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## *Grand Master's Message*

Again difficulty is brewing in South East Asia, and no one at this time can accurately predict where it will stop, or how far it may spread. It is well for us as Masons to realize that our Fraternity takes into account the presence of evil in the world, and that its code teaches that no one, even the Grand Master Hiram Abiff can escape. However, it is well for us to realize that the true meaning of Masonry is that, inspite of evil, truth stands fast and sure.

A very prominent sociologist Dr. Sorokin of Harvard University has written a book "The Crisis of Our Age". His theme is that "The Crisis of Our Age", is not the advent of evil men, but rather in the philosophy by which we live. How true this is. We perhaps were led to believe that if we could get rid of Hitler, Tojo and Stalin our problems could be easily solved. However, to our dismay we are finding that the same problems are even worse at present, and again and again our security is threatened.

The teachings of Masonry have stood the test of time, and today are more needed than ever before in history. Brotherhood has become a condition for survival. Today, we see that if one man suffers no man is secure, and if one nation is submerged it takes other nations with it. There is no escape from being concerned for the needs of others. Truth today is needed as never before. These great fundamentals of our Masonic tradition have not been replaced with anything newer or better. They are needed by modern man even more than they were by Ancient man.

There may be conflict all about us. We may be again engaged in a fearful war, but in the truths of Masonry we have a place to stand. These truths will stand and will be needed more and more as long as men dwell upon the earth. If the "Crisis of Our Age" is in the philosophy by which we live, only truth can help us to lay a right foundation.

On my recent trip to Okinawa I purchased a miniature set of our working tools. Most of our basic problems between nations and men would be solved if the lessons taught by our working tools were to be applied to society. Therefore, as Masons, let us take heart that our order is more than an organization for fellowship, but rather is dedicated to liberty and freedom for all men, and right living, and good conduct and straight thinking.

(Sgd.) CHARLES MOSEBROOK  
Grand Master

Manila, August 11, 1964

August 1964

## MASONS AS CITIZENS

We are reassured three different times in our degree work that our Masonic obligations will not interfere with the duty we owe to our country. This assurance we may consider as the negative aspect of Masons' and their citizenship. In other words nothing which a Mason obligates himself to do or to refrain from doing prevents him from being an exemplary citizen.

But Masons do not live in a vacuum so we cannot consider ourselves good citizens when we merely reassure ourselves that we have bound ourselves to nothing which keeps us from discharging our obligations to the state. But neither do Masons as a body (such as a Blue Lodge or a Grand Lodge) take a stand on national, political or other issues of state. This position we have written into the Constitution of the Grand Lodge of the Philippines clearly prohibit any body of Masons *per se*, under her jurisdiction, from acting as a corporate voice on national or local issues. This stand is graphically stated by Luther A. Smith, Sovereign Grand Commander of Scottish Rite Mason (Southern Jurisdiction) in the United States. He points out in his Grand Commander's Message in the March 1964 issue of *The New Age*, "Since Freemasonry is a purely voluntary association of free men, it has no corporate voice. Unlike a political or religious autocracy that speaks for all its subjects or members, each Mason can speak only for himself. But in a society ruled by the consent of the governed, every Mason has the right to speak his mind on all public issues and should do so freely."

Let us note especially that "each Mason can speak only for himself." This is the highest degree of responsible citizenship because it not only makes us individually responsible for our citizenship but more than that it makes us a "free agent in a free society."

This point can be further clarified by quoting from Admiral Hyman G. Rickover in his contribution to a symposium entitled, "The Mazes of Modern Government." To draw attention to the relationship between individual responsibility and our being "free agents in a free society," he says, "Implicit in democracy is the correlation of liberty and responsibility. A citizen is a person with private rights and public duties. In an over-simplified way, one could say that he safeguards his private liberties by conscientiously attending to his public responsibilities. Democracy will not function well unless at least a majority of citizens recognize this correlation and act accordingly. Individual rights will be lost unless they are, as it were, earned by each generation through active and intelligent participation in public affairs."

Masons are men who readily recognize the correlation of which Rickover speaks. They safeguard their private liberties by "keeping their passions within due bounds" and they attend to their public responsibility by "walking uprightly in their several stations before God and man." I have underlined the last word to indicate that when we follow fully the admonitions given us as we travel the enlightened path of Masonry, we will discharged our duties to our fellowmen in such a way that we can be no other than good citizens.

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# ***Africa And The Philippines***

**By MW MAURO BARADI, P.G.M.**

Ambassador of the Philippines to the Federal Republic of Nigeria  
Ambassador-designate to the Federal Republic of Cameroon,  
Republic of Ghana, Republic of Liberia,  
and Sierra Leone

[Speech delivered on the Nigerian Television Service (NTS, Channel 10)  
Lagos, Nigeria, West Africa, 11 June, 1964]

The Philippines with a total land area of 114,830 square miles and an estimated population of 30,504,000, is entirely within the tropic zone. She has many things in common with sister countries of Africa most of whom have attained recently their independence.

## **INDEPENDENCE AFTER WORLD WAR II**

In 1946, the Philippines became free and sovereign. The historic event set loose the wave of libertarian movements all over the world; the wave never to stop advancing until all forms of colonialism, neo-colonialism, and imperialism are eradicated.

As the first of the Afro-Asian nations to achieve independence after World War II, the Philippines has forcefully championed the cause of subject peoples in the United Nations. In fact, it was the Philippines who insisted in the inclusion of the all-important word "independence" in the United Nations Charter [Section (b) of Article 76]; her fight was long and arduous but the battle was won. It was the Philippines who — along with others — actively participated in preparing Somailia, then a trust territory, for independence which was granted on July 1, 1960; during that particular

year, seventeen (17) African countries became independent. It is the Philippines who — with practically all countries of the world — has taken and is taking an uncompromising opposition to apartheid and all its evil practices and institutions.

## **FIRST PHILIPPINE DIPLOMATIC MISSION SOUTH OF THE SAHARA**

It was not enough for the Philippines to espouse the cause of Afro-Asianism in the World Organization. She had to have closer contacts not only with Asian States but with those of Africa as well. To implement this, her Foreign Service was expanded to cover as many nations in the area as is possible within the budget of a comparatively small country.

The first diplomatic post established by the Philippines in Africa south of the Sahara, was in Nigeria by reason of the latter's central location in West Africa. In the near future, Philippine diplomatic posts will be established in East Africa to enable her to feel the pulse beats of sister States in that part of the continent. All these, with a view to understand better the peoples of Africa — their customs and cultures, traits and traditions; their needs and problems, their desires and goals.

Then the Philippines would be enabled to help, no matter how modest, in the serious task of nation-building. The Philippines, attitude in this regard, may be illustrated by the Filipino parable of seven brothers and sisters sharing a single groundnut in time of stress and starvation. More than ever, the Filipinos yearn to make more contacts with their African neighbors. We who have resided in Africa for more than six years are convinced that such contacts will be fruitful. Along this direction, the Philippine Embassy in Lagos is doing its utmost in distributing pamphlets, brochures and other printed materials; in delivering speeches and lectures; in writing articles; and in visiting different regions. These tend to bring peoples closer to one another making it possible for them to seek solutions of common problems mutually beneficial to parties concerned.

Individual efforts are not sufficient to cope with situations arising from our complex and complicated civilization threatened as it is by technical and scientific devices that destroy and annihilate rather than build and perpetuate.

#### PRESIDENT MACAPAGAL'S VISIT TO AFRICA

Last year, the President of the Philippines, Dr. Diosdado Macapagal traveled to Africa. He visited sister republics in order to seek them out in fraternal comradeship. He wanted to come to Nigeria but circumstances at the time were not propitious for such a visit. However, His Excellency, Dr. Nnamdi Azikiwe, President of the Federal Republic of Nigeria expressed the hope that a mutually convenient date would be arranged in due course. Such a visit, according to President Azikiwe, is bound to open

vast possibilities for economic, technical and cultural cooperation which can redound to the mutual benefit of Nigeria and the Philippines.

#### OFFER OF SERVICES OF FILIPINO PROFESSIONALS AND TECHNICIANS

As a specific example of the Philippines' desire to help her neighbors, we have the well known "Operations Brotherhood" in Vietnam; since the critical period of Dienbienphu, Filipino doctors and nurses braved the dangers of a civil war in order to alleviate the sufferings of the wounded and lighten the burdens of the sick. The program has been expanded further by the sending of Filipino doctors and nurses to other countries in the Southeast Asia basin to fill the lack of such persons in that area.

For the past fifty years, the Philippines has been training men and women in the professions. This has been made possible due to the Philippine school system patterned after those of the United States of America; a school system which ranks high in the world's educational standards. While the Philippines lack in arms and munitions, it has enough men and women in the professions.

At present, the Philippines already has Filipino doctors, engineers, technicians, and teachers at work in some African countries. And on this occasion, we reiterate the offer of the Philippine Government of the services of Filipino physicians, nurses, medical professors, engineers, architects, surveyors, technicians, teachers, and other trained personnel to sister States in Africa. By this means of cooperation, we will be afforded yet another

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# Contemporary Problems In Labor-Management Relationship

(Speech delivered by Honorable Arsenio I. Martinez before the Members of the Scottish Rite Masons, on July 25, 1964 at 12:30 P.M.)

**WHEN** I accepted the invitation to speak before this gathering, I knew I would be speaking before an organization that is distinguished, not only for its dedication to the principles of good human relations, but, as important, for its members who count among the leaders of our community. I feel this is a most ideal forum for what I have to say, because while I am not certain that anyone here represents labor, I am at least sure that many among you belong to the managerial class. And this is good, because my speech in large measure will deal with relations between labor and management.

I have chosen to speak on a subject that is, I believe, of transcendental importance to our society. The subject of my speech, Gentlemen, is contemporary problems in labor-management relationship. I shall attempt to discuss here, if generally and briefly, those factors that go into the making of unions, those factors that generate friction between union and management, and lastly, those factors that can act as solvent of the ills that plague labor relations today.

As you are aware, the labor movement in this country has gone a long way since its pre-war beginnings. And understandably so, because the rise of industries and shops in a democracy is usually accompanied by a proliferation of labor unions. So that today, there are about as

many unions as there are factories and shops, and their activities, about as complex as the activities of big business. But it is, to my mind, a great misconception of the dynamics of labor relations to believe that the proliferation of industries and unions necessarily portends conflicts between them. It is true that during the last few years, there have been strikes. Some were minor, others were bitter and violent. In 1963, for instance, we recorded a number of eighty strikes, all of which involved such issues as discrimination, union recognition, wage readjustments and working conditions. Ironically enough, these strikes took place even as we feverishly attempt to infuse collective bargaining into our pattern of labor relations. Just last year, about 419 collective bargaining agreements were entered into between labor and management. Yet, the frequency with which shop and union try to resolve their differences across the bargaining table does not seem to indicate any growing acceptance or understanding of each other's position; it does not seem to indicate any possible subsidence of friction between them. All that these agreements seem to prove is that collective bargaining, as a democratic technique, has in fact as yet gained a very strong foothold to serve its real purpose, to achieve its real end; industrial peace. Labor relations in this country continue to be a veri-

table ground of mutual antagonism, hostility, hatred and suspicion. Despite our obeisance to the collective bargaining process, all forms of vexations still cut deeply across relations between shop and union.

To meet this problem, not a few have suggested more legislation and stricter enforcement of laws. I believe that not even this holds the answer. I am not here trying to minimize the possibilities of collective bargaining or industrial legislation as techniques to achieve industrial harmony. To my mind, both techniques are efficacious — but only to a certain extent. Collective bargaining agreements and industrial laws may serve to establish the penalties for and curbs on managerial and union abuses; they may set up the necessary machinery for the settlement or handling of grievances, and they may define the terms and conditions of employment. But they cannot, to be sure, effectively serve as deterrents to the resurgence of new frictions and antagonisms. To believe that a clear-cut collective bargaining contract or a piece of legislation can generate order and stability in the shops is to oversimplify the social complexities that underlie all the labor relations. The problems that infest it, the factors that give rise to festering disaffection in the shops and factories, cannot be understood within the context of laws and agreements alone. A probing insight into the psycho-social forces that motivate men to join a union, that make them loyal to it and that move them to stand vis-à-vis management with rankling suspicion and hostility, is as important if no more, than an understanding of the mechanics of contracts and laws. Offhand, this proposition, as a possible key to an appreciation of shop-union conflicts, may appear off-

tangent or wide-off-the-mark. Indeed, because all this time many among us have been laboring under the mistaken notion that economic motivations alone underlie all union organizations and activities. To be sure, economic motivations play an important part — but it would be foolhardy to think that they alone motivate union activities. This was the mistake — so the story is told — of one employer who believed he knew all the answers to labor problems. He was convinced that if all the economic needs of his employees were promptly met, all possibilities of friction or strike would be forestalled. Accordingly, when his employees formed a union and demanded that a collective bargaining contract be drawn, he gathered all the union leaders, and before anyone of them could bat an eyelash, he agreed to their demands — and what is more, he went out of his way to double them. Much to his dismay, however, the union, the next week, struck. To the employer, such conduct of the union was inscrutably outrageous. Their demands were more than met, yet dissatisfaction still festered among them.

This bit of story, Gentlemen, should stress my point — that labor problems have more profound roots than we are willing to concede, that their solvent lies not in oversimplified economic formulas or legal sanctions, but somewhere else. To be able to understand them intelligently, a probing study of the forces — social, psychological and economic — must first be made. This is important because labor problems cannot be resolved in a vacuum. They have to be seen from the perspective of interlacing and interacting factors — factors which on superficial examination may seem entirely disjointed and irrelevant but which actually

are as connected to labor problems as a stimulus is to a response.

To my mind, any serious attempt to understand and resolve shop-union disagreements should begin with a consideration of the mechanics of labor organization and how they condition the disposition of the employees in the shops. In every organization campaign, the organizers, as a general rule, evoke the sympathy and loyalty of the employees by playing on their latent, overriding drives: their natural predilection towards aggression, their desire to belong to a group, and, of course, their aspiration for economic well-being. The organizer harnesses these drives, wittingly or unwittingly, by contriving all sorts of hate images: thus, the employer is portrayed as an exploiting capitalist, and the employee, as the exploited underdog; employment contracts are explained as ingenious chains that bind the employee to less than what he deserves; shop policies are shown to reek of discrimination, underhanded treatment and the like. In some instances, those employees who elect to remain uncommitted are branded as capitalist tools, stooges, lackeys, informers or spies. They are ostracized, or at the worst, physically coerced to toe the line. This type of campaign subtly activates all the latent aggressiveness of the employees; it stirs up hidden frustrations and disappointments that otherwise are not related to the issues and conditions obtaining in the shop. Thus, all the disappointments at home, resulting from either the constant nagging of the wife, or the undernourished condition of the children, or the noises of the next door neighbors, and many more, come into play to move the employee to unflinchingly dedicate himself to the affairs of the union. He now begins to view the organ-

ization and its activities as a catharsis or an escape, as the leaven that will assist his emancipation from his troubled lot. The union now becomes the embodiment of his power aspirations, the force that can secure the ground on which he wants to stand.

In other words, the campaign to organize the union often serves to displace all the negative sentiments of the employees against what now appears as the nemesis of their progress, the progenitor of their misery: the management. So that, the "enemy" now having been identified, the employees consolidate themselves and articulate their grievances in the form of more mundane demands such as wage readjustments, more fringe benefits, and improvement of working conditions. At the slightest resistance by the management, the employees strike; and at the slightest provocation, they turn violent.

If I have succeeded in making such a dismal portrait of the process of union organization, let me digress for a moment by saying that this behaviour is not entirely something abnormal. It happens everyday — to you, to me. It is a typical form of social behaviour which, as such, must be thoroughly understood before any attempt is made to solve the problems of labor relations.

These forces which go into the process of union organization, however, cannot be considered as the only causes of conflict between management and union. Equally precipitative of friction, I believe, is management's frequent lack of appreciation of its own responsibilities and position in the bargaining table. And this is most especially evident from management's attitude towards such a paramount institution as collective bargaining. Traditionally, many of our industrial leaders view

the collective bargaining process as nothing more than the reciprocal exchange of differences designed to strike a compromise in respect of wages, working hours, shop changes and the like. With this attitude thus, they meet the union leaders across the bargaining table and begin to consider the issues that separate them with all the dispassion and objectivity that they can muster. The bargaining contract is meticulously drawn up, the terms are clearly defined, the penalties, the sanctions and all the stereotyped clauses of the law are incorporated — after which the agreement is signed and sealed with solemn, sacred ritual. The agreement is there, but in all likelihood, the festering sore remains. The employees are as restive as ever, as capable as always of being aroused from their deceptive peace, to strike, to give vent to their smouldering hostility. All the time and effort that went into the collective bargaining process are thus wasted, and all these could have been avoided if management had only taken the trouble of first dissociating itself from its erroneous conception of the collective bargaining process as a mere grievance procedure, and of the collective bargaining contract as a static instrument whose terms must be enforced with religious objectivity. All the waste could have been avoided if management had only accepted the collective bargaining process as an inseparable social institution of our community, an institution which pre-eminently and fundamentally involves *people* who feel, people who have sentiments, aspirations and fears. Indeed, because whatever we individually think of the collective bargaining process, the fact is, it is a social institution that our libertarian society has come to accept. Like all other social institutions, its operation consists of peo-

ple who are creatures of the flux and ferment of their surroundings; it functions only through people who act and feel according to both the internal and external forces that influence them and make them behave the way they do.

What I wish to put across is that *strict* legalism has no place in labor relations. It may be useful to some degree as when a fairly large industry is involved. The magnitude of the factory's size and perforce the bigness of the framework within which a collective bargaining agreement has to be observed, requires the adoption of the orderly process akin to judicial procedure. But the need for the legalistic approach stops there. It cannot be carried to the level of the work bench; it cannot be applied to every aspect of shop-union dealings and relationships. And the reason for this is quite simple. The legalistic approach, by its very nature, obviates any consideration of sentiment or emotion. It views grievance procedures as mere sieves to separate complaints that are either with or without basis according to what the law or the terms of the agreement state. If a grievance therefore is tenable under some clause in the law or contract, it is perforce legitimate; otherwise, it is deemed invalid and therefore merely a "gripe." If it is "legitimate" the grievance reaches the conference table; if it is not, it goes to the trash can. The legalistic approach thus purges the collective bargaining contract of emotionalism and sentiment. It considers grievances only within the context of facts that are capable of being subjected to the tests of cold logic and some dessicated legal rules. It regards all other factors as extraneous to the solution of the complaints, factors that in fact sink deep into

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# *This, Too Will Pass*

By JOSE S. GATMAITAN  
Malolos Lodge No. 46, F. & A. M.

Nothing under the sun is certain. Even the sun god, Amon, who was said to be the father of the ancient kings of Egypt was surprised when he begot a beautiful daughter, Hatshesput, who became the first queen and reigned for twenty-two years during which time she built the Temple of Eternity. Then came Cleopatra, his second daughter but who had never been a queen although she still sends shocks and shivers of a shadowy sort around the globe as her fortunes rose and fell through the turbulent centuries for they are no secrets or illusions — a passionate declaration of their authenticity. It is a saying that it takes seven generations to make a real Roman, "sette generazioni per fare un vero Romano," which is a way of life among the Romans that today, in every Italian is "*a trace of Michelangelo and a touch of Machiavelli*" and that, in Italy men are manly and ladies are ladies because of worship of their religion which is a monument of their emotion plainly written on the faces of her citizens.

People have always a way to live and to decide. It is not that they are ungrateful that even an offer of heaven could be rebuffed. In Rome, in the church of Santa Cecilia who is the patron saint of music, a Roman was said to have replied to a priest who told him of the Christian idea of heaven — "My father, you have told me that heaven is very beautiful. Is it more beautiful than the country of the musk ox in summer when the wind blows

over the lakes and the water is blue and the birds sing melodiously? That is beautiful and if heaven is still more beautiful, I shall be content to rest there until I am very old." Such an unconscious philosophy vividly describes the urge to stay at one's native land, first and foremost. We talk much today about the extent to which we can control nature and our destiny, of how we have taken the future of the human race into our hands, but what does that control imply? We may have the power, but what good is the power unless we know what we want to do with it? "Give me a fulcrum for my lever, and I will move the world" said Archimedes, yet a fulcrum for a lever is exactly what we lack. We consider good life as that with a high standard of living and describes the high standard of living in terms of material things alone which is a denial of the spiritual expression of man. Feeling is a condition of appreciation and people have no better time for that but now when they are anxious and sought them so consciously. Today, sensual experience is frankly acknowledged as one of the good things of life for it is the temper of the time. But we should be noble and of rare fidelity to our word even to the extent of defying the wrath and jealousy of professional brethren. Only then can we make our existence felt by authors and reckoned with by the intelligensia. Intelligence detests sheepishness that when the lion lordly stands up and roars in the jungle,

all the other animals shiver to their feet.

Great leaders before were convinced that conservatism is in itself statesmanship of the highest order for it is conservatism that can never mean doubt or indecision — a conservatism based on years of judicious planning. Common sense, we call it. Just as in a game of chess, he advances when it is wise to do so and retreats if the odds are against him. Such leadership may be bewailed by his lack of sensationalism but that is his game for he abhors anything that savors of showmanship in order to court the plaudits of the world. The popular conception is that the more a man manages to place himself in the public eye—through whatever means — the more he is entitled to a secure place in their hearts. It was Vicente Blasco Ibañez, the great Spanish writer, who said “Woman was created for the happiness of man but instead she destroyed the tranquility of the world” and that the plaudits of the world is just as fickle as a woman’s smile. For will it not be better to fail totally sponsoring an ideal that tomorrow will certainly be vindicated than to triumph now fighting for a cause that the next day will be completely repudiated?

But, *this, too, will pass* — like the heart over its deep sorrow and grief can not last forever — somehow tomorrow will bring relief; will die as the wind dies down with the setting sun; forgotten, and as certain as the stars at night or dawn after darkness that whatever your despair or frustration are, will eventually pass and fade away like the demise of that immortal General, Bro. Douglas MacArthur, Liberator of the Philippines. That is the consummate rule.

Our great Presidents — Emilio Aguinaldo y Famy, Manuel Luis Quezon, Manuel Acuña Roxas and

(Jose Paciano Laurel) — were Masons who fought three successive wars and were military leaders who had written great military pages of history and had kept the flame of patriotism burning in our hearts under two tyrannies. They were scions of the *illustrados* which proved their undiluted aristocracy, a mark which was their hereditary ability to command like the chevaliers of past power. Having the means, they were educated in the Old Pontifical University of Santo Tomas and the University of the Philippines and their culture was a blending of the East and West — a scholarship even in those days embraced fundamental studies in almost every field of learning. No wonder their habits were Spartan — worked early till late at night, few diversions, and strict discipline. They were generous and kind; frank and sincere for they protected the feeble against the strong and helped and comforted the poor. They were not worldly and covetous and neither were they injurious nor ambitious potentates. To them, to aim at the best, but be content with the best possible, is the only true wisdom and that patriotism has never been a monopoly of any class of men.

They passed away, yes, in peace — laying down the burden of life and sinking to sleep with the relief and thankfulness that they had done their jobs well — diligent, arduous conscientious, knowing that someday their unselfish task and utter devotion to duty are to be weighed in the balance of historic judgment.

It was Masonic lore and their “*belief in immortality*” that made them Freemasons; and, knowing that they “*shall not pass this way again,*” that thought of them shown in a pilgrimage of prayer takes deepest

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# Biography of W. Bro. SEVERINO DAGDAG, Sr.

By REV. GRACIANO P. PADA, SR., P.M.

He was born on November 11, 1904, in Sta. Maria, Ilocos Sur. He was orphaned with his only brother Antonio by the early death of his father. He studied and graduated in the Vigan High School, and married Miss Mercedes Parel Paz in 1923. He taught school at Umingan, Pangasinan with a meager salary of ₱52.50 a month.

Later he became a clerk in the defunct Executive Bureau in the old Ayuntamiento, Manila. While there he studied in the University of the Philippines taking evening classes. When he was offered a teaching job, he resigned as a clerk and went to teach in the Visayan Institute where he completed his Associate in Arts degree, pre-law, in 1934. He returned to Manila and graduated in 1937 from the College of Law, University of Manila and passed the bar examination the same year.

He returned to his home province and served in the Bureau of Audits, where he was employed until the outbreak of the Japanese war.

After liberation, he practiced his profession as an Attorney and had become one of the best practicing lawyers of Ilocos Sur with the largest clientele. He was well respected,

held in high esteem, beloved, with a sound financial stability. He was also the General Manager of the People's Surety and Insurance Co., Inc. for Ilocos Sur and Ilocos Norte branches, Member of the Vigan Rotary Club; Vice-President, Boy Scouts of the Philippines, Ilocos Sur Council; President, Parent-Teachers Association, Bantay, Ilocos Sur. He too, was a farmer, teacher and good father to 5 children namely Josefina, Severino Jr., Herminia, Florencio and Aniceto, all living.

Atty. Severino Dacquel Dagdag (Binnoy or Benny) was the Master of Angalo Lodge No. 63, F. & A. M., in Vigan twice. He was the incumbent Master of our Lodge at the time he met death in a truck accident in Sison, Pangasinan in 1953.

Wor. Bro. Severino D. Dagdag, Sr. was a courageous, forceful and hard working man. He had integrity, and lofty ideals. He was one of the pioneers in advocating the organization of the Vigan Masonic Temple Association, which is now realized.

For his integrity, honesty, and fortitude, our lodge declared him a Masonic Hero and patriot.

# COMMITTEE ON EDUCATION AND PUBLIC SERVICE

## *Progress Report*

There are still many Lodges that have received their allocations of school books for distribution to public schools that have so far not submitted their Report Forms in duplicate to the Grand Lodge. It is presumed that because the public schools were closed, these Lodges have not been able to make the necessary distribution. Now that the public schools are open, the Lodges are fraternally urged to attend to the distribution of the books allocated to them and thus enable them to submit their Report Forms to the Grand Lodge.

The selection of School Teachers of the Year is also somewhat neglected by the different Committees on Education and Public Service of the different Lodges, so much so, that up to the present only less than a dozen Certificates have been issued. We, therefore, urge the Committees on Education and Public Service of the Lodges to give this matter their kind attention. We repeat that the selection is based on Form 8-A; and once the selection is made, the name of the teacher so selected must be sent to the Grand Lodge so that the necessary Certificate can be prepared and sent to the Lodge for presentation to the recipient.

WB DOMINADOR ESCOSA, P.M.



Bro. Juanito S. Satana, of Araw Lodge No. 18, accompanied by V. Wor. Bro. Joseph T. Howard, distributing books to San Joaquin Elementary School, San Joaquin, Iloilo.

# DISTRICT DEPUTY GRAND MASTERS' CONFERENCE

September 10, 11, and 12, 1964

On September 10th through the 12th there will be a meeting of all the District Deputy Grand Masters residing in the Philippines. In this three-day conference we hope to discuss many phases of our Masonic life. A three full days are being planned filled with lectures, discussion, and open forums. We are hopeful that all of our District Deputy Grand Masters in the Philippines will attend. If you have a creative suggestion which you think might be beneficial to the Fraternity, pass this information on to your District Deputy Grand Master; so he can bring your ideas to this important meeting.

(Sgd.) CHARLES MOSEBROOK  
Grand Master

Manila, July 15, 1964



## **MEDITATION**

By **W. J. DUSCHANE**  
**Primera Luz Filipina, No. 69**  
**Binakayan, Kawit, Cavite**

- (1) Acquire the seed of knowledge from your institution, plant it in your mind and grow wisdom.
- (2) To find wisdom, seek the truth.
- (3) Strive that you may achieve God's purpose for you.
- (4) Ask questions rather than insinuate wisdom.
- (5) To admit ignorance of one thing is better than a misplaced criticism, for it will only show the depth of your intellectual capacity.
- (6) In truth, in philosophy, in psychology and logic, can a man write, in this atomic age, anything different from those thoughts written since the beginning of writing?
- (7) If a man writes of the basis of truth, can he write anything different from those who write on the same basis?
- (8) Prefer an ugly face to any ugly mind, for a beautiful mind blankets with radiance all other ugliness.
- (9) Truth is the basis of life, yet, we live and die without finding the truth on many things.
- (10) Know your limitations and you shall not want.

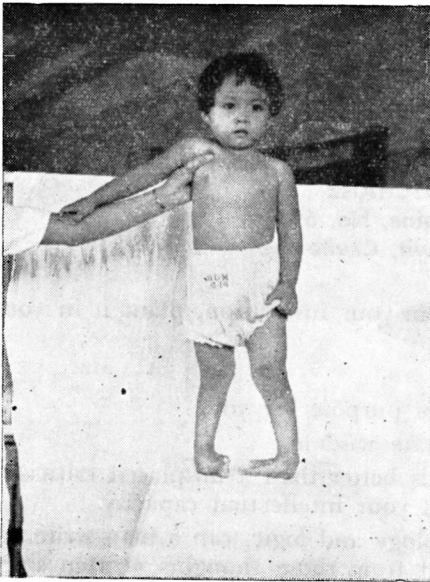
# OUR MASONIC HOSPITAL AT WORK

**MANUEL RIVERA, M. D.**  
Attending Physician

JOSEPHINE BANDOGEN, 3½ year old girl from Acupan, Balatok, Itogon, Mountain Province, was admitted on May 26, 1963 at our Masonic Hospital for Crippled Children. (Picture No. 1)

She had a crippling deformity since birth which was called club foot. Without operating, her feet were corrected with a series of plaster cast boots.

She went home on February 9, 1964 after a period of nine (9) months of hospitalization with both feet fully corrected. (Picture No. 2)



This is where your contribution goes to work for the unfortunate children that need your help. Isn't it wonderful what can be done?



Let's start a Drive for Life Memberships! They only cost ₱500.00. How many does your Lodge have? Why not resolve to get another at your next stated meeting!

R. E. W.

# ***Dignity Of Labour***

Since we all have to labour in one way or another, our attitude towards work is very important; indeed, it would be difficult to name any other one activity which takes so much of our time, and which in the sum total of its doing shapes our character and outlook as much as does work. Do we regard it as a privilege or a task? Is it a means of release or frustration? In the last analysis, do we feel that it is worthwhile of itself, quite apart from the financial return it brings? How does our experience tie in with the term "dignity of labour"?

What is dignity of labour? Exactly what makes labour dignified?

These considerations are of great interest to us because Freemasonry has some important things to say about work, things we should do well to recall. When, for example, Freemasonry speaks of labour as the lot of man, it suggests that since the Master worked as a carpenter, labour must be a divinely hallowed means by which man may reach his best development, that it is something worthy of his finest effort, conducive to his highest good, and is, therefore, dignified. If we relate our daily tasks to these thoughts and perform them under their influence, our labour will attain real dignity indeed.

Again, when we hear that certain labourers received their wages without diffidence or scruple, knowing they were justly entitled to them, Freemasonry places very clearly before us the implication that those workers were honest, that they had worked well. The words "justly entitled" point the moral that honourable labour is dignified labour.

The V.S.L. says that he that endureth to the end shall be saved. Nothing worthwhile can be mastered, no high calling achieved, by envy or any other unworthy motive which seeks to claim reward without willingness to pay the necessary price.

Of course, we all wish to be successful in any work we undertake, but the price of such success is often so high and so exacting that we ask ourselves if the hoped-for result is really worth the effort. We become depressed in spirit; our efforts seem so futile. It is precisely at this time that we need to relax a little—it is precisely then that Freemasonry, that great refresher, stands ready to help us recapture the conviction of the ultimate worthwhileness of the honest and continuing effort that is the mainspring of the best of which we are capable.

When we pass through the tyled door we are immediately rested by the atmosphere in which labour is done and degrees are taken; the simple

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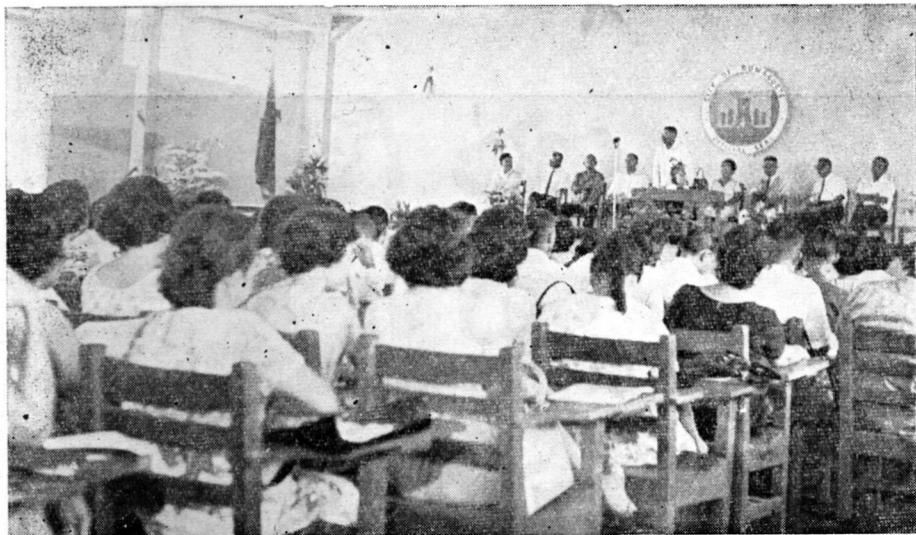


Rizal Gov. Isidro Rodriguez receiving Provincial Delegates who paid a courtesy call on him, during the 48th Grand Lodge communication last April, 1964.

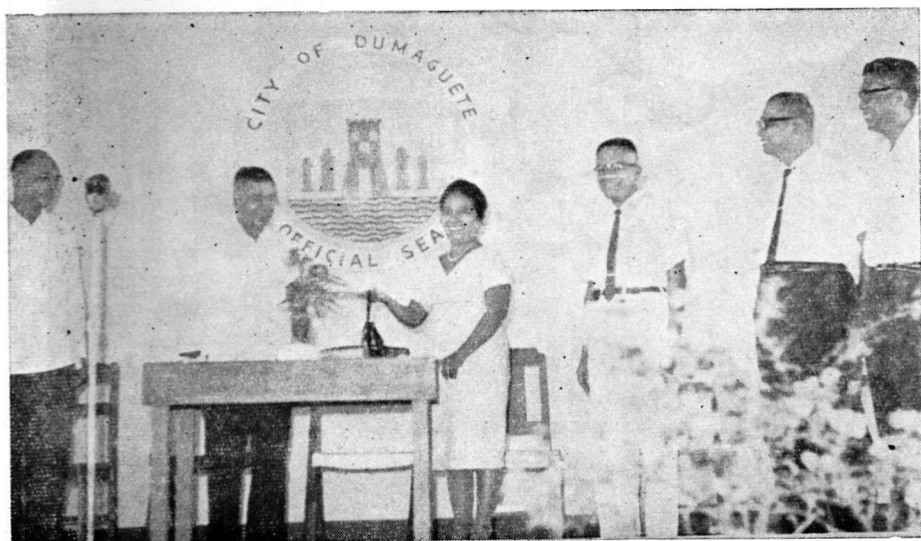


CERTIFICATE OF RECOGNITION was awarded by DAVAO BODIES, A & A S R during the monthly Masonic Dinner Meeting to Mrs. Candida Feliciano for her outstanding contribution to Freemasonry in her role as mother of ten successful professional children, five of whom are active member of the Masonic Fraternity.

Above photo from left, Mr. P. T. Domingo, Chief Revenue Officer, B.I.R., guest speaker; Mrs. Candida Feliciano, Awardee; Bro. R. O. Tesoro, 32<sup>o</sup> KCCH, presenting the Certificate; Bro. A. Feliciano, PM., husband of awardee; Bro. B. B. Estanislao, Venerable Master and Bro. R. D. Hilario, Master of Ceremony (partly hidden).



Very Wor. Bro. Ramon F. Ponce de Leon gives a discourse on Masonry before the public school teachers of Dumaguete District. The occasion was the awarding of the "Teacher of the Year" scroll to Mrs. Dionisia S. Benjamin, a teacher in the Dumaguete City Pilot Elementary School, Piapi, Dumaguete City. On the platform, left to right, Bro. Juan B. Escarda, Senior Warden of Mt. Kaladias Lodge No. 91; Bro. Feliciano A. Venturanza, chairman of the Award Committee; Mr. Martin Benjamin, retired District Supervisor and husband of the awardee; Bro. Demetrio R. Navarro, PM, Secretary of Mt. Kaladias Lodge No. 91; Very Wor. Bro. Ramon F. Ponce de Leon, District Deputy Grand Master for the Lodges in the Central Visayas; the awardee, Mrs. D. Benjamin; Bro. Benjamin C. Corsino, President of the Parent-Teacher Association of the Dumaguete City Pilot Elementary School; Dumaguete District Supervisor Victorio A. Concepcion; and, Principal Victorio Taburaza. The program was held at the Community Center of the City of Dumaguete.

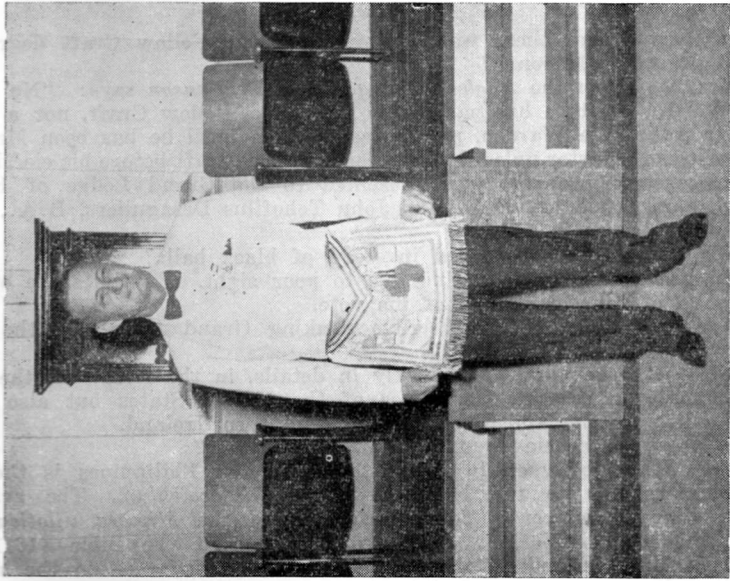


A close-up of the awarding of the scroll, "Teacher of the Year for 1963". Photo shows District Deputy Grand Master Very Wor. Bro. Ramon F. Ponce de Leon giving the scroll to the awardee, Mrs. Dionisia S. Benjamin. Others in the picture are Bro. Benjamin C. Corsino, PTA President of the Dumaguete City Pilot Elementary School where the awardee is a teacher, District Supervisor Victorio A. Concepcion, Principal Victorio Taburaza, and Bro. Demetrio R. Navarro PM, Secretary of Mt. Kaladias Lodge No. 91, F & AM, Dumaguete City.—BCC

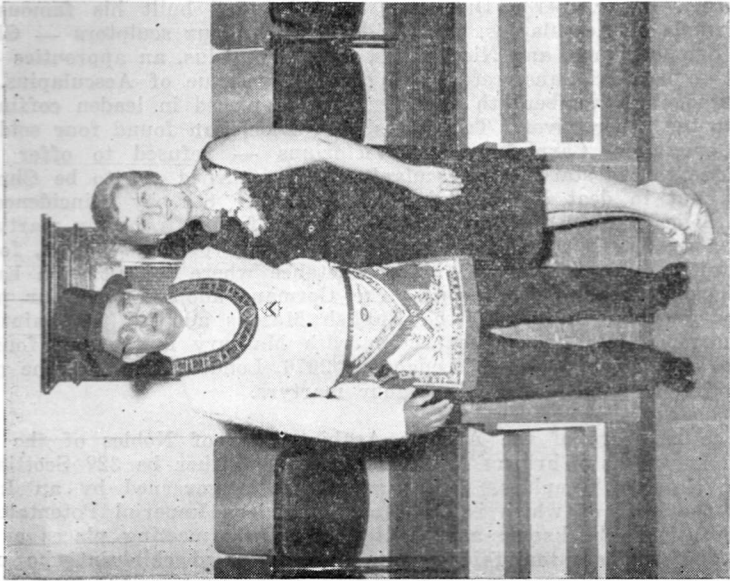


L.R. Bro. Moses Bernard, S.S.; Bro. John E. Hamburg, S.D.; Wor. Bro. Claude A. Brown, P.M., Chaplain; Bro. Samuel Halm, Treasurer; Bro. Dean Bush, S.W.; Wor. Master Geo. B. Archibald; Bro. James L. Norris, J.W.; Bro. Joaquin F. Sablan, Secretary; Bro. Geo. Aikala, Marshal; Bro. Anthony LG Gogue, J.D.; Bro. Anthony (Buddie) McCubbin, J.S.; Bro. Marion L. Elsas, Tyler.

CHARLESTON LODGE No. 44 F & A M  
 1964  
 Agana Heights, Guam



Wor. Bro. Claude A. Brown, P.M., Charleston No. 44,  
Agana, Guam.



Wor. Bro. George B. Archibald, Master Charleston  
Lodge 44, Agana, Guam; Mrs. Eleanor Archibald.

# More Questions And Answers

By A. L. CORCUERA

35. Is it true that there was a time when the Fellow Craft degree was the highest degree in Masonry?

Yes, the IV of the *Ancient Charges of a Freemason* says: "No brother can be a Warden until he has passed the part of a Fellow Craft, nor a Master until he has acted as a Warden, nor Grand Warden until he has been Master of a Lodge, nor Grand Master unless he has been a Fellow Craft before his election. . . ." These charges were prepared and presented to the Grand Lodge of England in 1721 by James Anderson, D. D. and John Tehofilus Desaguliers, B. A., M. A., D. C. L., and approved in 1722.

36. Why are black cubes used in stead of black balls?

To prevent errors in voting due to poor sight. By the sense of touch one is assured of the correctness of his vote.

37. Are the rituals in the English-speaking Grand Lodges in the World uniform?

No, there are variations, mostly in details, in the rituals of the Grand Lodges, not only in the various States of the United States but also in the United Kingdom of England, Scotland and Northern Ireland.

38. Is the true acacia found in the Philippines?

No. What is generally called acacia in the Philippines is the "rain Tree", which belongs to the botanical genus *Pithecolobium*. The acacia is botanically, the *Acacia vera* (Tourney fort), and the *Mimosa nilotica* (Linneus). In the King James, or Authorized, Version of the Bible (1611), the Bible used in Masonic Lodges, the acacia is called *Shittim* — in the singular form, *Shittah*, it occurs once in Isaiah 41:19. The Hebrews esteemed the acacia as a sacred wood. Moses was ordered to make the frames of the Tabernacle in the Wilderness, the ark of the covenant, the table for the shrew bread, and the rest of the sacred furniture, of acacia wood.

39. Who were the Four Crowned Martyrs, and what is their connection with Masonry?

When the Emperor Diocletian in A. D. 287 built his famous baths and the Temple of Aesculapius, the God of Health, four sculptors — Claudius, Castorius, Semphorianus, and Nicostratus, with Simplicius, an apprentice — who turned out to be Christians, refused to carve the statue of Aesculapius. They were executed on November 8th and their bodies placed in leaden coffins were thrown into the Tiber River. Two years later Diocletian found four soldiers — Severus, Severianus, Carphorus, and Victorinus — refused to offer incense with sacrifice to the statue of Aesculapius. They turned out to be Christians. They were put to death by scourging on November 8th, by coincidence. The Roman Catholic Church, having lost the names of the first four martyrs, set aside November 8th in commemoration of the *Four Crowned Martyrs*, for their steadfast faith. This is the only known instance where that Church has paid a signal honor to *operative Masons*. The Germans adopted the four martyrs as their patron saints, just as the English Masons adopted the Saints John as their patron saints. Their connection with Masonry is that all four were *stone Masons*. *Quatuor Coronati* Lodge No. 2076, London, England, the premier research lodge, is named after these four martyrs.

40. Who are the Shriners?

The members of the Ancient Arabic Order of Nobles of the Mystic Shrine are known as "Shriners". Candidates must either be 32° Scottish Rite Masons or Knights Templars. The organization is governed by an Imperial Council at the head of which is the Most Illustrious Imperial Potentate. The local organizations are known as Temples, and their meeting places as called Mosques. The Shriners maintain hospitals for crippled children who are too poor for other help. There is no restriction as to race, color, or religion on the part of the beneficiaries.

# Reminiscence Of Travel Abroad

JUAN CAUSING, P.M.

I have travelled twice abroad. The first was in the early spring and summer (April-Sept.) of 1953. Accompanied by my better-half, the trip was made in connection with a visit to our son, Bert who was then in Casablanca with American engineers working on those big air-bases in French Morocco, Northern Africa.

Taking off from the Manila international air-port one late afternoon via the Philippine Air-lines, with short stops at Bangkok, Calcuta, Pakistan, Karachi and Tel-Aviv, we reached Rome early dawn on the third day. I was very much thrilled by the trip. The emotion I had with this first adventure through the clouds nearing the sky is hard to describe and beyond my frail imagination.

Rome is a beautiful historic city. After seeing enough of the ancient and modern Rome, like the Catacombs, the Coliseum, the Vatican City Museum and Galleries, Palace of the Caesars, the Roman Forum, Tomb of Unknown soldiers, the Philippine Legation, etc., we flew to Madrid, Spain.

The city was in gala. It was the religious fiesta, — a public celebration of the patron saint, and coinciding this all, was the royal welcome to His Excellency, the President of Portugal who was arriving that day on a goodwill visit to Generalissimo Francisco Franco. A big military parade was

coming in line along one of the biggest avenues, "Avenida de Jose Antonio."

My attention was attracted by the royal guards of the Generalissimo, consisting of a full-strength cavalry squadron of Moorish troopers dressed in festive array, of bright colors, with armors and shields, mounted on big, white Arabian horses. It reminded me of the Arabian knights in the days of romantic Spain as described in the fabulous legend of the Alhambra. Madrid like Rome is famous for her historic past: El Jardin Botanico, Puerta del Sol, Museo del Ejercito, Palacio Real, El Celebre Monasterio de Escorial, the Library and the Casita del Principe, etc, the Philippines Embassy, but most thrilling of all was the "Bullfight."

We flew next to Casablanca, an important sea-port on the coast of the Atlantic, well known as the seat of the conference of the Big Three during the last World War. This is a very progressive business city. Someone said that "here profits are high, taxes are low." The presence of over 1000 American soldiers was giving life to the progress of the place.

Next, we flew to Tangier, an international city which for centuries has been the bone of contention because of its strategic location as the Western gateway of the Mediterranean. "Carthage traded there; the

Romans colonized it; the Portuguese and the Spaniards fought over it; and the British occupied it during part of the 17th century." A hundred years later it became the deplomatic headquarters for the Sultan of the Moroccan Empire. Except for a brewery, a bottling plant and a textile mill, there is practically no industry in Tangier, but they have over 200 banks. It is the world's most important banking center.

From Tangier, we flew to Paris. In all the places I have been in the world, there is no city like Paris. Her allurements and excitement to the senses are characteristic truly her own, "Gay Paree." "Besides her beautiful, chic women, Paris is famous and known the world over for her out-doors art exhibits, shop in fashionable stores, and swank salons of world-famed couturiers." "Moda de Paris" is a familiar slogan and national trade mark. We saw the Les Invalides, with its tomb of Napoleon, the Pantheon, the Champs Elysees, Arc de Triumph, the Eiffel Tower, etc., and our Philippine Legation.

Next, was Geneva, a beautiful scenic, peaceful city in Switzerland, — the seat of intellectual culture and humanitarianism. We saw the Palace of the League of Nations; the garrison where Moussolini was incarcerated during the last world war; the castle where King Leopold of Belgium exiled himself for over five years until his death; the famous statutes: "Monumento internacional dela Reformacion" and the oldest Prysbyterian cathedral. 80% of the people of Geneva are devout Protestants.

Next, was London. We noticed the absence of sidewalk cafe's along principal streets, avenues and shady

places which abound in Rome, Madrid, Tangier, Paris and Cahablanca. After seeing enough of the historic places, we drove to the beautiful countryside. We reached Stratford-upon Avon, the birthplace of William Shakespeare, where we witnessed a play (King Richard III) at the Shakespeare's Memorial Theater. We viisted the cottage, — a well kept shrine where Shakespeare was born and reared; saw his bed and various personal belongings. We left London for New York with short stops at Shannon, Ireland; Gander, New Foundland, and Boston, Mass. before landing at the Idlewild airport, New York.

In New York, we met Past Grand Master and sister Cenon Cervantes, and stayed with them in the same hotel. With the Cervantes as guides, we were able to see many important places in this famous city of skyscrapers. It was my regret that in all my travels around Europe, Northern Africa and even in London and New York, I have never visited any Lodge, almost everywhere I went among co-passengers and travelers, I enjoyed meeting several Bro. Masons from different countries of the world.

From New York, we took the Greyhound bus to see the country better across the continent to San Francisco. We stopped at Princeton where Bert had studied at the Princeton University. Princeton as you all know is in the state of New Jersey—located between two of the great cities of the world, — New York in the north and Philadelphia in the south, — historic city where W.B. George Washington fought the battle of Princeton and where he and his rugged army learned for the first time that they could and would win freedom. We saw the Nassau Hall, the seat of the continental Congress when Philadelphia

was occupied during the American revolution.

We proceeded to Washington, D.C., — saw the White House, the Tomb of George Washington, National Museum, Lincoln Memorial, etc. We visited the House of the Temple at 1733 16th St., N.W. Washington 9, D.C., the home of the Supreme Council of the 33rd and last Degree, A.&A.S.R. for the Southern Jurisdiction of the U.S.A., Mother Council of the World. As we approached the building, we noticed the steps leading up to the great bronze main entrance rise in groups of three, five, seven, and nine, which symbolic significance are quite familiar to all the brethren who know and love their rituals so well. Across the platform immediately in front of the entrance is the following inscription flanked by two swords, all in bronze and set into the granite floor slabs:

“THE TEMPLE OF THE SUPREME COUNCIL OF THE THIRTY-THIRD AND LAST DEGREE OF THE ANCIENT AND ACCEPTED SCOTTISH RITE OF FREEMASONRY FOR THE SOUTHERN JURISDICTION OF THE UNITED STATES, ERECTED TO GOD AND DEDICATED TO THE SERVICE OF HUMANITY. SALVE FRATER!”

“SALVE FRATER” as explained by the guide, means (on arrival) — “Greetings, Brother. Welcome to our precinct.” (on departure) — “God be with you 'til we meet again.” This is their salutation to all visitors. Carved in the frieze over the entrance is the following inscription:

“FREEMASONRY BUILDS ITS TEMPLE IN THE HEARTS OF MEN AND AMONG NATIONS.”

On the side of the upper flight of steps are two colossal sphinxes, each carved out of a solid piece of stone. The guide explained that “the one on the right, as the steps are ascended has its eyes half closed and its face expressing contemplation and repose, — is a symbol of Wisdom; while the one on the left, with its eyes wide open, cheeks and chin expressing determination and activity is a symbol of Power.” On the plinths of these figures are inscriptions in Phoenician characters and Egyptian hieroglyphics. “The Phoenician characters are the names of the columns in front of Solomon’s Temple. The Egyptian hieroglyphics signify Wisdom and Power, and ‘He hath established it in strength.’” Surrounding the Temple room is a range of columns with their entablature consisting of thirty-three monolithic columns, 33 feet high, while on each side of the building are low wings which accommodate the offices of the Sovereign Grand Commander and the Grand Secretary General.

As we entered the main entrance, we were fraternally greeted by a brother, John McBride Credille, — escorted and explained to us the different apartments and adornments of the Temple: the Atrium or Main Hall, the oil portraits of Active Members of the Supreme Council who have passed into the Great Beyond; the portraits of the Active living Members, hanging in their respective committee rooms; the Bronze Bust of Gen. Albert Pike; the Executive Chamber; the Temple Room; the Banquet Hall; the Museum and the Library where we met Bro. Ray Baker Harris, the Librarian. Then Bro. Harry H. Fones made me sign the Visitors’ Register Book, and took us to Ill. Thomas J. Harkins, 33<sup>o</sup>, then Sovereign Grand

Commander, in his office, — interviewed us for some minutes, told me to convey his fraternal greetings to his many friends in the Philippines; gave me his portrait, which up to this moment richly adorns my humble study room.

The following day, we went to the George Washington Masonic National Memorial on Shooters Hill, Alexandria-Washington Lodge No. 22, A.F. & A.M. We saw many Masonic emblems, tools, old regalia, the chair, apron, etc. of W.B. George Washington when he was Master of his Lodge are well preserved. "This memorial is an inspiring reminder of the wisdom, strength and beauty given the infant Republic by the Father of his Country." It stands on its commanding site high above the Potomac River overlooking the city of Washington where hundreds and hundreds of Masons from all over the world are continuously throughout the year making reverent pilgrimage.

From Washington we proceeded by Greyhound bus, which we enjoyed, meeting different people traveling day and night passing various cities with stops at Cincinnati, St. Louise, Oklahoma City, Las Vegas, Sta. Fe, Albuquerque, etc. until we reached Los Angeles where we had a full day rest before resuming the trip to San Francisco. In San Francisco, I attended two Lions Club meetings at Sir Francis Drake Hotel where about 40% of the members were Masons. The next day, I visited Star King Lodge No. 344 at the Masonic Temple, Van Ness Ave. and Oak St. When I knocked for admission after the Tyler had checked my credentials, I was examined by a committee of three who finding me qualified made me

sign the Tyler's Register and a Visitor's card. I was escorted by the chairman inside the Lodge room in front of the Altar, introduced me to the Master, who after short remarks seated me among the brethren.

I witnessed the work of the Fellowship Degree. I observed carefully the ceremonies to be practically like ours, except for solemnity, decorum and orderliness in their dignified performance. The Lodge room was full, and had I been late even for few minutes only, I would not have had anymore place to accommodate myself presentably. I noticed everybody attentive; not the least conversation could be heard among the brethren. The work was very impressive. The three principal officers wore frocks with white gloves, and the Master with his top hat. I made a short talk upon being called to do so, commenting highly on the able manner in which the degree work was done, and conveying the fraternal greetings of Masons in the Philippines.

The following night, at the same Temple, I attended a Third Degree work in California Lodge No. 1. I was told later that when I knocked for admission, and while the Master was directing a committee to conduct on me the usual examination, a brother stood up suggesting to dispense with said examination for the reason that he could vouch for me, having sat with him the previous night in his Lodge. However, some insisted on the examination for only then, can I prove myself worthy to be entitled to sit with them in a Lodge of Master Masons. The committee, therefore, made the examination and satisfied of the results, hurriedly escorted me inside the Lodge, but perhaps forgetting my name, — in front of the

Altar excitedly reported: "W.M., we are satisfied with the examination of the Brother. He is a Past Master of Lodges in the Philippines," to which the Master graciously and approvingly nodded and directed that I be escorted to a seat in the East. I wanted to correct the error in the report, for in fact I am a Past Master of one Lodge only, and that is of Maktan Lodge No. 30, in Cebu City. The work was very impressive. All the officers were in full ceremonial attires.

We left San Francisco and found ourselves next in Honolulu, Hawaii. Here I visited Pearl Harbor Lodge No. 598 and witnessed the First Degree work. As in San Francisco, the examination for visiting brothers was quite thorough, in fact it was even more detailed because as explained to me later, there were several Filipinos in Hawaii who belonged to clandestine lodges as in San Francisco. The degree work was not different from ours but it was really very well performed. They took the work seriously. The officers wore "mess jackets" (chaquetilla), white jacket with black bow tie and black pants.

The following day, I attended the Honolulu Lions Club meeting at

the Armed Service YMCA where I met several Bro. Masons, and Judge R. Curbett of the Juvenile Court. He was the guest speaker, and spoke on "Crime and delinquency in Honolulu and Way Points." From here we took off for Tokyo, Japan as the last leg of our homeward journey. As we were nearing the international air-port in Tokyo, we noticed the weather suddenly turned bad and we had difficulty landing. So they said it was a September hurricane. It was raining almost every day, and we did not enjoy much our stay in the land of the Rising sun. So, as the weather cleared up we took off for home sweet home via Okinawa, a few days later.

Travel generally leaves deep and lasting impressions upon the mind. Whatever may be the purpose, — pleasure, business, or pleasure and business combined study, tours, adventure, or on special specific mission, it always of absorbing interest and highly educational. We are all travelers upon the level of time, West traveling East in search of more light, and of that which was lost, for although Masonry veils and yet it reveals the truth, it seeks to teach to such as have eyes to see and are ready to receive it.



**Visit a Brother you haven't seen in Lodge for some time and make a date for him to accompany you to your next stated meeting.**

# The Badge Of A Shriner

By EDGAR A. GUEST

By the Scimitar and Crescent,  
which you wear upon your coat  
You proclaim that you're a Shriner,  
it is a sign to note.

It's a symbol that your fellows have  
abiding faith in you

They believe that you are worthy  
and trust in everything you do.

But I wonder, fellow Nobles, as I  
meet you here and there,

If you've really caught the meaning  
of that little badge you wear.

By the token you are wearing, you're  
expected to be fine,

We've taught the world it's some-  
thing to be chosen by the Shrine

And he who wears its emblem, has  
his fellows guarantee

That a gentleman of honor, he is  
known and pledged to be,

But if he should fail that standard,  
by some thoughtless word or whim

All Shriners, world-wide over, would  
be put to shame by him.

By the Scimitar and Crescent, which,  
so proudly you display,

You are bound to work and travel  
in a bigger finer way.

You must dignify that emblem, so  
that none, whom you may meet,

Be he friend or foe, can whisper, the  
Shrine is but a cheat.

You must play the man at all times  
and keep your conduct fair,

And be worthy of the Crescent and  
Scimitar you wear.

(Edgar A. Guest, a distinguished poet and a Noble of Moslem Tempel, passed away a few years ago was a devoted Mason and knew full well that what applies to the Badge of a Shriner, applies even more to the Square and Compasses, because "Every Shriner is first of all a Mason!")



## DIGNITY... From page 63

peace, at once friendly and yet august, which marks the measured, unhurried pace of proceedings; the decorum, courtesy, and sense of worthwhile-ness pervading and supporting the Craft at labour. When we forget about self in this time-honoured process, surrounded by good companions in whom envy and unworthy motives are banished in a desire to emulate the best they see in each other, we become immensely aware of the sheer significance of it all, and we know that Masonic labour is truly dignified. In fact, we see dignity made manifest.

In due course we return once more to our everyday life invigorated in mind, eager to pursue our several vocations and hopeful that we, too, in proper time, may receive payment due without diffidence or scruple.

—The Masonic Record

# Realizing The Dream Of A Former Grand Master Of Masons

Six years ago, on the eve of Rizal's birthday in 1958, the S.E.C. issued a Certificate of Registration to the CAPITOL MASONIC TEMPLE ASSN., INC., for the purpose of erecting a Masonic Temple in Quezon City. This project was suggested by the late Werner P. Schetelig in 1954 during a visit to Quezon City Lodge No. 122, F. & A.M.

That wish is now coming into reality. A lot of almost ½ hectare at the corner of Malaya Avenue and Road No. 1 is now more than 50% paid. The lot is contiguous to the new Civic Center of Quezon City.

The corporation is made up of 170 stockholders residing in the Philippines and United States, among whom are our MW. Charles Mosebrook, Grand Master, and nine other Past Grand Masters.

The Board of Directors of the corporation for 1964-65 are:

RW. Serafin L. Teves, DGM. ....	<i>Chairman — President</i>
WB. Mariano Lucero, PM. ....	<i>Member — Vice-Pres.</i>
WB. Ciriaco del Mundo, WM. ....	<i>Member — Treasurer</i>
WB. José B. Santos, PM. ....	<i>Member — Secretary</i>
MW. Vicente Y. Orosa, PGM. ....	<i>Member — (Past Pres.)</i>
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the mental recesses of the employees, that motivate them to feel and behave the way they do. The legalistic approach thus forgets that a grievance is in fact anything that causes anger or annoyance, regardless of whether or not this anger or annoyance has any basis in contract or in law; that whether it is "legitimate" or not under the law or contract, it nonetheless is symptomatic of the presence of some exigent irritants in shop and union relationships which must be removed as promptly as possible. In a word, the legalistic approach fails to consider grievances in their larger and more important sense. To my mind, this obsolete approach to labor relations has been substantially responsible for the friction between management and union. The sooner it is discarded, the closer will labor and management come towards attaining peace.

What, you may ask, is the alternative approach? The answer to this question, I must confess, is not easy to find. It involves a consideration of those psycho-social factors that affect the day to day conduct of the employees in the shops. It demands an insight into those myriad factors that catalyze external stresses and strains into internal anxieties and tensions of the employees. It requires an appreciation of the dynamics that go to make good human relations. To be sure, it needs adroitness and skill on the part of the industrial leaders. They must in the first place accept that, like their employees, they too often respond to forces that are unrelated to their work. They must admit, for instance, that in not a few cases, they take their anger, fears and frustrations upon the hides of their workers, exactly in the same way that the workers give vent to

their disappointments by resisting shop policies. Such understanding will bring the industrial leader to recognize every grievance — whatever its roots — as worthy of attention. He will then begin to realize that the unionist who continually plots and schemes against the management, who endlessly attempts to stir his co-workers to defy shop policies, is not to be fought like an enemy, but is to be understood and helped, like a friend.

This, Gentlemen, is important. The behaviour of the workers and its relevance to shop policies cannot be understood within the confines of static contract clauses. The relation between management and union is always dynamic; as such, management should continually view collective bargaining agreements or labor legislations in the light of changing circumstances, from the perspective of forces that move men to act differently and at different times. Relationships, by their very nature, are constantly fluid. They assume different variations — depending on the type of people involved and the motivations and experiences that condition their actions. The mature industrial leader must be able to understand each case in the light of its attending circumstances. His imperative task is not to hate back or condemn; it is to investigate, to inquire, to probe into the factors that bring about the tension between shop and union. This task, I am aware, will bring the industrial leader far beyond the terms of the collective bargaining contract. But this is the price he has to pay. After all, industrial peace, like rice, is no longer a cheap commodity.

Lest I be misunderstood as being partial, however, let me hasten to

add here that the responsibility of evolving new methods of improving shop-union relationships hinges as much on labor leaders as on management. Many labor leaders in our country, I am afraid, have not as yet cogently proven themselves equal to their responsibilities. Many of our purported labor leaders — and they are legion — have not yet acquired a proper understanding of the sensitive position that they occupy in our society. But this, of course, is another subject. I would be very happy to discuss it — but at some other time. Suffice it to say here that many of our union leaders have yet to develop emotional maturity and control.

I have in general terms described to you what I believe are constant irritants in labor relations. I have

also discussed, if briefly, what I believe are the effective specifics to these problems. What I propose, I know, is not entirely simple. It is complex, to say the least, involving as it does a thorough insight into the mechanics of human behaviour. And this insight cannot be achieved by sheer experience. But it can be achieved, nonetheless, if management would go out of its way to train its foremen and managers — through a program of classes and seminars — in the refinements of human behaviour and relations. All these will not be easy — still and all, industrial peace is not a cheap commodity. Those who want and can afford it, must pay the price.

Thank you.



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# MASONIC WORLD'S FAIR CENTER AND THE CARIBBEAN CRUISE

The Masonic World's Fair Commission, M. W. Charles W. Froessel, Chairman, Past Grand Master of the Masons in the State of New York, invites all Masons, their ladies and their friends, to visit the Masonic Center at the World's Fair, at the corner of Avenue of the Americas and Avenue of Europe, free. This beautiful building, in an exquisite setting, houses much of interest of the past 600 years of Masonic history.

Some of the Masonic memorabilia which every Mason will wish to see will be the Bible on which Washington rested his hand when he took the Oath of Office as President, April 30, 1789, 175 years ago. Many other priceless possessions of George Washington are on display. Also displayed are Mozart's last manuscript, several of Sibelius' compositions, Garibaldi's Will, Scott's original draft of "Marmion," Robert Burns' original of "My Lass She Was a Lady Fair," Kipling's gavel which he gave to his Lodge in Lahore (Pakistan).

Masonry's contributions to mankind are also set forth, including reference to the Shrine's maintenance of 17 hospitals for crippled children at a cost of many millions of dollars, and its care for well over a quarter of a million crippled boys and girls. Also included are references to the Knights Templar Eye Bank, and their Educational Foundation. The Scottish Rite is represented by their great work with the mentally ill.

MASONS, THEIR WIVES AND FRIENDS, ARE INVITED TO SAIL WITH NEW YORK MASONS TO THE CARIBBEAN ON JANUARY 5, 1965.

An invitation has been extended to all Masons and their friends to join in the EIGHTH ANNUAL MASONIC CRUISE to the CARIBBEAN, leaving January 5, 1965, on the "EMPRESS OF CANADA." All Masons, their wives and friends, are invited to participate in this Cruise to the West Indies. Sail to San Juan, Grenada, Barbados, Curacao and St. Thomas, on the flagship of the Canadian Pacific Steamship Company's 27,000 ton, completely air-conditioned "EMPRESS OF CANADA," leaving New York January 5th for thirteen fun-filled days. Minimum fare for double occupancy is \$340.00 per person.

For information and reservations write to EMPIRE STATE MASON CRUISE COMMITTEE, 71 West 23rd Street, New York 10, N.Y., or 'phone Oregon 5-3720, extension 40.



**THIS TOO . . .** From page 48

root in their souls. Such wonderful concept — the spiritual version of reality which supports that our true existence is beyond both space and time is, like the diamond, always forever which religion has been telling us for centuries and will keep on telling the same to the generations yet to be — for no man, who has left this world to join the route of the caravan to "that undiscovered country" did ever return where courage is built when courage seems to fail; faith is restored when there seems to have little faith; and hope springs up when hope becomes forlorn.

## **Most Outstanding Red Cross Volunteer Safety Instructor**

In behalf of the Board of Governors and Management of the Philippine National Red Cross, Mr. Faustino C. Mercado, in charge of Chapter Services, commended Mr. Procopio M. Velasco recently for his Red Cross volunteer safety services. In 1963, the Negros Oriental Chapter was No. 1 in the promotion of safety services among chapters without a chapter safety services representative. This achievement, Mr. Mercado said, was brought about by the sustained interest and cooperation of Mr. Velasco in the promotion of the safety services program in Negros Oriental. Mr. Velasco topped the list of Red Cross volunteer safety instructors in point of safety classes conducted and completed. Through his efforts the Negroes Oriental Chapter copped the most number of graduates in Red Cross safety courses in over-all national standing since 1947.

Mr. Velasco was a Red Cross scholar of the Negros Oriental Chapter at the PNR National Safety School held at Dumaguete City in Summer 1947. He served for two consecutive terms as faculty member of the PNR National Safety School at Zamboanga City (summer 1948) and Los Baños, Laguna (summer 1949). He also served as faculty member of the PNR Iloilo Provincial Safety Institute of Estancia, Iloilo (June 1949). In recognition of his proven ability and experiences as a Red Cross volunteer safety instructor, the Philippine National Red Cross appointed him special instructor of Red Cross safety instructor training courses in accident prevention, first aid, swimming, and water safety in 1948. He is the first and only Red Cross volunteer safety instructor granted this special and exceptional authority by the Philippine National Red Cross.

For outstanding Red Cross volunteer safety services, Mr. Velasco received many PNR Safety Services awards, citations and commendations. Among them are Certificate of Recognition (1947-1948); Certificate of Appreciation for more than three years of continued volunteer service on behalf of the Red Cross safety program; Certificate of Merit for Life Saving for saving the lives of four children from possible death by drowning in 1951; and the 5-Year Service Medal with Certificate for Exemplary Volunteer Service.

When the Safety Services of the Philippine National Red Cross was awarded a Certificate of Merit by the Philippine Safety Council for outstanding accomplishment in safety education for the year 1949, Mr. Velasco was awarded the PSC Award Badge for outstanding contribution to the national safety movement. Together with this award, Mr. Velasco also received a Citation Certificate from the Philippine National Red Cross for being the most outstanding volunteer in the Red Cross safety education program who had contributed much in winning the PSC Certificate of Merit award.

In 1951, Dr. Rodolfo P. Gonzalez, chairman, National Committee on Safety Services, PNR, and president, Philippine Medical Association, awarded Mr. Velasco the Swimming and Water Safety Award for leading all

Red Cross volunteer safety instructors in swimming and water safety work being done by thousands of volunteers in the field.

Mr. Velasco is a faculty member of the Department of Physical Education and Athletics of Siliman University. He is also a member of Mount Kaladias Lodge No. 91, F & AM, Mount Talinis Chapter No. 23, RAM, and the East Visayas Bodies, A & ASR, Dumaguete City.

SS PNRC PRESS RELEASE



**MASONS . . .** From page 40

**Upright daily living, tried by the square of virtue and tested by the level of time will invariably produce good individual citizens. Good democratic citizens, that is.**

**A communist may be a good citizen by being a good communist, if he lives in a communist state. But a Mason could never be a good citizen in a Communist state nor could he ever be a good communist in a state which is not communist. In fact, to me, it is quite impossible for a person in a democratic country to also be a good citizen of that state if he is also a communist. Later I shall try to write a Master's Moment on "Masons and Communism" but for the moment suffice it to say that since every through going Communist is also an atheist, no Mason could be a good Communist and no good Communist would be eligible to be a Mason, because he could not even meet our most basic requirement.**

**Coming back to the original proposition, let me say that Masons do not merely want to be citizens of their country, they want to be good citizens. If we keep that purity of intention and goodness of heart with which we started our Masonic journeys and extend that to the community, we will be good citizens. If we are faithful to the laws of our country, just in our dealings with our neighbors and true to our convictions, we will have no difficulty in convincing the world that by becoming a Mason we become better citizens.**

**J. T. H.**



**AFRICA . . .** From page 42

opportunity to be of help to peoples of emerging countries for the happier and fuller life which they are entitled to enjoy.

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