

# The Ballof Jew

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



MWB. JUAN S. ALANO  
*Grand Master, 1961-62*



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# *Grand Master's Message*

At the outset, I wish to thank all and each of the Brother Masons in this jurisdiction for the trust and confidence they reposed in me by electing me to the highest position in the Grand Lodge. By way of reciprocating that trust and confidence, I cannot but pledge my continuing interest in, and do my utmost to work for, the progress and propagation of our Craft. Without their unqualified support, however, it will be difficult, if not impossible, for me to succeed. Let therefore every effort of ours be aimed at this direction.

The Grand Lodge of the Philippines, like any other human organization, has its own problems, more or less serious, more or less ticklish. With the blessing of God obtained through the medium of prayer, I am confident that I will be able to solve them one by one—with the cooperation of all, of course. Speaking of prayer, I have been the more convinced of its power and strength during my present confinement at the hospital. Here, when I pray, I feel as if His influence descends on me. Truly, as Tennyson said, "More things are wrought by prayer than this world dreams of."

We are half-way through with the Rizal centennial. As this issue of the *Cabletow* reaches you, the centennial celebration on June 19, 1961, may be in full swing. It is my hope that Filipino Masons, wherever they be, would have not only contributed their share but also taken active part in the celebration of the Great Day in their respective places of abode.

But the celebration alone, no matter how solemn and impressive it may be, is not enough. The parades, speeches, musico-literary programs and exhibitions may all be beautiful, wonderful and all that, but they will all be meaningless, if not useless, unless the ideas and thoughts expounded therein are made integral parts of our everyday life.

We may not all be like Rizal, but we can strive to be like him. We may not be all called upon to make the sacrifices he made, but since heroes are made by time and circumstance, let us from now on conveniently prepare ourselves, so that when time and circumstance will have come, we may be the better ready to fulfill our duty as "Masons have gone that way before."

JUAN S. ALANO  
*Grand Master*

## ROYAL ARCH MASONS CELEBRATE

The Royal Arch Masons of Manila, particularly of the Manila Chapter No. 2, C. W. Rosenstock Chapter No. 6 and Victorino Floro Memorial Chapter No. 21, with the cooperation of the Oriental Council No. 1, Royal and Select Masters, Rosario Villaruel Chapter No. 2 and Thirteen Martyrs Chapter No. 6, of the Order of Eastern Star, will celebrate on June 19, 1961 the Centennial Birthday of Bro. Jose Rizal at the Plaridel Masonic Temple.

The activities of the day are the conferral of the Capitular Degrees from Mark Master to Royal Arch which will be held at the Abad Santos Hall of Plaridel Temple from 8:00 to 10:00 a.m.; the conferral of the degree of Super Excellent Master by a special team from the Kalayaan Council No. 4 of Cavite City from 10:00 to 12:00, in the same hall.

In Rafael Palma Hall, the Rosario Villaruel Chapter No. 2, OES, will have a special conferral from 10:00 to 12:00 at which a special team from Thirteen Martyrs Chapter No. 6 will conduct the rites.

At noon, in the Comfort Hall of the Temple, the Eastern Stars and Royal Arch Masons will hold a fraternal banquet. Minister Bernabe Africa will be the guest speaker.



*Whenever you are asked if you can do a job, tell 'em, "Certainly, I can!" Then get busy and find out how to do it.*

— Theodore Roosevelt

## RIZAL DAY AROUND THE PHILIPPINES

A big turn-out by Masons, DeMolays, and others will be made at the Rizal monument on the Luneta to pay homage to Bro. Rizal on his one hundredth birthday. The groups, led by Grand Master Juan S. Alano and other officers of the Grand Lodge of the Philippines will troop to the Luneta to lay wreaths of flowers at the foot of the Rizal monument.

Later in the morning other groups of Masons will motor to Calamba in Laguna, the birthplace of Bro. Rizal to visit his ancestral home. They will be received by members of Makiling Lodge No. 72 under the leadership of WB Severo Oliveros, the present Master.

All over the country, the birthday of Bro. Rizal will be celebrated fittingly with programs, parades, and visits to public plazas where the Rizal monuments are located. As usual, Masons will be on hand to lead in the ceremonies.



*The only real use of books is to make a man think for himself. If a book will not set one thinking, it is not worth shelf-room.*

— Aleph Bey



*Democracy is a small hard core of common agreement, surrounded by a rich variety of individual differences.*

— James Conant

# Thoughts of a Filipino

By Dr. Jose P. Rizal

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The following article is one of the chapters in "Rizal's Unread Legacy" by Dr. Juan Collas, Sr. It is a translation from the Spanish original by Dr. Rizal. It is not known when the article was written, but it is as timely today as it was in the time of Dr. Rizal and we are pleased to reprint it at this time. We are thankful to Dr. Collas for allowing us the use of it.

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When I view the present struggle between the religious corporations and the progressive elements of my country, and read their numerous publications defending their respective ideas and principles, I sometimes wonder if I, a Filipino, should not align myself with either group. Certainly, nothing that concerns my native land should be a matter of indifference to me. But being more prudent and perhaps better educated, should I not remain neutral, watch the encounter, and when one band wins, join it and readily grab my share of the spoils of victory?

My life has been one continuous doubt and vacillation. On which side should I be?

Let us weigh the pros and cons. What are the advantages of being anti-friar? Obviously, there are none. The more I ponder the question, the more I consider it rash and imprudent to oppose the friars.

The theory that a man must fight so that his country will progress is unsound. The country will progress if it can, if it cannot, it will not. Besides, what difference does it make

to me if the generations to come will enjoy more or less freedom than I; or that justice will be applied equally to all? What is important is that I, my prime concern, fare well. What counts is the present.

A bird in the hand is worth a hundred in the air. So the saying goes. Charity well understood, says another, begins at home. Here we have two maxims in my favor, and there is not even half a saw to contradict them.

To oppose the religious orders is admittedly to run the risk of going to jail or being banished to an island. Neither alternative, to be sure, is bad. I, for one, like to travel and see distant islands. There is no better way of doing that than by going there as an exile. No passport needed, and one feels safer.

Going to jail! Bah! Everybody goes to jail sooner or later. By going to jail, you get free board and lodging. You don't have to pay for anything. So neither banishment nor imprisonment is of any account to me. But suppose my enemies put an end to my prime concern? Suppose they avail themselves of a mutiny and charge me with being the ringleader, have me court-martialed, and then send me post-haste to the other world?

That is one serious disadvantage of being an anti-friar. At any rate, what does it matter to me if the friars do not want the country to be educated? They must have their reason.

I agree with them. Since boyhood, I had experienced some difficulty in going to school and still more difficulty in getting out of it, since my professors sometimes kept me there as a prisoner.

Put the whole question to a vote and you will see all the children voting for the friars and for the abolition of every kind of school. Do the friars object to the teaching of Spanish? So what? What do we need Spanish for any way when we possess such rich languages as Tagalog, Visayan, Ilocano, etc.? Why should we need Spanish? To hear the beautiful stories about liberty and the theories of freedom, progress, and justice, only to be disappointed afterwards? To understand the laws and acquaint ourselves with our rights only to discover later that in practice there are other laws and other rights quite different from those we have learned? What good would it do to know Spanish?

With God we can understand one another in any language. Now, if it comes to learning Latin, I am in favor of it because the priest says God listens first to prayers in Latin before He listens to prayers in Tagalog. That is why masses are said in Latin, and why the priests live in abundance while we, Tagalogs, live in want.

But why study Spanish? In order to understand the insults and curses of the civil guards? For that we do not have to know the language. Enough that we understand the meaning of the blows with butt of a gun, particularly when the flesh is a little tender. Besides, what would it avail us to know Spanish when we are forbidden to talk back on pain of prosecution for resisting force, and

sure imprisonment, since the same civil guards will act as our judges?

It is true I like to travel and visit islands even if I am bound elbow to elbow.

On the proposition of not teaching Spanish, I am in accord with the friars. However, as regards the stories bruited about that the friars live this way and that, that they have many wives and mistresses, and that they respect neither married women, widows, nor virgins, etc., I have my own private opinion. If a man can have two, three or four wives, why should he not have them? The fault lies with the women themselves.

Besides, the priest is good enough not to let his mistresses starve, as many other men do. He supports them, keeps them well-dressed, protects their families, and leaves a good inheritance to his daughters and nieces. And if there is any sin attached, he absolves them right away without any penance.

Frankly, If I were a woman and had to prostitute myself, I should do it first to a priest. That would make me at least the mistress of a semi-Christ or successor of God on earth as the Act of Contrition calls them. On this point, I think it is envy that prompts the enemies of the friars to talk ill of them. The friars, they charge, are acquiring all the real estates, all the people's money. The Chinese are doing the same. In this world, he who knows how to enrich himself becomes rich. The mere fact of being a friar does not, I suppose, rob or divest a man of manhood. Why not prosecute all the Chinese and the merchants? Besides — who knows? — the friars take away our money so that we remain poor and being poor we can more easily enter

heaven. For showing us so much concern we should even be grateful to them.

The friars are also charged with selling scapularies, girdles, candles, rosaries, etc., at a high price. That is to complain for the sake of complaining. Nobody is compelled to buy. Every merchant tags his price on his merchandise. A Chinaman sells his tinapa sometimes two for one cuarto and at other times three for two cuartos. If we tolerate the act in the Chinese vendor of tinapa, why not tolerate it, too in the priest-vendor of scapularies? Is the priest-by chance less of a man than the Chinaman? The charge, I think, stems from pure ill will.

Let the people shout and say that the friar imposes on the government because of his money and power. Well, what of it? What difference does it make whether this or that man gives orders when at all events I'll have to take them? Because if the priest does not give the order, some corporal of the carabinieri will, and the result will be the same.

In brief, I see no reason for declaring myself anti-friar.

Let us see now whether or not there are advantages to be derived from siding with the friars against the Filipino liberals.

The friars say that all Filipino liberals are atheists. I do not know about that. . . They also say that all such liberals will go to hell. Frankly, we should not think ill of anyone; nevertheless, God's successor on earth is exempt from this injunction. He knows more than anybody else where we shall go after death. If he does not know, then nobody else does.

The friars banish many of their enemies. Of this I cannot and should

not complain. Once I had a case and won it because my opponent happened to be anti-friar. He was sent into exile at a time when I already despaired of winning as I had no more money left to bribe the officials in charge and no horses to give to the judge and the governor. God is merciful!

Official charges have been preferred by the government against Capitan Juan for prohibiting his beautiful daughter from going to the convent and kissing the hand of the priest. That deserved no less than banishment. Anyway, what was he going to do with his daughter? Why guard over her with such solicitude if, after all, she was not going to be a nun? And if she had to be a nun, do not rumors say that the nuns of . . . . . and the Franciscan friars get along very well? What is wrong with that? Are not the nuns the wives of Jesus Christ? Are not the friars His successors? Why so many wives for Him alone? Come, come, the friars are right in everything. So I will align myself with them against my countrymen. Filipino liberals are anti-Spaniard, the friars charge, and I don't want to be anti-Spaniard. The best proof that they are anti-Spaniard is that the friars themselves say so!

But suppose the liberals win? Suppose the liberals, tired, persecuted, and desperate because of so many imprisonments and banishments, decide some day to risk all, arm themselves as was done in Spain, behead their enemies or kill them in revenge for the many acts which they consider violent and brutal, the numerous imprisonments, exiles, and executions committed at the instance of the friars? Suppose all this happens and

they triumph? They could then extend their vengeance even to me... Let us pause and weigh carefully whether that is possible or not.

Is it possible to massacre the friars in the Philippines? Is it possible to perpetrate here a carnage similar to the one Spain witnessed, it is said, sixty years ago? No! Filipinos do not attack an unarmed man or anyone who will not defend himself. This we see among the boys who fight. The bigger boy deprives himself of his advantage and offers to fight the smaller boy with only one arm. He does not begin to attack until the other is on guard.

Yes the *indio* may be silly, stupid, fanatical, or any thing you like, but he will always display a sense of chivalry. He will have to be exceedingly offended or must have reached the last stages of desperation to resort to similar carnage or butchery.

But suppose these Filipino liberals do to the friars what the friars did to the heretics in France on St. Bartholomew's Day? History records that the Catholics availed themselves of the night when the heretics were assembled in Paris in order to murder and behead them... What if the anti-friar Filipinos, fearing that the friars will do to them what they did to the heretics in France, make use of that lesson and go ahead with it? Good God, what if in this supreme life-struggle, seeing themselves with all their lives, property, and liberty, threatened, the anti-friar Filipinos decide to risk all and let themselves be carried away to excesses by the terror which the present circumstances inspire?

What then would happen to me if I aligned myself with the friars? The best thing to do, therefore, is

not to do anything. So long as the government does not ally tempers, it is imprudent to take part in these affairs.

It might be convenient to send into exile or to the scaffold all Filipino liberals and thus extirpate the seed, but what about their children, their relatives, their friends and the conscience of the whole country? Are there not more anti-friar Filipinos today than there were before 1872? Every Filipino jailed or exiled opens the eyes of a hundred others and wins as many for his party.

Were it possible to hang all the Filipinos and leave the friars and me to enjoy the country, that would be the best way out, but then I would be slave to all of them. I would have to work for them, and that would be worse for me. What should I do then? What does the government do? "Liberalism", that accursed Rizal used to say, "is a plant that will never die." Definitely, I will remain neutral. Virtue lies in the middle of the road.

Yes, I will remain neutral. What difference does it make to me whether vice or virtue triumphs if I am going to be among the vanquished? What is important is to win. The surest victory is the victory won. Wait till the fruits ripen and then gather them. See which party will triumph and when they are singing the hymn of victory, then join the band-wagon, sing louder than the rest, jeer at the vanquished, gesticulate, and declaim so that the others will believe in the ardor and sincerity of my convictions.

Here you have real wisdom. Let fools and Quixotes die so that their ideas will prevail. I like them to kill themselves so that mine will



*Brethren and their families of Anchor Lodge No. 159 in Moncada, Tarlac gather at the home of Bro. & Mrs. Tan for a reunion. The gathering was shortly before Anchor Lodge was constituted last month.*



triumph. Their ideals are justice, equality, liberty! Mine is to live in peace and in abundance! Which is more useful and beautiful, freedom of the press or a stuffed capon? Which is greater, equal rights or a few cartridges each of the same size and all filled with coins? Equality for equality, I prefer the equality of the coins which permits me to hoard and hide them.

Let the friars or the liberals win. What is important is to get along with the victors. Of what good to me are the fatherland, human dignity, progress, patriotism? All of them are not worth anything if one does not have a penny to his name!

## **JOBIE SUPREME OFFICER VISITS PHILIPPINES**

Mrs. Dorothy Bennett, Supreme Fourth messenger of the International Order of Job's Daughters, in company with her husband, Mr. John Bennett, visited Manila on June 6-9. They stayed at the Manila Hotel and were able to see various places of interest such as Tagaytay, Intramuros, Quezon City and other places.

Husband and wife are past patron and past matron of their Eastern Star chapter in West Vancouver, British Columbia, Canada. Mrs. Bennett was Grand Guardian of the Jobie Grand Council in British Columbia in 1959.

While in Manila they sought to attend meetings of the Eastern Star or Lodge or Jobie Bethel, but were unable to do so.

# Masonry and Science

by

Col. Florencio A. Medina, PM (69 & 122)  
*Chairman, Philippine Atomic Energy Commission*

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I would like to make an attempt at drawing two parallel lines — one I shall call masonry, the other science. In non-Euclidian geometry two parallel lines meet. I shall therefore try to locate the point common to the parallel lines, masonry and science.

“Masonry is a progressive moral science taught by degrees only,” from the first degree of an entered apprentice mason to the 33rd and last degree. Science is a progressive systematized organization of human knowledge about the forces of nature and their interrelationships.

“Masonry is an ancient and honorable fraternity; ancient as having existed since time immemorial; and honorable, as tending to make all men so who are strictly obedient to the precepts.” Science is also ancient and honorable; ancient as humanity itself, it being based on human experience, observation and knowledge. It is honorable as it tends to seek the truth, for inherent in what is true is that which with honor will serve creation in its highest form which is humanity.

“Masonry is an institution having for its foundation the practice of the social and moral virtues. Its credit has been advanced to so high an eminence that in every age and country men preeminent for their moral and intellectual attainments have encouraged and promoted its

interests. It has never been derogatory to the dignity of monarchs to exchange the scepter for the trowel, to patronize the mysteries of masonry and join in masonic assemblies.”

Science is a philosophy built upon the strong foundation of mathematics and logic. It has so advanced its scope up to the dizzying heights of the stars that in every country today, and the Philippines is no exception, men from all walks of life have the intense desire to be ventilated with the invigorating air of science.

Masonry aims to make all men honorable through a system of virtuous education. It does not invite but it opens its door to those who knock and are worthy and well qualified. To those who ask, it gives opportunity to attain perfection. To those who seek, it gives masonic light. To them, who like the Rough Ashlar are in a rude and imperfect state, masonry provides the masonic light whereby they will, by their own endeavors and the blessings of God, see their way to that “state of perfection at which they hope to arrive and erect their spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the Universe in the great book of nature and revelation.” Masonry enjoins the individual to be faithful, just, and true and to convince the world by his actions that upon

becoming a mason he has become a better man. It entreats man to have temperance to chasten, fortitude to support and prudence to direct him and to have justice guide his actions throughout life. It admonishes him to maintain in their fullest splendor the truly masonic ornaments of brotherly love, relief, and truth. It inculcates in him faith, hope and charity.

Science aims to seek the truth, that which shall make all men free — free from the ills of the flesh and the spirit. It throws light upon an unfolding knowledge of the truth to provide a solution to the problems that vex humanity. It has faith that our universe is not a chaos but an ordered cosmos, hope for the establishment of a peaceful, just and orderly civilization on earth, and charity in the service of creation in its highest form which is humanity. The scientist in seeking the truth aims to serve man in his endless and constant striving to attain a state of culture that would permit him to enjoy a richer, fuller and more satisfying life. He aims to give relief to mankind not simply to live and let others live, but more positively to live and help others live.

Science seeks to achieve its ultimate aim of reducing the apparent complexity of natural phenomena to simple, fundamental ideas and relations by using the scientific method which consists of observation and experiment. The data collected are analyzed or simplified so that the constituent parts of the observed phenomena may be arranged in some sort of order. From the interactions discerned among these parts, the scientist postulates a hypothesis which makes possible the

interpretation of the unknown in terms of the known. Once a hypothesis has been constructed, the rules of logic can be applied to deduce certain consequences. On the basis of these inferences, the results of other observations and experiments can be predicted. Each hypothesis is ultimately kept, revised, or discarded on its ability to make valid predictions. In most instances, scientists would regard a hypothesis, no matter how many times it has been tested, as the best approximation only and not the absolute truth. The importance of this attitude can be illustrated. For example, the Law of Conservation of Matter was widely adhered to until the work of Einstein showed that it had to be modified to allow for the possible interconversion of matter and energy.

In a strict sense, science is neutral and amoral and the aim ascribed to it are largely human. Whether applied or pure, it is fundamentally a manifestation of man's desire for the good life the concept of which may differ from one individual to another. For example, to some people the good life represents intellectual satisfaction of "truth"; to others, it may mean both or neither of these. But whichever the case may be, man must fulfill, among others things, two basic requirements before he could reach the good life through science: first, he must learn how to handle science as a tool, and second, he must employ this instrument to the best of his ability. The first he accomplishes through a system of education which develops the inquiring spirit, the analytical and creative mind, and the adherence to the scientific method of unbiased

observation and experiment. The second he achieves through the rigorous pursuit of scientific research and investigation — an arduous and exacting process which is not always rewarding of results, but without which human progress would be impossible.

I hope that what I have said so far has brought out in bold relief the concept of parallelism of masonry to science. Similar to two intersecting parallel lines in Lubatchevsky's non-Euclidian Geometry, however, masonry meets science in the common point of education — a system of virtuous education in the one case and science education in the other.

The commonly accepted aim of higher education is the physical, mental, moral and spiritual development of the individual. Similarly, the mason is charged to pursue a "prudent and well-regulated course of discipline as may best conduce to the preservation of his corporal and mental faculties in their fullest energy, thereby enabling him to exert the talent wherewith God has blest him, as well to His glory as the welfare of his fellow-creatures." He is equally charged "to regard the volume of the Sacred Law as the rule and guide of his Faith, the unerring standard of truth and justice," in which he will learn the important duties he owes to God, his neighbor and himself.

A college graduate scientist can best exert the talent wherewith God has blessed him only if he, while in college, will have acquired the art of thinking — thinking for himself, thinking analytically and thinking creatively. After graduation he should be able to think for himself

and not to remain dependent on somebody else to do the thinking for him. He should be able to apply the art of analytical thinking which scientists and scholars have used since time immemorial to arrive at sound logical conclusions. He should be able to think creatively and contribute to the ever-increasing stock of human knowledge about the world around him as much to the glory of his Creator as to the welfare of his fellow-creatures.

The problems of science education in our country are manifold. It is not my purpose at this moment to discuss with you these problems. I would be recreant to my duties, however, if I do not point to even only one of them. I would therefore like to mention one and that is the identification of talent in science and the development of such talent.

By a process of testing and selection we may, like the hewers in the mountains and in the quarries, identify the Rough Ashlars for science manpower development, and these, in the hands of the craftsmen in the Universities, can become the Perfect Ashlars who through science and technology will contribute to the economic development of our country.

"The impressive ceremonies of the second degree are calculated to inculcate in the mind of the novice the importance of the study of the liberal arts and sciences..." The mason, therefore, may be expected to be science conscious and capable of radiating photons of ideas that will promote science consciousness among our people as well as help in the development of our talents in science and technology.

# FOOTMARKS OF RIZAL IN JAPAN

By Tatsumaro Tezuka

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For this article grateful acknowledgement is made to Mr. Tezuka, historiographer of the Metropolitan Historiography Institute, Tokyo Metropolitan Government, for his permission to reprint it in the *Cable Tow*.

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I have heard that at Luneta Park in Manila there is a martyrdom monument to Jose Rizal which is the cardinal point of milestones all over the Philippines and that at many squares in the archipelago there stand a statute to this patriot. It is one hundred years since he was born in Calamba, Laguna State, Luzon Island. It is reported that a centennial anniversary of his birth will be celebrated this year for reminiscences of this high-souled patriot in the places where he left his footmarks. He stayed in Japan as a refugee for only a month and a half, but he received a deep impression on things Japanese

Before I talk about Jose Rizal in Japan, I make a brief explanation of the state of affairs in his fatherland in those days and of his early days. His fatherland, whom he celebrated as "Perla del mar del Oriente" in his last poem and whom he constantly loved till the eleventh hour of his death on the scaffold, was always placed under the control of the strong powers, though she had an old history. After many changes, she was named after Philip II and suffered from tyranny of Spain for a long time.

Extortion of heavy taxes under a Spanish colonial policy that sought her own interests and arbitrariness of Catholic priests caused intolerable pain, both materially and mentally, to the islanders. Also, it was unhappy for Filipinos that their country was situated far off the Continent.

In 1896 the Suez Canal was opened and traffic to Europe was thickened. Many young Filipinos too went to Europe for study and, as a result, intense consciousness of nationalism developed in them influenced by the an impetus to the movement of the liberal thought in Europe. This gave independence of the Philippines.

In such a situation of his country, Jose Rizal was born on June 19, 1861, as the seventh son of a large landowner in Calamba at 56 kilometres distance from Manila. He had ten sisters and brothers and in his family veins the bloods of the native, Chinese, Japanese and Spanish were blended. He was such a boy of rare genius that he was taught letters by his mother and elder sister from the age of about three, could read and write at four and wrote a play in Tagalog when he was eight years old. His teacher vouched for his ability that learning at a middle school was unnecessary for him. So he entered a university of the Society of Jesus managed by his uncle and obtained the degree of Bachelor at the age of 13. He further studied at St. Tho-

mas University where he studied philosophy at first and later medicine and agriculture.

In 1882, at the age of 21, he went over to Europe and studied at Madrid University. While specializing in medicine, literature and philosophy, he learned painting and sculpture. He displayed much enthusiasm for the study of linguistics and mastered seven languages in the twenties. An example in which his linguistic talent was shown was that he made so rapid progress in Japanese during his one month and a half stay in Japan as one mistook him for a Japanese.

In 1884, he graduated Madrid University, obtaining the degrees of B.A. and B.M. Next year he specialized in ophthalmology in Paris. It was because he heard from his native land that his mother had lost her sight and he desired whole-heartedly to recover her sight.

In Germany, he studied psychology at the two universities of Heidelberg and Leipzig. While pursuing studies, he always took the lead in the independence movement of his homeland and continued to write for it.

In 1885, in Berlin, he published "Noli Me Tangere" (Don't Touch Me) which created a sensation. In this book he pointed out continuous massacre of Filipinos which took place in the confusion of thought in his native land where social and political organizations were behind the time and also he made an attack on lower consciousness of his countrymen. To relieve his compatriots from such a situation he stressed education for them.

After visiting Italy and France, he returned to his homeland in 1888. He succeeded in recovering his mother's eyesight at a surgical ope-

ration. The islanders prostrated themselves before the "miracle." Rizal, however, could have no time to spend in the bosom of his family, undergoing the pressure of the colonial authorities, and soon fled from his native land as a refugee.

He secretly came over to Japan via Hong Kong at the end of February, 1888. The Spanish authorities in Japan, however, watched over him so closely that he could not live at ease. Under such an uneasy condition, his footmarks were left centering round Tokyo and as far as Osaka. He spent a month and a half in studying the Japanese language and the art of Japanese painting. He had no fixed abode. Only a fact that he stayed at Tokyo Hotel, located inside the Hibiya Gate, from March 2 to 7, 1888, is recorded in an official document. This is a report from the Tokyo Police Board to the Tokyo Prefectural Government, giving the names of foreigners who registered at any hotel outside the Tsukiji Concession. The hotel that Rizal registered at later became a temporary hall of the Japan Club.

Rizal appreciated *kabuki* plays in Tokyo and Osaka and was more interested in them than Chinese plays that he saw in Hong Kong. In Tokyo, just at the time, Shintomiza Theatre was making a stage hit in its feature program for March on which such famous star *kabuki* actor as Danjuro, Kikugoro, Sadanji and Sigan and his son made their appearance. He was deeply moved by the play *Sendaihagi* in which Masaoka, court-nurse of a daimyo, played by Kikugoro, saves her young lord's life at the sacrifice of his son. He also was attracted to Kisui Takeshiba's new play *Manjiro Nakahama* which was based on the story of a

fisherman who met with a shipwreck and was brought to America, where he was highly educated and finally came back to Japan after thirteen years. The role of this fisherman, Manjiro Nakahama (English name John Mung), was played by Sadanji. Rizal was impressed with this fisherman's inflexible spirit, intense patriotism and unflagging desire for learning.

In Osaka he saw *Chushingura* and was touched by a chivalrous spirit of Amagawaya Gihei who prized allegiance above his life and even his son's.

While staying in Tokyo, Rizal often visited shrines and temples and was impressed with their plan and simple structures as well as their cleaned up precincts. In a certain precinct, it is told, he spelled romance with a Japanese woman. He also frequently visited the National Museum to appreciate Japanese fine arts.

At the end of March, 1888, Rizal left Japan for America on board the Belgic, an English steamship, carrying away many happy memories of things Japanese. On the same ship was Tetcho Suehiro who was the editor of the *Choya Shinbun*, wrote many political novels and became one of the first members of the Parliament. This chance linked the two into close relations with each other. They travelled together in America and England. Rizal not only acted as a guide for Suehiro, but also gave him a motive to write a political novel "Great Waves in the South Sea", published in June, 1891, in which Rizal is the hero.

Rizal went over to West Europe again and repeated the desperate independence movement for his father-

land and compatriots. In 1892, he issued his second work "El Filibusterismo" (The Covetous Age) in Ghent. This book was dedicated to the spirit of three Philippine missionaries who were executed by vicious Spanish monks. He expressed in this book his militant determination against injustice and violence. In that year he came back to Manila only to find that an unexpected plot was waylaying him.

On his home-coming day all secret societies in the islands jointly greeted him and organized Liga Filipina (the league of the Philippines) with Rizal as its leader. This society was organized legally in accordance with his moderate assertion that the independence of the Philippines should be attained by peaceful means—to urge the people to realize national consciousness through education. However, Rizal, who had offended the Colonial Government and monks, who held real power over the islands, for his two books, was caught in a trap and was banished to the Mindanao Island.

This case was at once reported to the European academic circles, which blamed Spain for such a treatment to a scientist as not getting out of the Dark Ages. The Colonial Government's persecution over Rizal was not stopped, however. In the islands there was a radical party which intended to win the independence even by force. This party put Rizal on a pedestal as its leader without his consent and the Governor-General of the Philippines, who also regarded him so, reported to his home government to that effect. As a result, Rizal was taken back from Mindanao to Manila and was put in a prison at

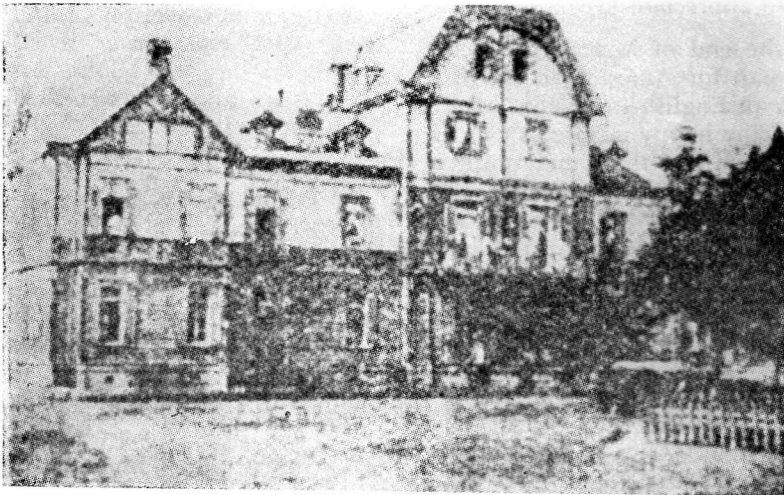
Santiago. On December 30, 1896, he was shot dead, branded as the ring-leader of revolution, at the plaza of Luneta Park where stands now his martyrdom monument. His checkered career of 35 years thus ended.

In the morning of the execution day, he was brought to the chapel of the prison, where he asked a Jesuit in attendance for Thomas a Kempis' "De Imitatione Christe" and made clear himself to be a real Catholic. After that His wedding of death with Josephine, his fiancée, was celebrated. He was made to stand with his back toward a firing squad, because he was treated as a traitor, but as he turned his body around immediately before shooting, bullets shot through his heart from his right front. Thus, he could avoid to have been executed

as a traitor. After his death, beautiful poem which became his farewell to his homeland was found. This poem is loved by many people even now.

Le Roy, a French man, highly estimated Rizal's independence movement on a non-violence principle, saying, "Rizal was a great man who raised the just cause of Filipinos to the world's thought with his originality and satire, who, as a poet and a patriot, lighted the enthusiasm of his compatriots and who became their idol. He made no change in his non-violence principle through his life."

It is reported that the Tokyo Branch of the Rizal Memorial Society is making a plan to erect a monument to him at the place that is bound up with him.



*The Tokyo Hotel where Dr. Rizal stayed for almost a week in March 1888. It used to stand near the present Hibiya Park in down town Tokyo. The four-story structure of wood subsequently was used as the headquarters of the Tokyo Club, composed of foreigners residing in Tokyo. Around 1910 the building was torn down to give way to the construction of a main thoroughfare (now Avenue A) extending from east to west passing by the Imperial Palace grounds, Hibiya Park, etc.*

# *In Times Like These---*

By WB LUIS F. REYES, PM  
*Retired President, PCC*

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To the Brethren of TEODORO M. KALAW MEMORIAL LODGE No. 136, F. & A.M., and sister Lodges, as well as to the distinguished guests and visitors here assembled this evening to witness the solemnity of this auspicious moment, incident to the public installation of the new Officers of the Lodge, who will serve during the Masonic Year 1961, I extend with greatest pleasure and delight my most cordial greetings and fraternal salute. On this singular occasion, I heartily congratulate the new Officers, not without reminding them of the responsibilities incumbent upon them and the confidence entrusted to their care. Adherence, therefore, to the faithful performance of their duties and obligations is indeed a stiff challenge of the hour for them. It is undoubtedly hoped that they will serve well in the same degree of proficiency, zeal and fidelity as did their predecessors, and perhaps even better or more, just so that they may honorably preserve the good name of their Mother Lodge and win the jewels of virtue in the realm of Freemasonry. As members of our Ancient and Venerable Institution of free men, VIRTUE should be the distinctive mark of every true and loyal Mason.

Friends and Brethren, the whole world unconscious of what may happen at any moment's development, is so absorbed only in its present day affairs and conditions that it seems

everything is bound to materialistic aim. It is indeed an age of materialistic madness, and materialism can take no cognizance of things spiritual. The atmosphere is laden with network of dense vibrations of human ambitions, passions, greed for wealth, desire of power, hatred and jealousy. Even the religious institutions, the system of education, and the civic organizations now obtaining in our country, seem to be impotent and ineffective to impregnate the minds of the individuals, the youths particularly, with such moral and spiritual principles and teachings which could have prevented and stopped in a large measure, the criminal and/or vicious leanings of the individuals. There is obviously loose morals rampant in our social strata. In other words, the spiritual life that man should have aimed at in his material existence, has been clothed with human ambitions of material wealth, power and glory, thus making the spiritual facts to adopt to the material progress of human culture and civilization so that the whole world being imbibed with such influence, has become deaf and blind to the real purpose and objective of man's earthly and material existence. So more than ever before, there is imperative need of spiritual revival as there must be a complete reversal of our materialistic systems to spiritual realities and idealisms. For, then and only then, can we dis-

sipate our fears, satisfy our needs, and guarantee everlasting peace. But peace will never be found in dark places of evil and immorality. It will never be obtained through pride, selfishness, material possessions, or in the gratification of the desire of the flesh that find expression in open defiance to the laws of God. It can be found only when the spirit of man is brought into communion and fellowship with God, and comes to those who walk in conformity to the Divine Laws that govern the righteousness of the Almighty. Because peace, great as it is, leads to the door of spiritual transformation which marks the initiation of man into godhood or spiritual birth, taking place in him the divine change which shifts his center of life from self of God, that is, he ceases to be self-centered to become God-centered. And again, this change, this divine transformation can happen only to one whose life is dedicated to acts of love and charity, not only to those of his faith and belief, or affiliation and membership, or party and group, but to all without distinction, irrespective of creed, calling or race.

There is nothing, therefore, so urgent and indispensable in the present age of atomic civilization than the regenerating influence of the golden principles and teachings of our Ancient and Venerable Masonic Institution. For, Freemasonry as a fraternal organization of free peoples composing the whole human society, universal in scope, has as its fundamental aim the gathering of men from all walks of life, that they meet on a common level and strive to live together for the cultivation of brotherly feeling among them, and the preservation in the human race of the ideals

of justice, equality, trust, altruism, honesty, charity, morality and enlightenment through education. Freemasonry builds for the ages to come and believes that the world of tomorrow can be a better one than that of today. It has for centuries meant constructive building in the hearts of men, in the life of institutions, and in the souls of nations, uniting peoples of all mankind into one world, based on the Masonic principles embodied in the concept of the brotherhood of men under the Fatherhood of God.

Through the influence of the principles and teachings of Masonry an inventory of the powers of the faculties, as for instance of the youths and other intangible potential forces lying dormant within them, can be taken and evaluated toward gearing such faculties and potentialities to useful production and service for the welfare and happiness of our ailing humanity. It follows therefore that the youths would employ the intrinsic value of their hidden resources under a purely manly technique as against the present animalistic system, which, more often than not, only produced human misery and unhappiness. Self-knowledge applied in actual practice is the formula of real success, and the youths should be so trained, through a radical change in our educational system, in the light of the moral and spiritual uplift of their character.

Another vital step which needs be taken is the complete revision and overhauling of the religious beliefs of the youths, which should be directed to a far wider horizon of reasoned faith and tempered feeling or emotion. As one profound-thinking lady

ocultist and moralist, Daisy E. Grove, in part aptly said:

*“Religion, to be truly satisfying, must not rest on blind faith alone, or on any teaching imposed by authority, but must be the outcome of knowledge, experience and conviction. It should be able to satisfy the demands of the reason as well as the hunger of the heart . . .”*

Under therefore a new and salutary atmosphere of improved and enriched educational system and spiritualized religious beliefs, as crystalized by the influence of the sublime principles and teachings of Freemasonry, mankind shall have found deliverance from the age-old traditions of mental serfdom, as well as the vindication of its untold tortures, sufferings and privations from the cruelties imposed by ignorance and greed of the ages. Our social structure has likewise found its liberation from the immoralities dictated by the hypocrisies, superstitions and selfishness of our misdirected and ill-established customs and standards. And so, the everlasting youths, especially, shall have emerged as free people to a clear enlightened atmosphere of peace and harmony. They shall henceforth assume the leadership which they worthily deserve, of their respective peoples throughout the world, and shall immortalize their noble and God-loving service to the fellow beings, as an eternal priceless legacy to their posterities. Such leadership is one that develops the virtue to see good qualities and potentialities in others rather than the bad ones. Only then shall men really enjoy the blessings of eternal peace and happiness, and shall recognize and hold

sacred the universal brotherhood of the entire humanity.

In conclusion my friends and brethren, I reiterate my most cordial greetings and heartiest good wishes, assuring the officers and members of TEODORO M. KALAW MEMORIAL LODGE No. 136, F. & A.M., that I feel highly honored and gratified for the privilege and distinction of having me as their Guest Speaker. And may they continue to labor in the spirit of principled and freedom-loving peoples throughout the world so that the Grand Architect of the Universe, Author of all things created, may ever give them the strength and the wisdom with which to discharge their missionary task. To us Masons, Masonry is a mission, and the more we learn of its lessons and teachings, the less we can escape the fact that each of us has assumed in every obligation a corresponding heavy and binding moral responsibility, which we owe not only to ourselves, but also to our families, our neighbors, our community, our country, and above all, to the Almighty. It is therefore our solemn duty to exemplify its noble teachings. So, let us follow the footsteps of those men who have translated into positive action such ideas, as: “ASPIRE TO GET, IN ORDER TO GIVE; TO HAVE, IN ORDER TO SHARE; AND TO REACH THE TOPMOST, IN ORDER TO HELP THE LOWEST.”



*A western sheriff confiscated a group of slot machines on the basis of a law banning the use of steel traps for catching dumb animals.*

# Please-- Not a Cup!

Man makes the world a saloon. Wine drunk everywhere and at all times — from the simple and lowly white wine to the aristocratic champagne.

The poor drinks, the wealthy drinks, the workman drinks, the professional drinks, the student drinks, the soldier drinks, the mag-nate drinks.

A baptism, a graduation, a wedding is celebrated — and there is alcohol. It is intended to forget a suffering, to drown a pain, to bury in oblivion a hope — there is alcohol.

A boy is born — the event is celebrated with whisky. He dies — he is interred with whisky. A man makes a strip, a send-off party is held in his honor with whisky. He comes back, he is received with whisky.

Would it not be that a man only looks in every event for a subter-fuge to drink?

To drink, to always drink, to drink at all hours, be it beer, brandy, rum, vodka, whisky, cognac, champagne — all are the same thing: alcohol.

How repugnant it is to see the best of creation revolving on dirt due to alcohol! How pitiful it is to see him put forth his hand im-ploping a coin to satiate his thirst for alcohol!

Man squanders his wealth, and upon becoming penniless he sells what he has not: the journalist, his pen; the artisan, his work; and the artist, his ingenuity.

Because of the liquor, the parent abandons his children; the children, their parents; the husband, his wife; the wife, her husband; and the son

even raises his hand against his mother. All is due to alcohol. Man is normally incapable of harming a fellow man, but he goes to a bar-room and drinks — and there comes tragedy.

If there is hunger at home, if man lets himself to be sold or hired, if he has lost his dignity in the world — it is because of alcohol.

The soil becomes pestered with whisky, with cognac, with alcohol. The peoples of other planets must feel aversion to our own planet as it passes by.

Damned drug that poisons both the soul and body; that sows disunity; that destroys the fondest longings; that does away with dignity and rectitude; that clothes in rugs the body it rendered skinny!

Let us think it over: if the present is horrible, the future is frightful.

Therefore, if you do not like to be an accomplice of such ignominy, never give a cup as present. If you crave for the redemption of man, never give a cup as present.

And please be reminded that when you offer a cup of liquor, you are offering a cup of poison; that if it is a crime to offer it to a fellow man, it is a sin to do so to a son, and that if the world is now an immense mental sanitarium, it is because of alcohol. (Transation by WB. Mateo D. Cipriano of *No Regales Nunca Una Copa* which appeared in ACACIA, the organ of the Grand Lodge of Free and Accepted Masons of Puerto Rico, corresponding to the third quarter of 1960).

# Notes . . .

The month of May, following the installation of the new Grand Lodge officers for 1961-62, has kept the officers busy constituting new lodges whose permanent existence were approved in the last communication.

## *Lingayen Lodge No. 161*

First lodge to be constituted was the Lingayen Lodge No. 161, located at Lingayen, Pangasinan, receiving its permanent charter on May 20, 1961. Present at the ceremonies of constitution were Deputy Grand Master, RW William H. Quasha, Grand Secretary MWB Esteban Munarriz, PGM; RWB's Hermogenes Oliveros, Manuel Ka. Torres, Felix Torres, and several others.

## *Anchor Lodge No. 159*

On May 27, 1961, a party of Grand Lodge officers motored to Moncada, Tarlac, to constitute Anchor Lodge No. 159 in that town. On the way, the party stopped at Pasumil, Pampanga, where they had lunch at the quarters of MWB Cenon Cervantes, the manager of the sugar mill.

In the afternoon, the party continued to Moncada, Tarlac where the constitution ceremonies were held in the hall of the former Chinese School. At the installation ceremonies, MWB Macario Ofilada was installing officer; MWB Esteban Munarriz, Master of Ceremonies; and MWB Cenon Cervantes, guest speaker.

Officers of the new Lodge are: WB Mateo T. Caparas, Worshipful Master; Bro. Policarpo Blanco, Senior Warden; Gregorio Quiaoit, Junior Warden; Jesus V. Evangelista, Secretary; Anastacio Santos, Treas-

urer; Doroteo M. Lising, Chaplain; Samuel C. Perez, Marshal; Sotero Cadac, Orator; Pacifico Quinez, auditor; Artemio Paez, Senior Deacon; Joreim Lopez, Junior Deacon; Anastacio Manalo, Jr., Senior steward; Ramon Uycoco, Junior steward; and Lao Oh Kim, tyler.

## 158 & 160

Two other lodges recently chartered, Dagupan City Lodge No. 158 and Agusan Valley Lodge No. 160, are to be constituted in the near future. Individual accounts of their constitution will be made here subsequently.

## *Okinawa Lodge No. 118*

We are pleased to report the new officers of Okinawa Lodge No. 118 for 1961 as follows: Worshipful Master, Will K. Prestidge, Jr.; Senior Warden, Cullen C. Litka; Junior Warden, Wallace H. Morris; Secretary, Walter J. Andrew, Secretary, Miebashii Post Office, Box 216, Naha, Okinawa; Treasurer, Larry H. Shimizu.

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The Board of Directors of the Acasia Mutual Aid Society, at its meeting in April decided to set aside ₱4,000.00 of the surplus funds of the society for dividends to members. Members whose policies have been in force for a year or more to December 1960 have received as much as twenty five pesos as dividends. According to reliable sources, this practice will be continued yearly with chances of increased earnings with increases in membership, in contributions, and in longer accumulated periods of such contributions.

RESOLUTION OF GRATITUDE  
TO BROTHER CLINTON F.  
CARLSON, P.G.M. FOR HIS IN-  
VALUABLE SERVICE TO MA-  
SONIC HOSPITAL FOR CRIP-  
PLED CHILDREN

Whereas, Most Worshipful Brother CLINTON F. CARLSON, P.G.M., tendered his resignation as First Vice President of the Masonic Hospital for Crippled Children at the meeting of the Board of Directors held on March 14, 1961 for the reason that he was departing from the Philippines for good on April 7, 1961;

Whereas, The Board of Directors was compelled to accept with deep regret the proffered resignation;

Whereas, Most Worshipful Brother CLINTON F. CARLSON has for many years been a Director, Treasurer, President, and lastly 1st Vice President of the Masonic Hospital for Crippled Children;

Whereas, Most Worshipful Brother CLINTON F. CARLSON has been, in addition, exceedingly active in the work of enlisting and securing the moral and material support of the American brethren in the Phil-

ippines, especially the members of Leonard Wood Lodge No. 105, F. & A. M., for the Masonic Hospital for Crippled Children which contributed to the latter's ability to perform its corporate functions, *i.e.* to render assistance to handicapped children in order to make them useful citizens in the future: Be it therefore—

RESOLVED, To express to Most Worshipful Brother CLINTON F. CARLSON, through the Board of Directors, the profound gratitude and appreciation of the entire membership in the Masonic Hospital for Crippled Children for the invaluable service he has rendered thereto, and their sincere wish and prayer that he be blessed with happiness wherever he be and attain success in all enterprises that he may hereafter undertake.

RESOLVED FURTHER, That copy of this resolution be furnished to Most Worshipful Brother CLINTON F. CARLSON and *The Cable Tow* for publication.

Adopted, March 14, 1961.



*Every young man should aim at independence and should prepare himself for a vocation; above all, he should manage his life that the steps of his progress are taken without improper aids; that he calls no one master, that he does not win or deserve the reputation of being a tool of others, and that if called to public service he may assume its duties with the satisfaction of knowing that he is free to rise to the height of his opportunity.*

—Charles Evans Hughes.

*What sunshine is to flowers, smiles are to humanity. They are but trifles, to be sure; but scattered along life's way, the good they do is inconceivable.*

—Joseph Addison.

*If you have known how to compose life, you have accomplished a great deal more than the man who knows how to compose a book.*

—Michael de Montaigne.

# Our New Grand Master...

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Most Worshipful Brother Juan S. Alano, Grand Master for 1961-62, in the business and professional world, is a self-made man and his life story bears the touch of the Horatio Alger, the rags-to-riches motif.

MWB Alano was born in Malolos, Bulacan, on February 8, 1961, but even before finishing the equivalent of an elementary education in his hometown, he went to Manila to sift for himself. He did odd jobs in the city, at the same time studied in the Ateneo de Manila where he finished a licentiate in commerce. He next went to the University of Sto. Tomas where he finished an A. B. degree.

Thinking that a Spanish education was not enough, he decided to move to Iloilo where he became a clerk in the law office of an American lawyer in the city. At the same time he studied law by himself and after a few years as a law clerk, took the bar examination in 1914 and passed it. Thus, he was at the time one of the lawyers to have passed the bar examination without taking law.

While in Iloilo he met and married the former Ramona Torres, of Bago, Negros Occidental, who was at that time a teacher in the public schools of Iloilo. That was in 1916. With almost nothing to their name, the young couple decided to move to Zamboanga where Mrs. Alano taught school for a while and Don Juan was employed as attorney in the Bureau of Non-Christian Tribes.

Much water has passed under the bridge since and they have been blessed with two sons, two daughters, many grandchildren, and early this year, they were presented with their first greatgrandchild.

As a farmer, Don Juan owns three large coconut plantations in Basilan City, and island city off Zamboanga; in business, the family owns the Basilan Industries, the Pagadian Light & Power Co., Basilan Light & Power Co., Alano & Co., Basilan General Hospital, Basilan Lines, Basilan Rural Bank etc. For exemplary work in community service, Don Juan was awarded certificates of merit by the Red Cross and Rotary Club.

In Masonry, NWB Alano was initiated, passed and raised in Mount Apo Lodge No. 45 in Zamboanga in 1919. He became Master of the Lodge in 1924 and again in 1934. In 1953, he helped organize Basilan Lodge No. 137, serving as the first Master of that lodge.

In the Scottish Rite, MWB Alano became a 32° in 1948; a 32° KCCH in 1954; a 33° IGH in 1955; crowned active 33° in 1956. He was elected Junior Grand Warden in 1959 and in April 27, 1961 was installed Grand Master for the year 1961-62.



*A New York taxi driver wound up an argument with another cabie "Aw, you don't know nothin'! You ain't even ignorant."*

# To Our Women...

*In a portion of a letter Dr. Rizal wrote to the Women of Malolos, he asked them to ponder the following General principles:*

First of all. That the tyranny of some is possible only through cowardice and negligence on the part of others.

Second. What makes one contemptible is lack of dignity and abject fear of him who holds one in contempt.

Third. Ignorance is servitude, because as a man thinks, so he is; a man who does not think for himself lacks personality; the blind man who allows himself to be guided by the thought of another is like the beast led by a halter.

Fourth. He who loves his independence must first aid his fellow man, because he who refuses protection to others will find himself without it; the isolated rib of a buri palm is easily broken, but not so the broom made of ribs of the palm bound together.

Fifth. It the Filipina will not change her mode of being, let her rear no more children, let her merely give birth to them. She must cease to be mistress of the home, otherwise she will unconsciously betray husband, child, native land, and all.

Sixth. All men are born equal, naked, without bonds, God did not create man to be a slave; nor did He endow him with intelligence to

have him hoodwinked, or adorn him with reason to have him deceived by others. It is not fatuous to refuse to worship one's equal, to cultivate one's intellect, and to make use of reason in all things. Fatuous is he who makes a god of him who makes brutes of others, and who strive to submit to his whims all that is reasonable and just.

Seventh. Consider well what kind of religion they are teaching you.

*In another portion of the same letter, Dr. Rizal makes this advice:*

This is our dream; this is the desire we cherish in our hearts: to restore the honor of woman, who is half of our heart, our companion in the joys and tribulations of life. If she is a maiden, the young man should love her not only because of her beauty and her amiable character but also on account of her fortitude of mind and loftiness of purpose, which quicken and elevate the feeble and timid and ward off all vain thoughts . . . As to purity, what could the Filipina not hold up to others! . . . It should be remembered that where nobody flees, there is no pursuer; where is no little fish, there can not be a big one. Why does a girl not require of her lover a noble and honored name, a manly heart offering protection to her weakness, and a high spirit incapable of being satisfied with engendering slaves? Let her discard all fears, let her behave nobly and not deliver her youth to the weak and fainthearted.

## MWB SIDNEY M. AUSTIN. JORNEYS TO CELESTIAL LODGE

The Grand Lodge of the Philippines lost one of its most valued members when Most Wor. Bro. Sidney M. Austin, PGM, passed away in March 1961. He was one able Masonic researcher, scholar and writer and even after his term as Grand Master he kept up his interest in expanding Masonic knowledge in the country.

Late in 1960, he and Mrs. Austin started on their world tour that took them to England where MWB Austin has relatives and there spent over a month in his mother country, visiting the old familiar places where he grew up. Later, they went to the United States to spend some months in California to enjoy the climate and have a physical check-up. He underwent a series of operations there, and feeling that he was not making any improvement of a permanent nature, they decided to return to the Philippines to spend his last days. A week or so after his arrival, he passed away. He was interred in Manila after the funeral service held in Plaridel Masonic Temple on March 16, 1961.

MWB Austin survived by his wife, Mrs. Fanny Austin, who is an active member of Rosario Villaruel Chapter No. 2, OES. MWB Austin was active in Masonic activities. He was a Royal Arch Mason, a Knight Templar, a 32° KCCH of the Scottish Rite, a Shriner and an Eastern Star. Without any children of their own, he and Mrs. Austin "adopted" several Filipino children whom they had in their home and sent to school. By now, they had educated many young people who are engineers, nur-

## A PLANT I AM

*A plant I am, that scarcely grown,  
Was torn from out its Eastern bed,  
Where all around perfume is shed,  
And life but as a dream is known;...  
The land that I can call my own,...  
By me forgotten ne'er to be, . . .  
Where trilling birds their song taught  
me,  
And cascades with their ceaseless roar,  
And all along the spreading shore  
The murmurs of the sounding sea.*

*While yet in childhood's happy  
day,  
I learned upon its sun to smile,  
And in my breast there seemed the  
while  
Seething volcanic fires to play;  
A bard I was, and my wish alway,  
To call upon the fleeting wind,  
With all the forces of verse and mind;  
Go forth and spread around its fame,  
From zone to zone with glad acclaim,  
And earth to heavin together bind."*  
—From Rizal's "You Ask Me for  
Verses."



*A woman entered the sporting  
goods department of a large store  
and told the salesman, "I'd like a low  
handicap, please."*

*"A low handicap?" the man re-  
peated, puzzled.*

*"Why, yes," she said, "for my hus-  
band's birthday. He's always wish-  
ing he had one."*

---

ses, and others who are doing their part in helping the country.

At the time of his death MWB Austin was an executive of the Findlay Millar Lumber Co.

MEMORANDUM  
FOR HOUSE EDUCATION AND  
WAYS AND MEANS COMMIT-  
TEES:

Our constitution provides among other things, that there should be "A COMPLETE AND ADEQUATE SYSTEM OF PUBLIC EDUCATION, AND SHALL PROVIDE AT LEAST FREE PUBLIC PRIMARY INSTRUCTION." In consonance therefore with this provision, and with the avowed purpose of bringing into light the vital but perennial problems of the Philippine Public School System which unceasingly cry for immediate attention and urgent remedy, the Supreme Council of the Thirty-third and Last Degree, Ancient and Accepted Scottish Rite of Free masonry of the Republic of the Philippines, with the co-operation of the Grand Lodge of Free and Accepted Masons of the Philippines, are unequivocally committed to support any measure or measures of Congress in the implementation of the substance of said constitutional mandate. To his end, a Joint Educational Program Committee composed of leading educators and prominent civic leaders, was created to formulate, through its various groups of sub-committees, plans seeking workable solutions that will fix a definite source of revenue for education. So, during the last regular and special sessions of Congress this Committee worked hard for the approval of House Bill No. 3616, "AN ACT STABILIZING THE FINANCING OF PUBLIC SCHOOLS IN THE PHILIPPINES."

This joint program which aims to stabilize the support of our public school financing system launched by the Supreme Council of the Thirty-

third Degree and the Grand Lodge of the Philippines, deserves the whole-hearted endorsement and all-out support not only of our law makers but also of every citizen for the preservation of our democratic institutions. We can no longer remain in apathy and indifference, irresponsibly neglectful of the deteriorating standard of instruction of our public schools, cognizant as we are of the fact that the character and mentality of our future citizens shall be determined in a large measure, by the kind of support our public schools will get.

It is no longer unknown to us that there were enacted a number of drastic measures, like the Educational Act of 1940 which, while intended to improve and make reforms, have resulted, however, in the impairment rather than in the improvement of our educational services. Such reforms miserably failed to achieve their goals, leaving our public schools to continue leaning upon a weak and shaky financial foundation. It is therefore obvious that the main difficulty confronting our school system despite its over fifty years existence, is not basically the educational problem but the stabilizing of the financing of our public school system.

It is, therefore, high time that every Filipino and every defender of democracy who has the best interest of his country at heart should act now and without further delay toward securing the much-coveted legislative enactment which will solve once and for all, the most obstinate and perennial problem of the financial structure of our public school system. Our leaders and our peo-

ple as a whole have not yet learned to consider that as a problem the financing questions of our public schools is just as serious as those sectors of our economy and defense. It is very alarming to note that according to expert survey of our educational system a very large percentage of our children of school age are out of school today for lack of adequate funds.

However, the inability on the part of Congress to enact until now any measure which will ensure the stability of the financing system of our public schools should not in the least, dishearten us, but rather serve as a great stimulus for a more vigorous campaign and relentless effort on our part with the aim of arousing, mobilizing and enlightening public opinion until our policy makers and less informed people shall have fully realized the utmost importance and absolute necessity of implementing such neglected educational program fundamentally essential for the training of a responsible and enlightened citizenry, and for the preservation of the Philippine Republic, the bulwark of democracy in the Far East.

In this connection and for the solution of some major conflicting issues directly bearing on the financial angle, this Joint Educational Program Committee offers the following suggestions:

1. That while it is necessary to increase the budgetary outlay for the sectors contributing to our economic growth, such as agriculture and industry, there should also be a corresponding increase in the budget require-

ments of the Department of Education since the increase of the school population cannot be arrested or postponed. It may be stated in this connection that before the war, the budget for education was 33-1/3% of the National Budget.

2. That this Committee believes that education is basic for the progress and development of agriculture and industry and other concomitants of good living. The Swanson Survey recommends that at least 3.5% of the National income be set aside for education. This Committee recommends also the same percentage.
3. That our public school system is highly centralized, a gradual decentralization may be effected depending on the ability of the municipalities and provinces to maintain and meet their financial needs. The municipalities and the provinces should be given authority to make assessments for taxes and to collect the same for their budgetary needs.
4. That Act 896 of 1953 provides free elementary education, from Grades I to VII if and when Grade VII shall be restored. This Committee believes that the ideal situation in a democracy is to offer free education at all levels so that there will be an equalization of opportunities for all people.
5. That since elementary education is basic for all future activities especially in our de-

mocracy, elementary education should be continually supported. The present revised objective for elementary education should be excellently implemented.

6. That a systematic long-range school building program be inaugurated in place of the present piecemeal plan based on the "pork-barrel" system of financing.
7. That this Committee strongly believes that mass education is a MUST, if we are to maintain a "government of the people, by the people, and for the people."

The following compose the Joint Educational Program Committee of the Supreme Council of the Thirty-third and Last Degree, Ancient and Accepted Scottish Rite of Freemasonry of the Republic of the Philippines and the Grand Lodge of Free and Accepted Masons of the Philippines:

Mr. Werner P Schetelig, President of the San Pablo Oil Factory, Inc. San Pablo City ..... Chairman

Dean Conrado Benitez, Chairman of the Board of Trustees, Philippine Women's University ..... Member

Mr. Luis F. Reyes, Retired President of the Philippine College of Commerce ..... "

Dr. Luther B. Bewley, Former Director of Education and Retired Malacañan Educational Adviser ..... "

Hon. Camilo Osias, Ex-Senator and Former Chairman of Senate Committee on Education ..... Member

Mr. Vicente Garcia, Retired Superintendent and Ex-Administrative Officer of the Bureau of Public Schools ..... "

Hon. Vicente Orosa, Former Secretary of the Department of Public Works & Communications . . . . . "

Dr. Domingo C. Bascara, Secretary General of the Y.M.C.A. .... . "

Mr. Venancio Trinidad, Retired Director of the Bureau of Public Schools ..... "

Dr. Gumersindo Garcia, Director of the Mary Johnston Hospital .. . . . "

Mr. Federico Piedad, Retired Superintendent of Public Schools ..... "

Mr. Howard R. Hick, President of Peter Paul Philippine Corporation, Manila ..... "

Mr. Estanislao R. Lopez, Retired Superintendent of City Schools ..... "

Dr. Sinforoso C. Paddilla, Dean of the College of Education of the Lyceum of the Philippines . . . . . "

(Sgnd.) LUIS F. REYES, Chairman  
 Ways and Means Committee  
 Supreme Council 33°, A.A.S.R.  
 Republic of the Philippines

# OFFICIAL SECTION

## The Grand Lodge of Free and Accepted Masons of the Philippines

To All Grand Lodges

Greetings:

We are pleased to announce that the 45th Annual Communication of the Grand Lodge of Free & Accepted Masons of the Philippines was held at the Plaridel Masonic Temple, 1440 San Marcelino, Manila, on April 25-27, 1961.

The Officers for the Masonic term 1961-1962 are as follows:

Most Wor. Juan S. Alano (45-137) . . . . .	<i>Grand Master</i>
Rt. Wor. William H. Quasha (80) . . . . .	<i>Deputy Grand Master</i>
Rt. Wor. Pedro M. Gimenez (51) . . . . .	<i>Senior Grand Warden</i>
Rt. Wor. Charles S. Mosebrook (82) . . . . .	<i>Junior Grand Warden</i>
Most Wor. Howard R. Hick (1) . . . . .	<i>Grand Treasurer</i>
Most Wor. Esteban Munarriz (14) . . . . .	<i>Grand Secretary</i>
Very Rev. Aurelio Corcuera (4) . . . . .	<i>Grand Chaplain</i>
Very Wor. Roman Lorenzo (89) . . . . .	<i>Grand Orator</i>
"    " Manuel M. Crudo (4) . . . . .	<i>Grand Marshal</i>
"    " Augusto P. Santos (30) . . . . .	<i>Grand Standard Bearer</i>
"    " Emilio Asistores (7) . . . . .	<i>Grand Sword Bearer</i>
"    " Jose M. E. Leon, Jr. (57) . . . . .	<i>Grand Bible Bearer</i>
"    " Hermogenes P. Oliveros (82) . . . . .	<i>Senior Grand Lecturer</i>
"    " Manuel K. Torres (12) . . . . .	<i>Junior Grand Lecturer</i>
"    " Edward Drozynski (44) . . . . .	<i>Senior Grand Deacon</i>
"    " Gregorio P. Domagas (152) . . . . .	<i>Junior Grand Deacon</i>
"    " Jose Ma. Cajucom, Sr. (95) . . . . .	<i>Senior Grand Steward</i>
"    " Mateo D. Cipriano (14) . . . . .	<i>Junior Grand Steward</i>
"    " Richard L. Rose (9) . . . . .	<i>Grand Pursuivant</i>
"    " Nicasio Valderrosa (45) . . . . .	<i>Grand Organist</i>
"    " Escolastico Cuevas (51) . . . . .	<i>Grand Tyler</i>

### DISTRICT DEPUTY GRAND MASTERS

Rt. Wor William H. Quasha (80) . . . . .	District No. 1
Very Wor. Francisco Z. Reyes (60) . . . . .	District No. 2
"    " Rufino S. Roque . . . . .	District No. 3
"    " Alberto Suguitan (71) . . . . .	District No. 4

"	"	Teofilo Goyena (56) . . . . .	District No. 5
"	"	Doroteo M. Joson (53) . . . . .	District No. 6
"	"	Pacifico C. Marin (77) . . . . .	District No. 7
"	"	Purissimo Ramos (34) . . . . .	District No. 8
"	"	Amando D. Ylagan (122) . . . . .	District No. 9
"	"	Fortunato Ejercito (15) . . . . .	District No. 10
"	"	Marciano C. Evangelista (35) . . . . .	District No. 11
"	"	Vicente Tan (28) . . . . .	District No. 12
"	"	Bayani C. Fontanilla (61) . . . . .	District No. 13
"	"	Pantaleon A. Pelayo (50) . . . . .	District No. 14
"	"	Fidel Fernandez (47) . . . . .	District No. 15
"	"	Serafin L. Teves (91) . . . . .	District No. 16
"	"	Aniceto Belisario (130) . . . . .	District No. 17
"	"	Roman O. Tesoro (50) . . . . .	District No. 18
"	"	Jose L. Araneta (45) . . . . .	District No. 19
"	"	Robert A. McLaughlin (123) . . . . .	District No. 20
"	"	Elmer D. Rastorfer (142) . . . . .	District No. 21
"	"	Norman W. Karschner (120) . . . . .	District No. 22

The 46th ANNUAL COMMUNICATION will be held on April 21-26, 1962.

PLACE: Plaridel Masonic Temple, 1440 San Marcelino, Manila.

ATTEST:

*Fraternally,*

ESTEBAN MUNARRIZ, PGM  
*Grand Secretary*

JUAN S. ALANO  
*Grand Master*



**WHAT — PASS THE HAT  
AROUND — AGAIN?**

Lodge-Secretary: Brethren, we just received a letter from the widow of our late Brother X, asking for a little help in the form of a charity.

Member: I move that we pass the hat around to try and raise the amount of . . . so as not to touch the dwindling Fund of our Lodge. Motion duly seconded and carried.

And yet, for as low as one peso (₱1.00) monthly contribution to the ACACIA MUTUAL AID SOCIETY, INC., a Brother, while he is alive,

will minimize if not eliminate entirely that practice of the Brethren of his Lodge in passing the hat around just to raise a few pesos for the aid and assistance of his widow and orphans after his death.

For particulars and further information, write or inquire from the ACACIA MUTUAL AID SOCIETY, INC., Grand Lodge of the Philippines, Plaridel Masonic Temple, 1440 San Marcelino, Manila

**ACT NOW FOR TOMORROW  
MAY BE TOO LATE**

Republic of the Philippines  
 Department of Public Works and Communications  
 BUREAU OF POSTS  
 Manila

**SWORN STATEMENT**

(Required by Act 2580)

The undersigned, N. B. MELOCOTON, Managing Editor of **THE CABLE TOW**, published quarterly in English, at 1440 San Marcelino, Manila, after having been duly sworn in accordance with law, hereby submits the following statement of ownership, management, circulation, etc., which is required by Act 2580, as amended by Commonwealth Act No. 201.

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Editor, <b>Juan S. Alano</b> .....	1440 San Marcelino, Manila
Managing Editor, <b>N. B. Melocoton</b> .....	1440 San Marcelino, Manila
Business Manager, <b>Jose Domingo</b> .....	1440 San Marcelino, Manila
Owner, <b>Grand Lodge of the Philippines</b> .....	1440 San Marcelino, Manila
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Grand Lodge of the Philippines ..... 1440 San Marcelino, Manila

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None

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| 1. Sent to paid subscribers .....             | 10,500 |
| 2. Sent to others than paid subscribers ..... | None   |

T o t a l ..... 10,500

(Sgd.) NESTORIO B MELOCOTON  
 Managing Editor

SUBSCRIBED AND SWORN to before me this 3rd day of May, 1961 at Manila, the affiant exhibiting his Residence Certificate No. A-5300593 issued at Quezon City, on February 14, 1961.

(Sgd.) M. B. ARANDA  
 Post Office Inspector

Act 2580 requires that this sworn statement be filed with the Bureau of Posts on April 1, and October 1, of each year.

NOTE: This form is exempt from the payment of documentary stamp tax.

**TAGORE CENTENNIAL**

**NILAD CELEBRATES**

*Filipinos are happy and grateful that the government of India celebrated the centenary of Rizal's birth in their country about the time we celebrated it here. It is perhaps due to the fact that our neighbors, the Hindus, feel a certain affinity with us, Filipinos. They are as Oriental as we are; we have some of their mysticism. Our contracts with them have been over a period of centuries, for they have come to our country as traders and we have traded with them.*

*In a small measure, we in the Philippines celebrated the centennial of an Indian—Sir Rabindranath Tagore, one of India's great men. Bro. Tagore, he was a Mason too, was India's*

*Nilad Lodge No. 12 celebrated Rizal Day at Plaridel Temple on June 18, 1961 at 5:00 pm with a literary musical program to which they invited the public. It was an impressive program and those who attended were touched in the heart by the ideas expressed in song and words.*

*After the program, Nilad Lodge offered refreshments to their families and friends at the Newton C. Comfort Hall of Plaridel Temple. It was in a way a family reunion for the members and their friends.*

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*great poet, writer and philosopher and his ideas permeated the life of the people of India.*

## **RIZAL SAID:**

Be more like the ants, undiscouraged, almost impossible to destroy, for the more you hurt them, the more many others appear.

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It is cowardly and erroneous to think that blind obedience means piety and that to meditate and use one's own judgment is haughtiness.

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Where there is pain, there must be joy.

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Without education and freedom, which are the soil and sun of man, no reform is possible, no measure can yield the desired result.

---

Awaken and train the mind of the children for every noble and just resolve: love of honor, honesty and firmness of purpose, clear judgment, pure ideals, noble behavior, love of fellowmen, and respect for the Creator.