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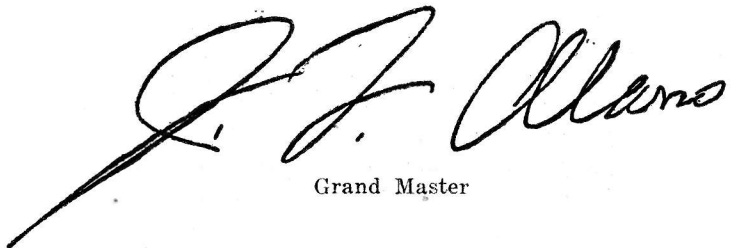
## Grand Master's Message

With each passing year, it is said, "the old order changeth, yielding place to new". Since the poet wrote these lines, they have become, to most people, an expectation rather than a resolution, a wish more than a plan of action. Would that each one of us make of these famous lines a will to think more, to do more, to persist more, to the end that we grow to be better men and Masons.

The year 1962 is especially significant to us in the Philippines; it ushered in a new administration. But as with men, so with nations. There can be no good administration unless there are good citizens. There are crooked officials because there are crooked citizens. Even good citizens who merely fold their hands in awe in the face of the questionable abet the furtherance of that which is bad.

The new year also brought new sets of officers in our lodges. It has been my good fortune to be present and take part in the installation ceremonies and I am deeply convinced that with the cooperation of their members, all these officers will do no less than what is expected of them. My congratulations to the officers and members of all our lodges.

As we look ahead to the future, let us be resolute in our minds. I still have a few more months left in my administration as your Grand Master and, God willing, I am resolved to do more than I have heretofore done. I am now blessed with better health than ever and our Grand Lodge has my time and energy. I look forward to seeing as many brethren as are able to come to our Annual Grand Lodge Communication in April.

A large, stylized handwritten signature in black ink, appearing to read "R. J. Alano".

Grand Master

Through Education . . .

## *Our Motherland Receives Light*

BY BRO. JOSE P. RIZAL

*The vital breath of prudent Education  
Instills a virtue of enchanting power;  
She lifts the motherland to highest station  
And endless dazzling glories on her shower.  
And as the zephyr's gentle exhalation  
Revives the matrix of the fragrant flower,  
So education multiplies her gifts of grace.  
With prudent hand imparts them to the human race.*

*For her a mortal man will gladly part  
With all he has; will give his calm repose;  
For her are born all science and all art,  
That brows of men with laurel fair enclose.  
As from the towering mountain's lofty heart  
The purest current of the streamlet flows,  
So education without sting or measure gives  
Security and peace to lands in which she lives.*

*Where Education reigns on lofty seat  
Youth blossoms forth with vigor and agility;  
He error subjugates with solid feet,  
And is exalted by conception of nobility.  
She breaks the neck of vice and its deceit;  
Black crime turns pale at Her hostility;  
The barbarous nations She knows how to tame,  
From savages creates heroic fame.*

*And as the spring doth sustenance bestow  
On all the plants, on bushes in the mead,  
Its placid plenty goes to overflow  
And endlessly with lavish love to feed  
The banks by which it wanders, gliding slow,  
Supplying beauteous nature's every need;  
So he who prudent Education doth procure  
The towering heights of honor will secure.*

*From out his lips the water, crystal pure,  
Of perfect virtue shall not cease to go.  
With careful doctrines of his faith made sure,  
The powers of evil he will overthrow,  
Like foaming waves that never long endure,  
But perish on the shore at every blow;  
And from his good example other men shall learn  
Their upward steps toward the heavenly paths to turn.*

*Within the breast of wretched humankind  
She lights the living flame of goodness bright;  
The hands of fiercest criminals doth bind;  
And in those breasts will surely pour delight  
Which seeks her mystic benefits to find, —  
Those souls She sets aflame with love of right.  
It is noble fully-rounded Education  
That gives to life its surest consolation.*

*And as the mighty rock aloft may tower  
Above the center of the stormy deep  
In scorn of storm, or fierce Sou'wester's power,  
Or fury of the waves that raging sweep,  
Until, their first mad hatred spent, they cower,  
And, tired at last, subside and fall asleep, —  
So that he takes wise Education by the hand,  
Invincible shall guide the reigns of motherland.*

*On sapphires shall his service be engraved,  
A thousand honors to him by his land be granted;  
For in their bosoms will his noble sons have saved  
Luxuriant flowers his virtue had transplanted;  
And by the love of goodness ever laved,  
The lords and governors will see implanted  
To endless days, the Christian Education,  
Within their noble faith — enraptured nation.*

*And as in the early morning we behold  
The ruby sun pour forth resplendent rays;  
And lovely dawn her scarlet and her gold,  
Her brilliant colors all about her sprays;  
So skillful noble Teaching doth unfold  
To living minds the joy of virtuous ways,  
She offers our dear motherland the light  
That leads us to immortal glory's height.*



*Translated into English by Dr. Frank C. Laubach*

# RIZAL AND EDUCATION

By BERNABE AFRICA, LL.D.

June 19, 1961, was the 100th anniversary of the birth of Dr. Jose Rizal and this year is called the Rizal Centennial Year. The thoughts of our people and Rizal's foreign admirers are now focused on the greatest man of the Malayan race. For, indeed, it is hard to find anywhere in the world someone of his age who can match him in versatility and learning. I have not found one who has accomplished as much as Rizal had accomplished during the short span of thirty-five years under the most trying circumstances. We revere him as our greatest national hero because of his devotion to his country for which he gave up his life and because it was he who aroused the people from lethargy, combated ignorance, superstition and obscurantism, and laid the foundations of Filipino nationhood. In the words of Dr. Rudolf Virchow, Rizal "was the only man who had the knowledge and the energy to introduce modern ideas and thinking into this remote archipelago."

There is not a single phase of Rizal's many-faceted genius that has not been thoroughly explored by Filipino and foreign writers. The output of Rizalian literature in recent years is unprecedented. This is a good sign. It shows that the interest of our people in the life of our

national hero and the principles for which he stood has not abated in spite of the lapse of sixty-five years since he was executed on Bagumbayan field. On the contrary, this interest is still growing in view of the reinvigoration of Filipino nationalism and of the vitality of his teachings and their relevance to present-day conditions. We masons should particularly be proud of the fact that Rizal was a brother mason who lived and died as a mason, despite the efforts of certain segments of our population "to destroy his moral personality." Dr. T. H. Prado de Tavera told the story that Charles the Fifth once visited Luther's tomb. One of the courtiers suggested that the tomb of the immortal reformer be opened so that his ashes could be removed and scattered to the winds. The emperor rejected the idea, saying: "I do not make war upon the dead." It is to be regretted that there are still today some elements in our midst who still make war upon our national hero. *Requiescat in pace.*

Rizal was not a revolutionary in the sense that Bonifacio was. He had no direct participation in the Revolution of 1896. It was not because he would not resort to force under any circumstances. But his ideas were revolutionary because they

tended to upset the *status quo*. They prepared the ground for armed action by the *Katipunan*.

The case of Rizal is unique in the history of the libertarian movement. Formerly, in most cases, the leadership of the movement fell upon military men. Rizal was not a military man. He was a reformer, an intellectual and moral leader. Because of the importance Rizal attached to the enlightenment of Filipino masses, as he considered popular education as a prerequisite to freedom and independence, it is worthwhile to inquire into his educational ideas that influenced his political thinking.

It is a well known fact that Rizal's mother played an important role in the education of her son during his formative years. In the words of the hero, she was not an ordinary woman. She stimulated him in the study of Spanish literature, for she knew Spanish well and could speak Spanish even better than Rizal himself. She was a woman of character who moulded the character of her son during his childhood.

Rizal first revealed his ideas about education while he was a senior in the Ateneo de Manila, 1876-1877. In 1876 he published a poem entitled, *Por la education recibe lustre la patria*, dedicated to education. In this poem, Rizal expressed certain ideas about education which were rather unusual for a young man of his age. He was only fifteen years old then. He spoke of education as a factor in elevating the country "to the lofty seat of immortal dazzling glory," which, if properly directed, "exalts the human being." He realized the importance of arts and sciences, which, according to him, "crown the human with beautiful laurels."

In another poem entitled *Alianza intima entre la religion y la educacion*, written in 1876, he adverted to the importance of religion in any educational scheme. He spoke of religion in general terms. To him, without religion, "human education is like a ship buffeted by the wind" which loses its rudder and finally sinks in the angry sea. These are the early ideas of Rizal on education. According to Retana, Rizal as a student of the Ateneo possessed certain qualities not usually found among his classmates. He was "studious, reflexive, modest, and of great moral rectitude." He exhibited these qualities throughout his short but crowded life.

In the prize-winning poem, *A la juventud Filipina*, dedicated to the Filipino youth, Rizal, for the first time, expressed his nationalistic feeling when he declared that the Philippines was his motherland and not Spain, contrary to the Spanish colonial policy. Moreover, Rizal stressed the importance of arts and sciences when he bade the Filipino youth "to descend to the arena with the pleasant light of *arts and sciences*, and unbind, Youth, *the heavy chain* that fetters your poetic genius." The Filipino youth, according to him, is the "fair hope of my motherland." The *heavy chain* undoubtedly refers to the oppressive colonial policy of Spain which he must have observed in this youth. Rizal is the father of Filipino nationalism. Prior to his emergence in national politics, there was not Filipino nation to speak of. There was individual progress but no national progress. It was Rizal's writings that prepared us for independent statehood.

Rizal's political and social ideas were influenced by European liberal-

ism of the 19th century. Through travel in progressive countries, he came in contact with leading scientists by which he acquired extensive knowledge of philology and became one of the greatest linguists of his time. Through the study of the ethnological works of European scientists, he saw for the first time that the failings and virtues of his own people were emphatically human and that "the merits and vices of a people are not mere racial characteristics on which climate and events have influence."

Rizal would make an ideal teacher. His versatility was amazing. His time while in college or out of it was carefully budgeted. He did not waste time as did some of his countrymen in Madrid. He read for no less than ten hours a day on divers subjects. Through this habit, he acquired a profound knowledge of history, government, and international relations. He was a student of human nature and a keen observer of human affairs, and possessed a logical and analytical and or, what we might call the scientific spirit. He had a passion for truth.

As the enlightenment of the masses is the basic foundation of Rizal's concept of democracy, it is interesting to inquire into his educational ideas. He found much to criticize in the Spanish system of education then in vogue in the Islands. Chapter XIX of the *Noli* describes the difficulties of a schoolmaster in the form of a dialogue between Ibarra and the teacher. Ibarra was the son of an influential Filipino, Don Rafael, who died in prison because he got in trouble with the friars. Ibarra was educated in Europe and had advanced ideas about education. He was interested in the education of

the masses according to the modern system he observed abroad. The teacher was critical of the educational system then in vogue and told Ibarra of the numerous obstacles to his plan.

In the first place, the teacher said that unless there was substantial financial aid, education would not amount to much. Besides, students spent too much time memorizing whole textbooks in Spanish without understanding a single word of the language. The teacher wanted to introduce some radical changes in the method of teaching. He was opposed to physical punishment. The old saying that knowledge enters with blood (*la letra con sangre entra*) should be tabooed, according to him. He put his ideas in actual practice, but when the friar-curate and the parents of the students knew about it, he was blamed and forced to return to the old practice. Speaking of the practice of teachers of inflicting physical punishment upon the students, Rizal recalled that in spite of his reputation as a good boy, while he was a student of a private preparatory school in Biñan, "rare were the days in which my teacher did not call me up to receive five or six blows on the hand." Some American teachers also resorted to this practice during the first years of American education in the Islands.

In the second place, the teacher said, it was necessary to have a suitable school building, properly equipped, in order to attract the students, instead of having the school under the *convento* which was not a suitable place for conducting classes. It was fit only for a stable. The friar-curate ridiculed the schoolmaster's knowledge of Spanish to the embarrassment of the latter. He advised

the teacher to put more emphasis on the teaching of religion (Roman Catholic). The school children spent more time in such subject as the catechism of Christian Doctrine than in any subject of practical value which would be more useful to them later in life.

Rizal's conception of a modern schoolhouse is told in his novel. Ibarra consulted Tasio, the sage, on a plan to build a modern schoolhouse which he had offered to his fiancée. As a practical proposition, the sage advised Ibarra that it was advisable to seek an understanding with the friar-curate before carrying out his plan. Ibarra thought the advise was sound. The schoolhouse was to be modelled after those he saw in Europe. It was to be a building with two wings, one wing for the boys and the other for the girls. In the middle of the yard was to be a big garden with three fountains and shaded sidewalks, with little plots where the children could cultivate plants during recess to keep them busy doing something useful. The building would have storerooms, cellars, and even dungeons for unruly students for the purpose of disciplining them. There would be a spacious lawn where the children could play in open air and a garden for girls with benches, swings, walks where they could jump the rope. There would also be fountains, bird-cages, and so forth.

Rizal considered that the teaching in the university left much to be desired. The teaching of science subjects was deficient. Professors were not prepared. The Dominicans have never been noted for scientific achievements unlike the Jesuits. You will recall Chapter XIII of the *Fili* in which Rizal described the

class in physics. Chemistry and physics are physical sciences and should be taught by laboratory experiments and observations rather than by dialectics. Rizal had shown that this young Dominican teacher was incompetent to teach physics, for he even doubted that the earth is round. There was a physics laboratory but the apparatuses were not used. They were merely intended to impress the visitors. Besides, the professor had the habit of insulting his students or treating them with scorn which he had no right to do. This narrative is not a pure fiction. Rizal must have observed this incident while he was a student of the Royal and Pontifical University of Santo Tomas. "The physics class of two hundred and thirty-four students," said Rizal, "went out as ignorant as when they went in, but breathing more freely, as if a great weight had been lifted from them."

The friars did everything possible to discourage the teaching of Spanish in spite of the fact that the Spanish government had taken various measures in favor of the compulsory teaching of Spanish in the Islands but those measures were not enforced in view of the opposition of the friars. No wonder then that in more than three centuries of Spanish rule, the Philippines produced only three major poets — Atayde, Paterno and Rizal and a few minor ones. In contrast to this, our record under the American regime is unprecedented. During the last fifty years, we have produced writers in English by the scores—novelists, poets, short-story writers and dramatists. In non-fiction, we have essayists, biographers and historians. Some of those writers have already won international recognition. Of course none of our

fiction writers in English have produced a classic like Rizal's immortal novels but the time is not far distant when Filipino authors in English will turn out excellent works in fiction with their growing mastery of the English language and the writing technique, the seriousness of purpose and the increasing support that our government and private enterprises as well as the public give to our struggling writers.

The only professions open to the Filipinos in Rizal's time were priesthood, law, and medicine. The friars were then in control of education from the bottom up. There was an over-emphasis on Christian Doctrine and sacred history while science subjects had not been given the importance that they deserved, and, what was worse, they were taught by incompetent teachers. While the Spanish system of education contained serious defects, in fairness to Spain, it is conceded that, that country had made serious efforts to establish popular education and special schools for the training of Filipinos to meet the needs of the country for technicians in various fields, but her efforts was not only too late, but also inadequate. Despite the defective educational system established by the Spanish government, the institutions of higher learning produced leaders of both sexes, and some of them survived the Spanish and American occupations. They have been modernized and geared to the objectives of our present educational system as expressed in our basic law.

According to Rizal, the defects of the Spanish educational system were: First, the system of popular education established in the Philippines in 1863 fell short of mass education

which Rizal envisioned for his people. Rizal wanted the secularization of education. Liberty and freedom could not thrive where the masses were not enlightened. Second, there was too much emphasis on religious subjects all the way up from the grades to the university but little attention was given to science. The system was attuned to the perpetuation of friar supremacy. In the university the only system of philosophy taught was the scholastic philosophy. Third, there was no academic freedom. A university cannot be developed into a great institution of learning unless the members of its faculty enjoy academic freedom. Moreover, there was strict censorship by the Spanish authorities of books, magazines, and other publications coming from abroad. While it did not keep the Filipinos absolutely ignorant of what was happening in other countries, the system had slowed down the progress of the Filipinos because it had kept the people, on the whole, out of touch with progressive movements elsewhere. In Rizal's time, Spanish universities did not enjoy academic freedom, and I doubt if they do enjoy it today.

It may be inferred from Rizal's writings that he was against church-controlled education. He was a thorough believer in the unhampered teaching of science which was not quite possible so long as the friars controlled the highest institution of learning. Rizal advocated an educational system that would develop, besides an enlightened citizenry, civic-minded, disciplined, and patriotic people. He himself gave abundant examples of these traits. An individual must have social consciousness. He should not think

of his individual advancement but also of the good of the society to which he belongs. Obedience to law and order is emphasized in his writings and redress of grievances must be sought by pacific means. But this obligation has its limitations. In the words of Father Florentino:

"I do not mean to say that our liberty will be secured at the sword's point, for the sword plays but little part in modern affairs but that we must secure it by making ourselves worthy of it, by exalting the intelligence and the dignity of the individual, by loving justice, right, and greatness, even to the extent of denying for them — and when a people reaches that height, God will provide a weapon, the idols will be shattered, tyranny will crumble like a house of cards and liberty will shine out like the first dawn."

Rizal was primarily an educator. Contrary to Carnicero's confidential report to Governor Despujol that Rizal's ambition was to become a delegate from the Philippines to the Cortes in the event of the revival of our representation in the Spanish parliament, Rizal's ambition was to educate his people. In a letter to his intimate friend, Prof. Ferdinand Blumentritt, dated at Brussels, 31 March 1890, Rizal confided that, once the Philippines had obtained its representation in the Cortes about which he had heard favorable reports, he would return to the Philippines and found a school (presumably in his native town of Calamba) and invite his friends to join him in this enterprise so that

the two could dedicate their strength to the education of the people (Filipinos) which was Rizal's highest ambition. (*wenn wird einst diesen grossen Fortschritt gekriegt haben dann ruhen wir aus, und widmen alle unsere Krafte zu der Bildung des Volkes, denn es ist mein hochstes Ziel.*) He assured Blumentritt that the cream of Filipino youth would enroll in their school. He would make his friend director of the school, and he would devote his effort to the sciences and write and teach history. He said that he possessed a great library. Nobody doubts this statement, for Rizal was a great book lover and a linguist. Even during his student days he had been saving money for books. Yet the Jose Rizal National Centennial Commission could identify only 386 items of Rizal's "great" library. The only explanation is that the rest must have been lost or destroyed. A glance at the list shows Rizal's amazing versatility. There is not a single field of human knowledge that did not arouse his curiosity.

Rizal once planned an association called "International Association of Filipinologists" with Blumentritt as President and himself as Secretary. The association planned to hold its first conference in Paris during the exposition in 1889. The object of the association was "the study of the Philippines from the scientific and historical viewpoint." It had an excellent program, which, if carried out, would undoubtedly put the Philippines on the world's map. Among its officers were the most outstanding scholars in Europe. But, for some unexplained reasons, the conference was never held.

Once Rizal planned to establish a modern college in Hongkong. He prepared a well-balanced curriculum which was the result of his study and observations abroad. In his proposed college curriculum, Rizal gave importance to science courses. He seemed to have implicit confidence in the ability of science to solve the world's ills. For the first time the importance of physical education was recognized by a Filipino educator. He believed in the saying *mens sana in corpore sano*. A student must be physically fit during his college training. He himself was able to surmount his physical handicap through a systematic physical training. Coupled with physical training, are courses in music, painting and dancing. These courses have great cultural value. They would develop the artistic capabilities of the Filipinos. The curriculum would give the student a broad background in the social sciences and the humanities. He also would introduce courses in the principal languages of the world and a course in Tagalog. Rizal was convinced that Spanish would never become the national language. He believed that the national language would be one of the native languages. In a letter to Blumentritt dated at Brussels, 20 July 1890, Rizal said that "in the future the Filipinos will learn their language better; the spirit is awakened." (*In der Zukunft werden die Philippiner ihre Sprache besser erlernen; der Geist erweckt sich anf.*) What a prophecy! The curriculum would include ethics (study of religions, natural law, civil department and the art of conversation). The term "religions" refers to a comparative

study of the principal religions of the world and not to any specific religion. Rizal found something good in every religion. The importance of economics was not overlooked. While Rizal laid stress a sound economic development, one of his proposed reforms was the establishment in provincial capitals of more than 16,000 inhabitants schools of arts and trades. The Spanish government had established two such schools, one in Manila and another in Iloilo, but these were not enough. Rizal wanted to train as many Filipinos as possible in gainful occupations with which to earn their livelihood and at the same time establish some domestic industries.

As early as 1883 while he was still a medical student in the *Universidad Central de Madrid*, Rizal foresaw the industrialization of the country. In a letter to his parents dated at Madrid, 11 September 1883, he expressed the hope that "some compatriots come here who want to study industries, like, for example, the manufacture of paper, glass, porcelain, cloth and other products that would be of the greatest utility there. The majority of the Japanese who are in Paris study artillery and the profession of engineering, while we, the law and medicine; why should we not study arts and industry? We have already a compatriot who is dedicating himself to agriculture; unfortunately he is alone." Even at this early period Rizal visualized the importance of an agro-industrial economy for the Philippines. Political independence alone won't do the trick. Economic independence is equally important. The latter is the sinew that sustains political freedom. In the *Fili*

Rizal expressed the same ideas through Isagani in a conversation with Paulita, his sweetheart. This young medical student envisioned the complete industrialization of the country where factories hummed in Manila and suburbs. Manila became a very busy port. New cities and towns sprang up as a result of population growth. Railroad crisscrossed the country making it easier for anyone to travel. Isagani further added that commerce, industry, agriculture, and the sciences would develop as soon as the Spanish administration had ceased to be oppressive and the people had become free. Rizal was therefore the first Filipino to conceive the need for the industrialization of the Philippines and the urgency of training our young men in Europe as technicians which the country sorely needed to bring about its industrial development. Now we are on the threshold of a new era of industrial development. Some seventy years had to elapse before this great dream of Rizal could be realized.

When Rizal had the opportunity to put this educational ideas into practice during his exile in Dapitan, he taught his young pupils the dignity of manual labor through precept and example. With the aid of his students, he built the dam and waterworks that carried water from a mountain stream over a rough terrain for several kilometers to a reservoir. The waterworks was ingeniously built showing Rizal's knowledge of engineering and great resourcefulness. He taught his students the industrial arts and practical agriculture, thus enabling them to study partly on a self-supporting

basis. Rizal realized that discipline is necessary in any society. He adopted a program of activities for his young wards in Dapitan which he strictly enforced.

Contrary to the prevailing idea among us, Rizal, though a poet, was not a dreamer like most poets. He was a practical idealist, if the expression may be allowed. In Dapitan he demonstrated his grasp of the practical side of life. Aside from the practice of his profession, he engaged in agriculture and trading which brought him a modest income. He refused to patronize the Chinese merchants who controlled the domestic trade. One of the objects of the *Liga* was the "encouragement of instruction, agriculture, and commerce." The members were assured of "mutual protection in every want and necessity." There are other provisions in the charter of the *Liga* showing Rizal's sense of economic nationalism. On January 1, 1895, he finished the draft of the statutes and regulations for the farmers' cooperative association in Dapitan. If our leaders during the first half of this century were as sincere and as dedicated as Rizal, the aliens would not have acquired such a commanding position in our domestic and foreign trade. The exploitation of Filipino producers by conscienceless Chinese merchants is portrayed by Rizal in the *Noli*. The town of San Diego might be fictitious, but the conditions there as described by Rizal fitted many towns. The town lay on the lakeshore amidst paddy fields. It produced sugar, rice, coffee, and fruits which were either exported "or sold for a small part of their value to the Chinese, who ex-

plot the simplicity and vices of native farmers." Unfortunately, this situation still obtains. To Rizal the only remedy was to curb the activities of these alien merchants and to extend every protection to Filipino traders. In other words, the Filipino First policy was conceived by Rizal long before our present leaders ever thought of it or did anything about it. As early as 1884, Rizal was already thinking of the future of the sugar industry. He secured the services of Don Pablo Ortiga to intercede with the Spanish Foreign Minister in behalf of Philippine sugar "in order to obtain at least one half reduction of the duties which the Philippines pays, and to satisfy Cuba completely, thus preventing that dear Spanish colony in the Orient from being ruined rapidly, which otherwise she will be in three years."

Rizal was a thorough believer in the masonic principles of liberty, equality, and fraternity which he maintained to the end of his life. He dreamed of the ultimate triumph of right over might. He was convinced that the only way of abolishing wars in the future is through the observance of the masonic ideals. In one of his most beautiful and inspired poems which he composed in 1892 (*Mi Retiro*) while he lived in Dapitan as an exile, Rizal expressed his idealism concerning the ultimate triumph of right over might thus:

"Yo la tengo, y yo espero que ha  
de brillar un día  
en que venza la Idea a la fuerza  
brutal,  
que depues de la lucha y le lenta  
agonia,

otra voz mas sonora, mas feliz  
que la mia  
sabrá cantar entoces al cantico  
triumfal."

Here Rizal merely expressed the yearnings of all mankind for universal peace and the ultimate triumph of justice over brute force. But this goal could be achieved gradually after a painful struggle. Rizal did not elaborate on the means of attaining this end except through the observance of the masonic principle of liberty, equality and fraternity by nations in their dealings with one another. There were others before Rizal who expressed the same idealism on the ground that war is incompatible with Christianity. Rizal's dream of a warless world might seem utopian then. Yet Rizal's ideas on world peace are now embodied in the preamble of the United Nations Charter. There will always be disputes among individuals. So far we have been able to solve individual conflicts through the sovereign power of the state. In the case of disputes among nations, the United Nations has succeeded only to a certain extent in settling such disputes for this organization is not a super-state capable of solving all international conflicts. The present cold war makes it even more difficult for the United Nations to settle international disputes by peaceful means. But great progress has already been attained towards the peaceful settlement of controversies among nations. Rizal predicted some seventy years ago the liquidation of the old colonial system. We regarded his prediction then as fantastic and yet it is now a fact. Who at the turn of the century would ever believe that Sir Isaac Newton's law of gravitation

could be challenged until the Wright brothers invented the aeroplane? Such is the law of progress. We conceive our objectives in ideas first and then we put these ideas into actual test until we find out that they will work in practice.

The Rizal Law, or Republic Act No. 1425, which provides for the inclusion in the curricula of all schools, colleges and universities, public or private, courses on the life, works and writings of Dr. Jose Rizal, particularly his novels, the *Noli* and the *Fili*, has, according to my information, properly been implemented by the Department of Education. However, there seems to be a need for a follow-up by our education officials who should see to it that no school, college or university, public or private, violates the law and those found guilty of violating its provisions should be severely dealt with. The philosophy behind the law was succinctly stated by the late Senator Jose P. Laurel, the Chairman of the senate committee on education, as follows:

"Tday more than at any period of our history, there is a need for a rededication to the ideals of freedom and nationalism for which our heroes, from Dagohoy and Lapu-lapu to Rizal, Del Pilar, Bonifacio and Mabini, lived and died. The words of these nationalists have impressed upon our history the stamp of undying glory. It is, therefore, meet that in recalling them, particularly the national hero and patriot, Jose Rizal, we remember with special fondness and devotion their words that have shaped the national character.

It is for this purpose that the bill is presented. Many speak of

Rizal as if they had read and understood him. His *Noli Me Tangere* and *El Filibusterismo*, the greatest Philippine social documents, live only as names to be mentioned on auspicious occasions, but are not read and studied. It is a national shame that in an era such as this, the works of Jose Rizal are not assiduously read in his own country as they are in some countries in South America. To ignore them, as most of us do, is to ignore Rizal and what he stood for. To praise him without taking the trouble to know what elicits our praises is to be hypocritical.

*Noli me Tangere* and *Filibusterismo* must be read by all Filipinos. They must be taken to heart, for in their pages we see ourselves as in a mirror; our defects as well as our strength, our virtues as well as our vices. Only then would we become conscious as a people, and so learn to prepare ourselves for painful sacrifices that ultimately lead to self-reliance, self-respect and freedom."

Rizal's educational ideas are now embodied in Article XIV, Sections 3, 4, and 5 of our constitution. Section 3 provides that the Congress "shall take steps towards the development and adoption of a common national language based on one of the existing languages." Rizal believed that Spanish would never become the language in Filipino homes. He himself had contributed to the enrichment of Tagalog, especially its orthography. *The One Hundred Letters of Jose Rizal* to his parents and relatives recently published by the *Philippine National Historical Society* were written in Tagalog. His famous letter to the women of Ma-

lolos was also written in Tagalog. The language problem is therefore a closed issue. I see no useful purpose in the efforts of some people who are trying to revive the language problem, for the effort is decidedly a backward step after much spade work has been done and money has been spent to implement the constitutional provisions.

Section 4 provides that the State shall provide scientific research and invention. You will recall how Rizal put emphasis on the teaching of science courses. He himself would devote his time to the teaching of the sciences and inferentially to scientific research. He confided this to Blumentritt in connection with his plan to found a school in the Philippines. He had demonstrated his scientific spirit during his exile in Dapitan. He urged the sending of Filipino students to Europe for technical training so that their services could be utilized in connection with the industrialization of the country which he dreamed about.

Section 5 provides, among other things, that all educational institutions shall be under the supervision of and subject to regulation by the State. That Rizal favored state-controlled education may be inferred from his arguments against church-controlled education. He believed that democracy would work only if the masses are enlightened. Popular education is based upon this hypothesis. He also stressed the importance of developing moral character, personal discipline, civic consciousness and vocational efficiency. He did not only preach these ideas but put them into practice in Dapitan. He criticized the lack of academic free-

dom in Spanish universities. The clash precipitated by Morayta's address to the student body of the *Universidad Central de Madrid* between the students and military authorities prompted Rizal to make this remark: "*Science should be free and the professor as well.*"

In conclusion, there is a curious parallelism between Rizal and Christ. Both suffered martyrdom. The former sacrificed his life to redeem his people from oppression just as Christ sacrificed his life to redeem his people from sin. Rizal suffered much for the sake of his people just as Christ bore all the insults and sufferings inflicted upon him by his enemies. Rizal had undergone privations in Europe so that his immortal novels could be published. These novels became the Gospel of the nationalist movement in the Philippines of which Rizal was the father. While he had no direct participation in the revolution of 1896, he prepared the groundwork for the armed struggle against Spain. He was the first Filipino educator to proclaim the principle that democracy should start from the grassroots through mass education. He also stressed the importance of science and scientific research if the country was to march forward. He was the first to conceive the idea of industrializing the Philippines and the Filipino First policy. Finally his exemplary life dedicated to the welfare of his people is worthy of emulation by all of us. And we mortals left behind to carry on the great task which our hero left unfinished have a special responsibility. We shall not fail.

# THE MARY JOHNSTON STORY

By Bro. Artemio R. Guillermo



INDIANA-BORN missionary doctor Rebecca Parrish, came to the Philippines, in November, 1906 to throw her lot with the fledgeling Methodist Episcopal Church which was then seeking a foothold in a predominantly Roman Catholic country. Upon her arrival this hardy lady immediately set up a dispensary in the lower floor of a Bible school in Manila. Her practice was mainly among nursing mothers since infant mortality in the 1900's in the Philippines was almost seventy per cent. In her initial effort to teach young Filipino mothers the importance of motherhood, she had to

overcome the superstitious attitudes against doctors.

As patients flocked into her tiny dispensary, Dr. Parrish had to expand into a clinic accommodating ten beds. She had also to train three student nurses to help her. It did not take long for the medical skill of the American "doctora" to travel. Soon prospective mothers began to swarm the ground floor of the Bible School with their woes and ills. At this juncture, Dr. Parrish and her assistants quickly entertained dreams of a hospital building where they could properly care for the patients. The dream was also

shared by other missionaries and church leaders. This was promptly communicated to the mission board in New York.

The answer to Dr. Parrish's prayers came from a wealthy Methodist businessman from St. Paul, Minnesota. This man, Mr. D. S. B. Johnston, wanted to build a memorial to his late wife, Mary, who had always been a prominent missionary worker in the Minnesota area and whose interest during her lifetime has been sparking missionary drives. When the need for a Christian hospital was presented to Mr. Johnston, he quickly issued a check to buy the site and construct the first hospital building.

Tondo district was selected for the site of the first Methodist hospital in Manila because it was in the midst of squalor and human privations. The building was completed in 1908, and as a fitting memory to its benefactor, was named Mary Johnston Hospital. The building was a modest two-story stone and frame structure with galvanized iron roofing. The hospital had a fifty-five-bed capacity. Thus, Dr. Parrish's dream was realized.

In the twenty-seven year's that Dr. Parrish spent her life in the service of Filipino Mothers, she herself personally attended to 9,000 deliveries out of the 20,000 babies born in Mary Johnston from the time of its foundation to the year of her retirement in 1933. This durable lady passed away in 1952 at the age of eighty-five in Indianapolis, Indiana. To preserve the memory of this missionary, the obstetrical floor of the new Mary Johnston Hospital was named Rebecca Par-

rish Pavilion. It was also a significant honor to Dr. Parrish when President Elpidio Quirino awarded her a citation in 1950 for her humanitarian work among the Filipino people.

During the early life of the hospital, it had its share of tragedy. A disastrous fire originating from the surrounding slums in 1911 razed the hospital building. To Dr. Parrish, the catastrophe was a terrible blow. However, the blow was assuaged by the Women's Foreign Missionary Society of the Methodist Episcopal Church which provided the primary funds for rebuilding. Even the Philippine government under the American administration granted the sum of \$11,000 to build a new maternity ward, dispensary and milk station which was a recognition of the work being done by the hospital along these lines.

Thus, the rebuilt hospital continued to serve until the outbreak of World War II. In the days of the wanton Japanese bombing, Mary Johnston, became an emergency hospital where the wounded from the air raids were hospitalized. American sailors who were wounded in the bombing of the Cavite Navy Yard were brought to the hospital. Almost overnight the hospital for women and children became a general hospital.

When Bataan and Corregidor fell in April-May, 1942, American and Filipino wounded were taken to Mary Johnston under the care of the Red Cross. Since the hospital was an American institution, its missionary personnel were interned by the Japanese Army when they captured Manila. Left to the task by seeing

the hospital through the war years were Dr. Gumersindo Garcia, Sr., as required by the Japanese military government, and Miss Librada Javalera, the chief nurse. Under their management, the hospital weathered the occupation period.



*Gumersindo Garcia, Sr.* But bombs and bullets are no respecter of institutions. In February, 1945, when the American liberation forces were recapturing Manila, Mary Johnston Hospital caught fire in the ensuing battle. The hospital was a total loss. Thirty six years of service were painfully brought to a sudden end. Out of the twisted mass of steel and rubble, the cement porch on which was emblazoned "Mary Johnston Hospital" victoriously stood out as if to proclaim a new and bigger hospital to rise from the debris. True enough, word was received from the mission board in New York that \$600,000 from the Crusade for Christ funds was earmarked for the reconstruction of Mary Johnston Hospital and the School of Nursing.

A magnificent building rose once more to lord it over the slums. The formal inauguration and opening was held August 26, 1950, with President Elpidio Quirino as the honored guest and speaker. Paying tribute to the work carried on by the hospital during the occupation, the late President said: "I wish there

were more hospitals in the country that could render as much service as this hospital has rendered."

A few months before the hospital was burned in 1945, statistical records which were saved showed the following: 19,279 babies born in the hospital; 46,300 in-patients cared for; 1,108,992 out-patients; 41,026 out-calls made by the visiting physicians and nurses and 413 nurses graduated from the school of nursing.

Mary Johnston Hospital today is a first class three-story concrete general hospital. It has a 130-bed capacity. The principal clinical departments are Medicine, Surgery, Pediatrics, Obstetrics, Gynecology, X-ray, Laboratory and Pathology, Out Patient and an Orthopedic department generally known as Masonic Ward for Crippled Children. A task force of about 200 personnel led by Dr. Garcia, hospital administrator and director, attend to the healing ministry of the hospital.

Because of its record of service, Mary Johnston Hospital is high in the list of hospitals in the Philippines of good standing. Recently, the Joint Accreditation Committee of the Philippine Medical Association approved Mary Johnston as a teaching hospital for young doctors who would specialize in general surgery. The Philippine Society of Gynecology and Obstetrics has also awarded Mary Johnston recognition for maintaining a high standard of gynecology and obstetrical service. The Department of Health of the Philippine government regard Mary Johnston as a ranking health institution for training nurses and other hospital workers.

During the Golden Jubilee celebration of Mary Johnston in November, 1958, a novel feature was the alumni home-coming for those who were born in the hospital. She has counted on the sense of loyalty among persons born in its halls. In many cases a father or mother who was born in Mary Johnston insist that their children should also be born in Mary J, as the hospital has become known. So its "alumni" reach back more than one generation. Among its distinguished alumni is Senator Arturo Tolentino, who was chairman of the alumni home-coming.

While American mission funds rebuilt the edifice, Philippine Methodists have also helped in providing furnishings and equipment of the hospital. Key positions in the hospital are now occupied by Filipinos which is a remarkable step in the country's steady growth of national leaders.

Situated as it is in the most densely populated district of Manila, Mary Johnston Hospital is forever faced with the problem of how to do more than it is capable of doing. The staff, led by Ill. Bro. Gumer-sindo Garcia, Sr., 33; its director is of course willing to do more, but it has to count on money, of which it has so little, to keep up its work, let alone expanding it.

And so, as it begins its fifty-fourth year of service to the teeming population of Tondo, its environs, and even other sections of the country, it is faced with the problem of money to buy needed equipment, new and replacements, and additional buildings to expand its services. It

is no surprise that people, on knowing the needs of the Mary Johnston Hospital respond in different ways — gifts of money, property, and more important, prayer. And the responses, sometimes take the essence of miracles.

Mrs. Alta M. Tobey, widow of the late Bro. Tobey, formerly a soldier, civil servant, farmer and businessman in the Philippines, saw the need of Mary Johnston Hospital from reading an account of the work of the hospital. Now a resident of Long Beach, California, she decided to donate all the dividends of the family stock in the Moro Improvement & Trading Company which has extensive plantations in Davao. With the gift, Mary Johnston was able to buy a gas stove and anaesthesia equipment. But that is not all. Mrs. Tobey later decided not only to donate the dividends of her stock, she went further by assigning all her stocks in the corporation to Mary Johnston Hospital!

Somewhere, somehow, someone may be led to do as Mrs. Tobey has done. And Mary Johnston will grow in service.



*The Mary Johnston Hospital and the Masonic Hospital for Crippled Children, Inc. have been in close association since 1933. The Masonic Hospital for Crippled Children maintains a ward in the Mary Johnston Hospital and while the Masonic Hospital pays for the care and maintenance of the patients it sends to the Mary Johnston, the priceless intangibles of the love and*

care which the staff of Mary Johnston shower on the patients of the Masonic Hospital can only be appreciated but not paid in pesos and centavos.

*The Masonic Hospital for Crippled Children, Inc. is a benevolent institution supported in its laudable work of caring for orthopedic cases largely from indigent families without regard to creed, race, color, or fraternal membership, by gifts and donations from Masons and others. Besides the ward that it maintains at Mary Johnston, the Masonic Hospital also sends patients and pays for their maintenance and care at the De los Santos Clinic. For the present, the Masonic Hospital for Crippled Children does not own or operate a hospital of its own. In time, however, it is hoped that it will get sufficient funds so that it will be able to construct its own edifice and operate it as a hospital so that it can be a hospital with a hospital.*

*It is to our pride as Masons that the relationship between the Masonic Hospital for Crippled Children, Inc. and Mary Johnston Hospital has been most cordial and their collaboration has been fruitful of the best results. Both are engaged in the task of alleviating physical suffering, both are imbued with the same sense and spirit of service. Moreover, it should be known that many of the members of the staff of Mary Johnston are Masons and children of Masons. This, we will say, is the reason for the close affinity of the Masonic Hospital for Crippled Children, Inc. and the Mary Johnston Hospital.*

THE MARY JOHNSTON STORY

The Officers and Members of the Board of Trustees of the Acacia Mutual Aid Society, Inc., express their greetings of the season, Merry Christmas and a Happy New Year, to all the members of the society; at the same time they reiterate their appeal to the non-member brethren to join now, thereby affording them the chance to complete the circle of their masonic duties by providing for the protection of their families in time of extreme emergency.

—Acacia Mutual Aid Society, Inc.



#### THE VALUE OF MAN

A man's value to the world is in direct proportion to the unselfish service he renders. In the heart of every true Mason there is something — call it instinct, principle or what you may — that doesn't permit him to be well satisfied with those things he does for himself as with those he does for others. That is why all members of the craft now living, or those who will live owe and shall owe a debt of gratitude to those who devote their lives to the teaching of Masonry.

— Temple Bulletin.

Masonic cement is composed of truth and justice, put up in true hearts and sealed with faith, hope, and charity. It is not affected by the change of climates, and may be had at the office of goodwill to men.

— Masonic Journal.

# Masonry, What It Is

A. Leynes Corcuera

Masonry has been criticized by those who do not understand what Masonry is — its object, its genius, its philosophy. It has been maligned by those who do not want to understand it, being under the influence of those whom they blindly obey in what they are to believe and what they are not to believe. In the time at my disposal I shall endeavor to show that Masonry is not as bad as it has been made out to be. There is a Spanish saying that the lion is not as fierce as he is pictured. Can any one who has not seen a lion in the jungle or in a cage at the circus or the zoo describe the ferocity of the lion? In like manner, how can those who do not know or care to know the mission and ministry of Masonry to mankind criticize the Institution? What Masonry is can be understood better by realizing what it is not.

Masonry is not a sect because it does not consist of a group of persons who profess fixed dogmas and ritual of worship. It is not a substitute for religion because although it points the path of righteousness it does not claim to be "the way, the truth, and the life;" it inculcates the practice of virtue but it supplies no scheme of redemption for sin. It is religious in that prayer is an essential part of its ceremonies; its Lodges are consecrated to the glory of God and dedicated to the memory of the Holy Saints John. No man can be admitted a Mason unless he professes a belief in the Sup-

reme Being, whose attributes are but feebly and inadequately expressed by the invocation Great Architect of the Universe, and a future life beyond the grave. In Masonry one learns that being created by an All-mighty, All-wise, and All-loving Father, men should love one another, as commanded by Him who died to save mankind. The religion of Masonry is the primitive dispensation, taught by all the religions of antiquity, in which men of all colors, races, and creeds can agree and none differ. Masons hold that every man has the same right to his faith as they have in theirs; Masonry prescribes no dogma, the disregard of which brings excommunication and anathema; it leaves to each member to practice his own religion in accordance with the tenets of his own church.

Masonry is not an organization for alms-giving but it practices the charity that gives food to the hungry, drink to the thirsty, and clothes to the naked. It practices the charity that does not degrade the recipient. It extends the hand of friendship to the fallen, that rising he may walk again, erect like a man, his forehead high, unabashed. It freely gives comfort to the distressed and worthy unfortunate at the lowest spoke of fortune's wheel. It believes that "not what we give but what we share, for the gift without the giver is bare." It answers to the best of its ability

calls from organized relief agencies, after attending to the needs of its own destitute, holding that charity must begin at home. Masonry is not a mutual aid society but aids its members to the fullest measure of its ability and their actual needs.

Masonry is not a political party. It has consistently refused to express opinions on domestic and foreign state policy. It has steered from all partisan squabbles. It leaves to the individual Mason in the exercise of his civil rights and privileges, and conscious of his responsibilities, the stand he should take on political questions. He does not vote for a candidate simply because he happens to be a fellow-Mason. He wishes to see the right man elected to the right place. As a citizen he is taught to be law-abiding, to avoid, contrary to the gratuitous assertion of its traditional enemies, being involved in any act which may have a tendency to subvert the peace and good order of society. He is charged to pay due obedience to the laws of the country in which he may be residing but never forgetting his allegiance to his own country. Masonry believes in liberty regulated by law; equality of right in the eye of the law; and brotherhood with all its duties and obligations as well as its benefits. It believes that man is supreme over institutions and not institutions over man.

Masonry is not a secret society. In 1848 the National Assembly of France while discussing a proposed law for the prohibition of secret societies defined a secret society as one which seeks to conceal its existence and its objects. And it was declared by men, who were not Masons, that Masonry is *not* a secret society. Ma-

sonry does not conceal its existence; it does not, in secret, plan to change the form of government of any country or to flout the sovereignty of any people. For self-preservation it has at times found it necessary, in countries where freedom of assembly and worship are mere words without meaning, to hold its meetings in secret. But the only secrets in Masonry are its means of recognizing the members and the ceremonies of conferring its degrees. As to everything else — its design, its object, its moral and religious tenets, and the doctrine it teaches — is open to those who desire to know. Paradoxical as it may seem the one great secret of Masonry is that it has no secret.

Then what is Masonry? A fair definition for the present purpose appeared in the German Encyclopedia of Freemasonry, which says:

“Masonry is the activity of closely united men who, employing symbolical forms borrowed from the Mason’s trade and from architecture, work for the welfare of mankind, striving morally to ennoble themselves and others, and thereby to bring about a universal league of mankind, which they aspire even now to exhibit on a small scale.”

Why are women not admitted into Masonry? The reason is to be sought in its tradition and history. If Masonry, as many think, is the offspring of the cathedral builders of the Middle Ages, it is but natural that the Order should consist of men. If Masonry, on the other hand, is the lineal descendant of the Ancient Mysteries, the monotheistic private worship of the enlightened in ancient times, only men could stand

the difficult physical and mental tests required of the candidates. The non-admission of women, sanctioned by the custom and usage, has become a law of the Fraternity, a characteristic feature in fact. Why does not Masonry seek to change the practice? Simply because this has become a Landmark from which no deviation can ever be countenanced. Every Master of a Lodge at his installation must signify his assent to the charge that it is not in the power of any man or group of men to make innovations in the body of Masonry. Strict adherence to the inviolability of the Landmarks has enabled Masonry to retain its identity through the ages.

Masonry has recently been called intolerant for not admitting into its membership atheists and agnostics. The criticism is unfair. It ignores a basic fact — the inherent right of every organization to say who shall not be admitted as a member. Masonry in its unwritten as well as written laws has adopted as a requirement for membership belief in God and a future existence. An atheist is one *who does not believe in God* and an agnostic is one *who does not know whether there is any God or not*. A petitioner for the degrees of Masonry may satisfy all other requirements but if he fails to satisfy the fundamental requirement of belief in God and a future existence he cannot be admitted. Masonry does not proselytize, does not propose to teach belief in lieu of unbelief.

That it has unworthy members, members who are a discredit to Masonry, Masons are the first to admit. But it is not fair to judge an entire organization by the misconduct of a

few of its members. Albert Pike than whom no greater Mason has lived said, "In every credo, religious or political, as in the soul of man, there are two regions, the dialectic and the ethic; and it is only when the two are harmoniously blended, that a perfect discipline is evolved." There are men who are dialectically Christians, Jews, or Moslems but who are ethically infidels. And there are men who are dialectically non-believers, pagans, who are ethically Christians, Jews, or Moslems. The same is true in Masonry. There are men who are accepted as Masons simply because they have received the degrees of Masonry in a Lodge. And there are men who are truly Masons who have never seen the inside of a Lodge room. The Spaniards have a saying which when paraphrased into English is, "Not who are in belong, nor who belong are in."



#### WHAT MAKES AMERICA GREAT

The United States does not owe its high position among nations of the world merely to the chance circumstance that those who colonized the New World found here an almost inexhaustible supply of natural resources. Our country is what it is because of the ideals, qualities and traits of character that distinguish its people.

Some of these qualities Americans owe to their Anglo-Saxon heritage. Others were ingrained by the always trying and bitter experiences of migrating to a new land, of subduing a wilderness, and of establishing a form of self-government and a kind of society which would enable them to enjoy and effectively

(Continued on page 89)

# *Rizal As A Mason Abroad*

By BRO. AUSTIN CRAIG

With all brevity and simplicity possible I shall try to put before you the few particulars which I possess about what unquestionably was the greatest influence in forming the character, so worthy of emulation, of that upright man and true mason who today is being honored throughout Magellan's Archipelago for having so well prepared its way for the new Philippines dedicated to the principles of Liberty, Equality, and Fraternity.

From childhood Rizal's ambition was to travel in foreign lands, probably because his mother's half-brother, who had been educated in British India, was a great traveler, and to the same uncle perhaps he owed his first idea of Masonry.

There is a story that this Jose Alberto Alonso belonged to a Pandacan lodge whose master was the British Vice-Consul, the more credible that it would explain the repeated honors received under the regency of General Prim and during the reign of King Amadeo, — an epoch so Masonic, to accept the contention of its critics, that even to a Bishop for Cebu all its appointees were sons of the widow.

But whether there was such a family predisposition, or the abusive attacks on Masonic principles current during his student days in books like "Captain Juan" had had an effect in his case different from what their authors intended or some

other cause not yet come to light was responsible, certain it is that the late Tomas G. del Rosario, president of the Rizal Monument Commission, used to talk how the martyr-hero was his companion in the famous lodge Acacia of the Gran Oriente de España at an earlier age than was customary and at a time when as yet few Filipinos had been accepted into the craft.

Rizal's Berlin associates, or perhaps the word "patrons" would give their relation better, were men as esteemed as they were eminent in the scientific world, — Virchow, for example. And so imbued was he himself with the Square men's principles that after his brief visit with Dr. Blumentritt at Leitmeritz, the Austrian professor promptly wrote the Manila Jesuits that their former pupil had "fallen into the snares of the abominable Masonic sect".

It was a young man who made no secret of his interest in the free, i.e., Masonic, countries of the world who came home to find a governor general in the Philippines who, his enemies claimed, was utterly dominated by the Masons that surrounded him. Perhaps had it been otherwise the author of "Noli Me Tangere" would not have given as a bodyguard a Spanish Army officer, Lieutenant Taviel de Andrade, who is said to have shared his views, nor have received the timely notice

which enabled him to make his escape out of the country when an authority greater than the governor threatened him.

Next he lived in London in daily association with a distinguished countryman, eminent in the law, who had been deported from Manila to Guam in 1872 and thence by Hongkong brethren, but Dr. Regidor most emphatically assured me that Rizal never visited, much less belonged to, any London lodge.

In 1889 his home was Paris, and there, probably through the influence of Dr. T. H. Pardo de Tavera, who was a member in company with a prominent businessman now in Manila, also a physician, he joined a French lodge whose hall was at Rue Cadet 22.

Thereafter, and Hon. Mariano Ponce is my authority, he joined the Filipino Students lodge, "La Solidaridad"; of the Gran Oriente Español which after three years of rivalry had outlived the Gran Oriente de España and, under the Professor of History in the Central University, was giving special attention to Spain's backward colonies across the seas. Here he was raised to the sublime degree of Master Mason, and became an enthusiastic worker. The manuscript, in his own handwriting of an address on "Masonry" before this lodge is still preserved in Spain, by Eduardo Lete Saragossa.

In November of 1891 the Tyler's Register of Visitors to St. John's Lodge, Scotch Constitution of Hongkong, received the signature "Jose Rizal, Temple du honoeur (lodge de les Armes de L'Honoeur Francaise)" as may best be seen, and he visited several times. There were formed the friendships which permitted him

so promptly to become a practicing physician in the British colony and which led, through the Hongkong office, to agricultural colony concession in British North Borneo.

And when the arbitrary deportation to Dapitan came, it was Frazier Smith, past master of St. John's lodge and editor-in-chief of the daily Hongkong Telegraph who compelled the Spanish consul to declare for his government that the man whom the British Colony had so highly esteemed was not being ill-treated in exile, nor should he have been with Captain Ricardo Carnicero, reputedly a member of the Universal Family, as his jailer.

His enemies have always attributed Masonic membership to Governor-General Blanco who permitted Rizal to start for Cuba as a volunteer surgeon for the Spanish Army's yellow fever camps there, and it was his removal, through a promotion usually supposed to have been purchased by those who were not his friends but wanted a vacancy for a tool of theirs, that made possible the tragedy of Bagumbayan Field. Of Rizal's fellow passengers on the Spanish Mail Steamer which took him to Barcelona, only Juan Utor y Fernandez, thirty-third Degree and former Grand Secretary to the defunct Gran Oriente de España, another brother and a Mason's son showed even bare civility to the famous "filibustero" till his skill as surgeon compelled recognition.

I shall pass over the opportunities to escape rumored to have been offered in Barcelona and again on arrival in Manila, but Rizal's return voyage from Spain as a prisoner saw effort at Singapore, by Antonio Regidor and other brethren of Lon-

don, Filipino, Spanish and English, to free him through *habeas corpus* proceedings. Freemasons were treated as outlaws and that the prisoner was being held without any judicial process, with no prospect of free trial and for nothing that civilization called a crime. But the mail steamer was loaded with Spanish troops and under the royal flag had to be regarded as a government vessel over which the British authorities could have no jurisdiction.

In the death cell of Fort Santiago, nineteen years and one day ago, occurred a conversation which has been reported by those favorable to one side but the memory of the single man who made up the other side and died so soon thereafter demands scrutiny for any possible inaccuracies in this biased version. One mistake certainly was made in attributing to him the declaration that his Masonic membership was in London, an error which would shake confidence in the rest of the report without the added doubt created by having two different versions of his reputed retractions, of his errors, whose original has never been seen by any disinterested persons. However, had Rizal felt compelled to renounce his Masonry to free his family from further persecution or to give legal status to the woman whom those incredible times of tyranny would not permit him to marry till he had renounced his political principles, still he would have been but following the order's teaching which subordinates its claims to the duties owed to God, one's family, one's neighbors and one's self. The Mason and friend of Rizal, Pi y Margal, had vainly humbled himself to

ask pardon for the prisoner in his first visit to the government palace since he had left it as the ex-president of the short-lived Spanish Republic, and there only remained for a Gran Oriente Español to place in its hall a tablet to Rizal's memory as tonight the doubly worthy and worshipped Lodge Nilad is doing under the symbolic name of his great novel in his native tongue, having been its honorary Master.

Do I need to recall how, since the drawing of the better day that in the first anniversary of the Great Filipino Mason's martyrdom there were in the American Army of liberation those who paid as Military tribute to reversed arms to the memory of the Philippines in addition to the long list of their brethren who in every country where light has come out of darkness have shown the way by following the example of the ancient builder and sacrificing life before integrity.

And it is too recent to need more than nearest mention that a President of the United States who studied in the same ancient school publicly declared: "In the Philippine Islands the American government has tried, and is trying, to carry out exactly what the greatest genius and most revered patriot ever known in the Philippines, Jose Rizal, steadfastly advocated."

Three years ago, when the government of the Philippine Islands had temporarily at its head another of our ancient and honorable fraternity, the remains of Brother Dimas Alang were given more decent interment than his predecessor in that high office of sixteen years had accorded then, and the Rizal monument became the Rizal Mausoleum

after the belated public and Masonic funeral honors had been rendered. There in death rests the martyr, with his story known and his memory honored by Masons wherever dispersed, — another link in the great chains which binds together the world wide brotherhood.

\* Delivered at the commemorative session in honor of Dr. Jose Rizal, which was held in the lodge room of Nilad No. 44, of the *Gran Oriente Español*, on the evening of December 30, 1916.



### WHY NO METAL TOOL

There are several explanations as to why no metal tool was used in the building of K. S. T. The most likely one is that metal is mined from the ground and was therefore unclean. At that time (100 B. C.) iron was only just coming into use and was probably not known in Palestine and the metal most employed in tool-making was bronze which has a certain amount of copper in it. Consequently it would be subject to being struck by lightning and this would indicate to ancient people that the gods disliked it. They would not wish to use a substance that are unclean or unacceptable. Another view is that metal tools were noisy and would disturb the peace and solemnity of building operations on a site set apart for a sacred edifice. Another explanation is that the soft dolorite stone used in the Temple was easily

### GRAND MASTER TO CELEBRATE BIRTHDAY

Preparations are now underway for the public celebration of the birthday of MWB Juan S. Alano, Grand Master, on Feb. 16, 1962. He turns 71 on that date. According to plans, several lodges in Manila and environs are cooperating to make the day a happy and memorable one.

To enable a large group expected to attend the celebration, the affair will be held in the Newton C. Comfort Hall so that the overflow crowd can be accommodated in the adjoining court. Feature of the celebration will be the distribution of candies to the children of Masons in attendance.

Musical numbers will be furnished by Mrs. Minda Azarcon, Miss Rufina Esperancilla, and Bro. Jose Espinosa. Other numbers in the musico-literary program will be furnished under the lead of WB's Manuel Crudo, Graciano Villamante and Filemon Asuncion.

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discolored by bronze implements, while a further solution may be found in the tendency of iron tools to rust and copper to acquire verdigris, which would indicate impurity. Gold, on the other hand, suffered no deterioration, but was too soft for use as a tool.

— The West Australian Craftsman.

## Masonic News Around The World

### FAR-EASTERN BROTHERS AID CUBAN REFUGEES

American Grand Lodges have responded generously to the call from their brethren in Florida for help and assistance in caring for Cuban refugee brothers who have been forced to flee their homeland because of the Communist tyranny in that island.

Among the most generous contributions (on a per capita basis) have been donations from the Grand Lodges of the Philippines Islands, China, and Japan. Our brethren in the Far East have suffered at the hands of Communist totalitarianism or have to live close to its shadow of terror. They know the need for help, aid, and assistance. They "came through" magnificently.

### MASONIC PLAQUE RECOVERED

The *Oklohoma York Rite News* has reported recently that the Masonic Plaque which covered a Masonic deposit made on top of Pikes Peak in 1899, and which disappeared several years ago, has been recovered. Its loss occasioned a great deal of publicity at the time; such vandalism brought about an extensive investigation.

The manager of a concession reported recently that the plaque had been found among some rocks. The finder, not knowing its value or its

use, brought it to the store, where it was left behind a counter. A recent Kansas visitor learned of the plaque's presence. The memorial bronze has now been replaced in its proper position atop Pikes Peak, to await the year 1999, when the Masonic deposit will be brought to light and placed in a museum.

### GRAND MASTER RE-CALLED TO MILITARY SERVICE

The Grand Master in Montana, M.W. Brother J. R. P. Reinemer, was recently ordered back into active service in the U.S. Air Force. This is the fourth time that Grand Master Reinemer has responded to his country's call to military duty.

A Lieutenant Colonel in the Air Force Reserve, Montana's Grand Master was ordered to report to the Air Force base in Great Falls for assignment. LeRoy Aserlind of Livingston is Montana's Deputy Grand Master.

### GRAND LODGE OF INDIA

A poll taken last May among the brethren of Masonic lodges in India showed that 143 out of 276 lodges in that country were in favor of supporting the proposed Grand Lodge of India. Four Regional Grand Lodges, subordinate to the Grand Lodge, are being considered in the new organization, whose initial roll of membership would contain approximately 6000 members.

## GERMAN BROTHERS MAKE AERIAL VISITATIONS

# Oh No, Father!

— Dr. Jose V. Tacal, Jr.

Three separate pilgrimages have been made this fall to New York and adjacent points of interest by Freemasons from Germany, who charter a plane for a completely Masonic party and fly across the Atlantic for a ten days' visit to this country.

In New York City they "saw the sights" and attended lodge meetings in both English and German speaking lodges. Many Brothers brought their wives along and made the pilgrimage a "family vacation". Some have journeyed as far as Niagara Falls or Washington, D. C., to view "the wonders of America".

John P. Waller, Master of Alexandria-Washington Lodge No. 22, which meets in the Washington Masonic National Memorial in Alexandria, Virginia, welcomed one of the groups to a meeting on October 19, and reported:

"The group consisted of thirty-two Masons representing twenty-eight German lodges. Travelling with the group but of course not present at the meeting were several E. A. and F. C. Masons, as well as the wives of several brothers who could not make the trip. . . . Our visitors enjoyed the ritual work on the Master Mason degree and were quick to point out the similarities as well as the differences. The meeting was thoroughly enjoyed by our members as much as by our visitors."

Brother Hans Lilie, Secretary of Absalom Lodge No. 1 in Hamburg, is the energetic promoter and organizer of these intercontinental goodwill missions.

We are afraid Father F. B. Etruiste does not know whereof he speaks on the subject of Freemasonry. Being a Roman Catholic priest, he talks as he does and this is to be expected. On the subject of Freemasonry, he talks like an ordinary layman, in the same manner that a layman talks about nuclear physics. However, like our Supreme Architect, we shall "forgive those who know not what they do" but to enlighten whosoever might have been misled by erroneous concepts on Freemasonry (which could only emanate from ill-informed sources), we would like to state the following *facts* about this *ancient and venerable fraternity of free men with free minds*:

(1) Freemasonry is *not* and can *never* be Communistic. In the first place, a Communist does not believe in the existence of God. A Mason does. No man can ever hope to become a Mason unless he believes in this fundamental tenet. In the second place, Freemasonry, as *the* advocate of liberty, equality, and fraternity, is persecuted in all Communist-dominated countries of the world. Not only this. The same is true in places where tyrants and despots were and are in power, i.e., Hitler's Germany, Mussolini's Italy, Franco's Spain, Columbia in South America, and in countless other places where the mentality is still medieval. Freemasonry has never compromised itself, unlike the Roman Catholic church, with dictators (like Peron,

Batista, etc.) for purposes of convenience.

(2) Father Etruiste has been harping on Masonry's alleged link with Communism (based on a false book by another Roman Catholic priest) since 1955. To the readers of this newspaper, we proudly state that Freemasons have always been in the forefront of the fight against the enslavement of people's minds and bodies anywhere in the world, past or present. To cite a few specific examples: George Washington, the Father of his country, was a great Mason; of the 56 signers of the United States Constitution, 52 were Masons; "all of Washington's officers in the American Revolutionary War above the rank of major Masons except Benedict Arnold"; Victor Emmanuel, King of Italy, and Garibaldi, famed Italian Patriot, who established religious and constitutional liberty in that country, were both Masons; Sir Rabindranath Tagore, whose "ideas permeated the life of the people of India", was a Mason; many kings and emperors were and are Masons.

In our own country, one has only to open the *unexpurgated* history of the Philippines to see the galaxy of Filipino freedom fighters — Jose Rizal, Lopez Jaena, M.H. del Pilar, Andres Bonifacio, Emilio Aguinaldo, Manuel L. Quezon, Rafael Palma, Teodoro, M. Kalaw, Jose Abad Santos, and hundreds of others — Freemasons all! Douglas MacArthur, liberator of the Philippines from the Japanese, is a great Mason. And so is former U.S. President Truman and a lot of other American chief executives.

If Masonry is Communistic, as Father Etruiste maliciously bruits it about, then all these people, these

great and famous Masons, had been or are Communists! The records of Masonry throughout the ages can stand scrutiny by any unbiased, unprejudiced, unbigoted individual.

(3) As an observer of the Philippine contemporary scene, we consider Father Etruiste's ignorant fulminations familiar. The Etruiste logic is classic, as follows: If you are not for Padre Etruiste and his group you are against them. If you are against them, you are a Communist. If we were as "diseased" as our good priest, we could use that argument in reverse against him and his group and we, instead, would call them Communists, too! It is all so ridiculous if it is not so tragic. But then the kind of papist Padre Etruiste is, expect the air to get fouled up the moment he opens his mouth.



WHAT MAKE AMERICA . . .

use those mental, moral, physical and spiritual freedoms restricted or denied them in nations they left.

Those who leave their old homes for new ones are usually men and women of courage and vigor. They have the initiative, and the determination to take steps toward a new way of life, and the incentive and the grit to achieve it. The fact that the people of the United States have succeeded in their quest is attested by many peoples of the world.

The survival of a nation depends upon the continued renewal and strengthening of the qualities of character that made the nation.

LUTHER A. SMITH,

Sovereign Grand Commander,  
The Supreme Council, 33, Ancient  
and Accepted Scottish Rite of Free-  
masonry Southern Jurisdiction,  
U. S. A.

# *Rizal A Veritable Catholic*

By Eduardo Montenegro

*Jose Rizal, thou beloved Hero of the Malay Race,  
Thy greatness can't be measured by mere words  
Adjectives that only serve to limit thy exalted height;  
Thou art a Mind and Being rare, which God hath placed  
In this unfortunate land, oppressed by many-sided tyrants  
Of the body and mind, impeding the natural unfoldment  
And growth of the Spark issuing from the Eternal Flame.*

*All thy detractors, the majority of men are unaware  
Of thy real self, thy veritable Creed and nature true;  
Some call thee Tagalog Prodigy, while others term thee  
Simply the Hero of the Nation, our Filipino Motherland;  
While some few, knowing much better, and perceiving more  
Thy real nature and predetermined earthly Objective,  
Have given thee the added appellations Hero of the World!*

*And thanks be to these discerning ones who saw in thee  
A greater being than the prosaic realistic average man,  
While some belonging to a prouder caste and conquering race,  
Have called thee an assuming upstart, a native false Messiah,  
A puny individual talking big words, the heritage of savants,  
A stripling from obscure Calamba, by birth a native serf  
O those who lorded it over and took possession of thy land.*

*A class of men who exert all effort to turn all things  
To their selfish advantage; to promote their unholy aims;  
Who have an axe to grind, to become powerful masters  
In this land, and even in this earthly planet, which  
Is but a speck in the vast Universe thou knowest well,  
Claims that thou hast died abjuring thy universal creed  
Thereby belittling and limiting thy vast universality.*

*However, there are those, dear universal friend, who know thee to be  
A real catholic in the fullest meaning of the word  
Catholic thou being universal, cosmic, and all-embracing  
In thy nature, subject to no limited or qualified condition  
Fenced in and circumscribed by no status, See or State;  
Hemmed in by no selfish conduct, purpose and motive;  
Thou art a citizen of God's Universe, performing but His will.*

*A monad of the pre-existing Eternal Be-ness which just Is  
 Bearing a ray of essence from the Absolute Immutable Cause,  
 Which does not merely exist because It absolutely Is!  
 Thou art no Lutheran, Coptic, Orthodox, or Latin Christian,  
 But belongest to that Principle, real origin of all Creeds;  
 Thou derivest not thy nature or character from any given land  
 At all, but hast been by Him assigned wherever and whenever,*

*His Plan and Purpose have perforce to be performed,  
 To undo the wrong, the abuses that distorted and ambitious  
 Minds have wrought on this His intended heaven on earth;  
 Thou hast also served, Yesteryear, in that ancient land of His  
 Where God's greatest, most exalted Messenger had manifested,  
 To cleanse it from abomination of its Whited Sepulchers;  
 Later on, freeing likewise the Gaulic people from their bondage.*



*Grand Lodge Delegates to the International Conference on Rizal. Left to right: Bros. Melocoton, Esteban de Ocampo, Manuel Crudo, Armando Ilagan, Dr. Leoncio Lopez Rizal (only living nephew of the hero) Bros. Gumersindo Garcia, Eulogio Nadal and A. del Rosario.*

## HERE AND THERE . . .

Daughters of Bethel No. 2, Manila, Internatinal Order of Job's Daughters, raised close to P500.00 from their Pre-Halloween Benefit Affair held in October last year. Their charity fund has been augmented that way and last Christmas they gave gifts in toys and money to the children confined at the Masonic Hospital for Crippled Children. Led by their Bethel Guardian, Mrs. Dolores Alano Laconico and Honored Queen, Leticia A. Laconico, they went to Mary Johnston Hospital to distribute their gifts to the children.

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Most Wor. Bro. Mauro Baradi, PGM, a Career Minister in our Diplomatic Service, formerly in the staff of the Philippine delegation to the United Nations, has been named Minister to Nigeria in Africa.

Minister Baradi, prior to his new designation, has been promoted in rank to just one notch lower than Ambassador.

Also promoted in position is Ambassador Melquiades Gamboa, formerly Deputy Chief of the Philippine Delegation in the United Nations. He is slated to be the Ambassador to the Court of St. James vice Ambassador Leon Ma. Guerrero who has been moved to Paris, France.

Bro. Gamboa, Bagumbaan Lodge No. 4, will feel at home in London as he had been there as a graduate student in Oxford University before World War II as a fellow of the University of the Philippines where he taught in the College of Law.

WB Walter H. Schoening, a member of the Supreme Council of the Thirty-third degree, Scottish Rite of the Philippines, passed away on Oct. 23, 1961 at St. Luke's Hospital at 66 years of age. A funeral service was held for him at the Central Church of which he was a member, on Oct. 26 and the following day his body was flown to California where he lies buried. He was accompanied on his last trip home by Mrs. Agnes Schoening, his widow, who with a son and daughter, survive him.

In life, WB Schoening has been active in Masonic work. He was a Past Master of Corregidor-Southern Cross Lodge No. 3, a Past Patron of Mayon Chapter No. 1, OES, a Deputy in the Philippines of the Order of Rainbow, a Shriner and Royal Arch mason. He was also Deputy of the Most Worthy Grand Patron of the Order of the Eastern Star in the Philippines for many years.

WB Romeo Y. Atienza, a Past Master of Cosmos Lodge No. 8, went to his reward in November 1961 after a lingering illness. He was a 32° KCCH, Luzon Bodies, and a Past Venerable Master of Harmony Lodge of Perfection. He is survived by his wife, Dr. Maria Fe G. Atienza, Head of the Home Economics Dept. of Philippine Women's University, and son, Tito.

In life, Dr. Atienza had been active in Boy Scouts, YMCA, Red Cross, and other community work. He has been awarded various honors

and medals for outstanding service to the country.

He was a Past President of the Manila Medical Society, the Philippine Medical Association and was serving his second term as a council member of the World Medical Association.

### GRAND LODGE OF INDIA FORMED

The three Grand Masters of England, Ireland, and Scotland, after careful consideration of the question of establishing a Sovereign Grand Lodge of India, concluded that such an independent Grand Lodge was desirable. A steering committee of 18 members, of which ten were Hindus, four Parsees, two Christians, one Muslim and one Sikh, was formed to advise them on the steps to be taken. Their report and recommendations were unanimous and have been accepted by the three Grand Masters.

The Constitution of the new Grand Lodge follows, in the main, the English Book of Constitution with adaptations to suit the peculiar conditions of India.

The Grand Master of India will be elected by a representative body which has been termed an Electoral College. He will ordinarily hold office for a period of three years and is eligible for reelection. He will appoint regional Grand Masters who will also hold office for a period of three years.

All Lodges in India will be placed under one of the other Regional Grand Lodges to be established. In "daughter" Lodges, the Worshipful Master will appoint all officers including the Treasurer.

The headquarters of the Grand Lodge will be in Delhi and the quarterly meetings of the Grand Lodge and the Annual Investiture Festival will be held in each region by rotation.

The steering committee has decided that all existing Lodges will continue to use their present ritual and that English shall be the language of the ritual. If any "daughter" Lodge wishes the ritual in that language has been approved by the M. W. Grand Master.

The steering committee recommended M. W. Brother His Highness the Nawab of Rampur as first Grand Master, and the recommendation has been accepted by the three Grand Masters.

The inauguration of the new Grand Lodge of India and the installation of the M. W. Grand Master took place in November, 1961.



*The picture on the front Cover is not the Look of 1962; it symbolizes the Outlook for 1962. In the words of the Master: "Inasmuch as you have done it unto the least of these, my brethren, ye have done it unto me."*

# THE CHALLENGE OF OUR TIME

By WB FERNANDO MANGUBAT

*Master, R. Palma Lodge No. 147*

There are but rare occasions in the lives of mortal men which, without, conscious efforts, are simply unforgettable, the recollection of which enervates and enobles, and gives one that lasting joy and inspiration which strengthen his sinews and clears the mists of his mind and his vision. In the humble life of a craftsman whose working tools range from the common gavel, the gauge, the plumb, the square, the level and the trowel, the occasion in which he finds himself being bestowed with honors and privileges which he does not deserve, is an occasion of such mundane significance which he indeed will find hard to forget. A grateful heart is overwhelmed with lasting joy, and words are certainly inadequate to express his thanks to everyone who has made such a memorable occasion possible. At this moment, your humble servant can do no less.

As in all crucial times in the whole span of the life of mankind, the world today is face to face with the the gruesome reality that it might be split into atoms by the very atom which man has split to serve his selfish purposes and ends. Two mighty nations, nay two powerful opposing forces of the world, grimly face one another at the brink of a yawning chasm, ready to hurl at each other the mightiest of bombs which they have both been perfecting in their respective arsenals. Today, as in

many varied crucial situations in the past, mankind stand again at another crossroads of its destiny. A Godless ideology which negates even the existence of that Supreme Being which has given it life, the right to live and the sustenance with which to support and maintain it, threatens to impose itself upon the rest of the world which do not chose to believe the way it does.

In the face of this grim reality, a Mason pauses from his daily chores, lays aside for the time being his working tools, and in the silence of a forbidding night remembers a solemn admonition — “When human strength and wisdom fail we should ever remember that Divine assistance is vouchsafed us through the medium of prayer.”

And if that prayer be sincere, if it is what it really should be, a close and solemn communion between a Mason and the Supreme Being Whom he adores, there can be no question that he will be shown the way.

And then, as he looks around him, now conscious of the multifarious and challenging problems which confront him, he again rolls his sleeves, takes hold of his working tools and pursues his daily chores with the added strength and inspiration that in a world gone mad, he cannot hide himself underneath the concrete pavement of his own making and expect to be saved

thereby. For, a Mason, if he is to be true to his fellow craftsmen and to the honorable and ancient institution to which he claims he belong, cannot, like the tortoise or the turtle, in the face of the challenge of his time, hide his head under the protecting mantle of his shell. or should a Mason just fold his hands and wait, either with cynical indifference or sphinx-like nonchalance.

No! No! Oh! No! Our duty to ourselves and to that ancient and noble Fraternity of which we are one, demands that we take active part, play significant roles, make our influence felt, if not in the broad field of masonic endeavor, then even within that limited circle in which we live or in which our humble existence revolves. We should not only be actively pulling the weeds that surround us. We as well, with equal if not more fervor, plant good seeds from which will grow vigorous plants and trees that will give those around us enervating life sustenance or even the exhilarating freshness of a shade. Masonry, and the sublime principles for which we, as Masons stand, would be meaningless unless by our self-less and dedicated efforts we could make the circle in which we move, a bit better, a little brighther, in more ways happier, and the burden of our neighbors cross lightened, than when we found it.

An ancient Greek story comes back to mind. You will probably recall the story of the Sirens who used to lure sailors to their watery grave by the sweetness of their songs. We are told that Ulysses, that Greek legendary hero, on returning victorious from the battle of Troy wished to hear the same Sirens, with a bow

to defy their enchanted powers. Ulysses then stuffed the ears of his sailors with wax so that they may not hear the songs of the Sirens. He next caused himself to be tied at the mast of his ship so that even if he would be lured and enchanted by the Sirens he would be unable to respond to them. He was able by that to listen to the enchanting music of the Sirens without being lured to his watery grave.

Years later, so we are also told, Orpheus, the divine musician passed through the same sea, but unlike Ulysses he refused to plug his sailors or bind himself to the mast of his ship. Instead, he played his harp so beautifully that the songs of the Sirens were drowned out by the sweetness of his melody.

My friends and brethern: One of two choices is left to us. Either we we a Ulysses' tied to the mast of our own ships, listening to the enchanting voices of those who sing paens and praises, extolling the glory and the splendor of our ancient and honorable Fraternity, yet do nothing but rest on the laurels of our much vaunted splendor and glory. Or we can be an Orpoheus or Orpheuses who refuse to tie ourselves to the masts of our ships, but instead, strike our own melody that will drown to naught the enchantment of past glories, that will dim the splendor the past, and subdue by our own enchanted powers the evil allure of those varied forces which now threaten the very existence of our Fraternity. The choice, my brethern, is ours. And you know that on our choice will depend in a great measure what we as Masons will be, and what the Fraternity will henceforth become. And you know too that you and I will not cower or

refuse to meet this challenge. We can, if we will, do better than any Orpheus, and we can, if we will, outdo the melody of his songs. In the ultimate analysis if we are to be worthy of the favors we have sought and which we continue to seek, we must cease to think of what the Fraternity can do for us. It is what we can do for the Fraternity that should concern us more, if we are to make it as it has been in the past, an ever living institution that survived in glory and in splendor, the ruthless hands of ignorance, x x the devastations of war, x x and the unsparing ravages of barbarous forces" which have come in various forms like bigotry, persecution, obscurantism, and intolerance.

My brethern, this is the challenge of the day.

With fraternal greetings, I thank you all.



## INTERNATIONAL CONFERENCE ON RIZAL HELD

With over three hundred official delegates in attendance, the International Conference on Rizal was held in Manila from December 5 to 8. The majority of the delegates come from all over the country, many of them outstanding Rizalists in their own right. They represented schools, associations, and various chapters of the Knights of Rizal and other organizations.

Thirt-six foreign delegates re-

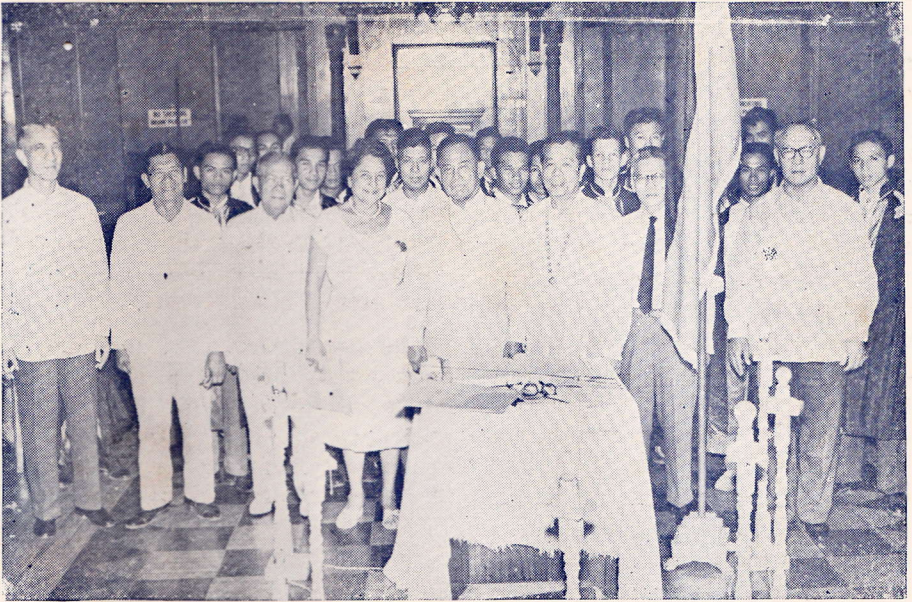
presenting eighteen countries attended the conference which capped the year-long celebration of the centennial of Bro. Rizal's birth, June 19, 1861. In addition to the official delegates, hosts of visitors and observers attended the meetings such that the meeting halls at the Rizal Theater in Makati, the Ateneo and Philamlife Auditorium in Manila were almost all was packed.

The Grand Lodge of the Philippines sent a delegation of ten Masons and Eastern Stars. The papers prepared and read by the delegates at the meetings were outstanding for research and scholarship and contributed greatly to the growth of Rizal literature in the country. Some of them will be reprinted in the forthcoming issues of the Cable Tow.

Sour note incident to the conference was the theft of the originals of the Last Farewell, Noli Me Tangere and El Filibusterismo which were on exhibit at the new Rizal Library and Museum Building on the Luneta. Although the Rizal relics on exhibit were insured for three million pesos, the loss of the three most valuable items is most unfortunate. Up to this writing, the items have not been returned or found.



*Lodge secretaries will please submit their annual reports for 1961 not later than March 1, 1962 to insure inclusion of names of officers in the April Cable Tow.*



On the occasion of the awarding of special honors to WB Jose Causing in Cebu City for his outstanding service to DeMolay. In the center of the front row are (left to right) Mrs. Causing, Bro. Causing, and VWB Manuel Crudo, high official of DeMolay in the Philippines.

**NOTICE OF ANNUAL MEETING OF THE MOST WORSHIPFUL GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINES.**

Notice is hereby given that the Annual Meeting of the Grand Lodge of F. & A. M. of the Philippines, a corporation, will be held at the Plaridel Masonic Temple, 1440 San Marcelino, Manila, beginning on Tuesday, April 24 and continue through Thursday, April 26, 1962, at 4:00 PM for the election of Directors for the ensuing year and for the transaction of such other business as may properly come before said meeting.

**ESTEBAN MUNNARRIZ**  
*Grand Secretary*

# Grand Lodge Committees for 1961-1962

## Committee on Jurisprudence

- MWB Antonio Gonzalez ..... ( 5) Chairman  
 MWB Macario M. Ofilada .... ( 12) Member  
 MWB Cenon C. Cervantes ..... ( 56) Member

## Committee on Accounts

- WB Avelino Baltazar ..... (148) Chairman  
 WB Abundio C. del Rosario .. ( 95) Member  
 WB Benjamin T. Araniago .. ( 21) Member

## Committee on Correspondence

- MWB Michael Goldenberg ... ( 80) Chairman  
 WB Sinforoso Padilla ..... ( 4) Member  
 WB Macario C. Navia ..... ( 88) Member

## Committee on Credentials

- WB Dominador R. Escosa .. ( 82) Chairman  
 WB Ramon C. Gonzales .... ( 12) Member  
 WB Alberto C. Donor ..... ( 5) Member

## Committee on Custodian of the Works

- MWB Macario M. Ofilada .... ( 12) Chairman  
 WB Mariano Gonzalez ..... ( 13) Member  
 WB Jose C. Velo ..... ( 4) Member

## Committee on Cemetery

- WB Primo I. Guzman ..... ( 77) Chairman  
 WM Florencio A. R. Ilagan ... ( 19) Member  
 WB Manuel T. Paz ..... ( 4) Member

## Committee on Masonic Temples

- MWB Howard R. Hick ..... ( 1) Chairman  
 MWB Vicente Y. Orosa ..... ( 53) Member  
 MWB Werner P. Schetelig .... ( 25) Member  
 MWB Macario M. Ofilada .... ( 12) Member  
 MWB Emilio P. Virata ..... ( 17) Member

## Committee on Charity

- MWB Michael Goldenberg .... ( 80) Chairman  
 VWB Hermogenes P. Oliveros .. ( 82) Member  
 WB Adeb Hamra ..... ( 80) Member

## Committee on Administration of Lodges

- MWB Werner P. Schetelig .... ( 25) Chairman  
 VWB Hermogenes P. Oliveros .. ( 82) Member  
 WB Macario C. Navia ..... ( 88) Member

## Committee on Youth

- VWB Manuel M. Crudo ..... ( 4) Chairman  
 WB Nestorio Melocoton ..... ( 29) Member  
 WB Pablo V. Ilagan ..... (122) Member  
 WB Bayani C. Salcedo ..... ( 18) Member  
 WB Albert Parsons ..... ( 3) Member

## Committee on Finance

- WB Francisco Santiago ..... ( 4) Chairman  
 WB Leandro F. Cruz ..... ( 16) Member  
 B Castor I. Silvestre ..... ( 7) Member

## Committee on Grievances

- MWB Cenon S. Cervantes .... ( 56) Chairman  
 VWB Mateo D. Cipriano ..... ( 14) Member  
 WB Teofilo Abejo ..... ( 21) Member

## Committee on Returns

- VWB Manuel K. Torres ..... ( 12) Chairman  
 WB Alberto C. Donor ..... ( 5) Member  
 WB Gregorio G. Niduaa .... ( 79) Member

## Committee on Acacia Island

- VWB Teofilo Goyena ..... ( 56) Chairman  
 WB Evaristo S. Quila ..... ( 56) Member  
 WB Ramon Labo ..... ( 56) Member

## Committee on Necrology

- WB Patricio E. del Rosario .. ( 12) Chairman  
 WB Pablo V. Ilagan ..... (122) Member  
 VWB Manuel M. Crudo ..... ( 4) Member

## Committee on Public Functions

- WB Adeb J. Hamra ..... ( 80) Chairman  
 VWB Hermogenes P. Oliveros .. ( 82) Member  
 WB Daniel L. Kolipano ..... ( 79) Member  
 WB Godofredo P. Ricafort .. ( 88) Member  
 WB Filemon Asuncion ..... ( 7) Member

## Committee on Cabletow

- MWB Macario M. Ofilada .... ( 12) Chairman  
 VWB Mateo D. Cipriano ..... ( 14) Member  
 WB Macario G. Navia ..... ( 88) Member  
 WB Jose C. Velo ..... ( 4) Member  
 WB Nestorio Melocoton ..... ( 29) Member

## Committee on Reception

- VMB Jose Ma. Cajucom, Sr. ... ( 95) Chairman  
 VWB Emilio M. Asistores .... ( 7) Member  
 WB Francisco Olizon ..... ( 21) Member

## Committee on Music and Literary Program

- WB Teofilo Abejo ..... ( 21) Chairman  
 WB Sesenio Rivera ..... ( 79) Member  
 WB Filemon Asuncion ..... ( 7) Member  
 WB Daniel L. Kolipano ..... ( 79) Member

## Placement Committee

- MWB Howard R. Hick ..... ( 1) Chairman  
 WB Victor L. Stater ..... ( 9) Member  
 WB Macario C. Navia ..... ( 88) Member

## Committee on Building and Grounds

- MWB Macario M. Ofilada .... ( 12) Chairman  
 VWB Hermogenes P. Oliveros .. ( 82) Member  
 VWB Jose Ma. Cajucom .... ( 95) Member  
 VWB Mateo D. Cipriano ..... ( 14) Member

## Committee on Athletics

- MWB Macario M. Ofilada .... ( 12) Chairman  
 VWB Hermogenes P. Oliveros .. ( 82) Member  
 WB Patricio Gonzales ..... ( 12) Member