to attend the installation, being joined by others on the way. After a trip of 70 kilometers over rough roads, the party arrived at Bulan and was hospitably entertained at Bro. Olbes' house. A splendid banquet was served, attended by numerous guests. At 9:30 p. m., the party repaired to the beautiful house of Mr. Lee Asang, where the installation was held, Wor. Bro. José Quisumbing (76) acting as installing officer and Bro. José Grajo as master of ceremonies. A beautiful P.M. jewel was presented to Wor. Bro. Leon Fajardo, the outgoing Master, by Wor. Bro. Bernabé Flores, with words of praise, to which Bro. Fajardo made a suitable reply.

Addresses were made by Wor. Bros. Pío Olbes, Leon Fajardo, and Bro. Victorio Gratela. A dance followed the ceremonies.

Some of the party stayed over night at Bulan, while others returned to Sorsogon to meet Bro. E. A. Gilmore, Acting Governor-General of the Philippine Islands, who was scheduled to arrive at that time.

At its stated meeting on February 2nd, Bulusan Lodge No. 38, of Sorsogon, Sorsogon, resolved that a committee be created for the purpose of considering the feasibility of the plan of building a Masonic Temple in Sorsogon, with instructions to report at the next stated meeting. The Committee was especially instructed to determine whether the Lodge should undertake the construction as a Lodge, or whether a Masonic Temple Association, consisting of the members of the Lodge and duly incorporated, should be formed. The cost of the proposed temple is estimated at six thousand pesos.

The Wor. Master appointed Bros. Pedro R. Almonte, Máximo Boriña, and José Grajo as members of this committee.

A resolution was also passed recommending that all members be notified and invited to make suggestions with regard to the proposition above referred to.

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From Pinatubo Lodge No. 52

That the Lodges of Zambales Province are united by brotherly love was again proved on February 18th, last, when the officers and a number of members of Lincoln Lodge No. 34 came all the way from Olongapo to confer the second degree of Masonry on Bro. Julian Farrales, an E. A. of Pinatubo Lodge No. 52, of San Antonio, Zambales. Upon their arrival at San Antonio, the members of this party, twenty in number, partook of a simple repast at the house of Bro. Pedro Madarang, the Master of Pinatubo Lodge, after which all proceeded to the hall where the degree work was put on in good form. Bro. Farrales offered refreshments to the Brethren present, and at midnight the visitors returned to Olongapo, except Bros. Rosete, Bala, Abille, and Cabling, who remained for the town fiesta the next day and also attended a dinner given by Bro. Melanio Buenaventura.

From Makawiwili Lodge No. 55

The installation of officers of Makawiwili Lodge took place on January 24th, last. Wor. Bro. Julian Sogueco, P.M., of Labong Lodge No. 59, acted as installing officer, and Wor. Bro. Salvador Villaruz, of Sinukuan Lodge No. 16, as master of ceremonies. The newly installed Master, Wor. Bro. Guillermo I. Gimenez, delivered an address on the beginning and development of Masonry in the Philippine Islands. The outgoing Master, Wor. Bro. Manuel Roxas, was presented with a fine P.M. jewel by the Lodge, which was pinned on his breast by Wor. Bro. Leonardo Garduño, P.M. of Sinukuan Lodge No. 16, with eloquent words of praise for the recipient. Wor. Bro. Roxas then delivered an address on the aims and purposes of Masonry. A ball, at which excellent refreshments were served and which was well attended, closed the day's program.

The Lodge has received a beautiful present in the shape of a carpet embroidered in gold with a square and compass, from Mrs. Angeles Malubay, of Pontevedra, Capiz.

From Kasilawan Lodge No. 77

From Kasilawan Lodge No. 77 comes a belated account of the public installation of officers of that Lodge on Thursday, January 19th, last, which was attended by the Grand Master and other officers of the Grand Lodge, Most Wor. Bro. Joseph H. Schmidt himself acting as installing officer and Wor. Bro. J. J. de Guzman, the retiring Master, as master of ceremonies.

A P.M. jewel and P.M. diploma were presented to Wor. Bro. de Guzman, on behalf of his Lodge, by Wor. Bro. Rafael L. García, P.M. of Bagumbayan Lodge No. 4. The incoming Master, Wor. Bro. José J. Vergara, and the M. W. Grand Master made addresses. A fine program of instrumental and vocal music was executed and received with applause by the numerous gathering, and the ceremonies were followed by dancing. The members of the Lodge expressed themselves as particularly grateful to Most Wor. Bro. Joseph H. Schmidt for the support he had given them, and are justly proud of the record of the year just past and of the brilliant social function that closed their activities for that period and ushered in those of the ensuing Masonic year.

From Taga-Ilog Lodge No. 79

Taga-Ilog Lodge No. 79 did the first degree work of the present Masonic year on Saturday, February 18th, and dedicated it to Dalisay Lodge No. 14, the officers and many members of which attended and were received in a body by the Lodge. The first degree was conferred upon Mr. Restituto Carpio, principal teachér of the Zurbaran elementary school. Fine addresses were made by Wor. Bros. Iñigo Ed. Regalado, Manuel B. Santos, Clemente Bernabe, and Brother Felisberto Soriano. The degree work was done by the regular officers of Taga-Ilog Lodge in excellent form, under the direction of Wor. Bro. Clemente Bernabe, the W. M.

After the ceremony, Bro. Carpio was host to the Brethren present at a buffet lunch on the fifth floor of the Temple.

From Hagdang Bato Lodge No. 87

This Lodge has conferred honorary membership upon Most Worshipful Brothers Wenceslao Trinidad, Teodoro M. Kalaw, and Francisco A. Delgado, and Wor. Bros. Cu Uy Gam and Julian Samson. Diplomas will be presented to these Brethren in due time and with the proper ceremonies.

From Service Lodge No. 95

On Monday evening, February 13th, Service Lodge No. 95, F. & A. M., held an interesting special meeting, when the Third Degree of Masonry was conferred upon Brother Lyman L. Littlejohn.

On this occasion Brother Morris Litoff was presented with an engraved fountain pen and pencil, as a token of the appreciation of the Lodge for his many kindnesses and good work, and also that he might be able to write the Lodge regularly after returning to Washington, D. C., where he will make his future home. The presentation was made by Worshipful Brother James B. Screen, P.M. Brother Litoff replied with a few well-chosen and touching remarks which to those who have known Brother Litoff for some time caused a strange feeling around the region of the Adam's apple.

An excellent address was given by Worshipful Brother Alva J. Brasted, Chaplain of Sternberg General Hospital.

Brethren leaving for the United States were conducted to the altar and bidden Godspeed, and visiting Brethren for the first time were then conducted to the altar and welcomed to our midst.

After the Lodge was closed, refreshments were served under the direction of Brother M. L. Gordon, Senior Deacon.

From Palawan Lodge No. 99

Palawan Lodge No. 99, of Puerto Princesa, installed its officers for 1928 on December 27, 1927. Wor. Bro. S. F. Cacdac, ex-governor of Palawan, acted as installing officer, and Bro. Bolaños, the fiscal of Palawan, assisted him as master of ceremonies.

On January 8th, last, the Lodge members turned out in full force at a reception and ball in honor of Wor. Bro. Ramón Victorio, the Director of Prisons and founder of the first Palawan Lodge, U. D., who was in Iwahig, making an official inspection of the penal colony.

Upon leaving on the S. S. *Bustamante*, Wor. Bro. Victorio took with him Wor. Bro. Cacdac, who has been transferred to another station. Before his departure, Wor. Bro. Cacdac was given a tea party by Wor. Bro. R. P. Mitra, at which the Brethren of the Lodge had an opportunity to express to the departing Brother their appreciation of his good work for Palawan No. 99.

The Lodge is having a Temple built on a lot owned by it in Puerto Princesa. The work is being done by Bro. Mallare, with the assistance of Bros. Minakawa and Tan Goek Poey, and will probably be completed in April.

From Keystone Lodge No. 100

The installation of the officers of this Lodge for the year 1928 was held publicly on the evening of January 20th, last, Wor. Bro. Major Rafael L. García acting as installing officer and Wor. Bro. José C. Velo, also of Bagumbayan Lodge No. 4, as master of ceremonies. The installation was followed by a dance and refreshments were served.

From Bataan Lodge No. 104

On the evening of Saturday, February 4th, Bataan Lodge No. 4 installed its officers for the year 1928 in the new municipal building of Limay, which proved too small for the large crowd of Masons, their families and friends who attended the function.

Wor. Bro. V. J. Villaflor, the newly installed Master of the Lodge, who is now serving his second term as such, delivered a splendid address summarizing the activities of the Lodge and the progress made by it during the year just passed. He was warmly applauded. Excellent addresses were also made by Wor. Bros. Julian C. Balmaceda, José L. Intal, and Federico Suavillo, who likewise received much applause. Last but not least, Bro. Francisco L. Villafranca, the active municipal president of Limay, made an interesting speech on Freemasonry.

When the speeches were finished, dancing was indulged in and refreshments were served. The entertainment features were much enjoyed by everybody present and it was not until midnight that the gathering dispersed.

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PERSONALS

Items for publication in this column should be submitted not later than the 20th of the month. Secretaries sending personals for publication should omit congratulations, thanks, and matter suited for a Lodge bulletin, but not for a paper going to all the Masons of the Islands. Stale news and items of exclusively local interest will not be published. Report births, serious illness, and deaths in immediate family of Masons, marriages, promotions, changes of station or occupation, honors, letters from absent Brethren with greetings, trips abroad, and similar news. Secretaries of Lodges publishing bulletins should send the latter to the CABLETOW *immediately upon publication, or make an extra copy of the personals when preparing the bulletin for the printer, and send it to the* CABLETOW.—*L. F., Editor.*

Cavite No. 2.—Bro. M. R. Roberts, of the U. S. S. Pecos, informs us from Shanghai that he is leaving for the United States and desires his CABLETOW sent to 1600 N. Jackson St., Wilmington, Delaware.

Bro. C. W. M. Aiton has been transferred from the U. S. S. Wompatuck to the U. S. S. Black Hawk. He writes that he enjoys reading the CABLETOW very much.

Corregidor No. 3.—A new arrival is reported in the family of Bro. Alfred M. Louis. Mother and child are doing nicely.

Wor. Bro. Arthur J. Grant, P. M., with Mrs. Grant, is leaving for a vacation in the homeland and a tour through Canada.

Bro. A. B. Tyre left for Australia in December for a few months vacation; he expects to be back in May.

Bro. H. Rees Daugherty left for the United States in December, also on a vacation.

Bagumbayan No. 4.—Bro. Paulino Vytiaco, veterinarian in the Bureau of Agriculture, has recently been transferred to Bulan, Sorsogon.

Bro. D. R. Onrubia, at present a resident of Legaspi, Albay, lost his eldest son on January 24th, of heart trouble. The funeral took place on January 28th, in the Cementerio del Norte. We deeply sympathize with our Brother and Mrs. Onrubia in their sorrow over this great bereavement.

Southern Cross No. 6.—Wor. Bro. H. R. Andreas, P. M., has returned to the Philippines after an absence of a year and a half.

Biak-na-Bato No. 7.—Bro. Estrella writes from 826 Kearney St., San Francisco, Calif., that he was fraternally received by Fidelity Lodge No. 120, which he visited on the invitation of Bro. Chas. Eisenstein and to which he brought greetings from his Mother Lodge.

Bro. Barrios has recovered from his illness, and so has Bro. Emilio Lianzon.

Cosmos No. 8.—Bro. Rufus R. Osburn, now in Oklahoma, has applied for a dimit. He reports that he was in poor health last year, but is improved.

Bro. John C. Ruymann is still a patient at St. Luke's Hospital.

Bro. Otto O. Hanson returned to Manila on January 6th after an extensive trip through the West Indies and Central America. His wife and children are now visiting with relatives in Seattle and will return to the Islands about the first of June.

Bro. Henry C. Garretson delayed his departure for Cebu, where he has many building projects under way, in order to attend the January stated meeting of the Lodge.

Bro. John W. Ratliff acted as Junior Grand Warden at the corner-stone-laying of the Iloilo Masonic Temple, now being built by Bros. Odom and Cantera, of this Lodge. He returned to Manila on January 23rd, but left for the Bicol provinces a few days later.

Iloilo No. 11.—Bro. Vicente Agudo y Villanueva, formerly located at Santo Domingo de Basco, Batanes, is now in charge of the radio station at Cebu, Cebu.

Pilar No. 15.—The Secretary is in receipt of news from Bro. J. P. Yabut, who is on a six-months leave of absence and intends to make a trip to Java and India.

Bro. Jacinto Papa, formerly steward on the U. S. S. *Nitro*, has been transferred to the U. S. S. Richmond and sailed for southern ports last month.

Bro. Ramón Bañes, Lieut. P. C., formerly stationed at Dagupan, Pangasinan, has been transferred to Baguio.

The wife of Wor. Bro. F. Mañago, P. M., gave birth to a robust baby boy at the Phil. General Hospital. The mother and baby are now at their home at 1228 Herran, Paco, and are doing well.

Bro. M. Sayoc, our secretary, was sick for a few days last month.

Batong-Buhay No. 27.—Among the employees on the U. S. A. T. *Thomas*, which arrived recently from the United States, are Bros. Bruno P. Baguio, Vicente Frias, Primitivo Dalman, Juan Cortez, and Simeon S. Burdeos, of this Lodge.

Bro. José A. Varcas was assaulted and injured while the U. S. A. T. was in the United States. Acting in self-defence, he inflicted a serious injury on his unknown attacker. He was arrested and kept in jail for two nights; but thanks to Bro. Emil Bracharts, a former member of this Lodge, and especially to Bro. H. C. Nelson and many other American Brethren who worked hard to secure his release, he was finally given his liberty. The Lodge is certainly grateful to these American Brethren for the thorough and whole-hearted manner in which they came to the relief of their Brother in distress.

Bros. Ong Ta and Tan Cua Suy have left the Islands for a few months of vacation in China.

Bulusan No. 38.—Wor. Bro. L. D Lockwood, our district inspector, was unable to make inspections in the Bicol region as announced in his letter to the Master of Bulusan Lodge, during the first half of January, and his work in connection with the proficiency examinations was, therefore, performed by Wor. Bro. Ceferino Arroyo, P.M. of Isarog Lodge No. 33, who arrived at Sorsogon on January 18th, accompanied by Bro. Serreansana. The Brother last named assisted in examining the Lodge accounts.

Bro. Rafael Ramos is now a captain in the Philippine Constabulary and has been transferred from Lanao to Surigao. The bullet which he received in the shoulder during an engagement with Moro outlaws in Lanao has not yet been extracted; but this does not prevent Bro. Ramos from performing his duties with his habitual efficiency.

Charleston No. 44.—Wor. Bro. R. C. Gibson, P. M., and Bro. Wm. H. Notley are in Manila, stopping at the Elks' Club. Both Brethren are enjoying a well-earned furlough and will return to their station in Guam upon expiration of the same.

Bros. Charles E. Burnett and Joseph Leonard, who are both on the U. S. S. *Pittsburgh*, were also Manila visitors; the former called on the editor of the CABLETOW on February 16th.

Sarangani No. 50.—The Monthly Bulletin of Biak-na-Bato Lodge No. 7 mentions that Wor. Bro. Feliciano Iñigo, P.M., of this Lodge, was present at the meeting of the Lodge first named on January 14th and brought greetings from Sarangani Lodge.

Pintong Bato No. 51.—Bro. Pablo O. Varias has been assigned to the U. S. S. *Black Hawk* for duty, effective on January 15th, last.

Filipinas No. 54.—Bro. Geruncio Javier has been called to Manila by the central office of the Bureau of Lands, after having been stationed for some time in the Province of Nueva Ecija as public land inspector.

Makawiwili No. 55.—W. Bro. Manuel Roxas was in Capiz to attend the installation of officers of Makawiwili Lodge on January 24th. He left for Manila on the 26th, to attend to his important duties in connection with the Philippine Legislature.

Other visitors to Capiz for the purpose of attending the installation were Bros. Ramón Arnaldo, P.M., at present chief clerk in the office of the provincial treasurer of Iloilo, Mario B. Merto, Simplicio Lacerna, Pablo Bereber, and Pedro Bernas.

Bro. Ceferino Sevilla has left for Aklan for an inspection trip.

Bro. Mario B. Merto has been transferred from Tuguegarao to Iloilo as deputy of the district auditor.

Bro. Rufo Arcenas found it necessary to take his wife to Manila for medical treatment.

Angalo No. 63.—Bro. Eligio Aliga writes from 261 Penna. St., Vallejo, Calif., that he is now working at the U. S. Navy Yard on Mare

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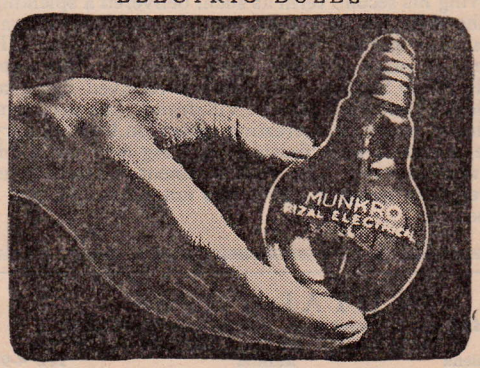

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Island. He sends ten pesos for his Plaridel Temple certificate and two years CABLETOW subscription and desires to be remembered to all the Brethren. It is always a pleasure to hear from Filipino Brethren who are doing well in the United States and who show that they have not forgotten their Mother Lodge and their Brethren in the Islands.

Gonzaga No. 66.—Bros. Florentino Battung, M. C. Arlante, A. P. Galano, and Simeon Sorita, municipal treasurers of Camalaniugan, Gonzaga, Pamplona, and Faire, respectively, were in the provincial capital during the last three weeks of January, on official business. Bros. B. B. Gammag and Conrado T. Ligot, members of Mabini Lodge No. 39 and municipal treasurers of Abulug and Tuao, respectively, were here for the same purpose and took part in our degree work while in Tuguegarao.

A *bijun* party was held at the house of Bro. Pedro R. Perez to entertain the Brethren present at the meeting on January 9th, when Bros. Simeon Sorita and A. P. Galano were passed to the degree of F. C.

On January 21st, the Brethren present at the raising of Bro. M. C. Arlante were entertained at supper in T. Koga's restaurant. Wor. Bro. José F. Quinto, our district inspector, attended the meeting and supper.

On February 3rd, Wor. Bro. Teodoro Taguinod returned from Manila, where he had attended the Annual Communication of the Grand Lodge.

On February 4th and 5th, the Lodge gave benefit performances at the Venus Theater, staging the film "The Queen of Sheba." The building was packed both evenings.

Hamtik No. 76.—Wor. Bro. José Quisumbing, at present provincial fiscal of Sorsogon, mourns the loss of his father who died from the consequences of an accident in a sugar mill in his home town, Capiz.

Taga Ilog No. 79.—Bro. José Macaraig is still at San Lazaro Hospital, where he has been confined for the last 14 months, suffering from leprosy. He is improving rapidly and expects to be discharged, completely cured, before the year is out. On January 23rd, Wor. Bro. Clemente Bernabé and all the other officers of the Lodge visited him, and on February 5th he received another visit from the Wor. Master, accompanied this time by a large number of Brethren.

Wor. Bro. David Guevara's daughter, Maria Consuelo, who has been ill for several weeks, has fully recovered.

Bro. Isabelo Sanga has acquired a linotype printing machine worth 18,000 pesos and is now the owner of a popular printing and binding establishment, after struggling along with a small and old plant for years.

Bro. Ambrosio Perlado has completely recovered his health and has gained 10 pounds. Bro. and Mrs. Perlado were visited by the Wor. Master and several Brethren of this Lodge at their new home on Calle Alcacerias, Sampaloc, on January 23rd.

Bro. J. Peralta's youngest son, José, has been suffering from pneumonia for the last few weeks, but is reported to be improving.

Bro. H. Bulchand has removed permanently to San Fernando, Pampanga, where he owns a big bazaar.

Mount Lebanon No. 80.—Brother Alfred Dowalliby is leaving on the *President Grant* on March 17. He will visit the United States on a combined business and pleasure trip, and will be away about six months. On the way back, he intends to visit Europe.

Brother Frederick Hermann Costenoble will leave on the *President Cleveland* about the end of March. He states that he is leaving the Islands for good, but we trust that, sooner or later, he will again heed the call of the East.

Brother Harold Richard Clark is another one who is returning to the United States, but he will be back among us again very soon.

Brother Angel R. Sandiego, who is now residing in Bambang, Nueva Vizcaya, came down to the city to bring his wife to the Philippine General Hospital. Mrs. Sandiego, who is a senior teacher in the Bureau of Education, underwent a minor operation. She has now fully recovered.

Brother Anis Nassoor Jureidini has returned after an extended trip to Europe and the United States.

Brother Samuel David Charlop writes from New London, Conn., and sends his regards to the brethren.

High-Twelve No. 82.—Bro. Ponciano G. Bernarte was recently married.

Bro. Antonio Quiaoit, of the Bureau of Forestry, left for Batac, Ilocos Norte, on official business, on February 21, 1928, and will return to Manila on March 4, 1928. On March 6, he will leave Manila for Pili, Camarines Sur, for an extended inspection trip.

Bro. Eugenio de la Cruz, of the same Bureau, will make his inspection trip to the Southern Islands in the early days of March, 1928.

Bro. Gregorio Careaga will leave for Hong-Kong in March, 1928, to represent the Minerva Cigar Factory.

Wor. Bro. Filomeno Galang, who recently resigned as religious secretary of the City Y. M. C. A., Manila, is now preacher of the Methodist Episcopal Church at Baguio.

Hagdang Bato Lodge No. 87.—Wor. Bro. Paulino Uy Lao, Master of this Lodge, had the misfortune of losing one of his sons by death on January 23rd. A number of members of this Lodge and other Lodges attended the funeral, which took place on the 24th.

Service Lodge No. 95.—Communications have been recently received from the following Brethren:

Charles J. Anderson, Fort Sam Houston, Texas; John T. Ball, Fort Missoula, Montana; Fred L. Crain, Naval Hospital, Pensacola, Fla.; Enoch D. Efurd, Brooks Field, Texas; Lee S. Estes, "S" Div., USS New York, c/o P.M., San Francisco, Calif.; William W. Ferguson, US Immigration Service, El Centro, Calif.; George E. Gregory, Co. M, 4th Inf., Ft. Lawton, Wash.; James J. Hendershott, Ward 27, Letterman General Hospital, San Francisco, Calif.; Frank Hoffman, Co. E, 4th Inf., Ft. Geo. Wright, Wash.; Fred Johnson, Co. A, 11th Inf., Ft. Benj. Harrison, Ind.; Robert A. Koning, Office of the Signal Officer, Hq. Ninth Corps Area, Presidio of San Francisco, Calif.; John F. Lapinsky, Co. K, 1st Inf., Ft. D. A. Russell, Wyo.; George J. MacGregor, USS Cuyama, San Pedro, Calif.; Robert L. Meador, Bty. G, 14th C.A., Ft. Worden, Wash.; Frank A. Mitzner, 13th C.A., Ft. Barrancas, Fla.; Paul F. Mousby, Office of the Chemical Warfare Officer, Hq. First Corps Area, Boston, Mass.; Taylor Neave, 3808a Sullivan Ave., St. Louis, Mo.; Earl G. Phillips, c/o J. W. Nolan, 2224 Elliot Ave., Seattle, Wash.; Charles Poitras, Co. G, 14th Inf., Ft. Davis, Canal Zone; John O. Roberts, 3d Ordnance Co., Ft. Lewis, Wash.; Reginald W. Seeley, 1005 Grafton St., Worcester, Mass.; William J. Stone, Camp Holabird, Md.; Watt C. Strawn, Route 1, Wingate, N.C.; and Weinstein, Maxwell, Regimental Band, 15th Infantry, American Barracks, Tientsin, China.

The following are the Brethren who left on the *Thomas* on February 15th, with their new addresses: John P. Gruber, Ft. Winfield Scott, Calif.; Charles Holk, Hq. Co., 16th Inf., Ft. Jay, N .Y.; Carl M. Larson, Co. G, 23d Inf., Ft. Sam Houston, Texas; Morris Litoff, 1328 10th St. N.W., Washington, D.C., and Walter R. Perry, P. O. Box 638, Riverside, Calif.

Keystone No. 100.—Bro. Eugenio Nueva is mourning the death of his youngest daughter, which occurred at the Station Hospital, Corregidor, on January 20th, last.

On New Year's Day, our treasurer, Bro. Donato E. Poblete, gave a banquet and dance at his new house in honor of the godfather of his youngest son, who was christened on that day.

A son was recently born to Wor. Bro. Felix Carreon, at the Carreon home in Manila.

Bro. Norberto R. Crisostomo also reports an increase in his family.

On February 3rd, Wor. Bro. Aguirre gave a dinner to celebrate his thirty-third birthday.

Bro. Macario Odiamar, postmaster of Corregidor, has returned from a twelve-day vacation he spent in Manila.

Bro. Amado Esleta announces the birth of a daughter. Mrs. Esleta and the newcomer are both doing well.

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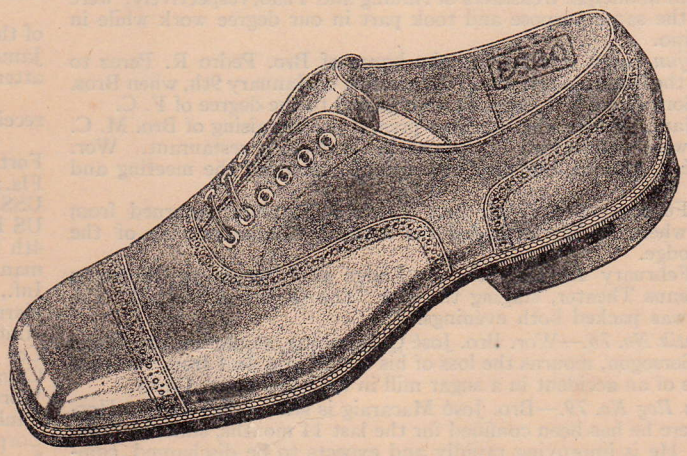

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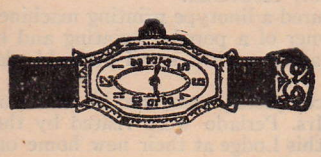

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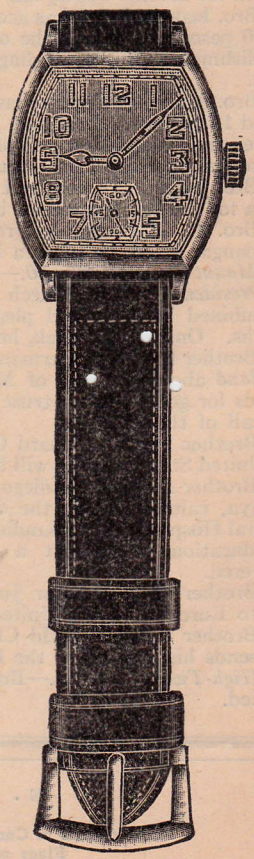

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Página Editorial

El Presente Número

El presente número lo dedicamos al Muy Ilustre Hermano Teodoro M. Kalaw, nuestro Gran Maestre actual, y a los dignatarios y oficiales que le ayudan en el gobierno de nuestra Gran Logia y de la Masonería de las Islas Filipinas. Ofrecemos a nuestros lectores, además de la magnífica Gran Oración pronunciada por dicho Hermano en la Reunión de la Gran Logia del mes de Enero de 1928, los retratos de los Grandes Dignatarios y una lista de las Logias de esta obediencia, con los nombres de los principales dignatarios y otros datos de importancia. Conviene, pues, que se conserve este número para poder consultarle cuando haya necesidad.

Aprovechamos esta oportunidad para saludar a los nuevos dignatarios y oficiales de la Gran Logia y asegurarles que la redacción de esta humilde revista procurará reflejar en sus columnas los nobles propósitos que animan a nuestro cuerpo gobernante y cooperar con toda lealtad y celo en la magna obra que éste está realizando en Filipinas.—*L. F.*

Un Ruego a Nuestros Lectores

Nuestros lectores se darán cuenta de que cada anuncio que contiene el CABLETOW hace más llevadera la carga que el sostenimiento de nuestra revista representa para la Gran Logia y por ende para todos los Masones de esta obediencia. Conviene, pues, que los que puedan dar o procurarnos anuncios, lo hagan, en la seguridad que les agradeceremos mucho dicha ayuda.

Conviene explicar que al solicitar anuncios, lo hacemos en la inteligencia de que el anunciador debe salir beneficiado, y al pedirlos no pedimos una limosna sino que hacemos una proposición ventajosa, en beneficio tanto del interesado como de nuestra revista.

Hay otra cosa que deseamos recomendar a nuestros lectores, a saber, que siempre cuando tengan algo que comprar piensen en los anunciadores del CABLETOW que con sus pesos ayudan a mantener el órgano oficial de la Gran Logia. Esto lo decimos a los que tengan que preparar algún banquete, comprar joyas o relojes, zapatos, mesas de billar, fonógrafos, máquinas de escribir, automóviles, gomas, gasolina, aguas minerales, leche, medicinas, tabacos, artículos de tocador o cualesquier otro artículo que anuncian nuestros favorecedores, o valerse de los servicios de buenos abogados y facultativos de toda clase o de los garages, sastres, zapateros, etc., que anuncian en esta revista.

Y conviene que al hacerlo hablen de nuestra revista y, lo que es lo principal, procuren tratar al interesado de estricta conformidad con los principios de la Masonería.

—*L. F.*

El Club Masónico de Manila

El Muy Ilustre Hermano Teodoro M. Kalaw, como vice-presidente del Club Masónico de Manila, acaba de enviar una carta a todos los Maestros Masones incluyendo un certificado de miembro del Club Masónico correspondiente al año corriente, como obsequio de dicho Club, y señalando las ventajas de la hermosa casa club, con sus mesas de pool y billar, sus bowling alleys, su campo para tennis, sus salones de recreo y lectura y otras cosas más. Dice que cualquiera donación para la manutención del club será recibida con agrado.

El Club Masónico es en verdad una institución muy excelente y deseamos que no solamente vaya aumentando el número de los Hermanos que aprovechen las facilidades que ofrecen sus salones para pasar ratos agradables con los demás Masones, sino que muchos envíen su óbolo para el sostenimiento de dicho club.—*L. F.*

El Nuevo Jefe Ejecutivo

Cuando nuestros lectores recibirán este número del CABLETOW, ya habrá llegado en estas playas el Coronel Stimson, nuestro nuevo gobernador general. No sabemos si es Masón o no, pero sea lo que fuere, no cabe duda de que como sus antecesores, no dejará de apercibirse que los Masones de Filipinas somos ciudadanos ejemplares, amantes de la paz y el orden y leales a las autoridades constituídas y a nuestra patria. Al dar la bienvenida al nuevo Jefe Ejecutivo, deseamos también felicitar al gobernador general interino saliente, Hmno. Eugene A. Gilmore, el cual, en los pocos meses que ha ocupado el palacio de Malacañan, se ha conquistado el cariño y aprecio de los habitantes de estas Islas por la manera hábil y concienzuda en que ha venido desempeñando el delicado y responsable cargo de gobernador general. Nos alegramos de que ha de continuar en este país como vice gobernador y secretario de instrucción pública y que tendremos por ende la dicha de verle y tratarle por algún tiempo más.—*L. F.*

¡Magnífica!.. Si Se Realiza

Nos viene interesando mucho lo que la prensa trae del exterior en el sentido de que Francia ha aceptado la invitación de los Estados Unidos para proponer a las demás potencias la proscripción de la guerra como un instrumento de fomentar o defender la política nacional de los pueblos, y de que el Japón aprueba la idea en principio.

Mas, falta saber si Inglaterra apoyará esta grandiosa idea digna de haber brotado del corazón de un Lincoln o Wilson; y si los sucesores del partido militarista prusiano consientan declarar a la guerra "*verboten*". Además, ¿qué dirá de todo esto Mussolini (con quien hay que contar)? Juzgando por la manera en que viene tratando a nuestra Institución en Italia, no parece éste comulgar mucho con el ideal de la paz universal.—*E. M.*

Cambios en la Administración

Con el fin de economizar gastos, la administración del CABLETOW ha suprimido desde fines del año próximo pasado el puesto de agente anunciador, desempeñado desde el mes de Marzo del año 1927 por Mr. R. B. Clark. El director del CABLETOW se ha encargado personalmente de dicho trabajo y espera que el éxito ha de coronar sus esfuerzos y que el año 1928 será un año próspero para el CABLETOW.

Ruega, pues, encarecidamente a los Hermanos le ayuden a llevar a cabo su trabajo verdaderamente arduo en la redacción y administración de esta revista, sobre todo en lo que se refiere a los datos interesantes y los anuncios.—*L. F.*

El Hospital Masónico

Continúa funcionando con mucho éxito la sala masónica para niños lisiados que la Asociación del Hospital Masónico está manteniendo en el Hospital Mary J. Johnston. En vez de seis pacientes hay casi siempre unos ocho, y muchos otros están esperando su turno. El Hmno. Dr. Abuel se ha encargado del tratamiento de los casos que tienen necesidad de los servicios de un especialista en ortopedia y han aumentado mucho los gastos de la sala. Conviene, pues, que los miembros de la Asociación paguen con puntualidad sus cuotas anuales y procuren atraer a nuevos miembros o ayudar con algún donativo a esta obra admirable, de la cual los Masones de Filipinas podemos con derecho enorgullecernos. Los óbolos deben enviarse al *Secretary, Masonic Hospital for Crippled Children, Inc., P. O. Box No. 34, Manila, P. I.*—*L. F.*

Gran Oración

Pronunciada por el Muy Ilustre Hermano Teodoro M. Kalaw, como Gran Orador de la Gran Logia de Masones Libres y Aceptados de las Islas Filipinas en la 16.a Reunión Anual de ésta, en Manila, en la noche del 24 de Enero de 1928.

Manila, Enero 24, 1928.

Es una hermosa práctica de nuestra antigua Fraternidad esta congregación anual que demuestra, a la vez que el principio democrático en que se basan nuestras deliberaciones y acuerdos, la unidad fundamental de nuestro conjunto y objetivo. Ninguna ocasión es tan propicia como ésta para someter, en forma somera, algunos puntos culminantes de nuestros problemas. Estáis en este momento para oír; perdonad si mi palabra no tiene el encanto para dejaros satisfechos.

En ninguna parte como en Filipinas se han presentado los problemas de la Masonería tan varios y a la vez tan interesantes en un espacio de tiempo relativamente muy corto. Antes de 1890, la Masonería aquí era *extranjerista*, en el sentido de que las logias estaban formadas exclusivamente por españoles y extranjeros con muy poca participación del elemento local. Después de 1890 hasta la venida de los americanos, era *nativista*, en el sentido de que las logias estaban monopolizadas por filipinos con una pequeñísima proporción de elementos españoles. Desde la venida de los americanos se ha vuelto *cosmopolita*, que es su carácter actual. Naturalmente, el tenor de las campañas ha estado variando para acomodarlo a las circunstancias del tiempo. ¿Por qué estas variaciones, preguntaréis; no es uno solo el ideal masónico y unos mismos sus principios en todos los tiempos? Es verdad, pero nuestros principios no son abstractos ni impalpables; tienen el propósito de triunfar en la vida, dominar en las costumbres, regular la conducta tanto pública como privada y encarnarse, como un sello distintivo, en las humanas instituciones. Y los procedimientos de la Masonería tienen que ser diferentes, y diferente su actuación, según las resistencias que encuentre, la preparación del pueblo para asimilarse y comprender sus doctrinas, y la clase de gobierno que predomine en la comunidad. En un tiempo de absolutismo, la Masonería combatirá el absolutismo; cuando el Estado se convierte en un instrumento servil de la Iglesia, la Masonería tratará de liberar al poder civil de las trabas de la Iglesia; y cuando la libertad de conciencia está establecida y el Estado separado de la Iglesia, la Masonería predicará y luchará por la paz, por la tolerancia.

Lo mismo ha de pasar en otras manifestaciones de la vida. En el orden puramente social, la Masonería enseñará y predicará la igualdad de derechos y oportunidades cuando vea que hay clases explotadas o esquilmadas por otras clases poderosas y opresoras; llevará la luz a los ignorantes cuando los gobiernos les privan de su derecho de buscar y encontrar la luz; hará que las bendiciones de la civilización sean gozadas por igual, lo mismo por pobres que por ricos, cuando vea que unos pocos privilegiados están detentando en su provecho los instrumentos de bienestar que Dios y los gobiernos tienen el deber de distribuir por igual. Esta labor masónica tiene que ser contínua, no esporádica ni superficial. Tiene que basarse en el estudio y en la investigación de las condiciones. Tiene que estar en relación con el sistema de los gobiernos y el programa de los gobernantes. Tiene que graduar su intensidad según la conducta, buena o mala, que demuestren las instituciones particulares, especialmente aquellas cuyas actividades puedan redundar en grave perjuicio de la felicidad humana.

Hermanos míos: yo he mencionado la palabra "felicidad", "felicidad humana", y tal debe ser, creo yo, el mensaje fundamental que la Masonería está obligada a llevar a todos los que sufren. Es el objetivo inmediato más grande de nuestra institución. No hay una satisfacción más alta en esta vida, no existe gloria mayor para el hombre que ama a su prójimo, ni ha de haber un acto más meritorio para el verdadero Masón, como enjugar las

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lágrimas de los que lloran, curar los males de los que padecen y levantar la cadena que oprime a las víctimas de la injusticia.

Y no hay como la institución masónica para emprender estas beneméritas campañas, por dos motivos principales: primero, porque está desligada de la Política; segundo, porque está desligada de la Religión. No hay dos fanatismos que cubren con una venda más tupida los ojos humanos como el fanatismo en Política y el fanatismo en Religión. Ciegan a los hombres más sanos de tal manera que les impiden ver injusticias donde las hay, errores cuando se cometen y pasiones desencadenadas cuando llegan a un estado de perversión. De esa manera es como pudieron concebirse y consumarse las persecuciones de todos los tiempos, hasta las guerras, las más crueles guerras que asolaron a la humanidad. La Masonería debe ser el antídoto para el veneno de las discordias humanas, y debe vigilar por consiguiente a todas esas instituciones o asociaciones que tienen por norma o consecuencia de sus actividades la división entre los hombres, porque cuando los hombres se dividen, no tarda en venir la lucha fratricida ya en forma violenta o en forma callada, y cuando esta lucha se presenta, su consecuencia inmediata es que los poderosos abusan de los débiles, la mayoría tiranice a la minoría, y entonces surjen las víctimas sociales, los vencidos, los oprimidos. A veces las condiciones mismas de la localidad derivadas de las desigualdades económicas, dan lugar a tremendos desequilíbrios sociales. Entonces se presentan en su fase más terrorífica la ignorancia y el pauperismo completamente a merced de los desmanes del caciquismo y la plutocracia. En ninguna ocasión estaría tan justificada la campaña masónica como cuando recoge de la calle una víctima, para elevarla a la dignidad del hombre libre.

Filipinas es un país ideal para campañas humanitarias de esta naturaleza. En primer lugar, porque no habiendo tenido oportunidad, en épocas anteriores, de gozar de los beneficios de una educación popular y siendo, además, un país eminentemente agrícola, una mayoría de sus habitantes no está suficientemente versada en el ejercicio de sus derechos individuales. En segundo lugar, porque los elementos dirigentes de nuestra comunidad, los que encabezan el movimiento progresivo de hoy, lo mismo que los que lo encabezaron hace treinta o cuarenta años, son o fueron masones por espontánea vocación. Y en tercer lugar, porque los principios políticos que hoy rigen en el país son los americanos, y no hay como el sistema constitucional americano, no hay como el derecho americano y las garantías que brinda al último ciudadano, para elevar moralmente al individuo, dignificarle ante la ley y restituirle en su personalidad.

Permitídme que yo diga algunas palabras más sobre estos dos pueblos que hoy están realizando una labor conjunta en el seno de mi país: el pueblo americano y el filipino. Son dos pueblos de cunas distantes, pero están unidos y compenetrados por unos mismos principios. ¡Parece mentira! Aún antes de que estos dos pueblos se conocieran, ya estaban vinculados por el lazo común de la Masonería. ¿Cómo se realizó este fenómeno? Ved. El gobierno de los Estados Unidos, la historia entera de los Estados Unidos, está como inspirada en ideales masónicos. El pueblo americano originario fué formado por familias que llegaron a aquellas playas huyendo de las persecuciones religiosas. Aquellos hombres, al emigrar de las densas poblaciones del antiguo mundo a los desiertos iracundos del nuevo, llevaron consigo su libertad de conciencia, sus instrumentos masónicos, sus altares de logia, sus diplomas y sus credenciales, sus joyas y sus mandiles, todo lo que es Masonería regular, en una palabra. Y en medio de sus reuniones, como fuente de inspiración común, viva llama de fe y de esperanza que les alentaba y unía, ponían el Gran Libro de la Ley, la Sagrada Biblia. De esa manera la institución fué creciendo lentamente como la semilla de un árbol gi-

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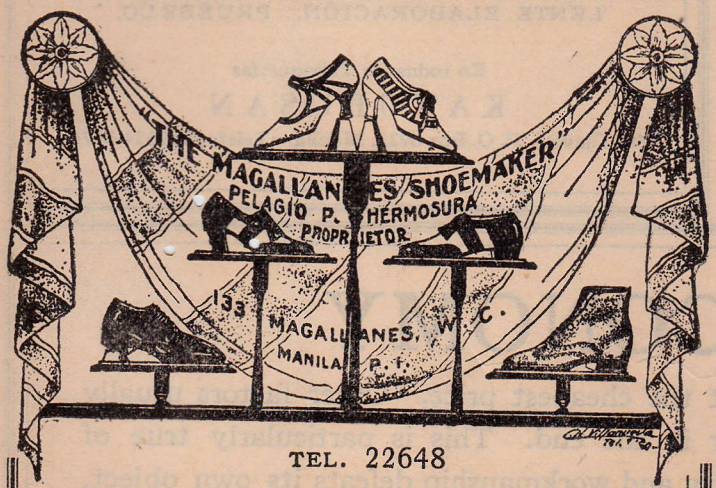

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gantesco transplantada a otro solar y a otro clima por el amoroso cuidado de sus adictos. Es verdad que no todo fué gloria y satisfacción para aquellos hermanos en los comienzos de su laborantismo; pero que hicieron de nuestros principios materia de apostolado y de propaganda, que triunfaron finalmente en la conciencia pública y en las instituciones civiles, lo prueba el hecho más grande de su revolución. Masón era el dueño de aquella famosa Taberna de Boston, que ocupa un lugar característico en la historia de la libertad americana; y masones eran los miembros de la organización que en esa Taberna se reunían por las noches para preparar los días victoriosos. Como que uno de sus primeros presidentes y caudillos era Joseph Warren, ex-Gran Maestre de la Gran Logia de Massachussets, y el gran Paul Revere, otro masón y ex-Gran Maestre, encontró en esa organización a aquel famoso grupo de decididos que le acompañaron al puerto de Boston.

Una noche la logia se cerró; sus miembros, disfrazados de indios, fueron al puerto de Boston, sacaron de los barcos ingleses los cargamentos de té y los arrojaron al mar. Era el comienzo de la guerra. Y ¿quiénes fueron los principales personajes de aquel drama de estupendas proporciones en la historia de la libertad? ¿Quiénes eran las figuras que sobresalían, no solamente en ese período revolucionario, sino aún en el período de formación y desarrollo constitucional? El primero que firmó la declaración de Independencia en 1776, fué John Hancock, de la Logia de Saint Andrews, que llegó a ser Gran Maestre de la Gran Logia de Massachusetts. La más alta, la más noble, la más querida personalidad bajo todos conceptos, fué George Washington, masón de Virginia. El caudillo intelectual y moral de más sensatez y experiencia en aquellos críticos días, era Benjamin Franklin, masón de Pensilvania. El estadista de mayor habilidad financiera, ilustre por su espíritu constructivo, fué Alexander Hamilton, también masón de Pensilvania. Y el más grande intérprete de la Constitución, el que más ha hecho, con sus luminosas decisiones, por la unidad y la estabilidad de la gran república, fué John Marshall, otro masón de Virginia.

Os acordaréis de aquella anécdota de Franklin cuando la convención constitucional estaba terminando su obra magna. George Washington estaba sentado en la presidencia, y sobre su cabeza pendía un cuadro, un cuadro simbólico. Franklin se levantó y dijo:—"Muchas veces, en el curso de nuestra labor, he querido observar la posición de ese sol que está pintado en nuestro cuadro, y no sabía exactamente determinar si es un sol que nace o es un sol que muere. Ahora sé positivamente que es un sol que nace." Y una autoridad masónica, interpretando estas palabras, afirmó que el hermano Franklin usó sólo de un simbolismo corriente en Masonería al señalar al Oriente masónico como el lugar donde estaba sentado el gran Washington, para advertir a los iniciados en nuestra Fraternidad que la gran obra que ellos acababan de terminar era puramente una obra masónica.

Ahora, queridos hermanos, dejemos a un lado a los Estados Unidos y veamos lo que pasó en Filipinas un siglo después. Rizal, Del Pilar, Lopez Jaena y otros fundaron en Europa una organización masónica para mantener la unidad de los filipinos, para llamar la atención del mundo sobre la opresión de que era víctima su patria y para pedir reformas urgentes. Al objeto de mantener relaciones más estrechas y secretas con los patriotas de Filipinas, se organizó la Masonería local, dependiente de la de Madrid. La consigna era que la Masonería debía ser el cerebro llamado a dirigir y pensar por los intereses del pueblo filipino. Ya que no había libertad de reunión ni de tribuna, las logias se convertirían en reunión y tribuna a la vez. En ellas se congregaron, en efecto, en tan corto tiempo, los filipinos más progresivos que, viniendo de la heróica clase media, dieron empuje al movimiento con verdadero peligro para sus vidas y sus intereses. De aquellos patriotas se destacaron especialmente dos que no tenían de común más que el origen obscuro de donde procedían. El primero era

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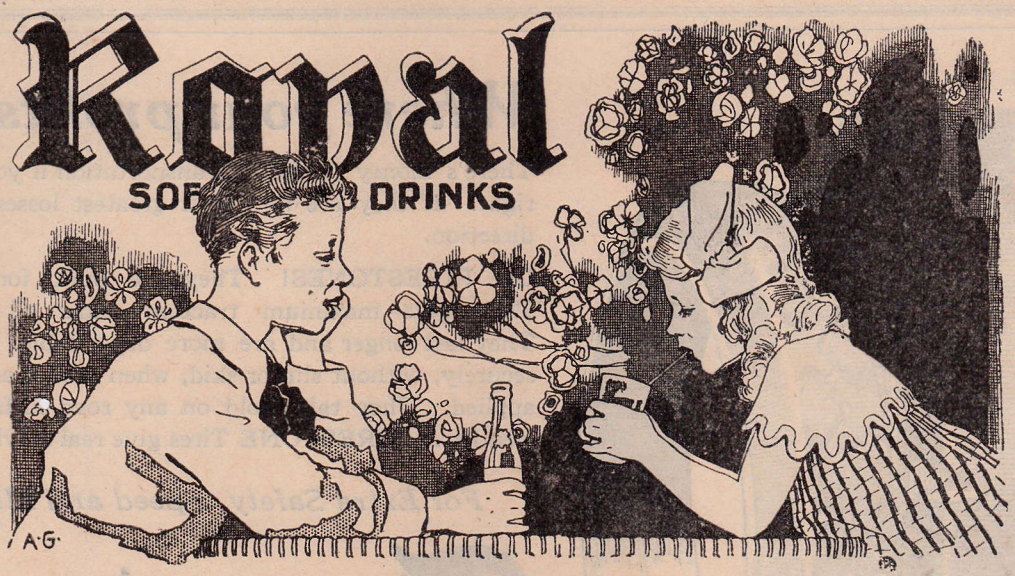
un caudillo moral e intelectual de primera magnitud, jóven reflexivo y sereno, pensador sagaz y profundo: Apolinario Mabini. El segundo era un demagogo ardiente y temerario, de principios sanos pero de procedimientos radicales: Andrés Bonifacio. La Masonería estaba con Andrés Bonifacio en el ideal que perseguía, pero no podía aprobar sus medios violentos. Así, Bonifacio fundó otra Masonería, con sus grados, sus iniciaciones, sus palabras de paso, y en ella cultivó su desesperación y su radicalismo. De esa manera vino el Katipunan. El Katipunan llevó al país a la revolución. Y como el gobierno, mal informado, le confundió con la verdadera Masonería, muchos caudillos masones murieron fusilados o en el destierro sin haber podido contemplar los resultados de su campaña.

Pero ya, cuando Filipinas pudo gozar temporalmente de un gobierno libre, mirad quiénes se pusieron a la cabeza tanto en lo civil como en lo militar. El Presidente de la República era Emilio Aguinaldo, miembro de la Logia Magdalo. El primer ministro era Apolinario Mabini, orador de la Logia Balagtas. Secretarios de guerra fueron Baldomero Aguinaldo, de la Logia Pilar, y Ambrosio Flores, de la Logia Bathala. Secretario de Fomento fué Gracio Gonzaga, de la Logia Minerva. Director ce guerra fué Antonio Luna, de la Logia Solidaridad de Madrid. Generales de prestigio fueron Vicente Lukban, de la Logia Bicol, y Mariano Llanera, del Triángulo Centeno. El Presidente del Comité diplomático en el Extranjero era Galicano Apacible, de la Logia Solidaridad de Madrid; y representantes o agregados, distribuídos en varios países, eran Mariano Ponce, Rafael del Pan, Juan Luna, Ramón Abarca, Antonio Regidor, Sixto Lopez, Vergel de Dios, Manuel Artigas, todos caudillos masones de la época. El más grande documento que produjo la revolución filipina, según la mayor autoridad americana en la materia,—James LeRoy,—fué el *Decálogo* de Mabini, obra profundamente masónica. El capítulo más importante, y a la vez más discutido de la Constitución de Malolos, fué la libertad religiosa, un triunfo de los masones. Y el triángulo que aparece en la bandera filipina,—el más alto simbolismo de las luchas del pueblo filipino,—se ha puesto allí, según el Presidente Aguinaldo, como un homenaje a la Masonería. Cuando un general del ejército americano escribió a un prominente filipino preguntando dónde había sacado Mabini sus ideas, no habiendo salido del país, el filipino contestó en un documento que todavía se conserva en Washington:—"General, Mabini las sacó de la Masonería, y nada más". Y por eso, cuando el gobierno de Washington nombró su primera Comisión para investigar las condiciones del país, el Dr. Schurman, presidente, dijo que le sorprendía encontrar una perfecta similitud entre los principios familiares americanos y las aspiraciones filipinas. ¿Cómo no había de haber esa similitud si los dos pueblos, el americano y el filipino, fueron políticamente fundados al calor de un solo ideal y por hombres que pertenecían a una misma institución?

Hermanos queridos: grande es la tarea que tenemos delante y más grande aún nuestra responsabilidad, pero confío en que desempeñaremos gustosos nuestro común deber no sólo por amor a nuestra Institución, sino porque nos lo han legado personas para nosotros muy respetadas, hace más de un siglo y medio en vuestro caso, y hace sólo algunos años en el nuestro. Y respecto a los hermanos de otras nacionalidades que hoy me escuchan, tened la confianza de que no hay para nosotros una fraternidad más íntima y de resultados más eficaces—fraternidad en la vida, fraternidad en la desgracia, fraternidad en la muerte—como aquella que sólo florece y perdura en el amoroso ambiente de nuestros templos y en el seno augusto de nuestras asambleas: la fraternidad masónica.



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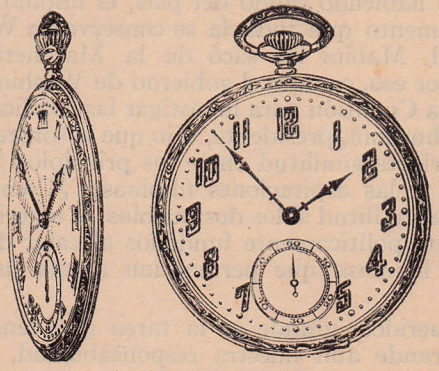

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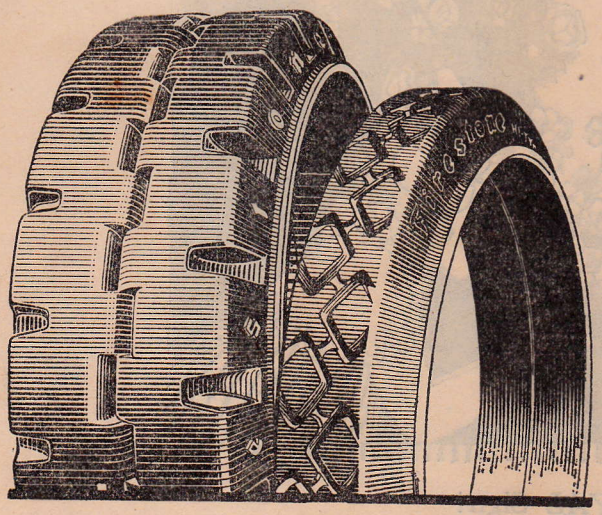

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