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OF THE PHILIPPINE ISLANDS

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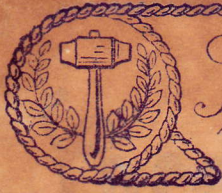
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Officers of Shables Lodge #40, 7 & 8 a.m.  
1951

Plaridel Masonic Temple, 520 San Marcelino

Manila, Philippines



# The Grand Master's Message



## Wisdom

**M**ASONIC LITERATURE is replete with the wisdom of King Solomon. Webster defines wisdom as "the ability to judge soundly and deal sagaciously with facts especially as they relate to life and conduct." You will note that Webster does not stop at "mere sagacity in dealing with facts" but he stresses great emphasis on its relation "to life and conduct." Therein lies the secret of all goodness and momentous achievements in life.

A person armed with book learning—nothing more—is a mere mental automaton. Should he use that meagre knowledge to corrupt his fellow-men he poses a real menace to any community.

There exists in the world today a vicious case of intellectual snobbery. It looks upon the sum total of diploma, extent of schooling, label of alma mater as the final and undisputed yardstick of a man's learning. It thoroughly confuses over-schooling with genuine education. The inner man is often ignored for a highly polished, deceptive scholastic veneer. Sheer scholastic attainment is a paltry, tawdry thing beside inner integrity when exposed to the rigorous test of time.

Factual knowledge is nothing more than an aggregate collection of facts from different authors. It is often disjointed, loosely integrated and narrow in horizon. This straight jacket type of thinking is often made to fit an ante-dated curriculum guaranteed to give the optimum of information within a limited period of time.

Wisdom requires more than that. It demands insight into the inner-most feelings of men; tact and delicacy to meet their needs without trampling on their needs without trampling on their sense of self-respect, independence and dignity as human beings. While a person imbued with factual knowledge skims on the surface of life and takes overt manifestations of people for the real thing, wisdom pierces beneath the defensive veneer and sees its frailties, desires and needs of men according to life's situations.

Life to be successfully lived out must be a continuous and upward climb to a higher and more inviolate self. Wisdom includes the complete and absolute fusion of the mind, heart and soul. The mind is finite and can be gauged in equally tangible and finite terms. However, the heart and soul are infinite and can not be pin-pointed with mathematical precision. It is the world's besetting sin that it puts too great store on things seen, forgetting that the things eternal are unseen.

Wisdom is all pervading and includes all the great qualities of understanding, kindness, compassion, mercy, honesty, and other eternal virtues. It is the quintessence of human goodness which when channeled into creative energy finds its expression in fine deeds. It is a delicately wrought product of time compounded out of the heights and depths of all life's living.

Wisdom requires courage of great magnitude. People who possess wisdom oftentimes pay its price with great pain and sorrow. They are people who after experiencing both extremes of goodness and evil have retained faith in the goodness of life.

Wisdom therefore is a spiritual goal worth the seeking and the attainment. And a wise man is equally worth the seeking, the finding and the knowing.

Grand Master

# THE CABLETOW

## Editorials

### Politics Within The Lodge?

ONE OF THE PERSISTENT QUESTIONS asked by members of our Craft is: Should Masons discuss politics in a Masonic Lodge? Before answering the query, it is interesting to know the layman's definition of two terms: "Freemason"—a member of an Order "having for its object mutual assistance and the promotion of brotherly love among its members"; and "politics"—"the practice or profession of conducting political affairs", "political methods or maneuvers". Note the words "mutual assistance" and "brotherly love" on the one hand and "practice or profession" and "maneuvers" on the other; the former invariably stand for unity and the latter at times breed dissension.

Then too, the Lodge is opened with a prayer to the Great Architect of the Universe that He may "grant that the sublime principle of Freemasonry may so subdue every discordant passion within us" as Masons; the benediction therein, invokes His blessing upon members of the Craft with an entreaty that Brotherly Love may prevail. This is confirmed by the Masonic belief that harmony is the strength and support of Freemasonry. Furthermore, the Mason takes a solemn obligation not to cheat, wrong, or defraud another Mason; his special working tool which is the trowel, is a reminder of brotherly love and affection, not personal enmity and suspicion; his duty is to preserve Masonry's landmarks and no excuse or alibi can be offered with a view to infringing the same.

In many an instance, politics confronted our Brethren. In 1923, a municipal president requested a Masonic Lodge to state its stand regarding Philippine independence; it was held that debates on political and religious subjects were—and still are—strictly tabooed in a Masonic Lodge. By the same token, Masons are not supposed to commit themselves as such, as well as their Lodges for or against the National Movement for

Free Election (NAMFREL) which is political in nature.

In January, 1926, a Manila newspaper published an item to the effect that a resolution for Philippine independence was disapproved at a convention of American and Filipino Masons. M. W. Bro. Francisco A. Delgado, then the Grand Master, issued an official statement emphasizing the fact that:

*"During the recent sessions of the Grand Lodge of the Philippine Islands the question of independence did not come before that body in any shape, manner or form whatever. The resolution concerning independence, which was framed and signed by individual Masons outside of the Grand Lodge, speaks for itself and needs no explanation. The Grand Lodge sessions were very harmonious, and there was no split or walk-out of any kind by any group of members."*

In the Grand Lodge Proceedings of 1939, the following ruling on the subject of political action was made:

*"We do not consider that treatment of the Jews by any government as a proper subject for the action of any Lodge or the Grand Lodge because it deals with the political action of a foreign government and we have nothing to do with such foreign government. We should confine ourselves to our own business."*

From the foregoing, it is evident that Masonry and politics can not co-exist within the Lodge. The field of politics is limited—government; the realm of Masonry is universal—World Brotherhood.

Thus far we have kept our Masonic Lodge free from politics. Let us strive to continue this course of action in order to achieve for Masonry in the Philippines real and steady progress.

—Mauro Baradi, S.G.W.

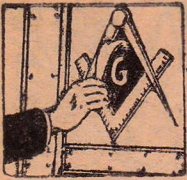
### Del Pilar's Fortitude

THE MASONS IN THIS GRAND JURISDICTION in particular and the Filipinos in general remember August 30, 1850 as the birthday of Marcelo H. del Pilar, Mason and patriot. During his time, Masonry in the Philippines covered four distinct periods—(from 1872 to 1898): (1) the period of agitation—when Masonry's door was closed to Filipinos; (2) the period of organization—when Philippine Masonry was organized through the establishment of Nilad Lodge No. 144 (Manila, 1891) under the Grande Oriente Español; (3) the period of propaganda—when Filipino Masons sponsored lectures in Masonic Lodges, wrote various works calculated to bring about reforms in the Philippines, and advocated popular education among the masses; and (4) the period of persecution—when

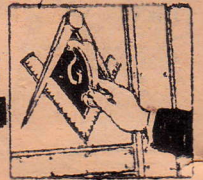
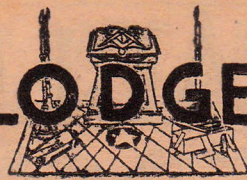
Filipino Masons were arrested, tortured, executed, or exiled. Through these all, Bro. del Pilar never lost faith in the justice of his cause—fighting evil and falsehood and championing righteousness and truth.

Whether in his native land or on foreign strand, our distinguished Brother clung to the tenets of Freemasonry and the virtues it inculcates. Many wondered how, in spite of physical pain and mental anxiety during the closing years of his life he could still continue the crusade he chose to wage, let alone the fact that he was far away from home and loved ones. He was in Barcelona, Spain when the end came—July 4, 1896, the same year when the greatest of Philippine

(Continued on page 25)



# WHAT OUR LODGES ARE DOING



## BALINTAWAK NO. 28

Gumaca, Quezon

ON July 7, 1951, Bro. Elias Ricafort was raised to the Sublime Degree of Master Mason. The Special Third Degree Team was composed of brethren from Malinao Lodge No. 25 (San Pablo City) headed by Wor. Bro. S. L. Magpanta (first section) and Wor. Bro. Luis de los Reyes (second section).

After the Lodge was closed, the brethren proceeded to Dalisay Hotel Terrace where refreshments were served followed by a dance. A program was then held where the following brethren spoke: Wor. Bro. Alberto Olea, Bro. Jose Estrada, Wor. Bro. Cirilo Constantino and Wor. Bro. A. Tañafra.

## MOUNT APO NO. 45

Zamboanga City



**M. W. BRO. CENON S. CERVANTES**, Grand Master, and party made a joint official visitation to Mount Apo Lodge No. 45 and Bud Daho Lodge No. 102 on August 18, 1951 at the Mount Apo Lodge Hall. The Grand Master's party arrived at Moret Air Port, Zamboanga City in the afternoon of August 18 and was met by a delegation of members of Mount Apo Lodge headed by Wor. Bro. Emilio Escudero, Master of the Lodge.

During the visitation, Past Master Diplomas were pre-

sented by M. W. Bro. Antonio Gonzalez, Grand Secretary to the following Past Masters of Mount Apo Lodge: Wor. Bros. Leon R. Barinaga, Azary V. Kosloff, Rodrigo Silva, and Esteban Quidilla. The address of the Grand Master emphasized the need of cooperation among the brethren and efficiency in the conduct of their business during Lodge meetings. He urged the Brethren to keep themselves informed of Masonic events as well as those happening in their community.

WHAT OUR LODGES ARE DOING \* \* \*

● SECCION CASTELLANA ●

F. D. ROOSEVELT MEMORIAL NO. 81  
Manila

**T**HIS LODGE IS THE RECIPIENT of a donation of ₱180.00 from Wor. Bro. T. L. Hall, Past Master of Corregidor-Southern Cross Lodge No. 3, and Grand Lodge Inspector of F. D. Roosevelt Memorial Lodge No. 81. The amount will be spent in the purchase of a set of Aprons and Collars for Lodge Officers. The Lodge in accepting the donation passed a resolution expressing its gratitude to Bro. Hall, as well as its appreciation for the valuable services he has rendered to the Lodge and its members.

"HIGH TWELVE" NO. 82  
Manila

**T**HE MEMBERS OF THIS LODGE regret to announce the loss of one of their active brethren, Bro. Higinio L. Escosa, son of Wor. Bro. Dominador R. Escosa, P.M. The former died at the Philippine General Hospital on August 16, 1951.

Funeral services were held at the Plaridel Masonic Temple on August 19, 1951 at 2 P.M., with brethren from various Subordinate Lodges in Manila and outlying provinces — and their families — in attendance.

The Special Team conducting the funeral ceremonies consisted of:

- |                |       |                        |
|----------------|-------|------------------------|
| Wor. Master    | ..... | Dominador R. Escosa    |
| Senior Warden  | ..... | Hermogenes P. Oliveros |
| Junior Warden  | ..... | Donato Valenzuela      |
| Treasurer      | ..... | Pio Salomon            |
| Secretary      | ..... | Gregorio Cariaga       |
| Senior Deacon  | ..... | Jose B. Santos         |
| Junior Deacon  | ..... | Jose L. Intal          |
| Marshal        | ..... | Pedro R. Francisco     |
| Chaplain       | ..... | Genaro Pestana         |
| Senior Steward | ..... | Jesus Alvarez          |
| Junior Steward | ..... | Adriano Uson           |
| Organist       | ..... | Florencio Asiddao      |
| Bible Bearer   | ..... | Charles Mosebrook      |
| Tyler          | ..... | E. P. Johnson          |

SEPA: Bro. Charles Mosebrook delivered the Funeral Oration.

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

(Continuacion)

Las luchas políticas, lucha de ideas, han hecho olvidar á conspicuos hombres públicos los deberes de consideración y respeto que deben guardar hacia la buena fé de otras agrupaciones, degenerando algunos hasta el nivel asqueroso de mentirosos intrigantes. No excusa esta degeneración el propósito de salvar unos principios. Todo principio sano se recomienda por su propia excelencia, y no necesita de medios poco dignos como la mentira y el insulto. Nuestro hermano el Dr. Rizal no apeló á procedimientos tales para exponer el mal que nos asediaba, ni tuvo palabras acres contra el enemigo para realizar y diseminar su idea. Sirva su ejemplo de guía insuperable para todo filipino, y realicemos actos verdaderamente edificantes que confirmen nuestras convicciones y desinteresado amor pátrio.

Los hombres se deben á su Pátria antes que a sí mismos y á los suyos. De esto tenemos otra vez como ejemplo el Dr. RIZAL, pues toda su vida nos demuestra, que su único anhelo era ver su PATRIA redimida de aquella teocrática opresión que por largas centurias tenía al pueblo filipino subyugado.

Hermanos, trabajad como EL por el bien común, sacrificando la comodidad particular y ambicionando sólo aquello que redunde en bien general y no en provecho de la vanidad mezquina propia de mercenarios y enmascarados hipócritas.



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# PLEDGE OF SERVICE

## FREEMASONRY AND ITS LAWS

By S. M. Austin, D. G. M.

(An address delivered before members of Maranaw Lodge No. 111, F. & A. M.)

**Q**UITE A NUMBER OF THE BRETHREN, after they have acquired a working knowledge of our ritual, have expressed a desire to learn more about the laws that govern the members of our Beloved Fraternity, when and how they were formulated, how applied and so on. It is my intention this evening, my brethren, to endeavour to elucidate, to the best of my ability, those very interesting questions about a subject that should be of paramount interest to all Master Masons wheresoever dispersed.

Our Noble Brotherhood through the ages and due to its inherent good and fundamental qualities of the practice of the FATHERHOOD OF GOD and the Brotherhood of man has drawn into its fold, men pre-eminent in their respective communities for their moral and intellectual attainments; men of every age, sect and opinion and of every country have entered our ranks so that our Fraternity has become the most universal, tolerant and beneficent organization of all time.

When we consider that our Craft has spread its beneficent influence and taken root in all parts of the world, we cannot help but feel a tinge of amazement and astonishment when we reflect upon the very remarkable fact that the same laws, with but very little change, serve to govern all members of our Fraternity irrespective of what particular Grand Jurisdiction we may be members.

It is the bounden and ever present duty of all Master Masons to remember that they are obligated "to conform to and abide by all the laws, rules and regulations of the Lodge of which they may be members and that they must also maintain and support the Constitutions and Edicts of the Grand Lodge under which their respective Lodges may be holden, together with the general regulations of Freemasonry".

Now it is most important ever to bear in mind that the regulations of the Grand Lodge contain the "Ancient Charges" and "Ancient Usages and Customs" of the Craft and which must not, in any circumstances whatever, be infringed and to maintain these and support them is a fundamental duty that all Master Masons owe to the Fraternity.

It is this singleness of purpose that has made the laws of our Fraternity applicable to all Grand Lodges, Subordinate Lodges and Master Masons in all parts of the world.

However, it is a well known axiom that we cannot abide by, and conform to, any laws unless we know what they are and it should be, therefore, the aim of every Master Mason to acquire as good a working knowledge of our laws, that govern us as Masons, as he does of our ritual.

The laws that govern our Craft, like the laws that govern democratic nations, are both written and unwritten laws, the latter being the so called "common law" and which, when applied to nations, signifies so much to the

average citizen and without the benefit of which he would possess but very little in the way of freedom and rights that we take so much for granted these days.

The "common law" as applied to Masonry has a somewhat different interpretation but, nevertheless, it is just as important to us as Masons.

The "General Regulations" and the "Old Charges" were used as a base upon which to formulate the written laws of the Craft and these are now known to us as the Constitution and By-laws of the Grand Lodges, its resolutions and Edicts and from which are derived the By-laws of our subordinate Lodges.

The "Ancient Landmarks" seem to come under the headings of both written and unwritten laws. In some Grand Jurisdictions they are written, whereas in other Grand Jurisdictions they form part of the unwritten law.

It is useful to bear in mind that the application of the Masonic law follows, in some respects, the procedure of the civil law of most countries; for instance, a Master Mason is amenable to the laws of a foreign Grand Jurisdiction if he resides within the territorial limits of same and he is also, at the same time, governed by the laws of the Grand Lodge under whose jurisdiction his particular Lodge may function.

Thus should any member of our particular Grand Lodge have cause to reside, say in California, then he would be subject to the laws of both Grand Jurisdictions. In the same way, an American residing in the Philippines cannot evade the requirements of the income tax laws in both countries.

Bro. Anderson, during the year 1723, published the "General Regulations" on which he had been working since soon after the formation of the first Grand Lodge in the year 1717.

The compilation of this publication by Bro. Anderson represented several years of most difficult research work and in spite of his well known inaccurate reporting and flights of imagination, in other matters, the whole Fraternity owes to his memory a debt of gratitude that it will never be able to pay.

The "General Regulations" and Anderson's Constitutions of 1723 have a very interesting history and I regret that time does not permit me to enlarge upon same this evening. However, I intend to make that the subject of another address at some future time.

There can be no doubt whatsoever that the "General Regulations" and the Constitutions embraced the laws of Masonry as they were known to the members of the four original Lodges that were the nucleus of the first Grand Lodge and from this fact we may deduce that they re-

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presented an interpretation of the laws that governed the Craft during the centuries when it was wholly operative in nature, therefore, those laws must have the veneration and respect of an antiquity far, far greater than the 228 years that have elapsed since they were first put into printed form.

We can say that the "Old Charges" are generally concerned with the individual Mason, his relation to his particular Lodge and to his brethren. Whereas, the "General Regulations" are concerned with the affairs of the Fraternity as a whole and they seem to permit each Grand Lodge to make alterations and amendments that may be deemed necessary to suit any peculiar circumstances that may require such action to be taken. On the other hand, the "Old Charges" do not permit any such action.

It seems very clear that the "Old Charges" concerned themselves with the operative side, as well as with the Speculative side, of Masonry, that this is so becomes very evident from the context.

Any brother who makes a point of reading through the "Old Charges" will come across the phrase "The Lord's Work" and it is very clear from the reading that this does not refer to OUR GREAT CREATOR but to the particular nobleman or Lord for whom the Operative Masons were erecting a particular structure at any particular time.

The compilations of the Masonic Laws is much more a matter for the dictates of the heart than of the brain and is more concerned with establishing a mode of conduct than in applying penalties and it is in this respect that the application of the laws of Freemasonry differ from the underlying principles of the application of the laws that govern nations.

Civil laws are, of necessity, provided with means of enforcement as well as specific penalties in case of infringement thereof. However, Masonic law provides but four penalties, that is reprimand, definite suspension, indefinite suspension and expulsion. Of course, these penalties are of very serious consequence to all Masons and can only be pronounced after a serious infringement of Masonic law and only after a serious discussion and deliberation of the offense has caused the brethren to come to the conclusion that a Masonic trial is justified and then only after a fair and just trial has been accorded the erring brother and a verdict of guilty had been pronounced.

In any case the punishment is always such that it fits the crime and mercy is a much more pronounced feature of every Masonic trial than it could be in any case dealing with a violation of the civil law. We, as Masons, are more concerned in bringing about a reformation than in applying punishment.

It can be our proud boast that trials resulting from an infringement of Masonic law are few and far between and that is a striking evidence that by far the greater number of our members are so anxious to obey our laws that an enforcement of same is but very seldom necessary.

As may be expected in an Organization such as ours, composed as it is of all races and creeds, where different nationalities, different languages, different climates, different ideologies and even different principles of conduct, have all exerted a tremendous influence upon the conduct of the affairs of the Craft in the various Grand Lodges throughout the world. Consequently, one cannot expect to find an absolute universality in the application and interpretation of the Masonic law in all Grand Jurisdictions.

However, in the main essentials, they have but one meaning although they may be phrased in different ways and it is only in some minor particulars that divergent interpretations can be traced.

By far the greater majority of the Grand Lodges throughout the world hold to the spirit of the "Old Charges" and, so far as local conditions permit, they adhere to the sense of the "General Regulations".

Therefore, my brethren, it should be clear to those who wish to become better acquainted with the rules and regulations by which our Craft is governed that it is really important that they should grasp the very first opportunity that may come their way to read both the "Old Charges" and the "General Regulations" of 1723.

Any brother who has carefully perused those publications cannot help but be astounded by the foresight, spirit of tolerance and wisdom of those ancient brethren of ours who were responsible for the compilation and adoption of same as the foundation upon which all our laws, rules and regulations are built.

The 39th or last of the "General Regulations" reads: and I quote—"Every Annual Grand Lodge has an inherent Power and Authority to make new regulations, or alter these, for the real benefit of this ancient Fraternity provided always that the "Old Landmarks" be carefully preserved etc" end of quote.

The "Old Landmarks" referred to, or what are generally known to us as the "Ancient Landmarks" should be, as can be seen from the 39th of the "General Regulations" the foundations upon which the laws of Freemasonry are built.

It is very unfortunate indeed that when those "General Regulations" were first adopted by the first Grand Lodge that those "Ancient Landmarks" were not formulated as that would have saved considerable trouble, misunderstanding and confusion for the various Grand Lodges that came into existence afterwards.

However, we may console ourselves with the thought that the "unwritten law" of the Fraternity, that is the "common law", was so well understood and practiced by those ancient brethren that it was not considered necessary to reduce them to a written code.

The amount of "unwritten law" that Masons generally observe would fill volumes, even our "ancient usages and

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customs" of which we are so constantly reminded that we must not, on any pretence whatever, countenance any deviation, have never been actually specified in printed form.

However, several printings have been made of the "Ancient Landmarks" and have been made a part of the written laws of many Grand Jurisdictions but, to the best of my knowledge and belief, no full agreement has ever been reached concerning them.

Bro. Mackey presented us with a list of 25 Landmarks and this list has been adopted in quite a number of Grand Jurisdictions, however, the acceptance of same has not been universal.

In a few of the Grand Jurisdictions of the U.S.A. a greater number of the "Ancient Landmarks" have been developed whereas, in other Grand Jurisdictions, the number has been reduced while still maintaining all of Mackey's points.

There are still a few Grand Jurisdictions that do not possess a printed list of the "Ancient Landmarks" but, nevertheless, they preserve and practice them as part of their unwritten law.

Some of the Landmarks, as listed by Mackey, are not recognized in some Grand Jurisdictions. As an example of such exceptions I quote Mackey's 8th Landmark which specifies that is *within the power of the Grand Master to make a Master Mason at sight*" and there are a few other exceptions of lesser importance.

However, it can be generally said that Grand Lodges conform to the spirit of all of the Landmarks, whether written or unwritten, with but very few exceptions.

It can be claimed that the "Ancient Landmarks" bear about the same relation to Masonic law in general that the provisions of the Magna Charta bear to modern constitutional law. They typify the inherent characteristics of Masonry and those fundamentals that have made our beloved Fraternity the powerful force for good that it is to-day.

I would strongly urge my brethren to make a point of reading the explanation given by Mackey concerning the "Ancient Landmarks" and I assure you that you will find it extremely interesting as well as most instructive.

By using the "Ancient Landmarks" as a foundation, the "Old Charges" for precedent and the first "General Regulations" as organic law, the Grand Lodges devise, adopt

and write their Constitutions, By-laws etc. and Subordinate Lodges write and adopt their particular By-laws, which, however, are generally subject to approval of their respective Grand Lodges, either through a Grand Lodge Committee or through a Grand Master.

Grand Masters formulate and issue Edicts and have to make certain decisions and these are often incorporated by the Grand Lodge into the written law of the Grand Jurisdiction.

In this way the legal structure of Freemasonry is formulated and, although it is a much looser structure than any similar civil law could be, the results have, through the years, amply demonstrated that it had been highly successful in its practical application.

Most things, even including laws and customs, have changed through the ages but it is very apparent that our "Ancient Usages and Customs" quickly win their way into the hearts and affections of new brethren and thus they always remain a jealously guarded part of our Institution. Therefore, there is always present in the hearts of our brethren an urge to resist any attempt to change the order that has served the Craft so well and for such a long period of years.

As a general rule, the members of our Noble Brotherhood much prefer to bring about a reformation by "*whispering good counsel*" into the ears of an erring brother rather than to punish him by bringing him to a Masonic trial.

It has been said that the laws that govern our Fraternity are of a loosely woven structure. Be that as it may, but we can claim that our Order, taken as a whole, is very well governed and we can also be proud of the fact that our members are, with but very few exceptions, counted amongst the most law abiding body of men that can be found anywhere in this universe.

Therefore, my brethren, let us continue to follow the example of our ancient brethren and be very reluctant to make any more laws and regulations than are absolutely necessary to cope with modern and changing conditions.

I have read that the real reason why we are such a fine body of law abiding citizens is due to the answer that we gave to that basic question "*where were you first prepared to be made a Mason?*"

—oOo—

## DEL PILAR'S FORTITUDE

(Continued from page 19)

revolutions was fought and when Bro. Jose Rizal was executed.

Bro. del Pilar had that Masonic fortitude which enabled him "to undergo any pain, peril, or danger, when prudentially deemed expedient." To him Masonry is an institution of sacrifice; to embrace Masonry is to fight the enemies of freedom and progress for the sake of others.

Our Craft today looks to Masons of the fortitude of Bro. del Pilar to arrest the spreading influence of bigotry and fanaticism. Our country now more than ever needs men of his caliber to guide the people beset by difficulties and problems. Let us not forget his heroic example.—

—Mauro Baradi, S.G.W.

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## PLEDGE OF SERVICE \* \* \*

**The Community School - Its Teaching For Fundamental Education**

By VICENTE GARCIA

*(Address delivered in Muog Lodge**No. 89, F. & A. M., July 21, 1951)*

—oOo—

**A**DULT EDUCATION in the Philippines is a program of redirection of human resources for the uplift of our common men, 50% of whom are illiterate and about 80% are underprivileged living with low standards of life. The procedures and methods of meeting this situation and solving this country's problem is a matter of concern for educators as well as for all civic-minded citizens. Masonry, if it is to be militant, cannot remain indifferent to those social and economic conditions of our people. The principal agency of Adult Education, the Community School, is concerned primarily with the improvement of community living in all its aspects, in other words, the attainment of the good life of the masses. It evolves and adopts technique basically different from the traditional way of placing premium on the material means rather than on the innate human resources, attitudes and reactions which really should matter in a program of this kind. While many are prone to think that the social amelioration of the people can be handed out on a silver platter, the community school to achieve its purpose places faith in and relies upon the possibilities of self-improvement, self-help, self-organization, active participation and the good sense of the people. It is a concept that we have in masonry, too. It initiates improvements and reforms out of crude and modest beginnings of the good life that the people possess, the things they are familiar with and capable to understand and promote, with the guiding hands of their friend, the school teacher.

Take the instance of the health program in one of the barrios of a provincial town. The Community School starts with a campaign of draining and frying the dump and insanitary place beneath the kitchen, the obnoxious "pusali" among the Tagalogs. It all began with the home of a humble peasant who religiously saw to it everyday that the "pusali" and all its environs were dry and clean. He has succeeded to free his home from fly infestation and his yard from mosquito-breeding places. Upon the initiative of the local council of the Community School, with the teacher on the background, the entire neighborhood followed suit. Blind drainages, dumping pits, and fumigation devices were provided, a drive which resulted in the general cleanliness of the home and surroundings. No inspectorial check-up by a sanitary officer or a municipal ordinance could have done more effectively and more suspiciously such a place of community health activity, which has prepared the way for a more thorough health program in this small community. This stepping up of the bright and fine little features of individual and community life of the common men has paved the way

of the Community School in expending its activities along the lines of cultural, economic and civic improvement.

Following the same method of basic approach, the Community School is taking stock and is availing itself of local leadership founded upon personal pride, personal dignity and initiative of the men on the frontlines. When a man finds that his neighbors and friends recognize in him special qualities that embody their aspirations, and look upon him for leadership, he naturally feels honored, gains self-confidence and exerts his best efforts to come up to their expectations. This is especially true in our barrio communities where the people are intimately related to one another and where they usually have to depend upon their own resources to take care of their community interest and welfare.

The Community School has developed and built up many such local leaders in the barrios and rural areas. They are either elected "Viva voce" in small informal assemblies or just rise to the occasion of the urge of the community movement. They work with zeal and unselfish interest borne out of a sense of responsibility and instinctive desire to help their neighbors and fellowmen. By their moral influence, they stimulate everyone in their communities to perform some assigned task of civic improvement. They do not think and act in the way of the officials who are clothed with government authority, but they muster followers and supporters by sheer force of personal and constructive leadership. We masons believe in this kind of leadership.

In a typical rural area of the Community School, one such leader may be working to improve the economic life of his community. He takes a census of the number of families in his neighborhood and encourage each to cultivate a vegetable garden. In one instance, a community leader campaigned for pig raising convincing each family to own one or two pigs. With this accomplished, he next worked hard that the families have either duck or mushroom raising added to the pig project.

Other local leaders are promoting in a similar way other project activities, such as establishing a reading center, a health clinic or a recreation club, repairing barrio trails, or conducting a farming class for tenants. They receive active and enthusiastic response and cooperation with the people of their communities because their leadership, besides being inspiring and practical, is of the people's own creation.

In the same spirit that local leadership is developed, the Community School is revitalizing the enlightenment of the masses on the democratic way of life as a means of car-

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rying out community improvement. Like other assets which are derived from the consent and goodwill of the people, this way of life must start from the bottom. So far democracy in this country has lost much of its effect by the exposition, discussion and praises given to it in a form far above the level of comprehension of the men in the farms, in the barrios and countrysides. And as an ideology, the democratic way of life with us has suffered from the mistaken notion that things beneficial for the masses can be dished out as something ready-made for consumption, without regard for the fact that unless the people are well informed and capable of reacting wisely and actively to the new situation, any system of life or program of mass improvement will remain academic, with little or no permanent value. Democracy has failed so far to motivate and stimulate thoughts and action that spring from a clear understanding of its elementary principles. In their hearts, Masons in this country are conscious of this fact, the fact that we do not yet possess the essence of real democracy.

The Community School realizes the pitfalls and believes that it takes time, patience and effort to make the masses understand and live in the true sense of the democratic system. A program of orientation is necessary, starting with the simple ideas and simple practices that will unfold gradually the virtues of this ideology, and keeping its pace with the rate of progress of the educational enlightenment of the masses.

The Community School is proceeding with its work on this principle. This steady and gradual development of simple democratic processes of living is taking place in barrios and rural communities where such organizations as the "puroks", "zones", "little democracies", "community councils" and other small civic groups are established by the Community School, and where the common men and women assert their individual capacities, take active role and voluntarily participate in the constructive and improvement program of their communities.

The "purok" plan, in particular, has much to offer in developing the possibilities of the democratic way of life. Each "purok" selects, through the popular will of its members, the leaders who will, among them, head the program of improvement. In their meetings which are held from time to time, as they find need to discuss local affairs, the members of the "purok" come together with a common purpose and deliberate in the style of the old "barrio meeting" and in the spirit of the "old barangay". They hold their small "plenary sessions" anywhere but quite often in the "purok" social centers, which they have established for conducting community and civic assemblies. They talk in the vernacular, in which they feel at home and free to discuss even the serious and intimate problems of their community. The "purok" procedures, with their simplicity and local touch, appeal to the common people and have proved themselves to possess dynamic and compelling effect upon the improvement program of the Community School. This scheme appeals to us as masons.

A laudable phase of the "purok" scheme is worth mentioning for the efficacy in solving local questions in a fashion true to Filipino psychology. It is the revival of a civic attitude which disposes of personal differences and ordinary litigations common in a neighborhood community. The "purok" officials, especially the president, backed by the good sense of the members, serve as consultants and arbiters in settling petty local problems without the necessity of resorting to police and court interventions. This is highly compatible with the democratic concepts that individual or group

life should be capable of managing its own affairs so that unnecessary outside interference shall not impair the dignity and prestige of its free and independent existence. Masonry believes in the independence and dignity of human kind.

Thus, the Community School is making itself the school of the people, the citizenship-training institution of the masses. Its program depends a great deal upon the capacities, powers, aspirations and civic pride of the people as the vital factors for community improvement and amelioration. It is paramount that the principles and techniques of utilizing the beginning of the best in our culture, the great possibilities of local leadership, the dynamics of the simple democratic practices, and other similar methods and procedures should be explored in every community so that the latent human resources of the people, including those of the lower strata, may be mobilized for the progressive redirection by the Community School toward further improvement of our individual and community life. The procedures bear the mark of masonic practices.

You might want to know what has been accomplished by the Bureau through adult education, the community school, established in practically all provinces. From 1948 to 1950, 52,853 adults have been taught to read and write. During the past school year, 1950-1951, there were 193,993 adults enrolled in adult education classes, 49,862 of which graduated and received literacy certificates. No less than 990,613 persons have participated in the economic projects of the Community School, 566,491 in civic and citizenship education, 727,361 in recreational and social program, and 919,408 in health, home and community sanitation. For the promotion of these various adult education activities, the support and cooperation of civic and government organizations have been enlisted. The parent-teacher associations have been most active. Women's clubs, periculture centers, the Lions, the Rotary, provincial and municipal governments, and different bureaus, are taking a hand in this program in one form or another. It is a pleasure to mention here that the Luzon Bodies of the Scottish Rite of Freemasonry in their last stated meeting set aside P500.00 as aid to adult education to be disposed of in an appropriate manner by its Committee on Education. The Silaňanan Lodge No. 19, F. & A. M. at Pasig has also the question of support of adult education under consideration.

Adult education is a movement for the amelioration of our masses today. By every means, our civic leaders, I believe, should get behind this program in order to raise the level of enlightenment, economic status, social and cultural attainment and health of the common people—in other words the promotion of standards of living and the prosperity and happiness of our unlettered elements. For only in this way can we expect this large portion of our population to take active part and play their proper role in the furtherance of our democratic form of government and our democratic way of life. Can there be anything more worthy of consideration and more deserving of support of the masonic fraternity than the adult education movement in the Philippines today, which concerns the lives of millions of our people?

—oOo—

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## PLEDGE OF SERVICE \* \* \*

**Ethics In The Ancient Craft**

By C. F. ARKONCEL, P. M.

—oOo—

**F**REEMASONRY as a social science or science of morality, is said to have its own ethics or rules of ideal conduct, from the time of its origin in the days of antiquity, thru its various stages of growth, until its present state of development. The fundamental motives of its ethics are the pursuit of truth, virtue, and godliness, and the cultivation of good will, fellowship, fraternal love, and harmony as prerequisites for the attainment of happiness, welfare, and perfection. This fact may be gleaned from the history of the ancient mysteries, the essenes, the stone-masons of the middle ages, the cathedral builders of Greece and Rome, the operative masons of Europe and Britain, and the speculative masonry of today.

The Osiric mysteries in Egypt, the Mithraic in Persia, the Cabiric in Thrace, the Adenian in Siria, the Dionysiac and Elusinian in Greece, the Scandinavian among the Gothic nations, and the Druidical among the Celts, owed their origin to their desire to establish esoteric philosophy where those sublime truth supposed to be entrusted only to those previously prepared for their reception should be withheld from popular approach, so as to preserve them from superstition, innovation, and corruption. The practice of truth, virtue, and godliness among the Essenes which was the society of builders connected with the building of King Solomon's Temple, and of which the Lord Jesus was an eminent member, is more or less shown in their history written by Ginsburg where that Masonic author described their character as follows: "*The earnestness and determination of these Essenes to advance to the highest state of holiness were seen in their self-denying and godly life; and it may be fairly questioned whether any religious system has ever produced such a community of saints. Their absolute confidence in God and resignation to the dealings of Providence; their uniformly holy and unselfish life; their unbounded love of virtue and utter contempt for worldly fame, riches, and pleasures; their industry, temperance, modesty and simplicity of life; their contentment of mind and cheerfulness of temper; their love of order and abhorrence of even the semblance of falsehood; their benevolence and philanthropy; their love of the brethren and their following peace with all men; their hatred of slavery and war; their tender regard for children and reverence and anxious care for the aged; their attendance on the sick and readiness to relieve the distressed; their humility and magnanimity; their firmness of character and power to subdue their passions; their heroic endurance under the most agonizing sufferings for righteousness' sake; and their cheerfully looking forward to death as releasing their immortal souls from the bonds of the body to be forever in a state*

*of bliss with their Creator—have hardly found a parallel in the history of mankind.*" The traveling Freemasons of the Middle Ages coming from the Roman Colleges of Architects in England, Italy, France, and Germany who were dedicated to the construction of religious edifices were controlled by the highest principles of their art; were in possession of important professional secrets; were actuated by deep sentiments of religious devotion; and had united with themselves in their labors, men of learning, wealth and influence to serve as a proud distinction between themselves and the ordinary laborers and uneducated workmen many of whom were of servile condition.

The ancient landmarks, charges, constitutions, regulations, practices, and traditions of Freemasonry which constitute the system of Masonic Law, do not deviate from the main lines of thought of the ancient mysteries, the Essenes, the operative and speculative masons on the subject of ideal conduct, but on the contrary they reinforce with details more or less literal or symbolic, the concepts of truth, virtue, brotherly love, liberty, equality, honor, godliness, charity, harmony, and universal benevolence.

Beginning with the concept of Masonic equality, a member of the ancient Craft, whether he be a monarch, nobleman, or gentleman, is entitled to all the influence and respect which rightly belongs to his exalted position, but from the moment he is in the Masonic Lodge, the spirit of equality prevails, and genuine merit shall receive more respect than boundless wealth or influence, until the labors in the Lodge are over when each will again resume that social position and rank to which he is entitled under the customs of society. He is duty-bound to cultivate brotherly love and the love of God, and to frequent the holy Church. He is enjoined never to be false to the Craft, or to do, cause, show, entertain, or practice any prejudice, damage, harm, wrong, fraud, deception, injury, dishonor, snubbery, disrespect, discourtesy, insolence, insult, arrogance, ridicule, unkindliness, or oppression to his own brethren, lest he make a short-cut to disharmony. He is cautioned against violating the chastity of women, Masonic or otherwise, and taught to be a just mediator in all disputes and quarrels. If he sees a brother about to spoil his work by unskillful workmanship, he is to teach him how to amend it with fair words and brotherly speeches. He is admonished to be true to his Brethren and practice the Golden Rule; to do reverence to his elder; to abstain from being a common player at the cards, dice, or hazard or any other unlawful plays through which the Craft may be disdained or slandered. He is obliged by his tenure to obey the moral law, but he is not expected to be a stupid atheist or irreligious libertine, but to have the religion where all men agree. He is obliged to be a good man and true, or man of honor and honesty. He respects the constituted authori-

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ties wherever and whenever he goes or works, and is never concerned in plots or conspiracies against the peace and welfare of society. He is to avoid all ill-language; to behave himself courteously within and without the Lodge; to discover no envy but joy in the prosperity of his Brethren, nor supplant them or put them out of their work. Mutual instruction with his brethren is expected whenever and wherever expedient without being overseen or overheard, without encroaching upon each other or derogating from the respect which is due to any brother were he not a Mason. He is not to behave ludicrously or jestingly while the Craft is engaged in what is solemn and serious, nor use unbecoming language upon any pretense, but to pay due reverence to the Master, Wardens and Brethren and put them to worship.

Out of the Lodge, he may enjoy with innocent mirth, treating his Brethren according to ability, but avoiding all excesses, or forcing any brother to eat or drink or act beyond his inclination, or hindering him from going to where his occasions call him, or saying anything offensive or that may forbid an easy and free conversation. He is to bring no private pique or quarrels within the door of the Lodge, far less quarrels about Religion and partisan politics. In the presence of strangers, he is cautious in his mind and carriage so that the most penetrating stranger shall not be able to discover or find out what is not proper to be intimated. He is to examine strangers without giving hints of knowledge, but if found to be true and genuine brother he is to respect him accordingly, giving him relief or employment, or recommendation to be employed and relieved, if he is in want, but not beyond his own ability to help.

At home and among his neighbors, he is to act and become a moral and wise man, not revealing to his family, friends and neighbors the concerns of the Lodge, but he must consult his own honor and that of the ancient brotherhood. He is to consult often his health by not continuing together too late or too long from home, and by avoiding

gluttony, excess, and indiscretion so that his family be not neglected or injured or himself disabled from work. He is bound to cultivate good fellowship, avoiding all wranglings and quarrelings, slandering and backbiting, not permitting others to slander any honest brother, but defending his character and aiding him all good offices as far as is consistent with his own honor and safety.

If he receives injury from a brother, he must apply to his own Lodge or that of the offending brother, and from thence he may appeal to the Grand Lodge; never taking a legal course, but when the case cannot be otherwise decided, he should listen to the honest and friendly advices of Brother Masons when they should prevent him from going to the law with strangers, or excite him to put a speedy period to all lawsuits. But with respect to Brethren involved in lawsuits, the Master and the Brethren should kindly offer their mediation which ought to be thankfully submitted to by the contending brethren; and if the submission is impracticable, they must carry on the process or lawsuit without wrath or rancor, saying or doing nothing which may hinder brotherly love and harmony among the members of the Craft. He always bears in mind his solemn obligation, the perfect points of fellowship, the lectures, rituals, the Sacred Scriptures, and the unwritten laws of Masonry, making frequent use of the implements of the Craft such as the gauge, the common gavel, the plumb, the level, the square, and specially the trowel, spreading the cement of brotherly love among the Masons and people throughout the world, so that in the final analysis, among the members of the Ancient and Honorable Craft, "*no contention should ever be known to exist, but that noble contention, or rather emulation of who can best work and best agree.*"

—oOo—

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# FROM OTHER GRAND JURISDICTIONS



## Spiritual Account

By RABBI H. GEFFEN 32, F.P.S.

IF WE WILL DILIGENTLY OBSERVE the various parties and sects of people who differ in their opinions, convictions and conceptions of life; if we will consider the great changes they have endured in the process of their developments to the spirit of time and space; if we will listen to all the discussions, debates, speeches and arguments, by which every one of those sects tried to persuade the other of the truthfulness of its ideas, annulling the ideas of his competitors;—the consequence of which was the cause of more quarrel between the parties—if we will wholeheartedly contemplate this matter, then we will become sceptics and doubt in the dominion of truth; for while we do firmly believe in finding the truth, and exert to confirm our belief by logic proofs—another force, which is hidden very deep in the soul disturbs us in fulfilling our mission of truth. This force is the desire for existence and happiness; it is implanted in the heart of every God's creature, and forces us to pursue everything that may bring life and pleasure, and to stay away from things causing pining and worry. It is a difference between the combats of other creatures and of man for his happiness and existence. All the creatures have only exterior-outside fights with the powers of nature, which are a hindrance to their way of life and development; but man has an additional inner war, and inside combat; he must fight and subdue within himself his thoughts, inclinations and lusts, which ruin his tranquility of soul and also his happiness. This is what Masonry teaches the candidate to subdue his passions which will give rest and peace to his mind and soul. We teach the candidate to make a spiritual account of all his deeds and actions. In the beginning of man's history, ere man tasted of the Tree of Knowledge, and before he intended to enquire about life and its purposes, he walked with shut eyes following his passionable inclinations and lusts; then his two combats, the inner and outer one, were led by two different forces: Reason and Imagination; and the desire for existence

commanded both of them how to act. Reason advised him of suitable means to reach what he pleases, and Imagination encouraged him always, consoled him in his affliction and strengthened with promises of hope, in order that he shall not fall in despair.

Reason was his commander and Imagination the chaplain to strengthen the hands of the meek and mentally wounded.

But time flies, other days arrived, the life of society develops itself, but they bring to the world also new necessities and new troubles and worries, which were unknown to the previous generations and ages.

Masonry teaches us to combine Reason with Imagination; not to be too wise with reason, because there are many metaphysical things, which are not in the grasp of our comprehension. We cannot understand by reason the management of Almighty and His demonstrations in the Universe; but in the meantime we cannot lean either on imagination; we Masons preach a purified religion without any intolerance and unprejudices.

We Masons adore the Holy Bible as the representative of Diety, but, simultaneously we have the Square and Compasses on the Altar, as representatives of science, of Reason.

We must make always a spiritual account, to amalgamate religion with philosophy, and always choose the golden way of the Middle Chamber, a balance, an equilibrium, a counteraction of two great forces; lest we'll suffer a spiritual collapse, which will ruin man's existence and growth, and will prevent him from building the temple, his own character within himself and from supporting and strengthening our civilization; this will cause him to stay away from the natural humane behavior and conduct; it will disable him to live a moral life, the life prescribed by Masonic sublime teachings, whose sole purpose is to make life worthwhile, to make life on our globe a Heaven on earth.

(The Freemason, Toronto, Canada)

## Early Masonic Rituals

By Henry W. Coil

PAST MASTER, RIVERSIDE, CALIFORNIA

(Continued from last Issue)

FROM 1770 WILLIAM PRESTON QUICKLY ROSE TO PROMINENCE. Being thoroughly trained in grammar and rhetoric and being a corrector of the press or proof reader, he became a Master of English diction and was consulted by some of the leading writers of his day. By his own visitations and the help of his friends, he collected all of the various workings and lectures he could find and consolidated them into a set of lectures which he delivered to Masonic gatherings. He had found so much, however, which he was unwilling to reject that his lectures were extremely long, for which reason they never were regularly used. His lecture of the Entered Apprentice contained six sections; of the Fellow Craft degree, four and of the Master Mason degree, twelve. These were abbreviated by Thomas Smith Webb for his American *Monitor* of 1797 and, at the Union of the two Grand Lodges in 1813, the rituals of the Ancients and of the Moderns were selectively united and revised by Dr. Hemming and his assistant, Williams. Subsequent Grand Lecturers in

this country have continued to amend and curtail them to satisfy taste and to accommodate the increasing impatience of our times.

Various assertions have been made as to Preston's purpose or design, such as that the Fellow Craft lecture was to be a system of instruction in the Liberal Arts and Sciences and to reflect the formal learning of the Victorian era. This, I believe, is a complete misconception of Preston's work. He was not a creator and he had no theory or purpose to make innovations in substance, especially as this would have aroused opposition which his lectures did not meet. His purpose was solely to unify, embellish and beautify them, and for this his work received general acclaim.

\* \* \*

THE UNITED GRAND LODGE OF ENGLAND has yielded to the attachment which some of its Lodges have for their old rituals, so that there are some eight rituals in use there, through Emulation, adopted soon after the Union, is the most extensively followed. Those who thirst for uniformity of ritual must be satisfied with knowing that such has never been true of Masonic rituals at any time, except within single jurisdictions and that is comparatively recent. One can almost say that uniformity is un-Masonic. There is a story concerning efforts to unify American rituals which must be told at another time.—*The OHIO MASON*, June 8, 1951.



# Fraternal Reviews



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

NEW MEXICO — 1951

Lodges 58

Members 11,144

Gain 486

ON Monday, March 19, 1951, the Grand Lodge of Ancient, Free and Accepted Masons of New Mexico held its Seventy-fourth Annual Communication at Raton.

The Mayor of Raton, Brother Clarence L. Healey who gave the address of welcome said:

*"... We have the right and privilege to be a part of this great organization. We have the right to live as we see fit, and to meet and discuss our affairs without interruption or coercion. We can go about our lives and live as we please. We need have no fear."*

M. W. Grand Master, Charles A. Stevens delivered his address which dealt among others with appointments, dispensations, instituting new lodge, decisions, Masonic relief, official visitations, and recommendations. Under the heading "Decisions" we quote:

"Query: Can a Lodge Under Dispensation grant Life Memberships?

"Decision: No."

\* \* \*

"Query: Do Entered Apprentices or Fellow Crafts have the right to affiliate or demit?

"Decision: No."

\* \* \*

"Query: A Lodge asks for Grand Lodge membership file. The purpose being to send favors to all Lodge members with the hope of receiving funds with which to help defray expenses of constructing Lodge home. Do they have the Grand Lodge permission to do this?

"Decision: No."

\* \* \*

"Query: A Lodge was asked by the Eastern Star for permission to hang an illuminated star in the East of the Lodge room. Is there a Grand Lodge restriction against this?

"Decision: No."

Among the Grand Master's recommendations approved was that concerning THE NEW MEXICO FREEMASON—the Grand Lodge magazine. He recommended.

*"That more attention be given by constituent Lodge Secretaries or others appointed as reporters to provide adequate coverage for Masonic items of interest for THE NEW MEXICO FREEMASON. I have noticed, from time to time, that we do not have the local coverage that we should have and I believe the usefulness of our Masonic magazine would be enhanced by giving it the attention it deserves. District Deputy Grand Masters should be urged to report their visitations. Items sent in could include visits of Grand Masters, Grand Lecturer, District Deputy Grand Masters, Past Masters' night, special meetings of the Lodge and of all other Masonic and affiliate bodies, as well as Masonic Institutes and items showing growth in numbers and improvements in quality of work."*

The Grand Master concluded his address thus:

*"We in America are so completely under the spell of bigness that we sometimes confuse size with strength and feel that virtue and progress are the natural outgrowth of monumental Temples, beautiful furniture, well kept surroundings and extended membership rolls. In some instances we are so busy taking in members that we have forgotten to make Masons of them. They are given the degrees, instructed in at least two proficiency lectures, and turned loose to discover for themselves something of our history, our landmarks, our high purpose and ultimate destination. If there is weakness in numbers in our Society of Freemasons, the fault is ours. We do not take the time to ground them in the elemental truths that have brought us successfully through an age-old and time-honored past. Enlightenment and education are the strength of governments and the hope and future of our institution."*

On the second day of the communication, March 20, the following were elected and—together with the appointive officers—duly installed as Grand Lodge Officers: E. Turner Hensley, Jr., M. W. Grand Master; Richard W. Thorne, R. W. Deputy Grand Master; Rhea M. De Oliveira, R. W. Senior Grand Warden; Lynn B. Mitchell, R. W. Grand Treasurer, and Chandler C. Thomas, R. W. Grand Secretary.

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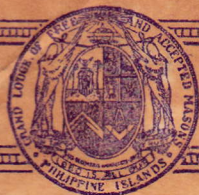
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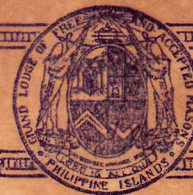
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# Official Section



## Most Worshipful Grand Master's Visit To His Mother Lodge

**M**OST WORSHIPFUL BRO. CENON S. CERVANTES (56-16), Grand Master of the Grand Lodge of the Philippine Islands accompanied by some officers of the Grand Lodge and some brethren of other Subordinate Lodges, namely: M. W. Bro. Antonio Gonzalez, Grand Secretary; Rt. W. Bro. Warner P. Schetelig, Junior Grand Warden; Very W. Bro. Eduardo del Rosario Tantiang, Grand Treasurer; W. Bro. Marciano P. Gatmaitan, Junior Grand Lecturer; W. Bro. Bonifacio S. Araullo, Grand Marshal; Wor. Brothers Henry Gilhouser, Jose L. Domingo, Antonio B. Manalo, Vicente Mendoza, Temostocles Elviña, Paulino B. Canlas, Ruperto Macalinao; Brothers Emiliano R. Balocating, Leopoldo A. Carlos, Vicente Hernandez, Francisco Monroy, Gopaldas Dengamal, Antonio Verceles, Bayani Ibarrola, E. Albayalde and R. Ramos, made an official visitation to his Mother Lodge, Pangasinan Lodge No. 56, F. & A. M.,—where he first saw the Light of Masonry in September, 1933 and installed as its Master in January, 1938 by M. W. Bro. Conrado Benitez, P.G.M., . . . at the Lodge Hall in front of the Railroad Station, Dagupan City — on Saturday, June 9, 1951. The party arrived at about quarter past noon and was met by Past Masters, Officers and Members of Pangasinan Lodge No. 56 with their ladies, who presented garlands and roses to the members of the delegation. Then they proceeded to the Bonuan Golf and Beach Club, one or two kilometers from the City, where a picnic as scheduled was prepared in honor of the Grand Master and his party.

At about 2:30 in the afternoon, the Lodge was opened in due form for Master Masons only and about 3 o'clock the M. W. Grand Master and party were received in the usual solemn Masonic manner. Following the formal greetings, the Grand Master returned the gavel to the Worshipful Master and the prepared program for the occasion was carried out with Wor. Bro. Vicente de Leon, P. M., acting

as Master of Ceremonies—viz: 1. Welcome address by Wor. Bro. Andres P. Torio, Master of Pangasinan Lodge No. 56; 2. Address by the Master of Ceremonies, in behalf of Bro. David Shaw, who was scheduled to speak but was not present during the visitation; 3. Address by Wor. Bro. Tirso Coronel, Grand Lodge Inspector for Pangasinan Lodge No. 56; 4. Addresses by some members of the M. W. Grand Master's party, namely: The Grand Treasurer; Bro. Gilhouser; the Junior Grand Warden; and the Grand Secretary; 5. Closing remarks by the Most Wor. Grand Master, Cenon S. Cervantes; and 6. Closing of the Lodge.

The M. W. Grand Master in the course of his remarks dwelt on the role of Masonry in Japan at present. He said that if this Institution were opened to the Japanese before the war, there should have been no "Japanese Occupation" here and in other countries invaded by them and that the PEARL HARBOR of 1941 could not have happened.

After the official visitation, dinner was served at the Avenue Hotel at about 7:30 in the evening, followed by a reception and dance at the Vicar Building, starting at 9 o'clock until 12:30 in the morning; the following program was rendered: 1. Opening Remarks by the Toastmaster, Bro. Teofilo P. Guadiz; 2. Piano selection by Miss Fe L. Guadiz; 3. Address by the Division Superintendent of Public Schools for Pangasinan, Wor. Bro. Federico Piedad; 4. Address by Hon. Amado Ayson, Councilor, Dagupan City; 5. Address by the Provincial Governor, Hon. Enrique Braganza; 6. Vocal Solo by Miss Lolita Saingan; 7. Address by the Provincial Governor of La Union, Bro. Doroteo Aguila of Union Lodge No. 70; 8. Presentation of Past Masters Jewels by the Grand Secretary, M. W. Bro. Antonio Gonzalez to: Wor. Brothers Mauro Rosario, 1946; Proceso Domagas, 1947; Juan A. Benitez, 1948; and Andres P. Torio, 1949-1951; and 9. Remarks by the Guest Speaker, M. W. Grand Master Cenon S. Cervantes. After the program refreshments were served with Bro. Tan Pee in charge.

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