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EDWIN E. ELSEER P.G.M.
Died July 17, 1962

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THE GRAND LODGE OF FREE & ACCEPTED
MASONS OF THE PHILIPPINES

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Grand Master's Message

With the first quarter of my term almost completed, it is well for us to review what has been accomplished. We can use this as a platform to determine what further steps must be taken to achieve our established goals.

As of this moment, I have visited approximately 60% of the Lodges in our Grand Jurisdiction, and I have duly constituted 3 of the 4 newly chartered Lodges. I have found a uniformly excellent spirit amongst the brethren; everyone appears to be enthusiastic about our various programs. No one has questioned the wisdom of our choices; but although no one has said so, I am certain that there must be some doubts about our ability to do what we said ought to be done. We recognize that there is often a wide gap between wanting and doing. Let us enumerate and comment on each of the plans.

Harmony with the Roman Catholic Church: We believe we are making headway.

Building Project: Going ahead.

Acacia Mutual Aid Society Group Death Benefit Plan: Starting October 1, 1962, all Lodges are urged to have their contributions in as soon as possible.

Health Benefit Plan: Target for commencement is November 1, 1962. Final details are being completed for operation in Manila and environs.

Education and Public Service: The Grand Lodge Committee is in full swing. Lodge Committees in Many Lodges already formed. Other Lodges are urged to get busy.

Making "The Cabletow" a monthly Publication: We hope you are pleased with our efforts. The Cabletow Committee is doing its best.

Golden Jubilee Celebration: Most Wor. Bro. Cenon S. Cervantes has accepted the Chairmanship of the Committee on Preparations. Other Committees such as Housing and Reception are formed and ready for action.

Masonic Supply Stores In full swing. We now have copies of "What is Freemasonry?", which we ordered from

the United States. Every Lodge is urged to purchase 10 copies for use by the brethren. When anyone asks about the Fraternity, lend him a copy. If you need anything in the way of Masonic supplies and paraphernalia, Very Wor. Bro. Hermogenes P. Oliveros, who is in charge of the store, will be pleased to accommodate you.

Now, where do we go from here?

Grand Visitations will continue throughout my term. All District Deputy Grand Masters are urged to notify the Grand Lodge as early as possible as to their intended dates of conventions. They are enjoined to hold their conventions on weekends, and to avoid conflict with other conventions, as it is my desire to be present at every District Convention. Last year we had several occasions where two conventions were held simultaneously. By planning early, this can be avoided.

All Worshipful Masters should see to it —

That their respective Committees on Education and Public Service are actually performing their duties in accordance with the Circular issued on the subject;

That the Committee appointed to enroll 100% of its membership in the Health Benefit Plan is diligently at work;

That the Lodge Committee on Golden Jubilee Celebration has a plan of action;

That an order for 10 copies of "What is Freemasonry?" is placed at once; and

That all matters of administration are increasingly tightened.

Finally, my brethren, I announce the fact that at the next Annual Communication, a Trophy to be known as "The Grand Master's Cup" will be awarded to the Lodge which in the opinion of the Past Grand Masters has done the best job on all the different phases of Lodge performance. This Cup is being donated by the Past Grand Masters and will be awarded annually to the Lodge of the Year. In addition, Certificates will be awarded for excellence in performance in any one of the several departments mentioned above. Precise rules and criteria will be issued in the near future by the Past Grand Masters; in the meantime, I earnestly ask you all to do your best to make your Lodge the best in our Grand Jurisdiction this year.

Fraternally,
WILLIAM H. QUASHA
Grand Master

Overlooking Christianity

There was a time in the dim past when it was proper for one to kill another if the victim-to-be was an enemy. For it was a traditional law that if one met a foe on a cliff he should push him off lest the foe pushed him first. It is easy to imagine that conditions then did not lead to peaceful existence and tranquility.

This was true not only with individuals but also with tribes and nations. Distrust and belligerence were imperatives of self-preservation. Consequently, wars were frequent, decimating populations and destroying what man built in the intervals of peace.

In the succeeding ages man improved his social concept, but internationally the old philosophy has prevailed to this day. Nations watch each other suspiciously with powerful radars and spy planes. Science is directed more toward acquisition of greater physical striking power than toward humanity's wellbeing. Should foes meet today, it will be, as in the days of old, a question of who pushes first.

Jesus' doctrine of love for one another — even for an enemy — was, in his time, so revolutionary that people thought him psychotic. But He lived it, and, nailed to the cross by a hate-crazed mob, He died forgiving those who wronged Him. Hundreds of millions have since come under the sway of His teachings, and through the centuries the excellence of His doctrine has been manifested in private lives richly rewarded with contentment and peace.

It is surprising that with such a lead even Christian nations overlook what Christianity has to offer in the quest for world peace. Louis Kossuth, the Hungarian patriot, expressed fully our precise sentiment — albeit partisan because we are Christian — when he said, "As long as the principles of Christ are not carried up into the international relations — as long as the fragile wisdom of political exigencies overrules the doctrines of Christ, there is no freedom on earth firm and the future of no nation sure."

Would that our world leaders try the application of Christian principles in their dealings and relationships if only because other expedients have failed to give mankind the lasting harmony and peace for which it yearns.

IN MEMORIAM

EDWIN E. ELSER

Died July 17, 1962

Born on February 21, 1867 at Hartford, Connecticut.

Raised to the Sublime Degree of Master Mason on August 18, 1897, at Southern California Lodge No. 274.

Affiliated with the Corregidor-Southern Cross Lodge No. 3 on April 11, 1912.

Worshipful Master of Corregidor-Southern Cross Lodge No. 3 in 1914.

Grand Master, Grand Lodge of the Philippines, 1921.

York Rite

Conferred the Royal Arch Degree in November, 1905, Luzon Chapter.

High Priest in the Same Chapter in 1918.

Royal and Secret Master, January 20, 1915 at Oriental Council No. 1.

Illustrious Master of the same Council in 1919.

Knight Templar, March 17, 1908, Far East Commandery.

Emminent Commander in 1915.

Order of High Priesthood on August 17, 1918.

Red Cross of Constantine, Asoka, Conclave on September 28, 1927.

Illustrious Sovereign in 1930.

Knight York Cross of Honor, Pennsylvania Priory No. 6, Harrisburg, Pennsylvania.

Founder of Los Angeles Priory in 1927.

Founder of Knights York Cross of Honor and was its first *Order of the Eastern Star*

Order of the Eastern Star, initiated October, 1904, Mayon Chapter No. 1.

Worthy Patron in 1915 and 1921.

Order of the Amaranth

Order of the Amaranth, Far East Court No. 1, on August 7, 1918. Royal Patron in 1920.

Scottish Rite

Venerable Master, Mount Arayat Lodge of Perfection in 1921-1922.

Wise Master, Manu Chapter of Rose Croix in 1924-1925.

Commander Confucius Council of Knight Kadosh in 1917-1918.

Master of Kadosh, Gautama Commandery in 1923-1924.

KCCH, October 16, 1923.

Coroneted, Inspector General Honorary, 33°, December 20, 1933.

Sovereign Grand Inspector General, 33°, August 3, 1950.

*"A little rest, a swift new birth,
A snapping of the bonds of earth;
A joyous stride, a tingling breath
And this is death."*

"It is the Internal Qualifications"

WB Norman W. Karschner, P.M.

District Deputy Grand Master,
Japan

In the lecture of the Entered Apprentice Degree, which all newly made Masons hear on their first night in Masonry, we learn that "it is the internal, and not the external qualifications which recommend a man to be made a Mason." We also learn that a charter is an instrument "authorizing certain brethren to initiate, pass and raise *all good men and true who may apply for the purpose and whom they may find worthy.*"

How many of us really take these things to heart and consciously strive to make Masonry what the ancient charges and regulations prescribe that it should be — a brotherhood of man under the Fatherhood of God, a fraternal haven for men of all races, creeds and religions, all backgrounds and all stations in life, provided only that they meet the qualifications of belief in a Supreme Being, good moral character, and "being a man, free-born, under the tongue of good report and coming well recommended?" How many of us, as individual Masons, see fit to take it upon ourselves to impose additional qualifications, such as "He must be a Christian," "He must not be a Catholic or a Jew," "He must not be a janitor or a bricklayer," "His salary must be at least \$10,000 per year," "He must be white," and myriad other conditions which a

brother imposes to suit his own personal beliefs rather than conforming to the philosophy of Masonry?

I have often heard a Brother say, regarding a prospective member, "Why, he's a waiter (or a janitor, or a ditchdigger)." I cannot say that I have ever heard a Brother express a belief that a candidate should be rejected for this reason, but by his evident air of distaste during the discussion, it is usually quite plain to those listening that the speaker is not at all pleased by the idea of having that individual in his lodge. While this type of unmasonic conduct will not influence the older, more experienced Masons who are trying hard to live the teachings of Masonry, it is certainly not a good example for the newer Masons who have not yet formed their Masonic philosophy of life. Each of these little incidents constitutes another brick in the wall of intolerance being erected around every one of us by those who are seeking to impose their own bigoted thinking upon the entire Fraternity.

One qualification which is imposed so often by individual brethren that many believe it to be a bona-fide requirement for membership is that a candidate must be white, or reasonably so. This false belief is much more prevalent among brethren in the United States than

anywhere else in the world. So much so, in fact, that it is difficult to find a non-white Mason in many parts of the country. I cannot state with certainty that a non-white Mason would be denied admission to a lodge if he attempted to visit, but in certain sections of the United States it would certainly cause a great deal of consternation among the members, and particularly among the officers who would be charged with the decision to admit him or turn him away. Why? If he is a Mason in good standing, and can produce proper voucher of his having been initiated, passed, and raised in a duly constituted lodge, there is no question as to what Masonic courtesy requires. Yet we will find, in many cases, that the brethren concerned will allow their personal prejudice to become the master of their judgment, to the detriment of the teachings of Masonry.

My study of this prejudice bears out my original belief that it is directed mostly against members of the Negro race. I cannot count the number of times I have been approached by well-meaning brethren who inform me, with the utmost seriousness, that they fear that a certain individual, who is a religious, clean-living person of high morals, and whom they like personally, is going to request a petition for membership. However, there is one catch: He is a Negro. "What shall I do to discourage him?" the brother asks, "How can I refuse him diplomatically?" The tragedy of this, My Brethren, is that the brother asks not "What shall I do to help break down this barrier?" but through misguided thinking, based on remarks he has heard passed by

other brethren, he is seeking a way to dissuade the man from petitioning. I have even heard brothers go so far as to state flatly that they would not sit in a lodge if a Negro visitor were to be admitted, but rather that they would depart from the lodge immediately. I ask you, My Brethren, is this what we are taught in Masonry?

Many newly made Masons are confused, and on occasion bitterly disappointed, when they learn of the prejudicial practices to which members of the Fraternity subscribe. They have joined Masonry out of a sincere desire to promote the general good of society. They have learned that the three principal tenets of Masonry are Brotherly Love, Relief and Truth, and they eagerly look forward to the opportunity of promoting these tenets. They are no sooner accepted into Masonry, however, than they are rudely awakened from their idealistic dreams. They find two of these tenets, Brotherly Love and Truth, being flagrantly ignored. They are disillusioned with Masonry before they are well into it. Admittedly, not all new Masons even become aware of these violations of our basic tenets until much later, as the problem does not arise in many lodges. When they do notice it, they feel nothing — they have learned to accept without protest that which once would have seriously shaken their beliefs. It is not to any of these brethren that I am speaking. Rather, it is to those in the first group I have mentioned that my remarks will apply.

It is not to be supposed, or even hoped, that a revolution will be brought about overnight, that bigoted thinking and personal prejudices

will be banished from the lodge room tomorrow, or even next week. But it behooves every one of us, each Mason and particularly each member of a non-white jurisdiction such as ours, to take up our trowels and do our part toward spreading the cement of brotherly love and affection throughout all mankind, in every land and without regard to race, creed, color, occupation or other external qualifications.

This is not a plea for change in any of our valid lodge landmarks or practices. It is merely a reminder to every brother within hearing that Masonry and its teachings requires of all of us adherence to certain principles and precepts, that if you want to live according to the Masonic way of life, and hope to be credited with retaining that goodness of heart, that purity of intention and that love of virtue which we all have been thought to possess at one time, you cannot ignore these principles. As a Mason, it is your duty not only to live by them, but to dedicate yourself to instilling them in others, particularly in Masons. Remember that you are authorized to correct the irregularities of your less informed brethren, and that you must be ever ready to stretch forth a helping hand to raise a fallen brother. You are to whisper good counsel in his ear and, in the friendliest manner possible, endeavor to bring about a reformation. This means that when you see a brother straying from the broad pathway of

Masonry; when you know that he is transgressing its principles and tenets, it is your sacred duty to endeavor to bring him back into the fold, to strive with all that is in you to raise this fallen brother. When you do this, you are a Mason. When you can truthfully say to yourself and to the world that you are living and teaching the vital precepts of Masonry, and not just paying them lip service, then, my friend, you are a true brother. You can never achieve this state of perfection by a lackadaisical attitude; by remaining silent when you hear unmasonic conversations among other brethren. You must be aggressive; you must constantly strive to make less informed brethren see, not your viewpoint, but the Masonic viewpoint based on the philosophy which has been and is being taught you in the lodge. You must never be afraid of what others will think. If you are promulgating the true teachings of Masonry, no brother can think anything but good of you. He will say to himself, "There is a brother who has the courage of his convictions and is not afraid to argue them. Would that I had such courage." You will have right on your side, and it has been historically proven, time and again, that right makes might.

In closing, allow me to remind you once again, My Brethren that "it is the internal, and not the external, qualifications which recommend a man to be made a Mason."



I daily examine myself in a threefold manner: in my transactions with men, if I am upright; in my intercourse with friends, if I am faithful; and whether I illustrate the teachings of my master in my conduct.

—Confucius.

SETTING MASONRY TO ACTION

During the Grand Master's dinner of April 24, 1962, at the Scottish Rite Temple, Manila, Wor. Bro. Domingo C. Bascara (82) delivered a thought-provoking speech in which he stressed the need for a better understanding of Masonry by the public. Inspired by the idea, M. W. William H. Quasha, in his inaugural address as Grand Master, emphasized that one of his major plans was to make Subordinate Lodges undertake important community projects. "The image of a Mason today," he said, "must be the man with a mission for good. We must help the growth of the nation . . . We must give more of ourselves to the entire community."

Immediately after his installation, he created a Special Committee on Education and Public Service composed of the following:

Wor. Bro. Domingo C. Bascara,
Chairman

Most Wor. Bro. Conrado Benitez,
Member

Most Wor. Br. Luther B. Bewley,
Member

Most Wor. Bro. Werner P. Schetelig,
Member

Wor. Bro. Macario C. Navia,
Member

Wor. Bro. Sinforoso G. Padilla,
Member

Wor. Bro. Venancio Trinidad,
Member

Wor. Bro. Federico Piedad,
Member

Wor. Bro. Raymond E. Wilmarth,
Member

Bro. Joseph T. Howard, *Member*

Wor. Bro. Dominador R. Escocosa,
Executive Secretary

This Committee will not conflict with nor duplicate the work of the Joint Educational Committee of the Grand Lodge and the Supreme Council because it is designed precisely to help in the implementation of the program of the latter, and in addition, look for opportunities for other public service in our communities.

The Committee has had two meetings in which the Grand Master urged that conscious and organized efforts be exerted to prove that a Mason is part and parcel of the community, vitally interested in and personally concerned with its welfare.

In order that the Committee may be better enabled to plan programs which it can effectively carry out, it took stock of the "assets and liabilities" of the Order in the Philippines. The result is an interesting revelation of our strength as well as our weaknesses and the information adduced is helpful in our orientation for the task the Committee desires to undertake. The findings show that the Fraternity has material and moral potentials for making its influence for good strongly felt wherever Masonry may be found in the country.

In connection with the educational program of the Joint Committee, it is the consensus that members of

Blue Lodges can do a great deal to help by writing individually to their Congressmen urging support for the Educational Stabilization Fund Bill. This practice is something which is seldom, if ever, tried here but is consistently and successfully done by tax-paying citizens in the United States whenever they want their influence felt in important public issues. The Committee also feels that much can be done by individual Masons acting through their Blue Lodges if they will establish good relations with their respective Parent-Teacher Associations as well as with Barrio Councils for the same purpose.

In short, this Committee is a Guiding Committee which will attempt to bring Masons, their Blue Lodges, and Masonry into more intimate identification with the community life of the nation. It is hoped that every Lodge will give a great deal of time to a discussion of the Grand Master's Circular on this subject and that the results of their efforts will be reported to the Committee which will undertake to transmit to the other Lodges information which will be helpful to them in their respective projects.



There are but two ways which lead to great aims and achievements — energy and perseverance. Energy is a rare gift, — it provokes opposition, hatred, and reaction. But perseverance lies within the affordings of everyone, its power increases with its progress, and it rarely misses its aim.

—Johann Wolfgang von Goethe

The New Death Benefit And Health Benefit Plans

By W. B. Benjamin T. Araniego

Having at heart the welfare of the brethren in this Grand Jurisdiction, our Grand Master, Most Worshipful Brother William H. Quasha, Chairman of the Board of Trustees of the Acacia Mutual Aid Society, has placed in the hands of the brethren a challenge to accept a bold new plan, which is called the Group Death Benefit Plan. This will give to a member's beneficiary a protection coverage of ₱1,000.00 for a yearly contribution of only ₱12.00.

To be entitled to this protection coverage it is necessary that 90% of the members of a Blue Lodge apply for this plan. No medical examination is required. Every brother is qualified for coverage under this plan irrespective of whether he is young or old and whether he is sickly or in good health.

This plan will start on October 1, 1962. This ₱12.00 that will be collected from each brother will be kept in trust by the Lodge Secretaries until they have a 90% participation when the total collections will be turned over to the Acacia Mutual Aid Society, provided that they must turn in the list of members and the collections to Acacia before October 1, 1962.

If death occurs prior to October 1, 1962, only the amount of ₱12.00 paid by the brother will be returned to the beneficiary. If death occurs during the first year of mem-

(Continued on page 21)

Triumph of Tolerance

Leaving his hotel in Lima Peru, one day last week, the Rev. Billy Graham was buttonholed by a Catholic clergyman. "We priest could not go to hear you," the man said almost apologetically, "but I want you to know that we who heard you on the radio were impressed by what you said — and what you said were words of God."

In overwhelmingly Catholic Latin America, this was a warm gesture indeed. Moreover, it was fairly typical of the surprisingly amiable reception encountered by the evangelist during his four-week crusade through Venezuela, Colombia, Ecuador, Peru, and Chile.

The U.S. State Department had been nervous about Dr. Graham's plan to preach in Bogota, Colombia, where Catholic-Protestant relations are particularly touchy. "As it turned out," reported the evangelist, "there was nothing, not one jeer. Not one stone was thrown. There was nothing but warm welcome everywhere. All of it was far beyond anything we had anticipated." The reason for this Dr. Graham guessed, was Pope John's "tolerance and understanding of other religious groups" and also President Kennedy's Latin-American visit, which

"brought a lot of goodwill and made it easy for me."

Obviously, Dr. Graham was intentionally overlooking one sour incident in Colombia. There, the mayor of Barranquilla barred him from using the municipal stadium on the ground that his advance worker had broken a law allowing only Catholics to proselyte in public. Unswerved by this obstacle, the evangelist shifted the meeting to the grounds of a Presbyterian school and drew a whooping crowd of 19,000 for two meetings. Later a leading Catholic citizen apologized for the mayor's ruling, and a group of Protestant clergy presented Dr. Graham with a set of cuff links and an emerald-studded tie clasp. "There is a strong and dynamic Protestantism in South-America with great courage, faith and boldness in the face of many difficulties," said Billy.

In Quito, Galo Plaza, former President of Ecuador, summed up much of Latin America's reaction to the evangelist when he declared that his preaching — attended by some 400,000 people — transcended religious barriers, "Dr. Graham's campaign," he said, "is benefiting all — Catholics, Protestants, and non-Christians."

—*Newsweek* Feb. 26 1962



WOMEN MASONS OF RECORD

(Gleanings from "Masonic Enlightenment", United Grand Lodges of Germany.)

Every Master Mason knows that a woman cannot be made a Mason under a strict law of the Order. Few, however, know that there were women Masons before — many — who were admitted into the Order under forced circumstances in almost all cases. They had to be taken in after discovery that they had learned the mysteries of the Order by evesdropping. It just proves that there is nothing men can hide from women whose "strongest weakness" is curiosity.

Take the case of Catherine Babington (1815-1886) of Kentucky. It is said that at 16 she knew so much of Masonry that it was thought best to initiate her. For a year and a half she had been watching each meeting of the Lodge in Princess, Furnace, Ky., while hiding in a pulpit in the Lodge. An uncle discovered her and after much discussion in the Lodge it was agreed to obligate her. However, she was not made a member and she never attempted to visit a Lodge.

Another lady, Mrs. Beaton (1717-1802) of Norfolk, England, concealed herself in a Lodge room and had learned the secrets of the first degree when discovered and initiated into the Order.

Somewhat different was the case of Catherine I of Russia. She was formerly a mistress of Peter The Great,

who was the first to establish Masonic Lodges in Russia, and as such was also the Emperor's adviser. Finally Peter married Catherine and made her Empress in 1712. Shortly thereafter the Emperor gave her permission to establish the Order of St. Catherine, an Order of Knighthood for women. She was Grand Mistress of the Order which was a semi-masonic body.

In Ireland, Elizabeth St. Leger (1693-1773) is said to have been initiated at the age of 17 in Cork about 1710. She was the daughter of a Viscount in whose house the Lodge meetings were held. Through a chink in the wall she listened to all the ceremonies being conducted. Upon being discovered, her father and brothers decided to complete her Masonic knowledge by initiating her. She married Richard Aldworth and became a patroness of the Craft until she died in 1773 at the ripe age of 80.

The wife of a French general became a Republican heroine in the French revolution. She was Madame de Xaintrailles, a Major of Cavalry. As a reward for her extraordinary courage, she was given the first degree of real Masonry — not Adoptive Masonry. It is said that she assisted in various degree works of her Lodge, "Les Freres Aristes".

One Mrs. Bell in Newcastle, England, made two holes on one wall of the Lodge and from an adjoining room watched the proceedings of the meetings. She afterwards claimed to

have "discovered the secrets of the Craft", and advertised in the "Newcastle Weekly Chronicle of January 6, 1770 that any woman who would come to her will be instructed in the secrets of Masonry. It is not stated if the 'ad' brought her customers. In Klattau, Bohemia, a women's Lodge was in existence in 1789, the membership of which, it is said, was confined to wives of Masons. The Baroness Chanowsky de Lagendorf was the only exception. Her husband was not a Mason. So successful was the women's Lodge, "The Three Crowned Hearts", that the parent Lodge, "Sincerite", died.

Perhaps the case that raised the biggest rumpus was that of Countess Helene Hadik Baroczy of Hungary. A highly educated woman, she came to possess by inheritance a large Masonic library and made an earnest study of the Craft. Through close acquaintances in the Fraternity, she was initiated in Lodge Egyenloseg under the Grand Orient of Hungary. On learning of the violation of the statutes, the Grand Orient instituted proceedings and the Deputy Master was expelled, the other officers dropped from membership lists, while the

other members were suspended for varying periods. Later the Grand Orient declared the woman's admission to the Fraternity null and void and forbade her admittance into any Lodge under penalty of having their charters arrested. Other Grand Lodges were requested to do the same.

These are only a few of the women Masons who are on record. A good many more, it is said, are named by William R. Denslow in his "10,000 Famous Freemasons".

Back here in the Philippines there was one woman who, it claimed was a Mason. She was the daughter of Faustino Villaruel of Lodge Walana. It was her father who initiated the movement for a Grand Regional Council in the Philippines in 1893 together with Apolinario Mabini and several prominent Masons of the revolutionary era. No mention of her being a Mason, however, is made in Kalaw's history of Philippine Masonry, unless it has escaped us. But the belief is persistent and seems to be widespread. The first Eastern Star Chapter in the Philippines to admit Filipino members is named after this lady.



Medical Clinic For Masons

The Acacia Medical Clinic is now open for consultation. Masons and their families may see any of the Physicians listed below during their respective times of assignment on the ground floor of the Plaridel Masonic Temple, 1440 San Marcelino St., Manila:

Monday	Dr. Reginaldo Pascual	5 - 6 p.m.
Tuesday	Dr. Eugene Stransky	5 - 6 p.m.
Wednesday	Dr. Manuel T. Rivera	4 - 5 p.m.
Thursday	Dr. Roman Kamatoy	4 - 5 p.m.
Friday	Dr. Teodorico Santos	4 - 5 p.m.
	Dr. Juan Fernando	4 - 5 p.m.
Saturday	Dr. George A. Ros	3 - 4 p.m.
	Dr. Damaceno J. Ago	4 - 5 p.m.
	Dr. Alfredo L. Ortiz	5 - 6 p.m.

Masonic Etiquette

VWB. Hermogenes P. Oliveros

(First of four installments)

For the past ten years it has been my pleasant duty to visit our subordinate lodges in Manila and in the provinces where I had the opportunity to observe the ritualistic work performed by our brethren and to instruct or to give lectures on Masonic ritual.

Whenever the officers of a subordinate lodge would request me to help them solve certain problems pertaining to our ritual, I cheerfully give such assistance so that these brethren may be able to acquire the knowledge and to gain an understanding of our Masonic ritual.

With respect to our ritualistic work, we have been working earnestly and assiduously in order that our ritualistic work could be made uniform in all our lodges. Such objective, however, much as I regret to say, is still far from being realized. It is in this regard that I take the opportunity to mention certain facts gathered in my official visitations, facts that would reveal that there is a dire need of further dissemination of information relative to our ritualistic work.

Permit me to mention at the outset that the objective of this report is primarily to explain or to clarify certain aspects or parts of our ritualistic work in order that the commission of errors could be avoided. These if not properly corrected

would likely render our Masonic ritual undignified, unimpressive and meaningless. To exemplify or to reflect fully the aim, the spirit, the beauty and the wisdom of Masonry, I wish to suggest very strongly a Masonic behaviour for the exemplification of those brethren who have not as yet fully imbibed into their whole beings the Masonic truth.

With candor, I have yet to see a lodge wherein the work done is in strict compliance with our adopted work. I have yet to visit a lodge where proper Masonic behaviour is strictly observed. I refer to the observance of proper decorum in Lodge meetings such as in the conduct of lodge meetings, in the balloting of the candidates, in bringing in and in retiring the flag of our country and in performing other ceremonies in the lodge.

Every human association is governed by a code of etiquette without which such association will not function properly and efficiently. Masonry, like any other social organization, has its own code of etiquette. It is unique in the sense that if it were used outside of its own setting, it would lose its very essence, meaning, moral values and intrinsic beauty; within its own setting, such code becomes essential, beautiful and meaningful.

Masonic etiquette is a set of rules of convention, embodying the written and unwritten customs and tra-

ditions of Free-masonry, by which Masons are bound to govern their conduct when engaged in the rites and ceremonies of the Craft; also Masons would be able to equate properly their relationship with one another as well as Masons. In principle, Masonic etiquette belongs to the empire of good manners, a code by which gentlemen the world over govern their conduct.

Emerson, the great American transcendentalist and philosopher says that if good manners were lost it would be necessary for the next gentleman to rediscover it. This applies to Masonic etiquette without which our fraternal relations would be in a state of chaos.

Let us look into some of the most salient provisions of this indispensable Masonic code:

Entering a Lodge

The first duty of a brother before he enters a lodge is to sign the Tyler's book. When visiting a lodge, Masons should present their current year dues card to the Tyler, if such is requested by this officer. A brother should wear his apron on top of his outer garment. If he is late, he should ascertain from the Tyler what Lodge is open in order to avoid any embarrassment. Upon entering the lodge, the brother should go to the Altar and salute the Worshipful Master. If the Worshipful Master is occupied, this brother should go in front of the West and salute the Senior Warden.

This is done in order not to disturb the proceedings.

As a matter of courtesy the Master or the Senior Warden should nod as an acknowledgment of the salute and then indicate where the brother should take his seat.

No brother should enter during the opening and closing ceremonies and also during the time when a candidate is taking his obligation.

During degree work, a brother may enter and sit down quietly among the brethren.

Lodge Meetings

Whenever a Mason attends a lodge meeting, he should observe lodge etiquette and Masonic decorum. It is unnecessary for him to be reminded that during the time that the lodge is holding its meeting, he should conduct himself in a similar manner as when he is in the house of God.

Let me repeat the injunction of the Worshipful Master. He opens the lodge in this wise: "I now declare this lodge of Master Masons to be duly opened; requiring all herein assembled to conduct themselves with due order and propriety during the time the same may remain open." This injunction simply means that those present should act in a manner appropriate to the occasion. Those present should not hold private conversations without leave from the Worshipful Master, or they should not talk on anything impertinent or behave themselves in a ludicrous manner during the time when the lodge is engaged in its business.

In the discussions that may ensue, any reference to personalities, any bitter expression or manifestation of ill-will, any slur or aspersion upon the lodge or upon its officers and the Grand Lodge, or upon the fraternity itself, are condemned by the disciplinary law of the Craft.

Loud talking, unnecessary moving about the lodge, laughing, smoking, passing between the Altar and the East, omitting the sign when one

enters or leaves the lodge, attiring improperly, being inattentive to the business going on, reading the Monitor—for all these, no Mason need consult the book of etiquette to know that such indecorous manner is utterly improper; under such a condition or atmosphere nothing would conduce to the establishment of harmony within the lodge and certainly to the building of a strong moral, Masonic life!

A Worshipful Master should never permit the display of such behaviour nor should he countenance the show of ill manner in any form.

The Tyler

Many of the Tylers, especially those who are not Past Masters, are not conversant with their duties. It is incumbent upon the Worshipful Master to instruct the Tyler on his duties. In addition to his duties, the Tyler should maintain order at the door; he should not admit visitors

without completely ascertaining whether they are in good standing; also, he should not permit anybody to enter the lodge at the time when the lodge is being opened or closed and during the time when the candidates are taking their obligations. A Tyler who understands and practices his art well keeps the Ante-room clean and in order; he piles neatly the aprons; and he never allows magazines, newspapers, books and similar objects to be scattered around.

A Tyler should not assume the responsibility and prerogative of examining a visitor and of administering the Tyler's oath, and later admit him to the lodge.

No visitor should be permitted to enter a lodge unless he has the permission of the Worshipful Master. Whenever a visitor seeks admission, the Tyler should notify the Worshipful Master through the Junior Deacon.

(To be continued)

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Billy Graham Answers . . .

Question: *If this God of yours, not mine, is all you say He is, He knows that when He created souls that they would be eternally damned. He either knows it all, or He knows nothing at all. If you had the power and intelligence to create even a worm, would you create it just to destroy it? Why, then, does God create men to destroy them?*

Answer

You have asked an involved theological question and it deserves an answer. Using your own argument (which, incidentally is as old as history), if you had the power to create a worm, and you also gave that worm the power to chose whether he would become a glorious butterfly,

or be destroyed, would you create it? Just because a few worms refused to mature into what they are intended to be, would you go out of the worm-making business?

There is one barrier to God's wonderful plans for man, and that is the will of man. He can soar to the heights, if he choose, or he can sink to the depths. You, who are saturated with determination always forget that man is a creature of choice. You not only fight with an one-sided rationalism, but you hurl your will against Him, and refuse to bend to a power greater than your own.

Your problem at heart is "ego"—this is what Christ meant when He talked about "self-denial." It is the denial of "ego" and humbly coming to Him by faith to be saved. This is hard for men to do for we are all proud.

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Iloilo Mason Protests

Bro. Alfredo Samson of Iloilo City takes exception to the tenor of a radio speech of the parish priest of La Paz, Iloilo, on June 4 wherein the good Father branded all non-Catholics as heretics, unfit to be sponsors of children at baptism because "they cannot teach the child anything useful in life". We do not have the priestly speech in full but it is apparent from portions quoted by Bro. Samson that the cleric has taken up what we thought was already a discarded line of his church.

"Is this the way you size up your countrymen at this time and age?" asked Bro. Samson in a personal letter of protest to the priest for the unkind generalization. "What if some people do not embrace Catholicism, became Protestants, Muslims, Buddhists, or join the fraternal organization of Freemasons? . . . Perhaps these people are better than you think because they are taught to be tolerant, morally upright, to love God and be ready to help any one in distress", Bro. Samson added. Appealing to the clergyman to preach rather "the real Christian truth as taught and preached by Jesus Christ", Bro. Samson stressed the need for a "spiritual revival to strengthen our moral character". Certainly in these days of lowered ethical standards, this is more needed by the people than offensive diatribes against non-Catholics.

We are with Bro. Samson in his vigorous objection to the prelate's revival of the practice of villifying "non-conformists" and "dissenters", especially Masons who are as earnest as any good Catholic in their endeavor to serve their fellowmen and God.

One of the virtues Masons cultivate is Tolerance because it is essential to peace and unity. With it, we shall be able to close ranks and solve together individual as well as national problems. This is not possible when uncharitable and uncalled for statements are hurled by churchmen against non-Catholics whenever the mood comes to them, inviting retaliation and widening cleavages.

In passing, it is noteworthy that such attacks never come from the laity. This is indicative that our Catholic laymen need no lesson in Tolerance. Should a priest be less decorous?

Undoubtedly the good priest wants to win non-Catholics to his fold. Need he be reminded of the elementary fact that offense does not attract nor abuse produce conversions?

American Catholicism seems to be of different brand from what we have here. If memory serves us right, a priest in America was recently censured severely by his superior for preaching that outside the Catholic Church there is no salvation. The Iloilo divine apparently has not kept up with the times. He is vetoing Pope John XXIII's friendly approach to all Christian churches to effect a re-union. Late last year at the meeting of World Council of Churches at Delhi, the most distinguished Protestant Anglican and Orthodox church leaders were joined by official Roman Catholic observers. Let us hope that "Churchianity" which has displaced Christianity for centuries is poised for an exit despite obstructions by bigoted Rip Van Winkles in the sacerdotal ranks.

Grand Master's Visitation and Masonic Meetings

APRIL

- 27 - Meeting - Board of Directors - Acacia Mutual Aid Society
- 28 - Meeting - Scottish Rite Luncheon
- 30 - Meeting - Past Grand Masters and Grand Lodge Officers

MAY

- 3 - Visitation - Mt. Lebanon Lodge No. 80 (Grand Master's Mother Lodge)
- 7 - Informal Meeting - Members of Bontoc Lodge No. 140 - Bontoc
- 9 - Visitation - Kanto Lodge No. 143 - Tokyo, Japan
- 10 - Visitation - Rising Sun Lodge No. 151 - Zama, Japan
- 11 - Dinner Party for Grand Master by Lodges in Japan under the Grand Lodge of the Philippines
- 15 - Visitation - Yokosuka Lodge No. 120 - Yokosuka, Japan
- 16 - Dinner Party for Grand Master by the Most Worshipful Grand Master of the Grand Lodge of Japan
- 18 - Visitation - Joint Meeting - Okinawa Lodge No. 118 and Coral Lodge No. 142 - Okinawa, R.I.
- 20 - Party for Grand Master by the Most Worshipful Brother Cenon Cervantes at Del Carmen, Pampanga
- 24 - Party for Grand Master by Mt. Lebanon Lodge No. 80
- 28 - Meeting - Past Grand Masters and Grand Lodge Officers

JUNE

- 2 - Party for Grand Master by Pampanga Lodge No. 48 at San Fernando, Pampanga
- 2 - Constitution and Installation of Officers - Salinas Lodge No. 163 - Bambang, Nueva Vizcaya
- 6 - Visitation - Joint meeting - Charleston Lodge No. 44 and Milton C. Marvin Lodge No. 123 in Guam, M.I.
- 11 - Visitation - Joint Meeting - Mt. Apo Lodge No. 45 and Basilan Lodge No. 137 at Zamboanga City
- 12 - Visitation - Bud Daho Lodge No. 102 - Jolo City
- 16 - Constitution and Installation of Officers - Dipolog Lodge No. 162 - Dipolog, Zamboanga del Norte
- 17 - Party for Grand Master by Maguindanao Lodge No. 40 - Cagayan de Oro City
- 18 - Visitation - Maguindanao Lodge No. 40 - Cagayan de Oro City
- 21 - Meeting - Philippine Bodies Meeting - Education and Public Service Committee of the Grand Lodge
- 23 - Meeting - Board of Directors - Acacia Mutual Aid Society
- 24 - Meeting - Officers of all Lodges in Manila
- 26 - Meeting - Past Grand Masters and Grand Lodge Officers
- 30 - Constitution and Installation of Officers - Lam-Ang Lodge No. 162 - San Esteban, I.S.

HERE AND THERE

GRAND LECTURER VISITS OKINAWA

Very Wro. Hermogenes P. Oliveros, Grand Lecturer, paid a visit to Okinawa Lodge No. 118 and Coral Lodge No. 142 in the island of Okinawa last June 20 to June 25, While there he held nightly Lodges of Instruction for the benefit of the brethren in that U. S. outpost. He was accorded a warm welcome by leading members of the Fraternity including Very Wor. Richard L. Rose, D.D.G.M., and Very Wor. Elmer D. Rastorfer, Senior Grand Steward. Bro. Oliveros is very well pleased with the eagerness of the brethren in Okinawa to attain high proficiency in their ritualistic work.

MASONIC HOSPITAL ANNUAL MEETING

W. Bro. Mateo D. Cipriano, Secretary of the Masonic Hospital for Crippled Children has issued notices of the Annual Meeting of this hospital which takes place at Plaridel Masonic Temple, 1440 San Marcelino, Manila, on July 16, 1962 at 4:30 P. M. The election of the Board of Directors will take place at this meeting in accordance with the By-Laws. Members who are unable to attend in person are urged to name their proxies and notify the Secretary. The present Board consists of Bros. Vicente Orosa, Michael Goldenberg, Esteban Munarriz, Werner P. Schetelig, Macario C. Navia, Jose C. Velo, Hermogenes P. Oliveros, Mateo D. Cipriano and Charles Mosebrook.

DIPOLOG LODGE HAS DONORS

Dipolog Lodge No. 162 which was given its charter during the last Annual Communications, received cash donations for the purchase of Lodge furniture. Bro. Chung Eng Siu gave the necessary amount to provide the new Lodge with a Master's chair, while Bro. Sy Tiongsa gave enough for the purchase of five narra chairs. Previously WB Felix Caburian of Magindanao Lodge No. 40 of Cagayan de Oro, volunteered to donate the Tyler's register and a leather ledger with fillers. Appropriate resolutions of appreciation were adopted by the Lodge in acknowledging the donations. Members of the Lodge are greatly encouraged by the generosity of the donors.

LETTER FROM WASHINGTON, D.C.

WB Miguel I Aguinaldo, P.M., Vigan Lodge No. 63, reports enthusiastically on his visits to Masonic Lodges in Washington, D.C. In a letter to WB Dan Kolipano of T. M. Kalaw Memorial Lodge No. 136, he relates how well he was received in the seven Lodges he visited. He is very much elated by the warmth of the friendship of American brethren he met. He visited the Washington Masonic Memorial in Alexandria and also the House of the Temple, home of the Supreme Council of Scottish Rite (Southern Jurisdiction) in the U.S.A. These two are "musts" to Masonic visitors in Washington, D.C., especially Scottish Rite Masons. It was Bro. Aguinaldo's privilege to

have met all the officers of the Grand Lodge of the District of Columbia and the Sovereign Grand Commander of the Supreme Council, A. & A. S. R.

PGM MIKE GOLDENBERG

Anxious brethren will be relieved to know that PGM Michael Goldenberg who had to undergo a major operation several weeks ago and subsequently suffered a paralytic stroke, has returned home well on the way to complete recovery.



New Benefits . . .

bership, ₱500.00 will be payable to the beneficiary; if in the second year, the amount will be ₱750.00; and after the second year the full face value of ₱1,000.00 will be payable to the beneficiary.

This is the cheapest protection any brother can obtain. So cheap that even if a brother lives a long time and continues to pay for 50 years, the payments of the member will not aggregate what the Acacia Mutual will actually pay to the beneficiary.

With this plan the Lodge will not be embarrassed for its inability to raise the amount needed for the burial of a deceased member and at the same time their widows and orphans will not undergo the very humiliating experience of being compelled to make an approach to the Lodges by reason of the unexpected demise of the head of their family.

Every Master is, therefore, urged to meet the challenge to have the

90% of their Lodge members join this Group Death Benefit Plan. If and when this is accomplished everybody — the member, their families and the brethren — can have peace of mind. In computing the 90%, those brethren who are residing outside of our jurisdiction will not be counted. However, Worshipful Masters are urged to get all their members to join by writing them a letter. Attention is invited to the Grand Lodge circular on this subject.

The other great concern of the Grand Master is the protection of the health of the brethren. For this project the Acacia Mutual has created a Health Committee, the chairman of which is Brother Damasceno J. Ago. This committee has been meeting almost every week to finalize the plans.

It is the intention of the Health Committee to make available to the brethren for a small monthly contribution hospitalization benefits which will include surgery, the hospitalization and other special services that a sick brother may require.

This plan will start on November 1, 1962.

A medical clinic is now available on the ground floor of the Plaridel Masonic Temple. A list of participating physicians will be posted at the Clinic. A physician or two will be detailed for consultation at the clinic daily. For every consultation a brother will be requested to donate a peso so that the participating doctors may receive an honorarium for their transportation.

Details of the medical health plan will be announced in the immediate future.

GUAM LODGES ARE ACACIA HUNDRED PERCENTERS

To Charleston Lodge No. 44 and Milton C. Marvin Lodge No. 123, both in Agaña, Guam, goes the honor of being the first to qualify for group insurance in the new Acacia Mutual Aid Society death benefit plan whereby for an annual premium of P12, without medical examination and irrespective of age, a Brother acquires for his beneficiaries a protection coverage of P1,000. Acacia rules call for only 90% of lodge members as applicants before a lodge qualifies for such a group insurance, but Charleston (44) and Marvin (123) voted 100% last July. In a letter to Grand Master Quasha, V. W. Bro. James T. Taylor, DDGM (20) stated that the first year's dues will be advanced by the two lodges for their members and will reach a total of \$5,000. They are ready to remit as soon as word is received from Acacia. The two lodges thus attained two first distinctions — to qualify for the group insurance, and to obtain 100% instead of 90% coverage for their members. The Grand Master is very much elated with the report and hopes that other lodges will follow the example.

Our Brethren in Guam must be a busy lot indeed. They are lead-

ing in the implementation of the Grand Master's program for the Masonic year. In the line of Masonic education and public service they have undertaken to assist Brodie School for Retarded Children, the Guam Rehabilitation Work Shop, as well as the TB and Children's Wards at the Guam Hospital. They have obtained "Wish Lists" and will soon decide which wish they will fulfill for each organization. Substantial financial support from each of the two lodges are being set aside to assist the Committee on Masonic Education and Public Service in its work.

Both Charleston (44) and Marvin (123) lodges are also reported to be completing plans for intercessory prayers to start in the month of August under the leadership of Brothers Jordan and (Reverend) Needham. This is high in the Grand Master's priority objectives during the year. Preparations are also well on the way for the participation of the two lodges in the coming Golden Jubilee of the Grand Lodge next December. A delegation will be sent to Manila consisting of at least six members.

Another achievement of our Brother Masons in Guam worth mention-

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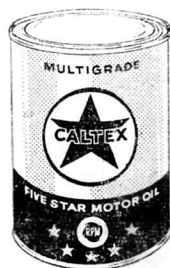
P.O. Box 620

ing is the success of their Cemetery Committee in setting aside a 2/3 acre lot as burial site for deceased Masons and their families. It is estimated that the lot will be good for the next 50 years. Charleston Lodge does not begrudge the heavy expenses it incurred in this project. "We consider the cost negligible", wrote Deputy Grand Master Taylor, "and a definite public service, for without the Masonic motivation no cemetery would have come about this soon".

Congratulations and more power to you, Brethren!

△ △ △

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Did You Know This —

ABOUT ANTI-MASONS?

That around the year 1832 in the United States anti-Masonic movement was so strong that a political party called "Anti-Masonic Party" was formed?

That the movement started in New York and spread to New Jersey, Pennsylvania, Delaware, Maryland, Ohio, Indiana, Tennessee, Virginia, Alabama, Massachusetts, Maine, New Hampshire, Rhode Island and Vermont — 15 out of 37 states in existence at the time?

That anti-Masons controlled 141 newspapers spreading adverse propaganda against the Fraternity?

That in the presidential elections of 1832 its candidates, William Wirt for President and Amos Ellmaker for Vice-President, polled 340,000 votes?

That Vermont elected an anti-Mason Governor in that year?

That the party died in 1838 and attempts to revive it in later years were futile?

That while the party was a political failure, it wreaked havoc on the Order, drastically reducing the number of members and of Lodges everywhere in the United States?

That in New York, for instance, the number of Lodges dropped from 500 in 1826 to 65 in 1846?

That it took 34 years for the Order to regain its former position of strength?

That the immediate cause of this anti-Masonic movement was William Morgan who disappeared mysteriously after threatening to expose Freemasonry?

That in 1882 anti-Masons erected a monument to William Morgan in

New York in an attempt to revive the movement?

(Who was William Morgan? More in the next issue.)

△ △ △

MEN ARE FOUR

He who knows not, and
Knows not he knows not —
He is a fool — shun him.

He who knows not, and
Knows he knows not —
He is a child — trust him.

He who knows, and
Knows not he knows —
He is asleep — wake him.

He who knows, and
Knows he knows —
He is wise — follow him.

—Arabian Proverb.

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OFFICIAL SECTION

CIRCULAR ----- No. 2

Series of 1962 - QUASHA

TO ALL MASTERS, WARDENS,
OFFICERS AND MEMBERS OF
SUBORDINATE LODGES

Subject: *Masonic Service Store*

To overcome the difficulty which subordinate Lodges and the Brethren have been encountering in the procurement of Masonic articles, supplies and paraphernalia, I have caused to be established the PLARIDEL MASONIC SERVICE STORE at the Plaridel Masonic Temple, 1440 San Marcelino, Manila.

The store will sell articles and equipment such as collars, Masonic rings, pins, emblems, bibles, flags, working tools, Past Master's jewels, etc. It will also receive order for plaques, laminated certificates, diplomas, etc.

The store will operate on the basis of cost plus ten (10%) percent. Profits will be used to expand the facilities and services of the store. It is anticipated that the store will be able to buy items at lower cost and thus the price which the lodges and the brethren will pay will be lower than what they could do for themselves.

Orders may be directed to:

The Manager

Plaridel Masonic Service Store

Manila, Philippines, June 8, 1962.

WILLIAM H. QUASHA

Grand Master

ATTEST:

ESTEBAN MUNARRIZ, PGM

Grand Secretary

(Continued from page 20)

JULY

- 3 - Meeting - Education and Public Service Committee of the Grand Lodge
- 5 - Meeting - Mt. Lebanon Lodge No. 80
- 7 - Meeting - Officers of all Lodges in Cavite
- 7 - Meeting - Scottish Rite Luncheon
- 9 - Visitation - Joint Meeting - Dapitan Lodge No. 21, Luzon Lodge No. 57, King Solomon Lodge No. 150, Manuel Roxas Lodge No. 152

No one could tell me where my soul
might be,
I searched for God and He
eluded me;
I sought my Brother out and
found all three

—Ernest Crosby

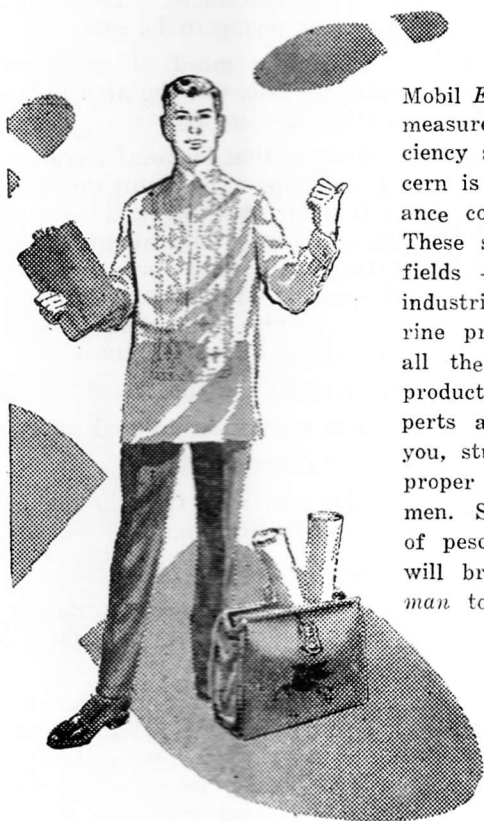
Advice to young people: Be kind
to the man you are going to be.

In things that are necessary, unity.
In things that are doubtful, liberty.
In all things, charity.

—St. Augustine.

Some of us are a little odd ourselves
without knowing it; so when
somebody else is a little different,
we overlook their oddness and
may be they will not mind ours
whatever it is.

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From Labor To Refreshment

...AND GIVE IT UP

They were raising the body from the grave. Solemn faced FC's watched the unsuccessful attempts of HT. Finally, the latter reported his failure to KS who, with great anxiety, asked his associate "What shall we do?"

After seriously pondering the situation, HT, a son of Old Cathay, answered, "Let us play!"

CAN'T WAIT

The preacher was wrought up in righteous indignation at the wickedness of the world. "Hell is full of highballs, cocktails, short skirts, bikinis..."

A voice from the gallery: "O, death, where is thy sting?"

SHARP TURN

A beggar held out his hand to a prosperous looking individual who put his hand in his pocket. The beggar's face lit up and muttered a soft benediction. "May the blessings of God follow you all your life!"

But when the man only pulled out his handkerchief, the beggar hurriedly added, "...and never overtake you!"

THIS IS WEBSTER'S FAULT

The proud father leaned to one of the guests at the piano recital of his daughter and whispered, "What do you think of her execution?"

"I am in favor of it", the guest replied.

BETTER PAY THE PRICE

Some people want to enjoy things without paying the corresponding price. Take the Temple ruffians. They plotted to obtain their reward before the work was finished, contrary to agreement. They came to grief for trying to be smart.

Of similar mind, although on the amusing side, was the man in a story we heard years ago.

It seems that for tourists somewhere in the Alps a platform rail car was pulled up by cable tied to a motor on the top of the mountain. Our hero noted that there were three classes of fares widely differing in prices. The car, however, had no partitions; hence the inquiry:

"Where's the first class?"

The conductor pointed to the car.

"The second class?"

The man with the cap nodded in the same direction.

"And the third class?"

He got the same gesture. So our hero bought a third class ticket. Why pay more?

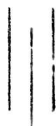
Up climbed the car laboriously and our hero enjoyed the view like the rest. He was congratulating himself for being smart when the car stopped a good two hundred meters from the top of the mountain. The conductor announced, "This is as far as the motor can pull the car." Then he commanded, "Second class passengers, walk up to the top. First class, stay in the car. Third class, push the car up!"

Compliments of:

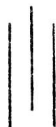
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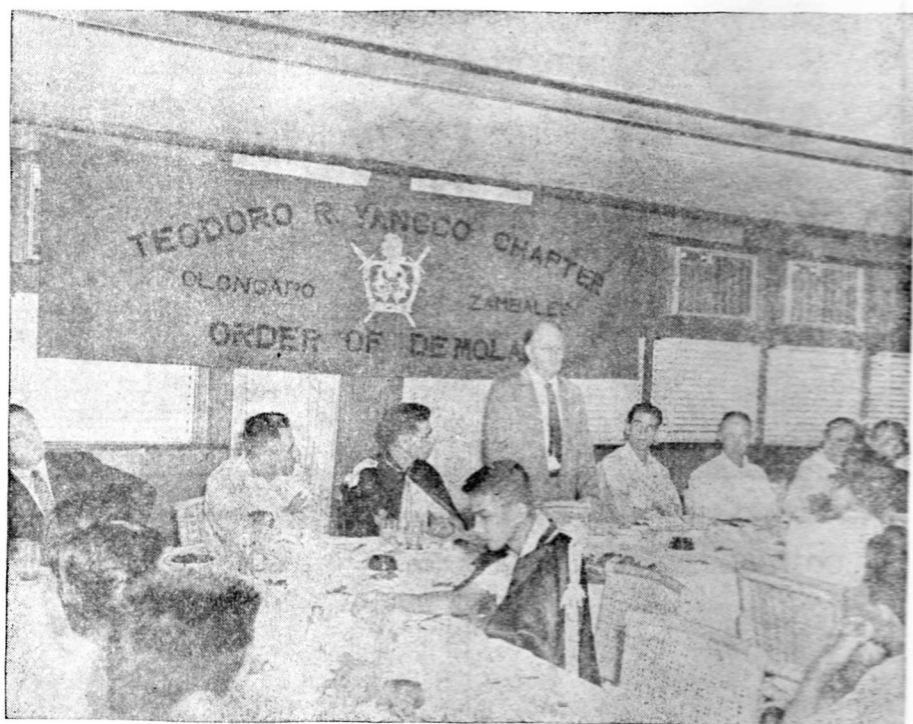
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(Subic Bay, Olongapo, Zambales, Philippines)
April 28, 1962



EDUCATION DAY SPEAKER. Shown addressing the sixty members and Dads of the local DeMolay Chapter is Mr. Jack W. Adams, Training Superintendent, U.S. Naval Base, Subic Bay, Philippines. The occasion was the combined first annual Father-Son Banquet, where the members treated their fathers to a dinner, and the obligatory Education Program ceremonies at the Food Services Center, Public Works Center, Subic Bay. Also shown in the photo, beside Mr. Adams are (from l. to r.) Mr. E. Bishop and Mr. G. R. Perry, both DeMolay Advisory Council members, Donald Perry, Master Councilor, Mr. Adams, David Grieve, Past Master Councilor, Commander R. B. Grahl, Advisory Council Member, Mr. Purisimo Ramos, Deputy to the DeMolay Executive Officer in the Philippines, and Jeff Killion, Chapter member. In the foreground (center) is Victor Niguidula, present Senior Councilor of the Chapter.

JUST A LITTLE LODGE ROOM

Just a quiet little lodge-room,
 But a mighty force for good;
With its loyal band of members
 Learning more of brotherhood;
Striving, stumbling, but progressing
 Down a pathway toward the right;
Just a humble bunch of plain folks,
 Reaching, seeking for the light.

Just a quiet little lodge-room,
 How it stirs the heart and soul
With the thrill of great endeavor
 Toward a high and common goal;
With each pledge of faith and courage
 To maintain the forward fight,
On the road that leads them onward
 Even onward to the light!

— GEORGE B. STAFF

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