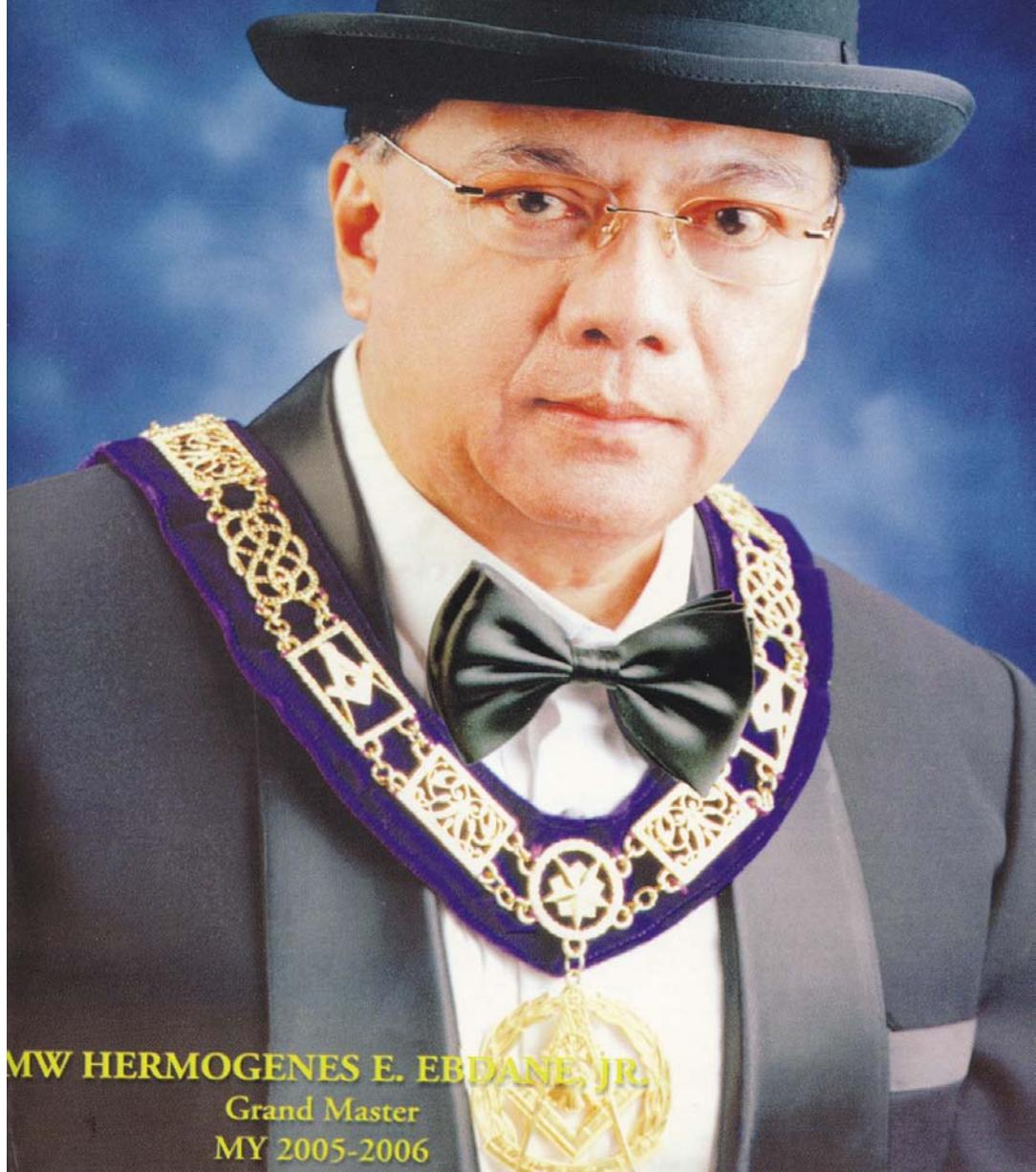




The Cabletow

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MW HERMOGENES E. EBDANE, JR.
Grand Master
MY 2005-2006

The Cabletow



CONTENTS

<i>From the Grand Orient</i>	2
<i>Editorial</i>	4
<i>Meet Our New GM</i>	6
<i>Grand Master's Inaugural Address</i>	9
<i>Program Thrusts of the Grand Lodge of the Philippine MY 2005-2006</i>	14
<i>Elected and Appointed Officers MY 2005-2006</i>	18
<i>Our SGW in Focus</i>	21
<i>District Deputy Grand Master MY 2005-2006</i>	26
<i>Examining the Past Preparing for the Future</i>	29
<i>Ancom Pictorial</i>	33
<i>Revisiting the Past for the Future</i>	41
<i>Revisiting the 1st Quarter Looking Forward to the 2nd</i>	47
<i>Fraternal Tribute to MW Bros. Dalisay and Araneta</i>	53
<i>How Three Prominent Masons Almost Lost their Jobs</i>	61
<i>Our National Anthem: Freemasons' Song of Glorious Freedom</i>	67

The Cabletow

Vol. 82, No. 1

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From the Grand Orient

**REFLECTING ON ILL. PIKE'S
SIGNIFICANT STATEMENT**

"If Masonry will but be true to her mission, and Masons to their promises and obligations... if we will but give aid to what were once Masonry's great schemes for human improvement, not fitfully and spasmodically, but regularly and incessantly, ... then we may be sure that great results will be attained and a great work done. And then it will most surely be seen that Masonry is not effete or impotent, nor degenerated nor drooping to a fatal decay."

This significant statement of Ill. Albert Pike, the celebrated author of *Morals and Dogma*, is worth reflecting on.

To be able to know Masonry's mission and great schemes for human improvement, we must avidly study its history, philosophy, mission-vision, teachings, rituals, symbolism, ancient landmarks, traditions, rules and regulations.

What, we may ask, is the mission of Masonry?

The mission of Masonry is to enlarge, ennoble and glorify the lives of its initiates. Said the late Chief Justice Manuel V. Moran of Pangasinan Lodge No. 56: "The purpose of Masonry is to create in the world a band of men to whom others may look for example and inspiration – men who others will say are men of honor, virtue and charitable feelings."

It is through such men that Masonry intends to establish on this planet a veritable Brotherhood of Man under the Fatherhood of God. It is through us, its initiates, that Masonry intends to carry out its great crusade of building its symbolic Temple of Liberty, Equality and Fraternity in the souls of men and nations.

Let us, then, renew our resolve to develop ourselves into "perfect ashlar" by learning Masonry's simple lessons of practical morality and sublime teachings of religious philosophy, and then living or exemplifying them in daily life.

The importance of avidly studying Masonry was stressed by our esteemed Past Grand Master, MW Reynato S. Puno, when he said, "Indeed, the strength of Masonry lies in its teachings taken mainly from the universal teachings of the major religions

The Cabletow

of the world. We are also committed to the dispersal of harmony among all men and this objective will elude us if we do not build bridges with our fellowmen, including our critics and detractors.”

MW Puno, moreover, said that we have to continue studying Masonry in order to prove ourselves worthy of having been admitted into the fellowship of the Craft. He pointed out, “I like to think that Masonry is like tea – its best comes out in hot water. Harassments will not toll the bell for Masonry. They will only weed out from our ranks the unworthy Masons: those who do not comprehend Masonry; those who understand Masonry but will compromise its teachings due to social, political or religious convenience; and those who are in Masonry for what they can get and not for what they can give for the good of their fellowmen.”

How important, then, it is for us to renew our resolve to study the various facets of our ancient and honorable Fraternity, to use its teachings for attaining personal perfection, and to show to the community, both local and national, that we are an organization of excellence, and that what we do counts for something. The more our critics and detractors harass us and our Fraternity, the more we should perform our Masonic responsibility and continue with the valuable good works we have been doing for years.

To further our resolve to become a Fraternity that is dynamic and relevant to the needs of the times, we will reaffirm our Masonic vows, with particular emphasis on the obligations and charges of the three degrees, in October.

Having reaffirmed our Masonic vows, let us further resolve to be true to our promises and obligations, foremost of which is to seek more light in Masonry.

Revisiting the past will stimulate us to make of Philippine Masonry an institution of moral leadership, educational advancement and philanthropic endeavors. To do this, we must renew our commitment to study the time-tested teachings and tenets of Masonry and then live them consistently in daily life, that our light may so shine before men that they will desire to seek the fellowship of the Craft and join in our assemblies. We should ever bear in mind that in a practical public sense, we are what other people say we are. Being good men and Masons wherever we are is, certainly, the best argument for Freemasonry.

Fraternally Yours,

HERMOGENES E. EBDANE, JR.
Grand Master

Editorial

**THE IMPERATIVE OF ENHANCING
OUR PUBLIC IMAGE**

Those who consider themselves our critics and detractors have renewed their vilification campaign against our ancient and honorable Fraternity. This should not discourage us at all. Instead, we should emulate the example set by an eminent brother of ours, General and 1st US President George Washington, who, when asked to resign from Masonry, stood tall for the Craft and told those who were asking him to resign from Masonry: "So far as I am acquainted with the principles of Freemasonry, I perceive them to be founded upon benevolence and to be exercised only for the good of mankind. I do not, therefore, upon this ground, withdraw my approbation of it."

Like him, we should cling to our conviction that Masonry is an organization which aims to enlarge, ennoble and glorify the lives of its initiates. Even if anti-Masons time and again renew their attacks against our Fraternity, we should continue our mission of caring for the values and principles embodied in our Fraternity and caring for our fellow humans, particularly the disadvantaged.

Individually and collectively, we should project the good image of our Fraternity in the eyes of the general public. There are many ways of doing this, such as the following:

*** Always reflecting in daily life the image of Masonry passed on to us by the founders and pioneering members of the Craft in our grand jurisdiction;** for, clearly, non-Masons draw their picture of Masonry from what they see of us outside the lodge room. Wherever we are, then, we must so conduct ourselves as to earn the respect, admiration, affection and sincere esteem of our fellows.

*** Imbuing members of our own families with Masonic values and principles.** It is in our homes where we should start disseminating the tenets and teachings of Masonry.

*** Stimulating members of our families, relatives and friends to read pieces of Masonic literature.** We are not a secret society. So, we should pass on to those close to us copies of Masonic publications which we get hold of.

*** Encouraging members of our families to join the Allied Orders,** such as those of the Amaranth, the Eastern Star, Rainbow for Girls, Job's Daughters, and DeMolay. Membership in such Orders will help in their total development.

The Cabletow

* **Organizing projects that involve our families**, so that they will realize that Masonry does not pull us away from our families, but rather supports our families. Besides, if our families get involved, perforce we ourselves will get involved.

* **Inviting a greater number of non-Masons to our public gathering and special events.** By so doing, we are informing and educating the non-Mason guests on the Craft. But, of course, we should work hard together to make those gatherings or events "showcases" for Masonry.

* **Publishing districts/lodge newsletters**, copies of which should be distributed as widely as possible, so that non-Mason readers will become aware of and understand the essence, purposes and achievements of Masonry and Masons.

* **Establishing closer relationship with public elementary and secondary schools, as well as state colleges and universities, in our respective areas.** We should continue giving awards to outstanding public school teachers, adopt selected elementary and secondary public schools, donating to them much-needed pieces of furniture, equipment and facilities, sponsoring scholarships for economically disadvantaged but academically bright or talented students, and sponsoring sportsfests and other contests among the pupils/students.

* **Actively participating in community affairs.** The needs of the community are numerous; hence, we should be more responsive than before to those needs.

* **Planning and implementing charity programs and projects jointly with our Appendant Bodies and Orders.** This will result in the development of a strong Masonic Family in our areas/districts.

* **Promoting interaction with other civic, religious and fraternal organizations and undertaking worthwhile projects jointly with them.**

* **Harnessing available local or national media facilities to further disseminate relevant information about the Grand Lodge and its constituent Districts/Lodges.**

There are other ways of projecting the good image of Masonry to the general public. But what matters most is our involvement in the all-important task of enhancing our public image. If we do get involved, then we will help minimize attacks or criticisms against our Fraternity.

eF. R. eN

Meet Our New GM

***A Courageous, Principled
Public Servant and
Freemason***



*by VW Samuel P. Fernandez
Grand Historian*

It takes courage to stand for principles and be counted and more, to stand tall when many would rather hide their identity to keep their jobs and/or avoid religious prejudices. Not with the current Secretary of Public Works and Highways (DPWH), Gen. Hermogenes E. Ebdane, Jr., 2005-2006 Grand Master of Masons of the Most Worshipful Grand Lodge of the Philippines. Whatever governmental entity Sec. Ebdane is associated with, he stands tall and never hides his being a Freemason. No wonder, when he was Chief of the Philippine National Police, uniformed men knocked at the door of the Craft. It is known that those at the Department of Public Works and Highways who were shy to make known their membership in the Fraternity came out openly and boldly despite the dominant Church's renewed warnings against Freemasonry.

Birth, Family

MW Hermogenes Ebdane, Jr. first saw the light of this world on December 30, 1948 in Candelaria, Zambales. Married to the former Alma Cabanayan, he is gifted with three children and three grandchildren.

Civilian Education

MW Hermogenes Ebdane, Jr. is a holder of a Bachelor of Science in Civil Engineering, Master of Arts in Criminology, and Doctor of Philosophy in Peace and Security Administration.

A believer in continuing education, MW Ebdane, Jr. broadened his intellectual horizon despite myriad activities that go with his work.

Police Education and Training

MW Ebdane, Jr. graduated with a Bachelor of Science from the Philippine Military Academy (PMA) in 1970. From then on, he honed his skills by attending various courses, such as: PC Officers Basic Course, Philippine Constabulary Training Center; Basic Airborne, FT Magsaysay, Nueva Ecija; Tactical Survival and Adventure Training, Australian Army Jungle Training Centre; Tropical Warfare Technique, TANTC Intelligence Officers Basic Course Special Intelligence Training School (SITE); Military Intelligence Collection Course; VIP Security and Dignitary Protection, National Intelligence Training Center; Intelligence Officer Advance Course, SIT Incident

The Cabletow

Management. USCTTG; Command and General Staff Officers Course (1988-89). FT Leavenworth, Kansas, USA; Jump Master Course, PC Special Action Force; Senior Police Officers course, Singapore Police Academy, Senior Police Executive course, international law Enforcement Academy, Thailand; and Senior Crises Management Course, US State Department. The above-enumerated courses toughened MW Ebdane's resolve to put muscle into whatever assignment given him. Courage to ready one's self for life's challenges stems from rigorous training.

Government Posts and Assignments

MW Ebdane's phenomenal star speaks of his ability to steady his course. From Operation Officer of PC Region 3, Camp Olivas, Pampanga, he became the Provincial Commander of the Nueva Ecija Constabulary Command. After his stint as Provincial Commander, he was assigned as Commander of the Presidential Guard Battalion and much later Commanding Officer of the Philippine Constabulary Special Action Force. He was later on assigned as Provincial Director of the Pangasinan Provincial Police Office. Returning to Manila, he was assigned as Director of the Western Police District and rose to become the Regional Director of the National Capital Region Police Office. There was no stopping the rise of MW Ebdane, Jr. when he was assigned as PNP Director for Human Resources and District Development to Deputy Chief PNP for Administration and Chief, National Anti-Kidnapping Task Force.

From July 2002 to August 2004, MW Ebdane was Chief of the Philippine National Police. His watch was not without criticism but he stood tall in pursuing his vision. It was not a surprise that after his assignment as PNP Chief, President Gloria Arroyo appointed MW Ebdane, Jr. as National Security Adviser and Director-General, National Security Council and concurrently Vice-Chairman of the Anti-Terrorism Task Force and National Anti-Terrorism Coordinator during the same period.

When MW Ebdane, Jr. was appointed Secretary of the Department of Public Works and Highways on February 15, 2005, jaundiced critics doubted his credentials. Our Grand Master is not only a military man but a civil engineer as well.

Awards

Awards, our Grand Master has aplenty. To mention a few: Distinguished Conduct Star, the Philippine Legion of Honor, Degree of the Commander, two Distinguished Service Stars. PNP Distinguished Service Medal, Medalya ng Katangi-Tanging Gawa, Bronze Cross Medals, Military Merit Medals, PMA Cavalier Awards for Leadership and Command Administration and Master Parachutist Badge. Grand Master Ebdane, Jr. earned his reward, award and honor because he deserved it. He is an achiever par excellence.

Masonic Career

MW Grand Master Ebdane, Jr. was raised to the sublime degree of Master Mason in 1978 and was elected Worshipful Master of Dapitan Lodge No. 21 in 1995 and 1998. He was appointed Grand Lodge Inspector in 1997 and District Grand Lecturer



Pres. GMA congratulates her Secretary

of Masonic District No. 5 in 1998. In MY 2000, he served as District Deputy Grand Master of District No. 5.

MW Ebdane, Jr. served as High Shereef, Saigon Shrine Oasis and High Priest, Royal Arch Mason. He is a Knight Commander of the Court of Honor (KCCH), A&ASR.

Awarded Outstanding Mason in the Field of Police in 1995, MW Ebdane, Jr. was given the highest gift that his brethren could give on April 29, 2005, namely, his election as the Grand Master of Masons of the Republic of the Philippines, an honor only a few can attain. He is proud of his membership in the Fraternity albeit his being a Cabinet Secretary, a five-star General, Doctor of Philosophy, and an achiever of no mean note. He is a towering figure not only as a civilian but a Freemason whose influence is contaminating. Those in the dark have knocked at the door of Freemasonry because our Grand Master has set his light on the hall for everyone to see. He stands tall in practicing the Masonic tenets, amidst ages-long ecclesiastical denseness and naiveté. To MW Hermogenes E. Ebdane, Jr., Freemasonry is not a secret society but an open dynamic entity which draws good men to her fraternal bosom. He is a Grand Master who wants to revisit the past for the future.

Grand Master's Inaugural Address

REVISITING THE PAST FOR THE FUTURE

Introduction

Your Excellency, the President of the Republic of the Philippines, Madame Gloria Macapagal-Arroyo; Most Worshipful Past Grand Masters; Brethren from Congress, the Judiciary, and Local Government Units; foreign Masonic Dignitaries present here today; my family – my wife Alma, my son Rundy, a Petitioner, and my other son, Omar, a Senior DeMolay; distinguished guests; ladies, gentlemen; and my dearest Brethren:

I would like, first of all, to tell Your Excellency that this Grand Lodge is honored by your presence on this auspicious occasion, the Installation of my humble self as its new Grand Master.

Secondly, I would like to tell you, ladies, gentlemen, and brethren, that this is a most propitious day in the history of the Grand Lodge of the Philippines because it marks the Installation of our 88th Grand Master. Frankly, I almost have no words to say, except that I feel truly honored and truly humbled by my being entrusted to sit at the Grand Oriental Chair.

I thank you all, dear brethren, for having reposed your trust in me, and I am grateful that you, together with your families, friends and guests, are in attendance here today to be part of this remarkable event.

Your Excellency, I cannot let this occasion pass without acknowledging your steadfast and able stewardship. You have successfully risen above the many insurmountable problems that undermine our treasured institutions, which is in itself already a victory over our collective woes. We have nothing in our hearts but wishes that those who wish to wreak havoc and create discord in our society not overcome. We, all of us in this august hall, salute Your Excellency. Each and every one of us here assembled sincerely congratulates Your Excellency on the many momentous milestones during your watch.

It is my heartfelt pleasure to convey to Your Excellency that this Grand Lodge shall continue to show loyalty to the Republic as embodied in our obligation. All of us will pray and pitch in our two cents' worth of our time, talents and expertise, so that we can, at long last, all move forward with greater dispatch.

Action and Reflection

This is as good a time as any for all of us to realize how fortunate our Grand Lodge is, and how blessed our nation has always been.

As we all perform our various tasks, great or small, I pray that we will be much more self-fulfilled and certainly better off as we constantly reflect on, as well as affirm, the fact that we share the uncommon, principled determination and moral courage behind the accomplishments of our great forebears in this Fraternity.

We – this brotherhood – would not be here had it not been for our Brother Masons from Laguna, Bulacan, Ilocos, Panay, and other places in the old country, and had it not been for those Fraternal Brethren of ours from Spain, the United States of America, England, Canada, Australia, and other grand jurisdictions who had encouraged our forebears towards self-determination, self-reliance, and self-discipline, under the inspiring Light of Freemasonry.

This I can say with certainty: we, as a nation, would not be here as well, had it not been for them.

Their deeds, dear brethren, were truly uncommon.

In the recent past, we asked, "Where does the Masonic Fraternity stand in the present time? What role should we take in order to promote the good of our Grand Lodge and, ultimately, the good of our country?"

We have to recognize that there is an urgent need for us to strategize. There is a need for us to know where we are now and where we want to go.

We know that the Grand Lodge should always inculcate in us the tenets and teachings of Freemasonry, and that we should always exemplify them. We should, moreover, enhance the welfare and growth of our Fraternity, as well as strengthen the ties that link the different segments of our Masonic Family.

We should, likewise, promote harmony among us Masons, among our countrymen, and among our fellowmen, with the hope that we will achieve universal peace and harmony; for, as Brother Jose Rizal pointed out in one of his essays, the purpose of humanity dictated by God is the universal peace and harmony among His creatures.

That is our mission. Our vision is that we will become a dynamic Fraternity committed to enhancing Brotherly Love, Relief and Truth and to improving men towards the attainment of an enlightened and progressive community, local, national and international alike.

The Cabletow

Masonry was, is, and will always be relevant.

This we must accept and appreciate; by it, we must be guided accordingly.

I believe our mission-vision will be relevant until we have achieved the purpose of humanity dictated by God, which is the universal peace and harmony among His creatures.

My brethren, the future beckons to us. But we do not know what it is. To prepare ourselves for the uncertain future, we have to revisit the past – the past of universal Freemasonry in general and the past of Philippine Masonry in particular; for it has been said, “Only fools fail to learn from the lessons of the past.”

Our Masonic forebears pursued the mission of Freemasonry, which is to create in the world a band of men to whom others might look for example and inspiration – men of honor, virtue, and charitable feelings, who in turn will exert their influence on human society. That mission is still valid. We must pursue it with much eagerness and vigor, as did our Masonic forebears.

Decidedly, our forefathers did their part. For one thing, they fought oppression because they viewed it as a stumbling block towards the achievement of long-lasting peace and unity. And they won in their fight.

That is why we have chosen “Revisiting the Past for the Future” as the theme of all our endeavors during this year and in the years following. This theme, I believe, will set the tone of our march towards the future. It inspires us to reassess our understanding of where we want to go. And the best way to do this is to look back to where we came from ... to know what Masonry has stood for through the ages.

We are convinced that Masonry, or Freemasonry, is the oldest fraternity in the world. We do not know exactly how old it is because its actual origin has been lost in time. Probably it arose from the guilds of the stone men, who built the castles and cathedrals of the Middle Ages. Possibly they were influenced by the Knights Templars, who were a group of Christian warrior workers formed in 1118 to help protect pilgrims making trips to the Holy Land, as well as to provide emergency assistance to non-Christians.

Whatever its origins may be, Freemasonry has existed from time immemorial.

As a formal organization, however, the Fraternity looks back to July 17, 1717 as its Foundation Day; for it was on that date that the Grand Lodge of England was created.

From then on, its landmarks, its tenets, and its teachings have remained constant and will remain so until time shall be no more.

We Freemasons believe in one Supreme Being, whatever name we call Him – God, Allah, Yahweh, or any other. And we have been taught that no atheist can ever be made a Mason.

That is why our meetings go with prayers, and we have been taught that one should pray for divine counsel and guidance before starting any important undertaking.

The principal tenets of Freemasonry are Brotherly Love, Relief and Truth. Freemasonry teaches that each person has a responsibility to make things better for the world.

Universal benevolence is pursued by Masons in all grand jurisdictions.

Unfortunately, Masonry is a mystery to majority of the people.

The Fraternity has been given many labels and charged with almost every imagined crime due to the apparent secrecy that has shrouded every Masonic temple.

Of course, we know better.

Simply put, we Masons want to actively participate in the betterment of the world. There are in our minds things we want to do. We enjoy being together with men we like and respect. And we know that the Lodge is the center of those activities. As Lodges, we have performed a lot of services to make the world a better place to live in but the world is not aware of what we have done.

“Grow or Die” – that is a great law of Nature.

Most people feel a need for continued growth as individuals. They feel they are not as honest, or as charitable, or as compassionate, or as loving, or as trusting, or as well-informed as they ought to be.

Men associate with other men of honor and integrity – men who believe that honesty, compassion, love, trust, and knowledge are important.

In some ways, Masonry is a support group of men trying to make the right decisions.

To be able to do this, we should go back to the roots of our existence.

Guided by our mission and vision for the future, we will never err and will always find relevance.

The Cabletow

It rests upon my shoulders to jumpstart the five-year development program of our Grand Lodge. The Grand Lights, with the concurrence and guidance of our Most Worshipful Past Grand Masters, have entered into a Covenant to adopt and pursue a development plan which will serve as our road map – a road map that will guide every Grand Master that will come this way after me, one that will do away with annual plans and programs, which also change whenever there is a change in leadership.

With this road map, we hope to see a more focused, dynamic, vibrant, and mission-oriented Grand Lodge – one that is committed to the well-being of the Craft and its members.

For this year, we lined up numerous programs to address current concerns in membership/leadership, finances, logistics, operations, organization and education.

Under each of the different programs are specific activities designed to maximize the probability of success. One of these is the establishment of a Grand Lodge Foundation that will eventually manage a Grand Lodge Trust Fund. Details of this and other activities will be presented to the Board for General Purposes, the Grand Lodge Corporate Board, and the Council of Elders, which is composed of all Past Grand Masters.

I know that the programs will not be accomplished in a year's time. But I am confident that where I will leave off, Right Worshipful Romy Yu will pick it up.

This is the beauty of having a mission-vision. We are obliged to pursue it in earnest.

In conclusion, my brethren and distinguished and honored guests, allow me to share with you some answers to the oft-asked question: "What is a Mason?"

A Mason is a man who has decided that he likes to feel good about himself and others. He cares about the future as well as the past – and does what he can, both alone and with others, to make the future good for everyone.

Yes, a Mason is a man who revisits the past, so that he will the better be enabled to make the future good for men of every country, sect and opinion.

Maraming salamat po! At mabuhay po tayong lahat!

**PROGRAM THRUSTS OF THE GRAND LODGE
OF THE PHILIPPINES
FOR MASONIC YEAR 2005-2006**

- THEME** : Revisiting the Past for the Future
- VISION** : A dynamic Freemasonry committed to enhancing brotherly love, relief and truth and improving men towards the attainment of an enlightened and progressive humanity.
- MISSION** : Inculcate and exemplify the tenets and teachings of Freemasonry; enhance the welfare and growth of our fraternity and Masonic family; promote harmony among Masons and our fellowmen with the end in view of achieving unity and universal peace.

PROGRAMS

I. ORGANIZATIONAL DEVELOPMENT PROGRAM

A. OBJECTIVE

Maintain or develop an organization that is effective, efficient and responsive to the mission, goals and objectives of the GLP as a corporation and as a Masonic fraternity.

B. ACTIVITIES

1. Review, evaluate and assess the organization of the GLP, its recognized bodies, committees, corporations, etc.
2. Study the reorganization of the GLP.
3. Organize the GLP Council of Elders to be composed of all the Past Grand Masters.
4. Organize a Committee to formulate the Medium and Long Term Development Plan of the GLP.

II. EDUCATION PROGRAM

A. OBJECTIVES

1. Institutionalize, systematize and synchronize a Masonic Education Program to be implemented by the IMES.
2. Develop qualified and competent officers to lead the fraternity.

B. ACTIVITIES

1. Formulate the GLP Masonic Education Programs, Courses & Seminars.
2. Develop and provide educational materials needed by the IMES.
3. Select and organize the IMES Faculty.
4. Expand and modernize the GLP Museum and Library.
5. Design and conduct a Masonic Leadership Development Program for Blue Lodge, District and Grand Lodge Officers.

III. ADMINISTRATION AND MEMBERSHIP PROGRAM

A. OBJECTIVES

1. Increase the number and quality of members.
2. Provide a system for the development and advancement of members of the Fraternity.
3. Maintain continued membership in the Fraternity.
4. Provide qualified and competent staffs and officers to lead the Fraternity.
5. Systematize and continue computerization of records, reports and procedures.

B. ACTIVITIES

1. Study increasing Lodge membership by maintaining and constituting at least one Lodge per city and per three adjacent towns.
2. Study increasing Lodge membership by constituting new Lodges only after raising a minimum number of regular members.
3. Study the merging of Lodges which cannot maintain a required minimum number of regular members.
4. Design and implement an Introductory Program or a Masonic Information Forum to potential members.
5. Design and implement a Sponsor's Report and an Investigation Committee Report on applicants for membership.
6. Design and implement a Standard Program of Activities to sustain Lodge membership.
7. Design a stringent process to select leaders of the fraternity.
8. Continue revising, updating, formulating Circulars, Edicts, Rules and Regulations and Manuals.
9. Enhance the Mediation Program.

IV. OPERATIONS PROGRAM

A. OBJECTIVES

1. Closely manage and supervise Grand Lodge Activities, Committees, Masonic Organizations controlled/supported by the GL, Districts, Lodges to assure compliance with and obedience to the GLP Edicts, Circulars, SOPs, Laws and Regulations.
2. Provide direction, control or supervision over GL jurisdiction-wide activities.
3. Enhance the good image of the Fraternity.

B. ACTIVITIES

1. Review, systematize or reorganize GLP structure to provide better command, control, communication, supervision and feedback and assure obedience to and compliance with GLP Edicts, Circulars, Laws, Regulations and other Directives.
2. Develop and implement a GLP-wide Public Affairs Program such as Adopt-a-School Program, Support and Cooperation with Law Enforcement Agencies and other worthwhile community projects to enhance the Fraternity's good image.
3. Review the goals of *The Cabletow* and its substantive content.
4. Insure attendance of the Grand Master and/or his Representatives in District and Multi-District Activities.
5. Plan, coordinate and supervise the conduct of the ANCOM.
6. Inter-relate with other Allied organizations such as the Order of the Eastern Star, Order of the Amaranth, Order of Job's Daughter, Order of the Rainbow for Girls and Order of DeMolay in accomplishing our mission and goals.
7. Institutionalize the Institute of Masonic Education and Studies (IMES) at the District and Lodge levels.
8. Review the GLP Scholarship Program.
9. Finalize and implement the Five-Year Development Plan of the GLP.

V. FINANCIAL PROGRAM

A. OBJECTIVES

1. Source and provide funds to support the operations and activities of the GLP.
2. Ensure that the funds are spent according to the approved budget.

The Cabletow

3. Provide a comprehensive system of accounting and periodic reporting of all funds and properties.
4. Strengthen the Mutual Aid Plan of the Grand Lodge.

B. ACTIVITIES

1. Review, evaluate and assess the GLP budgeting, programming, and fiscal system.
2. Review, evaluate and assess all funds and expenses of the GLP.
3. Create a Masonic Foundation to study the establishment of a GLP Trust Fund.
4. Continue to raise funds for the reconstruction of the Old Plaridel Temple Building.
5. Study the sustainability of the GLP Mutual Aid Plan.
6. Optimize income of the GLP through increased fees from operations and use of GLP properties.
7. Optimize income of the GLP through ANCOM Hosting and other Masonic Income Generation Activities.
8. Reduce GLP expenses through judicious use of power, water, supplies, review of Cabletow operations, organized local travel.
9. Design periodic Financial Report starting with a Quarterly Financial Report.

VI. LOGISTICS PROGRAM

A. OBJECTIVES

1. Provide a system to better plan and manage construction or development or repairs of GLP properties.
2. Provide a logistics system to properly manage the GLP purchases program, accounting and disposal of its properties.

B. ACTIVITIES

1. Conduct structural inspection of the GLP properties and buildings and submit a proposal to improve or rehabilitate existing structures; optimize space and land use.
2. Continually review the reconstruction program of the Old Plaridel Temple.
3. Study the possibility of constructing Columbaries at the Masonic Cemetery.
4. Study the feasibility of relocating the GLP building to another area.

**ELECTED AND APPOINTED
OFFICERS FOR MY 2005-2006**



MW Hermogenes E. Ebdane, Jr.
Grand Master



RW Romeo A. Yu
Deputy Grand Master



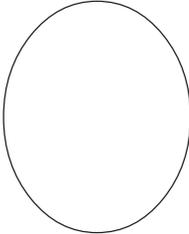
RW Jaime Y. Gonzales
Senior Grand Warden



RW Pacifico B. Aniag
Junior Grand Warden



MW Rudyardo V. Bunda, PGM, GMH
Grand Treasurer



MW Reynold S. Fajardo, PGM, GMH
Grand Secretary



VW Santiago T. Gabionza, Jr.
Grand Auditor



VW Agerico V. Amagna, Jr.
Asst. Grand Treas.



VW Wilfredo F. Bangit
Asst. Grand Sec.



VW Bernard C. Bassig
Grand Chaplain

The Cabletow



**VW J. Waldemar V.
Valmores**
Grand Orator



**VW Arturo C.
Lomibao**
Grand Marshal



**VW Rafaelito R.
Sacdalan**
*Grand Standard
Bearer*



**VW Vidal E.
Querol**
Grand Bible Bearer



**VW Samuel P.
Fernandez**
Grand Historian



**VW Orlando M.
Maddela, Jr.**
*Grand Sword
Bearer*



**VW Juanito B.
Vaño, Jr.**
*Senior Grand
Lecturer*



**VW Federico I.
Paragas**
*JGL North Western
Luzon*



**VW Richard
Tan Uy**
*JGL North Eastern
Luzon*



**VW Leonilo P.
Jarin**
*JGL West Central
Luzon*



**VW Eliseo C.
Mendoza**
*JGL East Central
Luzon*



**VW Van C. D.
Luspo**
JGLNCR-1



**VW Ricardo C.
Marquez**
JGLNCR-2



**VW Joseph A.
Capuyan**
JGL Cavite



**VW Gregorio A.
Tabuena**
*JGL Laguna/
Quezon/Batangas/
Mindoro*



**VW Carlos S.
Briones**
JGL Bicol

The Cabletow



**VW Edward Y.
Chua**
*JGL Eastern &
Central Visayas*



**VW Ahmed C.
Pama**
*JGL Western
Visayas*



**VW Ildefonso G.
Agbuya**
*JGL North Central
Mindanao*



**VW Antonieto M.
Unabia**
*JGL Eastern
Mindanao*



**VW Frederick
R. Castro**
*JGL North Western
Mindanao*



**VW Jonathan W.
Tan**
*JGL Western
Mindanao*



**VW Antonio Q.
Deleña**
*JGL South Central
Mindanao*



**VW Ernest J.
Strange**
JGL Overseas



**VW Pablo S.
Chu**
*Senior Grand
Deacon*



**VW Elson T.
Tayko**
*Junior Grand
Deacon*



**VW Dominic W.
Siao**
*Senior Grand
Steward*



**VW Norberto M.
Cue, Sr.**
*Junior Grand
Steward*



**VW Freddie B.
Feir**
Grand Pursuivant



**VW Florentino I.
Paragas**
Grand Organist



**VW Francisco S.
Manalo, Jr.**
Grand Tyler

Our SGW in Focus

A GEM OF A MAN AND MASON

by Flor R. Nicolas, PM (#42)

Our current Senior Grand Warden (SGW), RW JAIME (Jimmy) Y. GONZALES, I submit, is in good measure a gem of a man and Mason. To see why he deserves to be regarded as such, let's revisit his past.

Product of Proper Parenting

Bro. Jimmy agrees that, as 17th-century romantic English poet William Wordsworth paradoxically stated, "The child is father of the man"; for he attributes his successes, academic and professional, to the way his parents, Fernando Leus Gonzales and the former Aurea Ruiz Yutuc, brought him up. According to him, his parents created a home environment where prevailed strict discipline and loving concern, as well as filial piety. The youngsters (Nelia, Jaime, Lydia, and Susan) were stimulated by their parents to spend their time wisely and usefully, to study and work as hard as they could, to shun vice, and to observe "xxx such a prudent and well-regulated course of

discipline as may best conduce to the preservation of your corporeal and mental faculties in their fullest energy, thereby enabling you to exert the talents wherewith God has blest you as well to His glory as the welfare of your fellow-creatures."

As a result of proper parenting, Bro. Jimmy neither smokes nor drinks, nor does he engage in hanky-panky, and yet he is considered by friends and brethren "a jolly good fellow" because he likes clean fun and is pleasant to be with.

Bro. Jimmy Y. Gonzales proudly poses with the much-treasured trophy after receiving from President Ferdinand E. Marcos the Most Outstanding Cadet of the Philippines Award.

Outstanding Student Leader

His parents sent their *unico hijo* to De La Salle University (DLSU) since they wanted him to be a beneficiary of the boon of Catholic education. He was an honor

student therein; hence, he was a member of DLSU's elite Jose Rizal Society. He was, moreover, awarded by no less than Pres. Ferdinand E. Marcos Most Outstanding Cadet of the Philippines.

He, furthermore, did a Jose Rizal. We will recall that Rizal took up three different courses at the same time: Medicine, Philosophy and Letters, and Surveying, and he finished all of them with flying colors. Similarly, Bro. Jimmy took up BSC-Accounting and AB-Economics simultaneously and completed both *cum laude et honore*, likewise.

Participant in Seminars, Training Programs

Even when he was already a successful business executive, he continued to search for the Light. To further hone his managerial skills, he participated in various seminars and training programs.

In 1976, for instance, he attended local seminars on such subjects as Interpersonal Behavior, Management by Objectives, and Basic & Advanced Management Skills. In the same year, he participated in the training programs on Portfolio Management and The Bond Market sponsored by the Bankers Trust of New York and the American Express Bank of New York, respectively.

In 1980, he went to North and South Carolina as a Rotary Exchange Scholar.

Four years later, he underwent training in Leverage Buyout, under the auspices of the American Management Association. An avid learner and a keen observer, he got the knack for buying and taking over large international corporations.

Bro. Jimmy completed all academic requirements of his Alma Mater, DLSU, for the degree Master in Business Administration (MBA).

Dexterous with the PC Computer, familiar as he is with a variety of spreadsheet, word processing programs and power point presentation software, he is at present taking up another graduate program, this time via the online process.

Clearly, then, Bro. Jimmy has imbibed and practiced the message of the Ashlars.

Devoted Pater Familias

Like Rizal, he almost had a son. At first, frustrated he was. Eventually, however, he accepted the "misfortune" as God's design for him and Sis. Lylwynn. The GAOTU blest them with four lovely daughters: Camilla, Katrina, Rea, and Lisa. Bro. Jimmy has brought up these young women in the way his parents reared him. Like him, Katrina and Rea were honor students; they graduated with the degree B.S. - Global Business from the Arizona University *cum laude* and *magna cum laude* respectively.

The Cabletow

No matter how busy he is in corporate and organizational matters, he manages to spend quality time with spouse and daughters, thereby demonstrating his proficiency in the use of the symbolic 24-Inch Gauge.

Active in Civic and Professional Organizations

Bro. Jimmy also exemplifies the oxymoronic statement "Busiest men find time." He finds time to attend the meetings and other activities of the civic and professional organizations he is affiliated with. These include the Rotary Club of Makati, the Management Association of the Philippines, the Philippine Chamber of Commerce and Industry, the Federation of Philippine Industries, the Employees Confederation of the Philippines, the Makati Business Club, the Financial Executives of the Philippines, and the American Chamber of Commerce.

Part-time Professorial Lecturer

Bro. Jimmy also exemplifies the pun "To have happiness is to halve it." If time permits, he wants to share his know-how with younger Filipinos, particularly those enrolled in his Alma Mater, DLSU.

In 1974-75, for instance, he taught Investment Management at the DLSU Graduate School of Business. In 1981-82, he was a professorial lecturer in Cost Accounting for Industrial Engineers at the DLSU College of Engineering.

Excellent Executive

RW Jimmy Gonzales has had a successful business career because he is gifted with an uncanny business acumen, unintimidated by odd jobs, and able as well to level off with friends, associates and employees as to dispense all his jobs with equal facility.

Shortly after his graduation from DLSU in 1970, he worked for a year as Cost Accounting Manager of Proctor & Gamble, PMC. Then he moved to Bancor Development Corporation (BDC), where he served as Portfolio Manager for about five years.

In January 1976, he was promoted to the position of Asst. VP of BDC. As such, he was the Chief Investment Officer of the company's Investment Service Dept. At the same time, he worked as Portfolio Manager of Banfeb Management Corporation, which managed the Philippine Investment Company.

In January 1978, he was BDC's First VP and Head of its Investment Management Division.

In July 1980, he moved to Atrium Capital Corporation, then the largest investment bank in the country. There he was Senior VP and Investment Management Division Head.

In September 1981, he was the Executive Director of Trisec Funds, Inc.

A year later, he was VP for Corporate Planning of Interlek, Inc., a marketing company based in San Jose, CA. He was also VP and Chief Financial Officer of Tool & Die Masters, Inc., a semi-conductor equipment manufacturer based in Santa Clara, CA.

In September 1985, he was President and CEO of Mondragon Retail Stores, Ltd.

In April 1987, he worked as Managing Director of Eastern International Management Corporation, a consultancy company based in Vancouver, British Columbia, Canada, and as VP for Finance of Indian River Resources, a company engaged in ocean salvage operations.

In March 1988, he was Chief Financial Officer of Eurotechnology, S.A., a semiconductor assembly house based in Madrid, Spain; Director and Chief Financial Officer of Laguna Rubber Corporation (LRC); and VP & Chief Financial Officer of Reynolds Philippine Corporation (RPC).

In April 1990, he was EVP and Chief Financial Officer of Chemholdings Corporation, the majority owner of RPC and LRC and the minority owner of Chemoil Corporation, petroleum refinery and trading company based in San Francisco, CA.

In November 1994, he maneuvered the takeover of RPC by the GGN Holdings Corp., which he and his business associates had organized. He therefore became the President and CEO of the Reynolds group of companies.

Though he retired in January 2002, he is still Managing Director of Reynolds Kitchen Magic, Inc., a company that he now owns.

At the time of this writing, he has been hired by the Salim Group as Treasurer of Chemical Industries of the Philippines.

As an executive, our current SGW dispenses all his jobs with equal facility; Hiram Abiff-like, he is inflexibly faithful to his trust. He is a consistent practitioner of the principle of subsidiarity, confidently delegating powers to subordinates and sincerely going down to the production line and the clerical department, thereby immersing himself in the subculture of the lower ranks.

The Cabletow

Interested in the welfare and happiness of the employees of the Reynolds group of companies, he introduced therein value-driven programs, such as "Walk Your Talk", "Enhancement Resources Information and Control" and "Upward Bound".

Said he: "Those programs aim to instill in the RPC workers positive attitudes that would enhance their efficiency and provide them with a new outlook in life. They also seek to generate oneness, industry, sharing, concern, and total involvement in the workplace, as well as boost the workers' morale and productivity by rounding up their physical and intellectual well-being."

He instituted "Coffee with the President", where other managers and the employees get to huddle with the CEO and talk about their individual and collective concerns.

All this makes us, his brethren, optimistic that he will lead the Grand Lodge and its constituent Districts and Lodges to greater heights of achievement.

Dynamic Masonic Leader

Initiated, passed and raised in Jose Rizal Lodge No. 22, Bro. Jimmy served as Master of Dapitan Lodge No. 21 in 1992; as Grand Lecturer for Masonic District No. 5 in 1995 and 1996; as the Grand Master's Deputy for the same District in 1997; as Senior Grand Steward of our Grand Lodge in 1998; as Grand Auditor in 1999 and 2000; as Asst. Grand Secretary in 2003-2004; and as Junior Grand Warden in 2004. Indefatigably, he performed the duties of whatever position and title he assumed.

In 1980, he was made a 33° Mason or Inspector General Honorary (IGH) of the Philippine Bodies, A.&A.S.R. He is at present the Supervisor of Luzon Bodies, A.&A.S.R. When he was Venerable Master of the Philippine Bodies in 2001, he spearheaded the revival of the Saturday Scottish Rite Luncheon Forum, which antedated Kapihan sa Manila Hotel and others similar.

He is also a member of the elite Royal Order of Scotland and a past High Shereef of Maginoo Shrine Oasis, Ancient Arabic Order of the Nobles of the Mystic Shrine (AAONMS). Besides, he is an Active Member of the Supreme Council of the Order of DeMolay in the Philippines.

A proficient user of the symbolic 24-Inch Gauge, he effectively and efficiently performs his duties in his several stations in life.

In fine, like many a Brother, I firmly believe that our current SGW, RW Jimmy Y. Gonzales, is a gem of a man and Mason. Ergo, the brethren will not regret having elevated him to the Grand Line. He has his own vision of how to make us a dynamic Fraternity.

DISTRICT DEPUTY GRAND MASTERS



**VW Jose A.
Roncesvalles**
MD No. 1



**VW Jaime V.
Bantolo**
MD No. 2



**VW Edmund
S. Hao**
MD No. 3



**VW Nazario
G. Cordova**
MD No. 5



**VW Generoso
B. Opiña**
MD No. 6



**VW J. Avelino
I. Magbanua**
MD No. 7



**VW A. Reynoir
I. Cariaga**
MD No. 8



**VW Reynaldo
N. Cadiz**
MD No. 9



**VW Alfredo M.
del Castillo**
MD No. 10



**VW Philmore
E. Balmaceda**
MD No. 11



**VW Hargun K.
Ramchand**
MD No. 12



**VW Dennis J.
Peña**
MD No. 13



**VW Ernesto T.
Valencia, Jr.**
MD No. 14



**VW Angel C.
Baldemor**
MD No. 15



**VW Pastor T.
Tabale**
MD No. 16



**VW Nelson E.
Macabasco**
MD No. 17



**VW Antonio
C. Lopez, Jr.**
MD No. 18



**VW Raulito F.
Galgana, Jr.**
MD No. 19



**VW Cipriano
E. Querol, Jr.**
MD No. 20



**VW Herminigildo
R. Flancia**
MD No. 21

The Cabletow



VW Antonio U. Chua
MD No. 22



VW Eladio S. dela Cruz
MD No. 23



VW William J. Go
MD No. 24



VW Domingo T. Inohaldo
MD No. 25



VW Romeo S. Momo
MD No. 26



VW Benigno M. Joco
MD No. 27



VW Victor D. Golo
MD No. 28



VW Simeon A. Bueno
MD No. 29



VW Henry J. Tan
MD No. 30



VW Ferdinando G. Sevilla
MD No. 31



VW Honorio N. Sakall
MD No. 32



VW Gavino T. Domingo, Jr.
MD No. 33



VW Paulino S. Perez
MD No. 34



VW Samuel R. Lamorena
MD No. 35



VW Edwin S. Co
MD No. 36



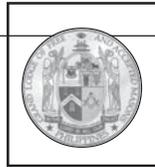
VW Rolando O. Reinoso
MD No. 37



VW Rosendo C. Redoble
MD No. 38



VW Juan C. Galvan
MD No. 39



VW Gil G. Tabar
MD No. 40-A



VW Roberto B. Alli, Jr.
MD No. 40-B



VW Charles D. Valencerina
MD No. 41



VW Rico O. Ibonia
MD No. 42



VW Juan M. Boguen
MD No. 43



VW Efren D. Marquez
MD No. 44



VW Antonio T. Valencia
MD No. 45



**VW Roberto O.
Ang**
MD No. 46



**VW Aristeo V.
Valdez**
MD No. 47



**VW Charls F.
Partridge**
MD No. 48



**VW Manuel
R. Littaua**
MD No. 49



**VW Sani A.
Uttoh**
MD No. 50



**VW Antonio A.
Ramos**
MD No. 51



**VW Modesto
C. Leynes**
MD No. 52



**VW Pepito J.
Agaser**
MD No. 53



**VW Casiano
M. Bostre**
MD No. 54

It is incumbent upon any Masonic leader to urge the brethren to:

- Love one another, to be devoted to one another, to be faithful to the country, the government and the laws; for to serve the country is to pay a dear and sacred debt.
- Respect all forms of worship, to tolerate all political and religious opinions.
- Fraternize with all men; assist all who are unfortunate; and cheerfully postpone their own interests to that of the Order.
- Make it the constant rule of their lives to think well, to speak well and to act well.
- Make it this also their motto: DO THAT WHICH YOU OUGHT TO DO; LET THE RESULT BE WHAT IT WILL.

EXAMINING THE PAST, PREPARING FOR THE FUTURE

*by Her Excellency, President Gloria Macapagal-Arroyo
of the Republic of the Philippines*

(Address delivered at the Tagaytay Convention Center on April 30, 2005 on the occasion of the 89th Annual Communication of the Grand Lodge of Free and Accepted Masons of the Philippines, which was capped by the installation of Public Works and Highways Secretary Jun Ebdane as Grand Master for 2005-2006)

I am happy to be with you once again and especially in this beautiful city, whose chief executive officer, Mayor Tolentino, is our host this evening on the occasion of the installation of your new Grand Master, Secretary Jun Ebdane, who happens to be a very trustworthy member of my Cabinet.

Trustworthiness is so important, and I'm glad that this is a trait of Freemasons. Trust and faith in a Supreme Being, as well as a life lived according to the highest standards of individual character and social conduct, is, I understand, the Masons' way, the way of human growth and brotherhood.

And I'm proud that my maternal grandfather, Juan Macaraeg, was a Freemason. And inasmuch as we're talking about revisiting the past for the future, may I give a little story of my own past with the Masons.

Jun (Ebdane) said that the Masons have always been shrouded in secrecy, so that everybody would have a sinister vision of Masonry and the Masons.

As students before Vatican II, we too had a sinister vision of Masonry and its members. We read synopses (and not the texts) of *Noli Me Tangere* and *El Filibusterismo* (the author of which was a Freemason), and we were led to believe that the Freemasons were anti-government and anti-church. At that time, if one was anti-church, he was considered anti-God. That's why I chuckled earlier when Jun Ebdane said no atheist could be a member of Masonry because when we were children we thought that the Masons were atheists.

I lived in my mother's house in San Juan, where she had lived with her father, my maternal grandfather, whose desk she used when she was younger, too. After he had passed away, I used the same desk. That desk, then, was used by three generations. In its different drawers, there were still lots of paper. As a curious young girl, during my idle time, I explored the desk and the different papers left

behind in its drawers for many decades. I saw, for instance, the many billfolds of the movies my mother used to see when she was young.

One day, I wanted to open one of the drawers. But I found it difficult to open because it had not been opened for a long time. I managed to open it, nonetheless, and there I saw many papers on Freemasonry which my grandfather had kept with due caution. I checked them very well. Sure enough, my maternal grandfather was

a
first reaction
God, my
was an

You know, grandfather I had a very of him. This grew up in became a Mindanao. years, I lived which my had bought had left to my And so I came romantic came to could do no notion and find out more a b o u t about the



Freemason! My was, "Oh, my grandfather atheist!"

I never met my personally. But romantic notion is so because I Mindanao and daughter of For many in the farm grandfather and which he grandmother. to have a notion of him. I believe that he wrong. This belief led me to about him, Freemasonry, Freemasons.

I once asked my mother, "Mom, Lolo was a Freemason?" And she answered, "Yes." And she revealed that when she was in primary school, Lolo went to his meetings very regularly in Zamboanga City.

Later on, I learned much more about Freemasonry and the Freemasons. Especially when I became a Senator, I had a great chance to interact with many Freemasons. Eventually, I learned that far from being sinister, far from being atheists, the Freemasons are pro-God, pro-Country, and pro-Goodness.

I now believe in your pursuit of fraternity. I now believe that being good men, you Masons meet on the level, act by the plumb, and part upon the square. We need such a principle in governance and nation-building.

The Cabletow

Tomorrow, we celebrate Labor Day, a day of fraternity and meeting on the level. Its clear message is that, like the Masons of the medieval times, the great Filipino worker holds the destiny of our nation. Hence, he must be paid well for it, materially and spiritually.

We're losing time in our fight against poverty, and there's the threat of being set back by the bane of politics and destructive self-interest.

The year 2005, as I have frequently said, is, or should be, the time for instituting urgent changes for the economic growth of our nation. The creation of new high-wage jobs and the bringing of economic stability and predictability to Philippine economy are central to the improvement of the economic well-being of every Filipino.

We are driving the economy forward despite being hobbled by high world oil prices.

The best way to diminish the impact of rising prices is to create high-wage jobs, attract investments, and bring economic stability to the nation.

The Government to which your new Grand Master belongs, as Secretary of Public Works and Highways, is doing these things. With his leadership in his Department, we hope to cut wasteful government programs and limit expenditures to necessary investments for infrastructure. The Government is taking action to protect consumer rights, to expand spot checks in partnership with labor groups against price gouging, and to provide incentives to help workers with transportation costs.

I'm focused like a laser beam on job creation and wage growth. We've brought in more than 75,000 new call center and business outsourcing jobs and have increased foreign investments and jobs across the country with the collaboration of many companies, such as, to name just a few, Intel, E-Bay, Honda, UPS, FedEx, and the Chinese companies, which have put up 950 million dollars for nickel in Surigao, 30 million dollars for iron in Camarines Norte, and about 70 million dollars for copper in Cebu. A few days ago, Chinese President Hu Jintao and I witnessed the signing of 14 agreements, including more than a billion dollars in investments and more than 500 million in preferential loans. And with the passage of our budget through Congress – I think several Congressmen are with us here tonight – we will be able to invest in the 10-point pro-poor plan, including the creation of 6 to 10 million jobs in 6 years.

The 10-point plan will bring to life the pro-poor agenda that will create jobs in micro, small and medium-size businesses. Under the leadership of Secretary Ebdane, whose Department supervises the MWSS and the LWUA, we will bring clean water to the entire country. We will also bring electricity to every barangay, increase

access to health care, ensure a school in every barangay, as well as computer linkage in every high school, by the year 2010.

To create new jobs and bring prosperity to the Filipino people, we must, however, stop the culture of corruption, which holds back the pace of our development. We're waging a no-nonsense campaign against corruption and tax evasion. I'm exerting executive authority to prosecute illegal loggers and tax evaders; cancel government contracts with corrupt companies – again, under the leadership of Secretary Ebdane, fire unscrupulous government officials who rob the nation; and restore integrity to our military leaders and soldiers who put their lives at risk to defend the honor of the nation.

I've instituted reforms in the government procurement system. I'm counting on Secretary Ebdane to carry out the said system in the DPWH. We have, moreover, imported the expertise of Hongkong's Independent Commission against Corruption. It took the Hongkong government, with the Commission's help, seven years to get rid of corruption in its bureaucracy. We hope to replicate that success. Hence, I call on Congress, the private sector, and civil leaders like the Freemasons to join in this effort, so that we can do it in less than the seven years that Hongkong had to do it in. Those who, instead of joining me in this effort, promote divisive politics are the cause of the greater misfortunes of the poor. But they will not make me budge an inch from my 10-point pro-poor agenda.

I thank Jun (Ebdane) for his expression of support in behalf of all of you. And I'd like to say that with your support, there's no reason for undue alarm as the authorities have the situation under full control. We're dealing with nuisances, but there are no serious or immediate threats to national security and government stability. Some detractors of the Administration have been addicted to airing destabilization threats, but we must keep our calm and fortitude and, most of all, our focus on the economy, which is the most important issue of national concern today.

And so on this occasion, as we have examined the past of your institution and my little past with your institution, and as we prepare for the future, I ask you Masons of this grand jurisdiction to disseminate your teachings more widely than before in this period of factionalism and cynicism. We, as a nation, need your teachings, your beliefs, and your tenets to light the way forward.

This I ask you: let's continue to work together for a brighter future of our country and people.

Congratulations, Jun, and to all of you, thank you.

ANCOM HIGHLIGHTS

*MW Jun Ebdane (2nd from right) and RW Jimmy Gonzales (extreme left)
with Past Grand Masters (PGMs)*

VW Manuel Carranza, MW Jun Ebdane, RW Romy Yu and Bro. Abraham Tolentino, Tagaytay City Mayor, together with several brethren, pose for prosperity after floral-offering ceremony at the Rizal monument in Tagaytay City.

Photos by Manny Beltran

A scene before Installation Ceremony: DGM Jun Ebdane fixes SGW Romy Yu's jewel: an example of a Masonic leader showing concern for his peer.



Foreign dignitaries are solemnly received into the convention hall.

Photos by Charles Agar

President Gloria Macapagal-Arroyo, Guest of Honor and Speaker, is presented at the Altar by Master of Ceremonies Oscar V. Bunyi, PGM.

President Arroyo is given the cue by Installing Officer Rosendo C. Herrera, PGM, to sit the Lodge.

Grand Lodge Officers' Ladies: they who inspiring their spouses in pursuing their Masonic careers.



Prominent Masons occupying key government positions: they are present to witness Sec. Jun Ebdane's elevation to the Grand Oriental Chair.

VW Felicisimo Joson, acting as Grand Lodge Chaplain, leads the brethren in invoking God's blessing. Behind him are MW Jun Ebdane, MW Bunyi, RW Yu, RW Gonzales and RW Aniag.

DGM-elect Romy Yu is escorted to the Altar by MW Oscar Bunyi, PGM, Master of Ceremonies.

Grand Master-elect Jun Ebdane, his hands resting on the Bible, Square and Compasses, kneels before the Altar.



MW Jun Ebdane vows to be inflexibly faithful to the trust given him by the brethren to lead the Grand Lodge to greater heights of achievement.

MW Oscar Bunyi, PGM, MC Puts Grand Master's Jewel on MW Ebdane's honored shoulders.

MW Jun Ebdane accepts gavel of authority from MW Rosendo Herrera, PGM, Installing Officer. Pres. Arroyo and RW Yu witness him to that.

*MW Oscar Bunyi,
PGM, MC,
proclaims Grand
Lodge Officers to
be duly installed.*

*Sis. Shirley
Pagotan puts on
the PGM's Ring on
the finger of her
spouse, MW Bert
Pagotan. The
PGM's Jewel and
Ring were
eloquently
presented by MW
Reynato S. Puno,
PGM, GMH.*



*From left to right:
Pres Arroyo, MW
Ebdane, RW Yu,
and MW Herrera lead
the assembly in
reciting the Pledge of
Allegiance to the Flag
and the country it
symbolize.*

Revisiting the Past for the Future

*by VW Samuel P. Fernandez
Grand Historian*

We can proudly point out to non-Masons that the founders and pioneering leaders of Philippine Masonry were all great leaders who steered our nation toward the path of freedom, peace, growth and development. We can also justifiably claim that Philippine history is in itself a chronicle of the contributions of Freemasons – Spanish, American and Filipino alike – in the protracted struggle for our country’s independence.

The theme we are to pursue in Masonic year 2005-2006 is replete with meanings. It strongly suggests, among other things, that we view the challenges and problems that confront us, as a fraternity, at the present time within the framework of the past and the future. The past of Philippine Masonry is a glorious one; its future is fraught with prospects of Masonry being a potent moral force or catalyst for Philippine and human progress.

The Spanish Governors-General who were members of the Craft, together with other liberal-minded and freedom-loving Spaniards, promoted among Filipinos love for the various freedoms championed by our Fraternity, such as freedom of every man to worship the Deity according to his conscience, freedom of association, freedom to think and speak without fear, and freedom to publish one’s thoughts in a free press. They also advocated the Masonic ideals and principles of Liberty, Equality and Fraternity as the foundation of free government.

The Spanish Governors-General who were Freemasons were Andres G. Camba (1837-1838); Rafael de Izquierdo (1871-1873); Juan Alaminos (1875-1874); Jose Malcampo (1874-1877); Domingo Moriones (1877-1880); Joaquin Jovellar (1883-1885); Emilio Terrero (1885-1888); and Ramon Blanco (1893-1896).

The aforementioned Masonic values, principles or ideals became the bedrock of the aspirations of the Propaganda or Reform Movement, the principal pillars of which were Freemasons.

Foremost among the Mason propagandists were Graciano Lopez-Jaena, Jose P. Rizal, and Marcelo H. Del Pilar. Lopez-Jaena was a Past Master of Lodge Revolucion under the Gran Oriente Español and the first editor of *La Solidaridad*, the propagandists' mouthpiece. Rizal and del Pilar were members of Lodge Solidaridad No. 53 in Madrid. They initiated the establishment of Masonic Lodges in the Philippines. It was Del Pilar who laid the foundation for the establishment of the first Filipino Lodge in the country, Lodge Nilad, which was constituted on January 16, 1891 and duly approved as Lodge Nilad No. 144 on March 21, 1892.

Thenceforth, Masonic Lodges sprouted throughout the archipelago. The officers and members of these Lodges widely disseminated the tenets and teachings of Freemasonry among Filipinos, who came to realize the need for solidarity in order for them to regain the country from the colonialists. But the reactionary and conservative Spanish authorities instigated a rule of persistent persecution of the Freemasons. As a result, a great many men suspected to be members of the Craft were arrested, imprisoned, tortured, if not executed.

The all-out campaign waged by the colonial rulers notwithstanding, the Masons were unfazed; courageously, they continued their pro-patria labors.

Rizal then founded *La Liga Filipina* as the foundation of his conceived Filipino nation. But he was deported to Dapitan in Zamboanga. This led to the eventual demise of the association.

Saddened, if not enraged, by this gambit of the Spanish authorities, Ladislao Diwa, Teodoro Plata, Andres Bonifacio and other *Widow's Sons* established the *Katipunan*, which had separatist aims unlike the *Liga* of Rizal. The first phase of the Philippine Revolution began.

Another Freemason, Emilio Aguinaldo, led the second phase. He established the Philippine Republic, which was guided by the Masonic principles of Liberty, Equality and Fraternity.

Aguinaldo's adviser, Apolinario Mabini, was a Freemason, too. He was a member of Lodge Balagtas and the Grand Orator of the Regional Grand Lodge, which later on was renamed Regional Grand Lodge of the Philippines.

Aguinaldo's Director of War, Antonio Luna, was likewise a Freemason. He edited the mouthpiece of the Revolution, *La Independencia*.

Other Freemasons who were members of Aguinaldo's Cabinet were Baldomero Aguinaldo and Ambrosio Flores, Secretaries of War; Gracio Gonzaga, organizer of Masonic Lodges in the northern part of Luzon, Secretary of Finance; Mariano Llanera and Vicente Lukban, Generals of the Army; Francisco Joven, Colonel of Infantry;

The Cabletow

Jose Sofio Banuelos, Lieutenant Colonel of Staff; Estanislao Legaspi, Lieutenant Colonel of Infantry; Timoteo Paez, Bonifacio Arevalo and Venancio Reyes, War Commissioners.

Many leaders and members of Freemasonry, again, fought in the Filipino-American War, which eventually resulted in the occupation by the Americans of the country. At first, a military government was established in 1898; this gave way to the civil government in 1901.

Seven American Freemasons served as Governors-General in the Philippines, namely, Arthur MacArthur (1900-1901); William W. Taft (1901); Newton W. Gilbert (1912-1913); Francis Burton Harrison (1913-1921); Leonard Wood (1921-1927); George C. Butte (1931-1932); and Theodore Roosevelt, Jr. (1932-1933).

Taft popularized the phrase "The Philippines for Filipinos" and was instrumental in the passage of the Philippine Bill of 1902, which provided for a complete civil government in the country.

Another Freemason, Theodore D. Roosevelt, proclaimed that complete peace existed in the Philippines. Thereafter, American Masons established their own Masonic Lodges, which eventually formed the Grand Lodge of the Philippine Islands (renamed, later on, Grand Lodge of the Philippines), which was officially constituted in 1912.

Prominent Filipino Freemasons, at this juncture, started championing the cause of Philippine independence. These included Manuel L. Quezon, Rafael Palma, Teodoro M. Kalaw, and Camilo Osias, all of whom would become Grand Masters of the Grand Lodge of the Philippines.

In 1913, during the governorship of Harrison, majority of the members of the Philippine Commission and of the Legislature were Filipinos. Harrison himself worked hand-in-hand with Filipino leaders for the passage of the Jones Law of 1916, otherwise known as the Philippine Autonomy Act, which provided for the Senate and the House of Representatives. Quezon became President of the Senate and Sergio Osmeña, a non-Mason, Speaker of the House of Representatives.

Due mainly to the efforts of the Philippine Independence Commission to the United States, which was headed by Senator Osmeña and Manuel A. Roxas, a Past Master of Makawiwili Lodge No. 55 in Capiz, the Hare-Hawes-Cutting Bill was passed by the US Congress. Two other Freemasons, Resident Commissioners Pedro Guevarra and Camilo Osias, worked zealously for the passage of the said Bill. The former was a Past Master of Pinagsabitan Lodge, while the latter, as mentioned earlier, would occupy the Grand Oriental Chair of the GLP.

Subsequently, another Mission, headed by Senate President Quezon, was sent to the United States. He managed to secure the passage of the Tydings-McDuffie Law, which was approved by President Franklin D. Roosevelt, another Freemason, on March 24, 1934. This Law provided for the calling of the Philippine Constitutional Convention for the purpose of framing the Charter of the land. Among those elected for the task of drafting the vital document were Claro M. Recto, Manuel A. Roxas, and Conrado Benitez, another Freemason who would become Grand Master of the GLP.

Other Freemasons who were elected to the Constitutional Convention were President Jose P. Laurel, Senator Camilo Osias, Eusebio Orence, Rafael Palma, Pedro Gueverra, Jose Alejandrino, Marcelo Adduru, Senator Vicente J. Francisco, Enrique C. Sobrepeña, Felipe Jose, Heremenegildo Villanueva, Teodoro Sandiko, Pedro Melendez, Jose Altavas, Domingo T. Dikit, Vicente Sotto, Pantaleon A. Pelayo and Justice Jose Gutierrez David.

It is no wonder, then, that the Philippine Constitution of 1935 embodies some of the pure principles of Freemasonry, to wit:

1. No religious test shall be required for the exercise of civil or political rights.
2. No public money or property shall ever be appropriated, applied or used directly or indirectly for the use, benefit or support of any priest, preacher, minister or other religious teacher or dignitary as such.
3. Freedom of speech, of the press, of assembly...
4. Freedom to form associations or societies for purposes not contrary to law...
5. Academic freedom of universities supported by the State...

When the Second World War broke out, Commonwealth President Quezon and the War Cabinet transferred the seat of government to Corregidor, where Chief Justice of the Supreme Court Jose Abad Santos, another Freemason who would become Grand Master of the GLP, administered the oath of office to President Quezon and Vice President Sergio Osmeña.

General Douglas MacArthur, Commander of the US Armed Forces in the Far East (USAFFE) also a Freemason, was ordered by President Roosevelt to proceed to Australia and take command of the South Western Pacific Area. The order was prompted by the influx of numerous Japanese invaders into the Philippines.

Then, on September 23, 1943, at the inaugural session of the National Assembly, Dr. Jose P. Laurel, a member of Batangas Lodge No. 35, was elected President of the 2nd Philippine Republic. He assumed the post not because he collaborated with the Japanese interlopers, but rather to serve as buffer for the oppressed Filipinos.

The Cabletow

Finally, on July 4, 1946, the 3rd Republic of the Philippines was inaugurated in the Luneta (now Rizal Park), with Manuel A. Roxas as first President. This marked the culmination of the long struggle for Philippine Independence.

Today, we members of the Craft are called upon to emulate the example set by our Masonic forebears and to become, like them, a dynamic Fraternity by zealously and persistently adhering to the philosophy of our Fraternity, which revolves around two vital themes: searching for light (i.e., questing for knowledge and understanding) and building (i.e., molding one's character in order to fit oneself for the responsibilities that confront him in his worldly pursuits and to make oneself an increasingly better man and citizen), and by contributing to the enhancement of the nation which our Masonic forebears had founded, nurtured and developed.

As individual Masons, we should peruse and study books and periodicals, as well as articles in *The Cabletow* and other Masonic publications, which deal with the history of the Craft in our grand jurisdiction. These include:

- *History of Philippine Masonry*, by Teodoro M. Kalaw
- *Philippine Masonry* (IMES Manual No. 2)
- *Dimasalang, the Masonic Life of Dr. Jose Rizal*, by Reynold S. Fajardo (published by the Supreme Council of the A. & A.S.R. of Freemasonry for the Philippines)
- *The Brethren*, 2 vols., by Reynold S. Fajardo
- *Votaries of Honor*, Abelardo P. Mojica, ed.
- *Kinship to Greatness* (A Tribute to the Past Grand Master), by Reynold S. Fajardo, Abelardo P. Mojica, Samuel P. Fernandez, and J. Flor R. Nicolas
- *Philippine Lodges*, by R.S. Fajardo and Jun Galarosa

The Grand Lodge in due time will provide the brethren, through their respective Lodges, with a list of other references on Philippine Masonry and prominent Masonic personalities.

As Blue Lodges, as Masonic Districts and as a Grand Lodge, we will:

- Allocate a portion of our Stated Meetings to lectures on the lives and accomplishments of Mason heroes and other prominent Masonic personalities.
- Organize lecture forums or symposia on the same subject, to be participated in by Masons and non-Masons alike.
(We carry out this project jointly with other fraternal organizations, civic clubs, or religious organizations.)
- As required in our Masonic Law Book (revised 1994), pp. 138-139, actively participate in programs put up by government entities in celebrating of significant events in which Masons figured prominently, such as

Independence Day (June 12), Bro. Jose Rizal's Birthday (June 19), national Heroes Day (last Sunday of August), Bro. Andres Bonifacio Day (November 30), and Bro. Rizal's Martyrdom (December 30).

- As stated in the same document, observe the birthday anniversaries of prominent Masonic personalities born in our towns, provinces or regions.
- As stated in the same document, "All Lodges named after Masonic personalities must also observe the birthdays of their benefactors with appropriate programs even during stated meeting."
- Produce and publish a volume containing the biographical sketches of prominent Masonic personalities who contributed to the growth and development of the Masonic Districts in our grand jurisdiction.

This project was inspired by the example set by Bro. Restituto C. Basa, who published in 2000 a volume entitled *Pangasinan Mason Nation Builders*, which features the biographical profiles of 25 Masons who helped build the Province of Pangasinan and the Filipino nation.

All Masonic Districts, therefore, are enjoined to collect or compile the biographical sketches of prominent personalities who have contributed to the progress of their areas of responsibility, accompanied by photos, if possible, and then send this to the Grand Lodge not later than October 31, 2005. The Grand Lodge leadership will cause the editing, production and publication of a volume containing the biographical profiles sent by the different Masonic Districts.

In fine, my brethren, let us revisit the glorious past of Philippine Masonry; become a dynamic Fraternity by working together in close harmony to carry out the administrative program of our Grand Lodge; and vigorously do the inner and outer work of Masonry, so that we will, like our Masonic forebears, contribute significantly to the all-important task of shaping a brighter future for our nation in particular and the international community in general.

Today, we members of the Craft are called upon to emulate the example set by our Masonic forebears and to become, like them, a dynamic Fraternity by zealously and persistently adhering to the philosophy of our Fraternity, which revolves around two vital themes: searching for light (i.e., questing for knowledge and understanding) and building (i.e., molding one's character in order to fit oneself for the responsibilities that confront him in his worldly pursuits and to make oneself an increasingly better man and citizen, and by contributing to the enhancement of the nation which our Masonic forebears had founded, nurtured and developed.

REVISITING THE 1ST QUARTER, LOOKING FORWARD TO THE 2ND

by VW Juanito (“Boy”) B. Vaño, Jr., SGL



Janus-like, let’s revisit the events of the 1st quarter of the current Masonic year and then look forward to those of the 2nd, highly resolved to crown them with much success toward attaining our vision of making ourselves a dynamic Fraternity.

Revisiting the 1st Quarter

It is wise for us to revisit the events of the 1st quarter; for the great Greek philosopher Socrates said, “An unexamined life is not worth living.”

May. We started the month with formal turnover of the gavel of authority from the outgoing DDGM to his successor, who subsequently organized the District Council, installed the Grand Lodge Inspectors (GLIs) and oriented them on their powers and duties, discussed with the brethren the Grand Lodge Program for MY 2005-2006, and briefly explained to them the importance and organizational structure of the Institute of Masonic Education and Studies (IMES), which was established by virtue of Edict NO. 185 and Edict No. 185-A, portions of which were amended by our Grand Master, MW Hermogenes (“Jun”) E. Ebdane, Jr., through an Edict, copies of which will be provided to you brethren in due time.

Although he relinquished the gavel of authority in the hands of his successor, the outgoing DDGM, as well as other past District Officers, should lend to his successor his wisdom, instructive tongue and co-operative and supportive hands in the all-important task of building a strong, united Masonic Family in the District because, clearly, it is desirable for the various segments of the Masonic Family in the District to dwell together in unity. If we involve members of our own families and those of the Orders of the Amaranth, the Eastern Star, Job’s Daughter, the Rainbow for Girls, and DeMolay in our programs and projects, we will most surely accomplish much and do a great work, thereby demonstrating that we are a dynamic organization marked by moral leadership, educational attainment and philanthropic endeavors.

It is the responsibility of the District Council, as well as the Lodge Officers, to lead the brethren in carrying out the Grand Lodge Program, which is designed to push further the aims and purposes for which our founding brethren deemed fit to create the Craft, foremost of which is to establish on this planet a true brotherhood of men of every country, sect and opinion under the Fatherhood of the GAOTU.

The GLIs, too, must imitate the GMHA in his inflexible fidelity to his trust, regularly attending the stated meetings and other functions of the Lodges they have been assigned to, giving the brethren the necessary instructions whereby they may pursue their labors with a lot more proficiency and efficiency, and reporting to the Grand Lodge the performance of the Lodges they are inspectors of.

Implementation by the Masonic Districts and Lodges of the Grand Lodge Program for the current Masonic year is of paramount importance. It will result in the accomplishment of our mission, which is to be so imbued with Masonic tenets, teachings and principles as to exemplify or live them in daily life; to enhance the growth and development of the Fraternity and the Masonic Family; and to labor in conformity to the purpose of humanity dictated by God, which is the universal peace and harmony among His creatures.

Our Grand Master is resolute to institutionalize and operationalize the IMES, which is tasked to help the Grand Lodge leadership improve the quality of the leaders and members of the Fraternity through giving lectures on the various facets of Masonry and producing Masonic education materials and studies for use by the brethren in the Masonic Districts and their constituent Lodges. Hence, he appointed VW Fernando V. Pascua, Jr., who is known far and wide as one of our knowledgeable Masonic leaders, as IMES President. He also set aside a sizeable amount of money, as well as provided facilities, for the operations of the IMES. We will provide you, dear brethren, with information on further developments along this area of concern.

Concerned about the resurgent vilification campaign waged by certain sectors of our society against Masonry and Masons, MW Ebdane created the Committee on Public Relations (CPR), which is composed of Bros. Eduardo S. Alcaraz, Elpidio ("Deo") M. Macalma, and Leonardo N. Bataoil. These brethren are tasked to help the Grand Lodge leadership project the good image of the Fraternity to its two major publics: the internal (we Masons and our families) and the external (the business community, religious groups, professional & civic organizations, the mass media, and the public at large).

In coordination with the IMES, the CPR will produce appropriate articles for publication in *The Cabletow*, district/lodge newsletters, and other Masonic publications. It will also implement a coordinated informational campaign to correct misconceptions about Freemasonry and Freemasons. Again, we will provide you, dear brethren, with information on further developments in this area of concern.

Meanwhile, the different Masonic Districts are expected to create their own Committees on Public Relations, which will help the Grand Lodge CPR raise the level of the general public's awareness and understanding of Masonry and Masons.

The Cabletow

In coordination with the IMES, this writer, in his capacity as Senior Grand Lecturer (SGL), and his team prepared a Guide to the Masonic Education Program for this Masonic year.

The Masonic Education lecture for May focused on this Masonic year's theme, vision and mission. We hope the District Grand Lecturers (DGLs) led you, dear brethren, in reflecting on this trinity of topics. We hope the DGLs stimulated you to read your respective Lodge histories to find out the past achievements of your Lodges that are worthy of emulation by you, particularly the officers of your Lodges.

Be it known to you, dear brethren, that it is MW Ebdane's singular vision to lead us, as a Fraternity, to a meaningful and relevant existence by stimulating us to revisit the past and draw wisdom and strength from our Masonic forebears' experiences that have made Masonry what it is today.

How important it is for us to look back to and evaluate the foundation and growth of Philippine Masonry, to objectively assess its organizational strengths and weaknesses, and to draw inspiration from the patriarchs and luminaries of the Craft in our grand jurisdiction! By doing so, we learn to meet the challenges of the present and then, armed with the time-tested principles of our ancient and honorable Fraternity, to work together in close harmony for the purpose of forging a brighter future of Philippine Masonry.

June. We participated in the celebration of Independence Day and Rizal Day. By doing so, we extended special honors to our brethren who unselfishly gave their lives in our people's protracted struggle for freedom from colonial misrule, and we demonstrated our justified pride in the fact that most of our national heroes and patriots were affiliated with our Fraternity.

Like our Masonic forebears, we latter-day Masons should express our thoughts without fear and go beyond the call of duty, especially in exemplifying our patriotism. Like them, we should endeavor to put aside petty intrigues and quarrels and rivalries; instead, we should collaborate in building our communities, local and national alike, into better places to live in.

Moreover, as Lodges or Masonic Districts, we launched our Adopt-a-School Program in compliance with our duty to aid and support the public school system. We should assist the schools we have adopted, on a continuing basis, in upgrading their facilities and services for the benefit of the schools' pupils/students. As some Lodges/Districts have done, we may provide the pupils or students with school supplies or, better still, scholarships.

Those Lodges/Districts which have not yet launched the Program have until September 2005 to do so.

Furthermore, we institutionalized the conduct of the Masonic Information Forum (MIF), the aim of which is to spread as widely as we can the moral, philosophical, religious and political truths which Masonry teaches. This is part of our Public Awareness Program, which includes such community-related projects as medical-dental clinics, support for residents of homes for the aged, educating street children, extending assistance to victims of natural calamities, participating in the affairs of barangays, and so forth.

July. As Lodges or Masonic Districts, we engaged in as many sports activities as we could. We also sponsored sports competitions for non-Masons, especially members of the Orders of DeMolay, Job's Daughter, and Rainbow for Girls. That is why July is dubbed Sports and Youth Month.

Such sports activities may extend to mid-October at the latest.

Besides, the Masonic Education lecture for the month focused on Masonic Investigation and the Investigating Committee. Emphasized during the lecture and open forum were the provision of Section 10 of Article IV, Part II – Ordinances – of our Masonic Law Book; the importance and advantages of Masonic Investigation; and tips and techniques for successful conduct of Masonic Investigation.

We must accept the stark and awful fact that our gentle Fraternity has sown to the wind with indifferent, hurried and incomplete investigation of some who have knocked upon our doors for admission, and we now reap the whirlwind of unconcern and apathy to the morality which is so characteristic of Masonry, which should be composed only of good moral men.

Hence, we must pay closer attention to the investigative process when petitions are filed in the Lodge. It is better to deny undesirables or misfits than to reform them while dwelling in our midst. We must be more eager than before to qualify men for Masonic membership. Thus, recommenders of petitioners for Masonic degrees should responsibly play their important role in the screening of candidates, and Lodge officers must see to it that candidates undergo a probationary period of at least three months.

Looking Forward to the 2nd Quarter

August. This month, dubbed Masonic Heroes Month, is a time for us to honor Filipino Mason heroes who prominently figured in historic events.

Our Grand Master and other Grand Lodge Officers will join our brethren in District 8 in the celebration of the birth anniversary of MW Manuel Luis Quezon, the first Filipino Grand Master of the GLP and President of the Philippine Commonwealth.

The Cabletow

The brethren of every Masonic District shall hold a special program in honor of one or more Mason heroes or prominent Masonic personalities, whose visions and virtues are to be extolled as examples for all and sundry to emulate.

The Masonic Education lecture and discussion focuses on what Masonic demeanor is and what unmasonic conduct constitutes. We will tackle such questions as the following:

1. What does unmasonic conduct constitute? (This question is to be discussed in the light of Opinion No. 5, Series of 1985, Committee on Jurisprudence.)
2. What may be some house rules for resolving issues of unmasonic conduct in order that Lodge harmony and camaraderie be preserved?
3. Do we still have unresolved issues and concerns of unmasonic conduct?

September. This is Senior Masons Month, the time for honoring and giving recognition to the senior members of our Lodges. It is also the time for emphasizing the grave responsibility of brethren who sponsor/recommend candidates for Masonic degrees.

Every Lodge shall award the Certificate of Recognition plus a Gift or Token to senior members who are 60 years old or over but have been Master Masons (MMs) for less than 25 years and those who have been MMs continuously for 25 years.

The senior members of each Lodge should be given the honor of occupying the different stations during the stated meeting or conferral of degrees. If funds are available, the Lodge should tender the senior members a testimonial dinner, during which each of them says a few words.

The Masonic Education lecture and discussion for the month centers on qualifications and responsibilities of sponsors or recommenders of petitioners for Masonic degrees, how they may introduce their recommendees to other Lodges/Districts and vouch for them, and what our Masonic Law Book, as well as Edicts and Charges, says about this concern.

October. We will reaffirm our Masonic vows, with emphasis on the obligations and charges of the three degrees. By so doing, we are reminded that, like those brethren who came this way before us, we are to reflect in daily life those qualities which really make a man a true Mason.

In the final week of the month, we will remember our deceased brethren by observing a Lodge of Remembrance, to which we invite their widows and orphans.

In Conclusion

To become a dynamic Fraternity, we, all of us without exception, must strive to be true Masons. Such a Mason is a man of character and goodwill who believes in the GAOTU; one who tries in all his actions to stand upright and to do what is right; one who engages in the great conflicts of the times, in his own way, whatever his station in life may be; one who strives for truth, searches for eternal light, and ponders on what God's purpose for man is; one who is a constructive catalyst for social progress, working to relieve human suffering and helping build better communities to live in; one who sets the salutary and contaminating example of living by the Square; one who believes in democratic freedom with responsibility, respecting the laws of his country and the rights of others; one who believes in peaceful evolution rather than violent revolution; one who is imbued with the Masonic tenet of brotherly Love, thereby regarding the whole human species as one family since all men are children of one Almighty Parent and inhabitants of the same planet and, therefore, must aid, support and protect one another instead of being inhuman to one another; one who makes no distinctions of religion or race and builds bridges with his fellowmen by making man think better of his neighbor, by quieting rather than aggravating difficulties, by bringing together those who are severed or estranged, by keeping friends from becoming enemies, and by persuading foes to become friends; one who controls his own passions, and is not rash and hasty, nor swift to take offence, nor easy to be enraged.

Through such a man and Mason, Masonry, which is the realm of peace and whose initiates do not engage in any dissension, but that noble emulation, which can best work and best agree, hopes to attain its long-term goal of attaining an enlightened and a progressive humanity, which believes in and practices the Masonic principles of Liberty, Equality and Fraternity, as well as Brotherly Love, Relief and Truth.

May each one of us prove himself to be such a man and Mason. *So mote it be.*

Essentially philanthropic, philosophical, and progressive, Masonry has for the basis of its dogma a firm belief in the existence of God and His providence, and of the immortality of the soul; for its object, the dissemination of moral, political, philosophical and religious truth, and the practice of all virtues. (MAD, p.220).

FRATERNAL TRIBUTE TO MW BROS. DALISAY AND ARANETA

by eF.R.eN

Our Masonic Law Book (1994 edition), pp. 137-138, directs us (1) to participate in the celebration of national historical events in which our Masonic forebears played significant roles by joining the programs of the government in the observance of such events; (2) to observe the birthday anniversaries of prominent Masonic personalities born in our towns and provinces by holding memorable public activities or programs that will propagate their vision and values; and (3) to observe the birthday anniversaries of Mason heroes and benefactors after whom our Lodges have been named with appropriate programs even during our stated meetings.

Yet we don't infrequently fail to comply with those directives. Did, for instance, our Grand Lodge, the Lodges with which M.W. BRO. DESIDERIO F. DALISAY, SR., our Grand Master in 1978, and M.W. BRO. JOSE L. ARANETA, our Grand Master in 1976, had been affiliated, and the Lodges in the towns and provinces in which they had been born hold memorable public activities in observance of the centennials of the births of those two great pillars of Philippine Masonry, namely, February 11 and April 4, this year, respectively?

Apparently, the centennials of the births of those two Past Grand Masters (PGMs) passed by sans any celebration by us. *Sayang!*

Ergo, in conformity to our theme for the current Masonic year, "Revisiting the Past for the Future", and in accordance with the Spanish dictum "Mas vale tarde que nunca" (Better late than never), we are re-presenting herein the biographical sketches of those two PGMs born a century ago as a belated tribute of our affection and a demonstration of the sincerity of our past esteem for them.

M.W. Bro. Desiderio Franco Dalisay, Sr.

He was born on February 11, 1905 in Iabajay, Aklan to Isaac Dalisay and Marciana Franco, who were so poor that they could hardly make both ends meet for their family's basic needs. Hence, scarcely adolescent, he worked in a big farm many miles away from home. On weekends, he took home farm products to complement the scanty food on the family dining table.

At 14, he ventured into Manila in search of a better lot, but he soon found out that his quest entailed "traveling over a rough and rugged road." To keep body and

spirit together, he took any job that came his way. Yet he managed to attend classes in a secondary school somewhere in the metropolis. His hardships notwithstanding, he dedicated himself to his studies, so that he graduated on top of his class.

Then the self-supporting youngster enrolled at the University of Manila, graduating therefrom some years later.



MW DESIDERIO DALISAY, SR., PGM

Next, he worked as a stevedore at the pier of Davao City. For 23 long years, he served the Luzon Stevedoring Company with inflexible fidelity to his trust, thereby treading round after round of the ladder that led to the company's top management.

Ironically, a clash of opinion between him and some fellow officials caused him to leave Luzon Stevedoring and to establish his own stevedoring firm.

The oxymoronic statement "Busiest men find time" very fittingly applied to him; for most probably aware of the brevity of the space allotted to every man on earth, he engaged himself in a variety of worthwhile activities, employing his time wisely and usefully.

In the 1950s, he focused his attention on labor-management relations. As a member of the Labor Management Advisory Board of the Department of Labor and as the Vice-President for Mindanao and Sulu of the National Confederation of Labor Unions, he invariably took the side of labor. Again, as adviser of the Philippine delegation to the Geneva and Tokyo conferences of the International Labor

The Cabletow

Organization (ILO), he took up the cudgels for labor, although he defended management on certain issues.

Toward the end of the '50s, he joined Maharlika Lodge No. 196. His pressing business pursuits and many other involvements, however, prevented him from regularly attending his Lodge's stated meetings and other functions. But, of course, he constantly kept in touch with the brethren.

He was not only a member of the Labor Management Advisory Council, but the first Chairman of the Philippine Mental Health, Davao Chapter, as well. He was also a Life Member of the Philippine Veterans Legion and the Philippine American Guardian Association.

The '70s was a most fruitful period in his life. He was a director/incorporator of the Community Chest, Davao Chapter; a corporate member of the YMCA; President for life of the Maharlika Charity Foundation, Inc.; a member of the Board of Trustees of the Brokenshire Hospital in Davao City; and Life Member of the Philippine Constitution Association.

He was a worthy recipient of the Datu Bago Award, the highest within the power of the Davao City government to bestow.

A tried and proven businessman, he was President of the Desiderio Dalisay Investments, Inc.; the Davao Stevedore Terminal Co., Inc.; the Desidal Fruits, Inc.; and the Glorious Resurrection Memorial Park, Inc. Besides, he was Chairman of the Boards of Directors/Trustees of the Panabo Planters, Inc. and the Desidal Fruits, Inc. He was moreover, Proprietor of the Spring Valley Subdivision in Buhangin, Davao City; the Desi Heights Subdivision in Digos, Davao del Sur; the Desidal Realty Development Co.; the DD Homes; the Daluz Recreation Center in Panabo; and the Cine Dalisay, also in Panabo.

He was, furthermore, Director of the Mindanao Chemical Laboratories, Inc.

It was also in the '70s that he demonstrated greater zeal and enthusiasm for the Craft. He waxed more active in the affairs of his Mother Lodge, so that the officers and members thereof elected him Worshipful Master for two consecutive terms. Toward the end of his second term, Maharlika Lodge No. 196 was officially proclaimed Most Outstanding Lodge in our grand jurisdiction.

WB Dalisay was a Charter Member of the Laong-laan Lodge of Perfection, Davao Bodies, Ancient and Accepted Scottish Rite (A.&A.S.R.), as well as a Noble of the Mystic Shrine. Additionally, he acted as benefactor to the DeMolays; thus, he received from the Order of DeMolay the Zerrubabel Key and the Legion of Honor.

He was not an undeserving recipient of the Jose Abad Santos Medal of Honor, either. Neither was he undeservedly crowned Sovereign Grand Inspector General (SGIG) and Active Member of the Supreme Council, 33°, of the A.&A.S.R. of Freemasonry for the Philippines nor did the Davao Integrated Press Club give him without any cause the Plaridel Plaque of Honor, its highest award for civic involvement.

Indeed, Ill. Bro. Dalisay, 33° SGIG, extended pecuniary assistance to many groups/units and individuals. For example, he donated cash for the construction of the Puericulture Center in Panabo; a school building in Sta. Ana District Davao City; a school building in Dalisay Village, Manay Panabo, Davao City (in fact, he also donated the lot on which the building stood); a new municipal building and several bridges in Carmona, Davao del Norte; the Girls Scouts building in Tagum, Davao del Norte; and a children's playground in his native town (Ibajay).

To the local government unit of Tagum, he donated a Nissan jeep and two dump trucks. To the Good Shepherd Sisters, he gave a P500 monthly contribution for life. To the Catholic missionaries in Northern and Central Luzon, he continuously extended financial support for almost two-and-a-half decades. And to a great number of poor but academically bright or talented young men and women, he gave scholarships and financial aid, including book and transportation allowance.

He was elected Grand Master of Masons in our grand jurisdiction in 1978. In his inaugural address, he frankly told the brethren:

Prior to my elevation to a seat in our Grand Lodge, I had for 20 years been only a paying member of the Fraternity. I must, therefore, catch up with lost time, and with your attention and assistance, I shall move faster and push further the aims and purposes for which our founding brethren have deemed fit to create the Craft.

Fulfill that pledge he did. Despite his advanced age and failing health, he visited Lodges and Masonic Districts throughout our grand jurisdiction, urging the brethren to do both the outer and inner work of Masonry; that is to say, to become a band of men to whom others might look for example and inspiration – men of honor, virtue and charitable, as well as patriotic, feelings – and to disseminate among their fellowmen, particularly fellow Filipinos, the tenets and principles of Freemasonry.

On another occasion, he told the brethren:

Among the greatest gifts a man possesses is his willingness to give a portion of his time, talent and treasure to the poor. We shall never be able to pay in full the ransom for the poor, but we can freely and nobly pour into their lives our love and services.

The Cabletow

On still another occasion, he urged the brethren to consistently put into practice the noble tenets of the Fraternity. Said he:

While we enjoy the comforts of our swivel chairs and air-conditioned rooms, let us also give time to listen to the poor; for they, too, have their story (to tell). Let us pledge that our works of charity shall assume greater and wider dimensions than ever before, that the nameless widow, the lost orphan and the weary traveler will have less tears (and fears) to show because of our willingness to do acts that only love can bestow. We must resolve that the noble tenets of our Fraternity, which we know by heart, shall never become tinkling cymbals but rather arrows that shall pierce the veil of indifference and unconcern.

After his one-year stint in the Grand East, together with Sis. Patricia Sienes-Dalisay, he went abroad for a much-needed respite....

MW Bro. Jose Locsin Araneta

He was born in Silay, Negros Occidental on April 4, 1905.

After graduating from high school, he enrolled at the Jose Rizal College (now University), graduating therefrom with the degree of Bachelor of Science in Commerce (BSC). Thence, he went through an "odyssey" of employments and business ventures.

He first worked as the Chief Clerk of the chemistry department of the Isabela Planters Co. in his native province.

In 1929, he served as Asst. Supervising Auditor of the Philippine Sugar Central Agency, which was at the time under the Philippine National Bank (PNB). Two years later, he was a member of the auditing staff of PNB-Manila.

In 1937, together with the late Hon. Miguel Cuaderno, he organized the Philippine Bank of Commerce. Moreover, he established the Vidal, Araneta and Co., of which he was the President and General Manager.

Subsequently, he joined the Jorge Araneta interest, serving as Cashier of the MAAO Sugar Central Co., Inc. and the Central Securities and Investment Co., Inc.

On June 19, 1940, he exchanged marital vows with Mary Elizabeth Johnston. (The couple would have two daughters, and they would live deeply together throughout the rest of their virtuous and well-spent lives.)

The newly-weds then went to the United States for their honeymoon and some other untold reasons. In 1941, they returned to the country, and the husband was appointed representative of the Johnston Lumber Co., Inc.

After the liberation of the Philippines from Japanese occupation and oppression, he worked as regional Representative of the US government's Foreign Economic Administration, which was later on reorganized as the United States Commercial Corporation and of which he was appointed General Manager.



MW JOSE L. ARANETA, PGM

Next, he transferred to the Philippine Air Lines (PAL), where he worked as commission agent.

In mid-1947, he joined the Jos S. Johnston interest; few months later, he was elected President of the Johnston Lumber Co., Inc.

In May 1948, he became the Administrative Officer of the Jos S. Johnston & Sons, Inc.

In 1962, he organized the Jolar, Inc., of which he was, of course, the President and General Manager.

In 1973, he was chosen Vice-President of the YMCA; in 1978 (his year in the Grand East), Vice-President of the Y's Men.

The Cabletow

In the early part of his Masonic career, just as in his business employments and ventures, he was a "traveler". This is so because he was raised to the sublime degree of Master Mason in Noli Me Tangere Lodge No. 42. but when this Lodge surrendered its Charter in 1938, he affiliated with Kasilawan Lodge No. 77, of which he was Junior Warden in 1940.

After the 2nd World War, he demitted from Kasilawan and affiliated with Mt. Apo Lodge No. 45, of which he was the Worshipful Master in 1952.

WB Araneta helped organize the Zamboanga Lodge of Perfection, and he was, for two terms, Master of Kadosh of the Pulong Bato Consistory, MRS (Master of the Royal Secret).

Like Ill Bro. Desiderio F. Dalisay, Sr., he was not undeservedly crowned SGIG and Active Member of the Supreme Council, 33^o, A. & A.S.R. of Freemasonry for the Philippines. In 1972-74, he served as Grand Secretary General, H.E., thereof.

Ill. Bro. Araneta was one of the organizers of the Manila Court No. 4, Order of the Amaranth. Together with Sis. Mary Elizabeth, he spearheaded the establishment of other Amaranth Courts in the Philippines. He was, consequently, elected Grand Royal Patron of the Grand Court of the Philippines.

(In 1983, the year of M.W. Bro. Rosendo C. Herrera in the Grand East, Sis. Mary Elizabeth Johnston-Araneta was elected the first Filipino Supreme Royal Matron of the International Order of the Amaranth.)

In 1976, Grand Master Araneta stressed, among other things, that leaders at all levels of the Craft must adhere to and practice administrative or managerial principles in the observance or performance of their Masonic obligations instead of following the *pakikisama* and *utang-na-loob* tradition, which is subject to personal whims, temper, and even abuse. He stimulated them to put together a year-long program of meaningful activities that would redound to the growth and development of the brethren and their families.

M.W. Bro. Araneta, moreover, batted for the institutionalization of our services to our fellowmen, particularly our countrymen. Explained he:

While individual Masons may be known publicly, they are recognized precisely as individuals like Jose Rizal, Apolinario Mabini, Emilio Aguinaldo, Andres Bonifacio, and many of our country's contemporary leaders. Why is this so? It is because Freemasonry, as a matter of tradition, does not project itself publicly. Its mission of service to fellowmen and humanity lies almost wholly in the individual's exemplification of the tenets of the Craft. This kind of

anonymity is a direct contrast to services rendered by other institutions which are known by their names as incorporated in the SEC under the laws of the land. So, a thousand Masons may individually render services in their various communities, yet the public may not identify them with the Masonic Fraternity.

Freemasonry should come out publicly as an institution in the service of mankind. Institutionalization of services should be a policy of Lodge administration and has to be instituted so as to meet the problems of communication in a fast-changing society. Communication with national leaders in all sectors and with the people of all classes will not only make for effective involvement, but will also help bring about amity and unity, which the world needs most.

In Conclusion

The foregoing biographical sketches should inspire us to recapture their, as well as other prominent Masonic personalities', zeal and enthusiasm for the Craft, its Appendant Bodies, and its Allied Orders and Organizations; to be ardent students of our beloved Fraternity's history, philosophy, mission, vision, core values, jurisprudence and symbolism; to put the noble tenets of the Fraternity into consistent practice so as to contaminate the people under the pale of our influence with our example; to adhere to and practice sound management principles in the administration of our Lodges and Masonic Districts; to carry out institutionalized services to our countrymen, especially the economically disadvantaged, so effectively and efficiently as to project our Fraternity into the limelight of national development; to "move faster and push further the aims and purposes for which our founding brethren have deemed fit to create the Craft"; and to communicate the message of Masonry, including its contributions to the amelioration of our country in particular and humanity in general, to national leaders in all sectors and to the people of all classes, so that we will help bring about the purpose of mankind dictated by God, which is the peace and harmony among all His creatures.

Postscript

Still in conformity to our theme for the current Masonic year, the editorial staff of *The Cabletow* joins the Grand Lodge leadership in conveying sincerest felicitations to MABINI LODGE NO. 39 in Aparri, Cagayan, which celebrates on May 19, this year the centennial of its establishment as Triangulo Mabini by Bro. Venancio Concepcion, assisted by Bros. Fermin Makanaya, Jose L. Ramos and Francisco Umengan, and to LUZON CHAPTER No. 1 (ROYAL ARCH), which celebrates on June 1, this year the centennial of the granting to it of a Dispensation by the General Grand Chapter of the United States.

HOW THREE PROMINENT MASONS ALMOST LOST THEIR JOBS

*by Reynold S. Fajardo, PGM, GMH
Grand Secretary*



This is the story of how carelessness in the choice of words almost cost three outstanding Masons their jobs.

In January 1948, Grand Master Emilio Virata reported at the Annual Communication:

"At present we have a law permitting religious instruction in the public schools. There is a strong movement to make this instruction compulsory. This I take as a violation of our Constitution and I urge every one of you to use all your power and influence, not only to frustrate the movement, but also to have the religious instruction law repealed."

The report was referred by the Grand Lodge to a Special Committee to be appointed by the incoming Grand Master. No name was assigned to the Committee and, when MW Virata was consulted, he curtly replied: "Call it what you may."

MW Albert Brazee, Jr., the new Grand Master, appointed Bro. Mauro Baradi to chair the Committee and three Brothers from the Department of Education - Secretary of Education Cecilio Putong, Director of Public Schools Benito Pangilinan and Assistant Director Venancio Trinidad - to serve as members. He named the Committee the "Special Committee for the Elimination of Religious Instruction in Public Schools," a choice of name that was patently injudicious and which would prove costly to Bros. Putong, Pangilinan and Trinidad.

At the next Annual Communication, Bro. Baradi submitted a report for the Committee with the following recommendations:

"(1) That we adhere to the provision of the Constitution of the Philippines that optional religious Instruction in the public schools shall be maintained as now authorized by law" (Art. XIV, Sec 5):

"(2) That we be ever vigilant and fight any and all schemes to circumvent the Constitution of the Philippines on the question of religious instruction in the public schools: and

"(3) That on proper occasions and if and when circumstances warrant, we must show the dangers and adverse effects of religious instruction in the public schools."

The Grand Lodge approved the report but took no further action.

On February 18, 1953, the Catholic Hierarchy of the Philippines, rather belatedly, issued a Joint Pastoral Letter signed by 29 ranking members, including five Archbishops and twelve Bishops, condemning the membership of Bros. Putong, Pangilinan and Trinidad in the Grand Lodge Committee. The Hierarchy fumed:

"There has recently been brought to our attention evidence of the most serious kind that the Secretary of Education, Mr. Cecilio Putong, the Director of Public Schools, Mr. Benito Pangilinan, and Assistant Director of Public Schools, Mr. Venancio Trinidad, have been, since 1949, members of the secret Committee for the Elimination of Religious Instruction in Public Schools, organized by the Grand Lodge of Free and



MW Mauro Baradi, PGM

lands. This is not the first time that we have : seems to be deliberate policy to neglect, and guarantee that 'optional religious instruction as now authorized by law' (Article XIV, Section he members of Catholic Action, in our last joint as a body gives its full and hearty support to whatever sane and constructive efforts they may make to defend the constitutional rights of our Catholic parents in regard to the moral and religious education of their children who attend public schools' (Joint Pastoral Letter of January 29, 1953.)"

The Cabletow

The Grand Lodge responded forthwith and came out with a Manifesto which spelled out its stand on religious instruction, thus:

"As an institution whose tenets are (1) belief in God, (2) the brotherhood of all mankind, (3) charity and justice to all, (4) liberty and defense of fundamental human rights guaranteed by our Constitution, the Grand Lodge of Freemasons declares that it is NOT and NEVER has been in favor of elimination of religious instruction in the public schools.

"The Grand Lodge is on record as being against COMPULSORY religious instruction of a denominational character in the public schools.

"The Grand Lodge is also on record as adhering to the provision of the Constitution that 'Optional religious instruction in the public schools shall be maintained as now authorized by law.' "

Within a week Malacañang stepped into the fray. On February 23, 1953, President Elpidio Quirino tasked COMELEC Chair Domingo Imperial to conduct an investigation of the complaint of the Catholic Hierarchy. The investigative wheels started turning. On March 4, 1953, the Catholic Action in the Philippines, the Catholic Welfare Organization and the Archdiocesan Union of the Holy Name Societies of Manila formalized the complaint of the Catholic Hierarchy. Bros. Putong, Pangilinan and Trinidad were accused under the following four counts:

(1) That they were members of a special committee of the Grand Lodge of Free and Accepted Masons of the Philippine Islands for the elimination of religious instruction in the public schools;

(2) That their membership in the special committee was in violation of their sacred oath of office to uphold the Constitution and the laws of the Philippines without mental reservation or purpose of evasion:

(3) That (a) the Grand Lodge of Free and Accepted Masons is opposed to any religious instruction in the public schools and (b) respondents have neglected and obstructed the implementation of the Constitution and the laws regarding optional religious instruction in the public schools; and

(4) That the neglect of, and obstruction to, optional religious instruction in the public schools have greatly contributed to the moral decadence in our country.

Formal investigation of the case was conducted in the Session Hall of the Commission on Elections, Taft Avenue, Manila on March 18, 19, 20 26, 27, April 1, 8, and 9, 1953, during which time oral and documentary evidence were presented. The stenographic transcript of the testimonies of witnesses consisted of 480 pages.

After carefully analyzing the testimonies of witnesses and weighing the evidence, Imperial concluded that the three Masons were not obstructing, defeating, sabotaging or undermining the Constitution and statutory provisions on optional religious instruction in the public schools.

President Quirino upheld Imperial. On September 23, 1953 he issued Administrative Order No. 213 exonerating the three Masons on all four counts.



President Elpidio R. Quirino

On the first count, President Quirino said:

It has been established that the report of the special committee was drafted and signed exclusively by Dr. Baradi, its chairman, and the wording and language used therein were entirely his. From the evidence presented, I am convinced that respondents had not read the contents of said report before it was submitted by Dr. Baradi

In connection with this count, two points bear clarification: (a) how the committee was named "Special Committee for the Elimination of Religious Instruction in Public Schools" and (b) the intention and scope of the third recommendation of the Baradi report.

The Cabletow

When the outgoing Grand Master recommended the appointment of a special committee to work for the total elimination of religious instruction in the public schools, he said the committee might be called "what you may." And when the Committee on Reports of Grand Officers recommended that the numerous recommendations be assigned to different committees, said committee limited itself by stating that "That portion headed 'Religious Instruction in Public Schools' be assigned to a 'Special Committee appointed by the incoming Grand Master.'" It did not call said special committee specifically as "Special Committee for the Elimination of Religious Instruction in Public Schools." In fact, the Grand Secretary of the Grand Lodge in the record of the proceedings for the year 1949 (Exh. A) used the preposition "on" instead of "for" in the title of the special committee, thus naming it "Committee on Elimination of Religious Instruction in the Public Schools," explaining that, in his opinion, the preposition "on" conveyed better the purpose and aim of said committee, which was not precisely to eliminate religious instruction in the public schools. Under the circumstances, I am inclined to believe that the title "Special Committee for the Elimination of Religious Instruction in Public Schools" was intended merely to assign a name to said committee.

As regards the third recommendation of the committee which reads:

"(3) That on proper occasions and if and when circumstances warrant, we must show the dangers and adverse effects of religious instruction in the public schools."

It is not clear whether it refers to the dangers and adverse effects of religious instruction in the public schools as an integral part of the latter's official program of studies, that is, as one of the subjects to be officially taught. However, it seems unduly stretching the point to interpret the paragraph as conveying an intention to have religious instruction in the public schools, including optional religious instruction, completely eliminated, because of the first recommendation in the same report averring adherence "to the provisions of the Constitution of the Philippines that 'optional religious instruction in public schools shall be maintained as now authorized by law'" and the second recommendation exhorting the member masons to be "ever vigilant and fight any and all schemes to circumvent the Constitution of the Philippines on the question of religious instruction in the public schools."

On the second count, Quirino ruled:

The second count against respondents seems to rest on the claim that they were committed to the policy of their association to work for the total elimination of religious instruction in the public schools and to have the present religious law repealed – a policy opposed to the mandate of the Constitution, guaranteeing the right to optional religious instruction, which they solemnly swore to support and defend without any mental reservation or purpose of evasion in their oath of office. This count assumes that the Grand Lodge of Free and Accepted Masons was for the elimination of religious instruction in the public schools, which was not the case.

As to the claim in the third count “that the respondents have neglected and obstructed the implementation of the Constitution and the laws regarding optional religious instruction in the schools,” Quirino held,

The most that can be said of them is that they were just as conservative as their predecessors whose policy they merely followed, but assuredly they were not obstructionists. It is noteworthy that when in 1938 the then Secretary of Public Instruction (Hon. Sergio Osmeña, Sr.) refused to promulgate new rules governing religious instruction in public schools and denied petitions to that effect addressed to him by several assemblymen, not a voice was raised accusing him of obstructing the implementation of the Constitution and the laws regarding optional religious instruction.

The fourth count was dismissed with the terse observation that it is merely an off shoot of “the preceding counts already discussed above” and “it is unnecessary to take it up any further.”

The Philippine press hailed the stand taken by President Quirino and Justice Imperial, praising them in editorial after editorial. *The Manila Times* on September 30, 1953 said: “Justice Imperial’s statement on Freemasonry reflects the courage of an official who recognizes the patriotic ideals of a worldwide organization, some of the staunchest members of which come from Catholic ranks.” It added: “President Quirino’s concurrence also reflects courage, a virtue which a politician is hard put to it to assert in an election year. The decision, we hope, puts an end to the controversy and paves the way for a cooperative approach to the vital content of the public school curriculum.”

The exoneration of Bros. Putong, Pangilinan and Trinidad and the praises of the press are small comfort for all the trouble they had to go through. Their case should ever stand as a reminder of the care we must always take in choosing our words.

OUR NATIONAL ANTHEM: FREEMASONS' SONG OF GLORIOUS FREEDOM

by VW Samuel P. Fernandez
Grand Historian

The untold story of our National Anthem is that the music and the lyrics came into being because of the inspiration and prompting of Freemasons.

Marcha Nacional Filipina

Armed with a letter of recommendation from Gen. Mariano Trias, music composer Julian Felipe had an audience with Gen. Emilio F. Aguinaldo on June 5, 1898.

The piano rendition of Felipe was euphonically pleasant to hear but Gen. Aguinaldo asked the talented composer for another martial air with patriotic fervor.

On June 11th, Felipe came up with a draft. Gen. Baldomero Aguinaldo and Gen. Mariano Trias, together with other revolutionary leaders, took time out to listen to the marching tempo of the composition and were pleased with the martial opus.

Professor Felipe would describe later his meeting with Gen. Aguinaldo, thus:

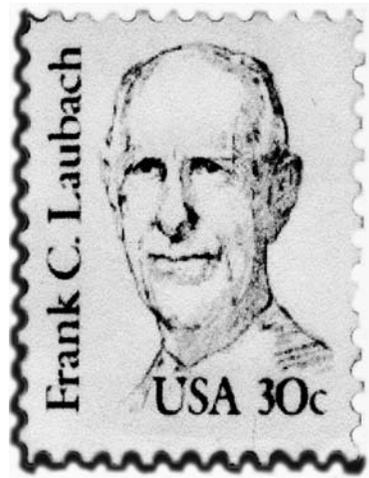
"General Trias, seeing (me), came into the room where they were assembled, and desiring that the music requested by Don Emilio be heard by all, took (me) to the latter's presence; and although they were then occupied with matters of greater importance, suspended their deliberation to hear and pass judgment on the merit of the music which was to become later our national march.

"(I) played (my) composition on the piano, and was requested by those present to repeat it several times for the purpose of better appraising and judging its merits.



On June 12, 1898, Gen. Emilio F. Aguinaldo proclaimed the Independence of the Philippines at Cavite el Viejo (Kawit). For the first time, the Philippine National Flag was officially unfurled. The Act of the Declaration of Independence was prepared and read by Ambrosio Rianzares Bautista.

“Then after a brief interchange of opinion, the gentlemen present resolved to officially adopt the musical composition as ‘*Marcha Nacional Filipina*’, and Don Emilio Aguinaldo requested General Trias to see that (I) go to San Francisco de Malabon for the purpose of teaching this new music to the town’s band which was selected to play it the following day, Sunday, June 12, 1898 on the occasion of the Proclamation of Philippine Independence and the exhibition of our National Flag.”



Marcha Nacional Filipina was first known as *Marcha Magdalo*, then *Himno Nacional Filipino*. The martial air which had Asian, American, European, and Latin strains was replicated and sent throughout the country.

On June 12, 1898, Julian Felipe’s martial-air composition excited the patriotic fervor of our compatriots who heard it, after the Aguinaldo standards had been unfurled and waved at Gen. Aguinaldo’s balcony.

Bro. Jose Palma’s Patriotic Outpouring

Julian Felipe was humbled by our patriots’ adulation over his success but the *Marcha Nacional Filipina* had no lyrics. Then about the end of August 1899, Jose Palma, younger brother of Rafael Palma, thought of composing a poem to put words in the *Marcha Nacional Filipina*. He joined the Katipunan and worked with *La Independencia*, mouthpiece of the revolutionaries.

Palma entitled the lyrics **Filipinas**. The lyrics were done in Spanish, the language of the educated at that time. Palma was assisted by another brother Mason, Fernando Ma. Guerrero, poet and noted writer. Jose Palma, soldier-poet of the revolution,

The Cabletow

and writer Fernando Ma. Guerrero were staff members of the *La Independencia*, which had an editor, General Antonio Luna, a Mason.

According to our foremost historian, PGM Reynold S. Fajardo, we do not have any record if Jose Palma was a Freemason. However, writer Fernando Ma. Guerrero, regarded as the Prince of Filipino Poets writing in Spanish joined *Logia Rizal* and later *Sinukuan Lodge*. After his stint in the *La Independencia*, Guerrero became Editor of *La Opinion* and later *El Renacimiento*.

Gen. Antonio Luna was a gifted writer and propagandist. He co-founded *Logia Solidaridad No. 53* in Madrid and a *Triangle* in Paris.



Jose Palma's lyrics were published in *La Independencia* on Sept. 3, 1899. The lyrics were such a hit that soon Filipinos were singing the hymn that survived the establishment of the American administration.

Rafael Palma, who became Grand Master of the Grand Lodge of the Philippines in 1920, wrote how the lyrics of the National Anthem came about, thus:

"During the leisure hours allowed by the daily and especially at night after the day's work, the members of the staff of *La Independencia*, seeking to amuse themselves and to be relieved from their physical weariness, used to assemble together and sing or play on musical instruments. Their souls afflicted by the military situation, which was growing worse every day, needed spiritual elation, and they found it in singing war tunes and martial songs which made them forget the bitterness of a sad reality...."

“It was in one of those occasions that Jose Palma saw the necessity of writing a poem for the words of the Marcha Nacional Filipina. Although this march was known since the beginning of the revolution and was hummed by everybody, it had not yet then any words accompanying it. To suit its music, he wrote a poem *Filipinas*, which was published for the first time in the issue of the first anniversary of *La Independencia* on Sept. 3, 1899. the spirit of his verses glowed with an optimistic faith in the future because (then) it was the general belief that it would be impossible for the American forces to dominate the entire archipelago.”

Filipinas was written when Gen. Emilio Aguinaldo was leading a battle against the Americans. It took a nationalist paper, *La Independencia*, to publish the poem. *La Independencia* was declared by the Americans illegal. The printing of the paper was done in several places. There was a time that *La Independencia* was printed inside the train used by the Filipino revolutionaries. So *Filipinas* was written in blood.

Jose Palma's *Filipinas* lyrics may be outdated, antiquated and forgotten, but its Spanish patriotic outpouring cannot be gainsaid. Here is Palma's *Filipinas*:

**Tierra adorada
Hija del sol de Oriente,
Su fuego ardiente
En ti latiendo esta.**

**Tierra de amores!
Del heroismo cuna,
Los invasores
No te hollaran jamas.**

**En tu azul cielo, en tus auras
En tus montes y en tu mar
Esplende y late el poema
De tu amada libertad.**

**Tu pabellon, que en las lides
La victoria ilumino,
No vera nunca apagados
Sus estrellas ni su sol.**

**Tierra de dichas, del sol y de amores,
En tu regazo dulce es vivir.
Es una gloria para tus hijos,
Cuando te ofenden, por ti morir.**

The Cabletow

Lane, Osias and Laubauch's English Translation

In 1916, the Department of Public Instruction declared English to be the official language of instruction. American teacher Martha Lane, in collaboration with Dr. Camilo Osias (Grand Master of Masons in 1955), and another brother Mason, the Rev. Dr. Frank Laubauch (missionary), made the translation in English in 1920. The translated National Anthem was officially adopted in 1934 and was sung in schools during flag ceremonies during the presidency of Manuel L. Quezon (Grand Master of Masons in 1918).

MW Camilo Osias was initiated, passed, and raised in Bagumbayan No. 4 in August 1918. He became Worshipful Master of his Lodge in 1948 and Grand Master of Masons in 1955. He entreated his brethren to have MORE MASONRY AMONG MASONS, MORE MEN IN MASONRY.

The Rev./Dr. Frank C. Laubauch was a member of Benton Lodge No. 667 and was a 32° Scottish Rite Mason. On October 27, 1934, Laubauch and 17 other Masons petitioned the Grand Lodge to organize a Lodge in Dansalan. Eventually, Maranaw Lodge No. 111, with Laubauch as a charter member, came into existence.

Grand Master Manuel L. Quezon was initiated on March 17, 1908, passed to Fellowcraft on May 18, 1908 and raised to the sublime degree of MM on May 23, 1908 in Logia Sinukuan No. 272 under the Grand Logia Regional de Filipinas (Now Sinukuan Lodge No. 16). PGM Quezon was largely responsible for the unification of Spanish and American Lodges in 1917.

Following is the English version of our National Anthem.

Land of the morning,
Child of the sun returning,
With fervor burning,
Thee do our souls adore.
Land dear and holy,
Cradle of noble heroes,
Ne'er shall invaders
Trample thy sacred shore.
Ever within thy skies and through thy clouds
And o'er thy hills and sea,
Do we behold the radiance, feel the throb,
Of glorious liberty.
Thy banner, dear to all our hearts,
Its sun and stars alight,
O never shall its shining field
Be dimmed by tyrant's might!

Beautiful land of love,
O land of light,
In thine embrace 'tis rapture to lie,
But it is glory ever, when thou art wronged,
For us, thy sons, to suffer and die.

The National Anthem in Filipino

President Ramon Magsaysay is credited with having the National Anthem sung in the native language. The official Filipino version was translated by Brother Masons Idefonso Santos and Julian Balmaceda (Pintong Bato and Senior Grand Lecturer), and on May 26, 1956, the Filipino version was proclaimed.

Some revisions were made in 1962 to which we owe our present translation. Below is the patriotic outpouring of our forebears:

**Bayang magiliw
Perlas ng Silanganan
Alab ng puso sa dibdib mo'y buhay
Lupang hinirang duyan ka ng magiting
Sa manlulupig di ka pasisiil.
Sa dagat at bundok
Sa simoy at sa langit mong bughaw
May dilag ang tula
At awit sa paglayang minamahal.
Ang kislap ng watawat mo'y
Tagumpay na nagniningning
Ang bituin at araw niya
Kailan pa ma'y di magdidilim.
Lupa ng araw ng luwathati't pagsinta
Buhay ay langit sa piling mo.
Aming ligaya na pag may mang-aapi
Ang mamatay nang dahil sa iyo.**

Final Comment

The music and the lyrics of our National Anthem no doubt came about when our forebears fought for their freedom and independence, but its patriotic message transcends their time. Patriotism is in the heart of the nationalists who love their country.

The involvement of Freemasons in the development of our National Anthem is more than a coincidence. The message is clear: Freemasons love Freedom. and the National Anthem bears the imprint of their devotion.