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Grand Master, 1963-1964

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Grand Master's Message

On the assumption of my solemn duty as Grand Master of Free and Accepted Masons of Grand Lodge of the Philippines, allow me to express to all the brethren of this jurisdiction my heartfelt thanks for the opportunity of serving them and the cause of Freemasonry, here and in other parts of the world. As I said in my inaugural address, no human enterprise can succeed unless it counts with the wholehearted cooperation of those who are called upon to support it. In like manner, our Fraternity cannot succeed in its mission unless we, who are in it, make it a living institution, full of vigor and spirit, with its light spreading its rays of virtues and brotherhood among men and women of the world, regardless of creed, faith, religion or race.

I would, therefore, ask every brother or member of appendant bodies to extend their help in making my administration a success as they did to my illustrious predecessors. For my part, I would endeavor to do my level best to promote the welfare of our sacred institution and to perform, God helping, my assigned task with fairness and human justice.

Let us together unite in a common effort to make our community a pleasant place to live in, having in mind that our brotherhood is real and even thicker than brotherhood by blood.

PEDRO M. GIMENEZ
Grand Master

April 30, 1963.

Building A Nation Upon Sound Foundations

By *President DIOSDADO MACAPAGAL*

(Address at the Annual Communication of the Most Worshipful Grand Lodge of Free and Accepted Masons of the Philippines, Plaridel Temple, Manila, April 23, 1963)

Most Worshipful Grand Master,
Dignitaries of the East Delegates,

Gentlemen:

Accept my greetings cordial and sincere on the occasion of your Annual Communication. I am immensely pleased to see here so many representatives and delegates not only from the Philippines proper but also from Guam, Okinawa, Japan, and other jurisdictions.

I take this occasion to express my regret on my inability to attend in person the ceremonies of the Golden Jubilee of the Grand Lodge of the Philippines. Secretary Mariño appeared for me and delivered my message because illness and my doctor compelled me to cancel all my engagements that day. Because of my sincere desire to meet with you, I distinctly recall that on the New Year Reception at Malacañang I told Senator Osias that I wanted another chance to be with you, and I am glad that I now have the chance to be privileged to be in your company in this your Annual Communication.

I accepted the invitation of your Most Worshipful Grand Master readily nay, anxiously, because this affords

me an opportunity to be with men interested in economic problems and in things moral and spiritual. You and I cherish ideas, ideals, and principles that are similar and we are laboring for causes and objectives that are identical. Thus I address you on a subject near and dear to all of us — “Building a Nation Upon Sound Foundations.”

The sovereign will of the people elevated me to the Chief Magistracy of this Nation. Being a free and progressive nation it must be a nation continually in the making. Upon my inauguration as President of the Republic I said: “Nation-building is an exacting and endless endeavor. No President can build the whole edifice of a nation, all that he is called upon to do is to add a fine stone to that edifice so that those who shall come after him may add their fine stones that will go for a strong and enduring structure.”

Those sentiments were made articulate on a solemn and historic day, December 30, 1961, the date made meaningful and memorable by the supreme sacrifice of our national hero, Jose Rizal, in Bagumbayan Field. It is to the credit and honor of the

framers of our Constitution that they fixed the thirtieth day of December as the beginning of the terms of office of the President and Vice President and other nationally elected officials of the government. This is eminently fitting for Rizal was the Filipino pioneer in nation-building and it was he also who hurled the ever timely challenge saying, "Do you not know that that is a useless life which is not consecrated to a great idea? It is like a pebble wasted on the wayside without forming a part of any edifice."

The honored members of this universal fraternity are builders par excellence. You are builders of bodies, of minds, of spirits. You are builders of local communities, of nations, yes, of a better humanity. We are allies in the building of this nation upon sound and enduring foundations.

From the beginning of my administration I have addressed myself in all earnestness to the two-fold mission of solving the immediate problems of the present and of building materially and spiritually for the future.

The life of an individual has a material and a spiritual basis. The life of the nation has an economic basis and a spiritual basis. We must build all life — individual, national, and international — upon sound economic and spiritual foundations. To this end I have presented to the honorable members of the Congress an integrated socio-economic development program and a program for moral regeneration. But my appeal for cooperation along these lines is not only directed to those in the government. It is directed to such men as you, to all citizens and other residents in the Philippines. Nation-building, let me say for emphasis, is a difficult and complex task

necessitating full and complete cooperation. It demands hard work and much sacrifice and for the common good I am unceasingly seeking to enlist the interest, the attention, and the collaboration of all elements of our cosmopolitan population not as President of one party but as President of the entire nation.

There are many among you who are actively engaged in business. Many, if not all, are concerned with economic enterprises. You are aware of the common problems of labor and capital. I ask you to get behind the integrated socio-economic development program of the administration. In so doing, you will be contributing toward attaining common prosperity and toward strengthening the economic foundation of the Nation.

For the achievement of the objectives of the socio-economic program and its effective implementation, there is absolute need of real and smooth executive-legislative collaboration. In the beginning we were hampered by the lack of a working majority in the two houses of Congress. While I must recognize the spirit of cooperation and unpartisanship among senators and representatives for which we must be grateful, the difficulties are readily apparent in the face of the patent fact that while we of the Liberal Party captured Malacañang, our highest goal in the last elections, the Nacionalistas had control of both the Senate and the House of Representatives. In the House there were seventy-four Nacionalistas and thirty Liberals. On March 9, 1962, however, the Liberal Party wrested the speakership by the election of Representative Cornelio Villareal as Speaker. In the Senate there were eleven Liberals, twelve Na-

cionalistas, and one Nacionalista-Citizen. When Senator Balao joined the Liberal Party, a deadlock for the Senate Presidency ensued. As early as January 28, 1962, I stated: "I am confident that Senator Marcos will, in a short time, bring new laurels to our party and become the President of the Senate." This did not eventuate "in a short time" but on April 5, 1963, the Senate elected Senator Ferdinand Marcos its President. This is a great step but it should be known that the Liberal Party does not yet have a controlling majority in the Senate. I mention these facts not to bring politics to this non-political group but simply to clarify a situation in a democracy which often presents formidable obstacles that do not preclude obstructionism.

From the beginning I busied myself with the alleviation of the plight of the common man. It was thought that the government should set in motion a comprehensive program on rice and corn which shall achieve self-sufficiency in these cereals at prices within the reach of the masses. Thanks to the cooperation of the Congress a law was passed for the establishment and financing of a Rice and Corn Administration to implement the program.

We readily realized the ills that stem from unemployment and underemployment. Recommendations were presented to Congress to support employment projects that not only create jobs but will also increase production and productivity. Executive and legislative cooperation resulted in the creation of the Emergency Employment Administration. We shall push forward with a view to assisting private enterprise in creating job opportunities. Realizing that it is not only the insufficiency of job opportunities that causes

unemployment but the inadequacy of the preparation and training of our youth I presented the problem of unemployment to the Division Superintendents of schools in convention assembled to enlist the assistance of educators and educational institutions in the solution of this basic socio-economic problem which is aggravated by the population explosion. The over-all program envisages raising the living standards of the people and this includes improvement in clothing and shelter, expansion of public services such as public health and education, intensification of public works that promote production, like irrigation, flood control and roads connecting agricultural areas to market centers, and increasing the income of wage earners, of families, and of the nation as a whole.

I shall not dwell on the various economic, banking and financial measures that were presented in my first and second state-of-the-nation addresses and other messages. They are numerous and comprehensive, calculated to solidify the economic foundation of the nation. Not unmindful of the need of protecting the preferential rights of Filipinos in certain economic fields, this administration is definitely committed to attracting foreign investments.

This administration wishes to assure just and fair treatment to foreign capital especially with respect to the repatriation of capital and remittances of profit. Needless to say, this massive socio-economic program calls for adequate financing from governmental and private sectors. To this end and for this purpose I have submitted proposals to re-examine and revise the tax structure to re-ascertain the impact of the tax rates on investment activities and

living costs. To advance industrialization and to foster progress and to achieve prosperity, specific measures have been presented to amend banking laws, to improve financial institutions, and to increase the capitalization of the Development Bank of the Philippines for lending purposes and for expanding its authority to grant long term industrial and investment loans for productive enterprises.

Let me now devote the balance of my address to the other important, if indeed not more important, foundation of a stable and progressive nation, the spiritual. In my inaugural address of December 30, 1961, I said: "It is not our only task to solve the immediate problems of the present and build materially for the future. The structure of this Republic must be built not only upon material but more so upon spiritual foundations."

You who are here gathered for your Annual Communication and the hosts of other Masons who pilot lives by the principles of liberty, equality, and fraternity; men of your Venerable Order who are firm and steadfast in laboring to anchor all life in virtue and morality cannot but share in the common task of building this nation upon the sound foundation of spirituality.

The spirituality of the Filipino people is enshrined in two Constitutions, that of Malolos and the one under which the Republic now operates. In the Malolos Constitution the framers were unequivocal in seeing to it that the people rely on the Supreme Legislator of the Universe. In the present Constitution we see the preamble beginning with these awe-inspiring words: "The Filipino people imploring the aid of Divine Providence." We who

believe in one God, must make it our supreme business together to build this nation upon sound and lasting foundations.

I have made it my first mission to tackle the problem of graft and corruption. The people elevated me to the presidency when our Nation was in the throes of unprecedented moral degeneration, when graft permeated every level of government. This administration made the solution of the problem of corruption its immediate and primordial concern, I believe you are aware that by precept and by example I have taken and am taking definite steps to institute moral reform.

The relentless drive against graft and corruption has been both positive and negative. As I reported to the recent Convention of the Liberal Party the positive measures constituted, among other things, such steps as the presidential family and key officials setting the right example, considering integrity and honesty as the prime qualifications for sensitive positions, banning presidential relatives and others from influence peddling and prescribing procedures that would prevent occasions for corruption. The negative drive constituted in the prosecution of wrongdoers as a deterrent to the recurrence of wrongs. To avoid nation-wide tension that might fatally jeopardize our economic and social program and in the people's interest we sought the purpose of deterrence by limiting prosecutions so far to significant and exemplary cases. There is one feature of our limited punitive actions to which your attention is invited. It is the fact that this administration has departed from the old way of treating the "big fishes" differently from the "small fry." Now there are no more

"big fishes" and "small fry" in the eyes of the law and in dispensing justice. Under a sound government no man is above the law and under my oath I am pledged to execute the laws and do justice to every man.

On my twenty-first day of office I took a bold step to implement decontrol. This was done not only as an economic measure but as a part of our avowed policy of moral regeneration. It was designed not only to unshackle the economy so that through its innate vigor it may propel its expansion in free enterprise but — and this I stress — to remove an important and tempting source of graft and corruption. Our decontrol program has merited financial support from external sources. With full cooperation it will pave the way for a stronger economy and prosperity in freedom for our people. Economics and morals are interdependent and interbound. This suggests a deep significance of our act of removing controls. Exchange control meant tremendous economic power and political power in our hands as president but knowing that controls had not only exhausted their economic utility but may be the main source of graft and corruption, we voluntarily gave up this tremendous economic and political power in our hands because it was demanded by the wellbeing of the Nation.

Indeed, we have to strengthen the moral fiber of the Nation. This may be achieved in part through formal modes of reform, through enforcement of statutes, through character education in the home, in the school, in the church, in the government, and in civic and fraternal organizations such as yours. We can not overemphasize the

role of moral leaders and the power of example. We deplore the seemingly increasing cases of juvenile delinquency. We, of course, believe in raising the young in virtue and morality. But our efforts are often negated when the young notice that some of their elders and leaders are neither virtuous nor moral. We must therefore see to it that the practices allowed by law in government and business in the professions and labor unions, in field and factory, yes in all areas of national endeavor conform as much as possible not only with what is legal but what is moral as well.

One specific recommendation made for moral renaissance is the establishment and financing of a Moral Commission composed of outstanding and upright leaders in government, religion, education, and the professions. This Commission shall study and recommend ways and means by which all elements and institutions of the country may be mobilized towards the goal of national moral regeneration.

In making appointments to sensitive and responsible posts in the government my guiding criteria have invariably been integrity, competence, and dedication. Such cannot but be pleasing to you because you as votaries of Freemasonry are given definite moral charges thus: "... Practice the domestic and public virtues. Let temperance chasten, fortitude support and prudence direct you, and let justice be the guide of all your actions." As President I am sworn to "do justice to every man." Likewise, together with other government officials, I am in duty bound "to preserve and defend the Constitution."

The Constitution, in its letter, spirit, and philosophy is not only a legal document. It is an instrument for the moral order in its highest and best sense. The framers of the Constitution were statesmanlike in prescribing the fundamental objectives of all schools giving primacy to moral character. (Article XIV, Section 5). They were dictated by a high moral code when they included the prohibition of any Senator or Member of the House of Representatives directly or indirectly to be financially interested in any contract with the Government or any subdivision or instrumentality thereof, or in any franchise or special privilege granted by the Congress during term of office....” (Article VI, Section 17). Consideration of good morals is behind the provision that “the heads of departments and chiefs of bureaus or offices and their assistants shall not, during their continuance in office, engage in the practice of any profession, or intervene, directly or indirectly, in the management or control of any private enterprise which in any way may be affected by the functions of

their office.” (Article VII, Sec. 11, (2)). The principle of morality applied to national and international life is at the root of the declarations on “the promotion of social justice to insure the well-being and economic security of all the people” and on the renunciation of war as an instrument of national policy and adoption of the generally accepted principles of international law as part of the law of the Nation. (Art. II, Sections 5 and 3).

With a body of thinking and reasonable men like those before me it is so easy and tempting to go on and I am loathe to close but close I must. In concluding I wish to thank the high dignitaries, officers, and delegates for honoring me as your guest on this Annual Communication and I now bid you not adieu but *au revoir* confident in the belief that the objectives indicated and the thoughts here presented found cordial receptivity for, if I mistake not, they fully conform to the noble ideals and lofty principles which you and the Venerable Fraternity hold dear and sacrosanct.

NOTICE

The new edition of the Constitution (Masonic Law Book) is now available at the Grand Lodge. Please order your copies from the Office of the Grand Secretary.

Prices

1 copy, paper bound	P 3.50 each
20 copies or more	P 3.25 each
1 copy, de-luxe issue	P11.00 each
Gold lettering for de-luxe issue	P 1.00 per line

A RECIPIENT

MIGUEL L. AGUINALDO
P.M. Angalo Lodge No. 63
Vigan, Ilocos Sur

I am very fortunate to be a recipient of the great event that took place in our country — fifty years ago — The Founding of the Grand Lodge of the Philippines.

The article In Retrospect in the December 1962 issue of the Cable Tow by William H. Taylor, Dean of Past Grand Masters said “when on the above trip in Washington, D.C., he (Quezon) tried to visit a Masonic Lodge and was told he was not a regular Mason and could not be admitted”. Fifty years after any Filipino Mason is welcomed in any Masonic Lodge in the United States.

It was on Sunday, October 8, 1961 when I witnessed the parade of Masons in the District of Columbia and attended the Service of Thanksgiving marking the One Hundred Fiftieth Anniversary of the Grand Lodge of Masons, District of Columbia, that I came in contact with American Mason W.B. Harry K. Hammond III P.M., 190 of Chevy Chase Lodge No. 42, invited me to attend their Lodge meetings. On December 1, 1961, I attended the election and installation officers of Chevy Chase Lodge No. 42 of Washington, D.C. As soon as I entered the Lodge Building, I felt at once the spirit of Brotherly Love and sincere friendship of the members of the Lodge and the visiting brethren from D.C. and the neighboring state of Virginia and Maryland. How different indeed must have

been the atmosphere 50 years ago, when Quezon was not recognized as a Mason!

To the founders of the Grand Lodge of Mason in the Philippines and those who have succeeded them up to now, I thank them very much. Your labor is not in vain, because I am one of the recipients of the fruits of your labor.

I have attended several meetings of Masonic Lodges in Washington, D.C. I had the honor and pleasure of attending The Grand Lodge Communication of Washington D.C. where I extended to them the greetings of Filipino Masons and related to them what Filipino Masons did during the American occupation and what we are doing now.

I want to extend my thanks to W.B. Harry K. Hammond III for inviting me to his Lodge and introducing me to American Masonic Life. To W.B. J. Williamson Cook, Chairman, Committee on Correspondence of the Grand Lodge of Free and Accepted Masons of the District of Columbia, who has gone out of his way to take me around to visit the George Washington Masonic National Memorial in Alexandria, V.A. and to several Masonic Lodges. W.B. J. Williamson Cook invited me to attend the social affairs of the Conference of Grand Masters of Masons in North America, where MWG. Mauro Baradi of the Phil-

(Continued on page 377)

Inaugural Address of the Most Worshipful Grandmaster Pedro M. Gimenez

Distinguished Brethren from Overseas, Dignitaries of the East, Brethren, Ladies and Gentlemen:

In accepting the mandate that you have so graciously given me, I do it with the consciousness that I am to assume a heavy responsibility. In all humility, I feel that my smallness and limited knowledge of our science and mysteries may not equal the heavy task placed on my shoulders. I am grateful, however, for your confidence and trust without which I would not have been elevated to the highest position within the gift of my brethren. But to me, no matter how heavy is the task, no matter how rough and rugged the road may be, no Mason should refuse to do his duty, no one amongst us should falter to proceed to his allocated task if that will mean for the best interests, the welfare and survival of the noble mission of our ancient and honorable Fraternity. If the crusaders of old sacrificed their lives and everything that they had for the salvation of Christendom; if our Rizal, Mabini, Bonifacio, del Pilar, General Aguinaldo, the Lunas, and Jose Abad Santos, and all other Masons who have gone before us, sacrificed everything they held dear to them for the liberation of their native land, why should not we, in this peaceful period of our country's development, continue their fine examples and sacrifice equally for the welfare and enlightenment of our people?

As for myself, my brethren, knowing as you know the great responsibility that I have as guardian of public funds, I will always find time and energy to do my duty for the cause of Freemasonry.

Tonight, my brethren, I will not discuss nor define what Freemasonry is. Volumes have already been written and spoken extolling its virtues from time immemorial. Because of its merits, Masonry needs no defense. The very quality of the brethren who are present here tonight is the very proof of the goodness of our institution, men who unselfishly dedicate their lives in the purification of society, men who love themselves less because they love their country the more, men who in spite of sacrifices to themselves and their families are here gathered to consecrate in a mission for the upliftment of the soul of their fellowmen; men imbued with a deep sense of charity and above all, men dedicated in a peaceful struggle that their country may continue to enjoy the blessings of freedom and liberty. If again the occasion arises, and may God forbid it, where their help is again needed, for the preservation of everything that we love so dear in our life -- the independence of our country -- I am confident that Freemasonry will again be in the vanguard, as in the days of old, in the struggle for human freedom and dignity. After all, what is life unless we are free to think and speak, free in our conscience

and free to live in the manner we choose?

My brethren, I first saw the light of Freemasonry more than thirty-five years ago. I have never thought nor dreamed that someday I would occupy the highest station that our institution could give. Modesty aside, I have tried my very best to live up to its tenets and I can say in all candor that I have not stained the honor and good name of our Fraternity. The thoughts that have always guided me in life is the injunction I received from the Worshipful Master on my raising; and I quote: "My Brother, upon becoming a Master Mason, we hope that you will become a better man."

I understand that it is customary for the incoming Grand Master to map out his program of administration for the ensuing year. Frankly, I have no grandiose plan, except perhaps to continue what are worthy of those already begun by my illustrious predecessors. No amount of planning could be successful unless it counts with the full support and cooperation of our brethren.

(1) I have in mind the continuation of our campaign for the propagation of the DeMolay Chapters in the provinces. It is the right teachings of the youths that produces the right kind of manhood.

(2) A vigorous and intensive dissemination of the virtues of Freemasonry thru a policy of attraction, not repulsion, attracting those who are non-Masons thru our own Masonic conduct and exemplary behavior.

(3) To continue the campaign for membership in the ACACIA for the

sake of our families that may be left behind.

(4) Intensive and extensive program of Masonic education thru rituals.

(5) I leave to you for consideration also the advisability of creating scholarship funds that the Fraternity can afford and to choose the beneficiaries from among those deserving of help, having in mind their potentiality, regardless of creed or religion. This is something tangible to show to our community that Freemasonry does not exist by itself alone.

(6) I also would like to bring to your consideration the advisability of creating a building fund for our subordinate Lodges which are in need of that help. This, of course, needs some study, but it is worthwhile to help our young Lodges to be on their feet.

(7) I also recommend for your consideration the establishment of a Masonic Bank to help principally the members of our Fraternity. I realize this is a very ambitious plan but I think it is worthwhile looking into.

My worthy predecessor, Most Worshipful Grand Master William H. Quasha's plan to construct a modern building of our own has already been approved in the previous communication and I would prefer not to touch on that program. I understand that Brother Quasha is still hopeful about the plan. Let us hope it will be realized soon.

At this juncture, perhaps it is fitting if I pay a humble tribute to our brother who, during his incumbency as Grand Master, did his best to keep the spirit of Freemasonry alive, traveling here and there de-

spite the vicissitudes of the weather, visiting the Lodges throughout the Islands and reminding our brethren of their duties as members of our Fraternity. What he did was without parallel. Indeed, he did his job so well, that, in my opinion, it will be difficult to follow. I am referring to no other than our Past Grand Master, William H. Quasha.

In closing, my brethren, let us continue to observe that spirit of brotherly love and harmony. The

eyes of our community are fixed on us. Upon our conduct and examples will depend largely the verdict of those who watch us. God helping us, let us be true to the fine tradition of Masonry.

Lastly, may I invite all children of God regardless of creeds and faiths to embrace each other and come together to a mutual understanding and good-will and unite in a common effort to drive away the evil spirits that seek to undermine world peace and human freedom!

Thank you and Good Night.

COMMITTEE ON EDUCATION AND PUBLIC SERVICE

PROGRESS REPORT

On the occasion of the celebration of the Golden Anniversary of Malinaw Lodge No. 25, F. & A. M., of San Pablo City, R. W. Bro. Charles S. Mosebrook presented a laminated Certificate of Award for School Teacher of the Year to Miss Gloria Arcinas, and Elementary School Teacher of San Pablo City.

Likewise, on the occasion of the Constitution of General Llanera Memorial Lodge No. 168, F. & A. M. and Installation of Officers on May 18, 1963, Wor. Bro. Dominador R.

Escosa, Executive Secretary of the Committee on Education and Public Service of the Grand Lodge, presented a Certificate of Award for School Teacher of the Year to Mr. Perfecto V. Ortiz, a High School Teacher of Gapan, Nueva Ecija.

At the next meeting of the Committee on Education and Public Service of the Grand Lodge efforts will be exhausted to coordinate its activities with the Committee on Education of the Supreme Council.

DRE

A RECIPIENT . . .

ippines attended and where I met the Masonic Leaders of the World.

I was always sorry at my lack of facility in expressing my thanks to the very warm welcome and gracious hospitality of Masons in the different lodges that I visited.

What made my visit doubly pleas-

(Continued from page 374)

ant was the knowledge that I was enjoying the hospitality and real brotherhood of all Masons in the Lodges, in the planes, in the Greyhounds — in all places where I visited in the United States of America. My sincere thanks to the Founders of the Grand Lodge of the Philippines.

JOSE ABAD SANTOS

Jurist and Martyr

By LEOPOLDO BUQUIREN

Among the illustrious Filipinos who have served and died for their country, the name of Jose Abad Santos stands out for its integrity and courage in the face of enemy pressure and national disillusionment. Where others would have easily yielded, pleading that they could have served their country better by being alive than dead, he alone stood firm and preferred death to a violation of his trust. He was not only a man of courage but also of conviction, born of his Masonic faith. He had the courage to die for his beliefs; he had also the passionate conviction that only brotherly love and world tolerance could abolish wars from the earth.

Shortly before his death, in a conversation with General Roxas, he said, summing up his Masonic creed: "This war came about because of men who adhere to the code of the jungle — leaders who desire to achieve power through force and the wanton disregard of human life and dignity. If such men were to triumph over the forces of democracy, world peace would be a thing of the past. It is imperative, therefore, that a new ideology based on brotherly love and tolerance be inculcated to check the rapacity of these men."

Jose Abad Santos died with a blessing on his lips for the enemy who had trampled upon his rights

and ravaged his own country. He was the first prominent Filipino official to be executed by the Japanese. He was also the first Filipino magistrate to pardon his enemy, even before the termination of the war. This bespeaks the greatness of the man.

He was born in San Fernando, Pampanga, on February 19, 1886, the ninth among the twelve children of Vicente Abad Santos and Toribia Barco. As a child, he was quiet, shy, and fond of books. He was unobtrusive and preferred to play by himself rather than join his more boisterous brothers in their fun. He showed an early interest in study; he would devour eagerly any printed matter that came to his hands. Even in his primary education, he had displayed a keen analytical mind and a penchant for "big words". But he was never a show-off or a pedant.

After graduating from the Pampanga High School in 1904, he was sent to the United States as a government pensionado. He took up his preparatory law course at the Santa Clara College in San Jose, California. Later on he went to the University of Illinois, where he obtained the degree of Bachelor of Laws. He did post-graduate work at the George Washington University, Washington, D. C., and was awarded the degree of Master of Laws by that institution.

Upon returning to his homeland, he took the Bar examination and passed it in 1911. Shortly afterwards, he was appointed assistant public defender in the department of Justice in 1913. In 1916 he became attorney for the Philippine National Bank. In 1918 he married the charming Amanda Teopaco, whom he had saved from drowning during a swimming party in Angeles, Pampanga.

Then, for the second time again, Abad Santos was sent to the United States as a technical adviser as well as ex-officio member of the First Philippine Independence Mission. This was in 1919. When he returned in 1920, he was appointed attorney to the Manila Railroad Company. Later on, Governor-General Stimson appointed him Under-Secretary of Justice on January 26, 1922. However, his worth as a missioner and adviser to the Government always called upon the American Administration to avail of his services. He was sent again to the United States for the third time as Head of the Philippine Educational Mission to observe the latest trends in education abroad. This took place in 1928.

On his return to the Philippines, he was re-appointed by Governor Stimson to his old position as Secretary of Justice. He served in this position creditably for four years. Then he was appointed Associate Justice of the Supreme Court of the Philippines. Finally he became Chief Justice of the Supreme Court on December 24, 1941, at the outbreak of the Pacific War.

Upon his appointment as Chief Justice, President Quezon took him to Corregidor as a member of his

official family. The President consulted him at all times on grave problems of state that had arisen at the outbreak of the war. Despite the signs of failing health and the imminent danger of death and capture from the enemy, Abad Santos never faltered in his duties.

When the Filipino-American position in Corregidor became untenable due to increasing enemy pressure, President Quezon decided to move his capital to the United States by way of Australia. This time Chief Justice Abad Santos accompanied Quezon, but only as far as Negros. However, before President Quezon and his family prepared to set sail for the hazardous voyage to the States, he asked Abad Santos whether he would go with him. The latter replied that he "would prefer to remain in the Philippines and carry on his work." Thereupon the President congratulated him for his steadfastness and selfless devotion to duty. He made him secretary of justice, finance, agriculture and commerce concurrently. Chief Justice Abad Santos, with these numerous duties and positions entrusted to him, was virtually the head of the Philippine Commonwealth Government in the absence of President Quezon, Vice-President Osmeña, and Senate President Roxas.

No wonder the whole Imperial Japanese Forces in the Philippines were on his tracks. It did not take long until they had him under their clutches at Carcar, Cebu. Together with his son Jose, he was captured on April 11, 1942, and then taken to a concentration camp in the provincial capital. Two Japanese Officers, Col. Kawakami and Gen. Ka-

wagatsu, subjected him to intense grilling in order to extract from him information leading to the whereabouts of General Roxas. Among other things, they wanted him to persuade the General to surrender. But he stood firm, declaring that he "would be violating his oath of allegiance to the United States and the Philippine Government" if he would do that.

Still thinking that Abad Santos would inevitably yield to their pressure of making him persuade General Roxas to surrender, they brought father and son to Mindanao where contact with the elusive Filipino general was accessible. Here again they underestimated their man: he remained adamant as ever. He was even indifferent to the alternative proposal made by his captors that he would head a Japanese-sponsored Philippine Government. For this joint refusal to their demands, the sentence was death.

Chief Justice Abad Santos met his fate calmly in the afternoon of May 7, 1942, at Malabang, Lanao. Consoling his own son, who wept despondently upon hearing the news of his father's execution, he said: "Don't cry! This is a rare opportunity for me to die for our country. Not every man is given this honor."

Then father and son knelt side by side and together they both said their prayers. The elder man for the last time. And the younger for the last time he would behold his venerable father.

It is unfortunate that some writers on the life of Chief Justice Abad Santos failed to mention something about his Masonic ties. In a great man's life all the strands that held it together — intellectual, moral, and spiritual — rounding up and developing his personality — should be examined to provide a key to his ultimate character. What gave such moral and spiritual force to the life of this illustrious Filipino? What had given him strength of character, probity and integrity in all his actuations? May it not have been his Masonic affiliations?

Brother Jose Abad Santos who filed his petition for membership in Bagumbayan Lodge No. 4 of the Grand Lodge of the Philippines on February 23, 1919, was initiated as Entered Apprentice Mason by courtesy when he was at Washington, D.C. on one of his several trips to the United States. On his return to the Philippines he received the second and third degrees of masonry in his own Lodge. But the greatest honor that came to him as a Mason and to the Fraternity as well was when he got elected Grand Master in 1938. He also received the 32 degree, K.C.C.H. In his inaugural message upon his installation as Grand Master on January 27, 1938, he declared: "In a world torn by discord and intolerance, and dominated by doubt and fear, Freemasonry has certainly a distinct and high mission to fulfill with its doctrines of Brotherly Love, Relief, and Truth."

THE RENEGADE MASON

HENRY L. ZELCHENKO, 32°
1516 Bonair St., Clearwater, Florida

In his book, *The Discovery and Conquest of Mexico*, Bernal Diaz del Castillo tells us that the invasion of Mexico, known in those days as Anahuak, was accomplished from Cuba by the Spaniards who had conquered that island earlier. The first expedition sent in 1517, failed. Then, at intervals of one year, two more expeditions were sent, but the results were the same. In 1521, Hernando Cortes returned with a large army of conquistadores. Burning his own ships so there would be no retreat, he cut a path of slaughter and pillage from one end of Mexico to the other, conquering that country and eventually all Central America, for the Spanish Crown and the glory of the Roman Catholic Church.

Since that time, until Freemasonry appeared on the scene almost three centuries later, Mexico was plagued by venal clergy-dominated dictatorships which kept the people in abject poverty and profound ignorance. The scars that those dictatorships left on the Mexican people are felt in that country to this day.

It is small wonder that the countries of Central America, where religious dictatorships held sway for centuries, should in the present troubled times prove to be willing listeners to Communist propaganda. It is not an accident that Cuba, the first to fall under the Spanish-Catholic dictatorship, should be the first to succumb to Moscow's dictatorship, and that Central America, which was conquered by the Spaniards from Cuba, should now be in danger of

receiving the venomous Judas kiss of communism from Moscow by way of Cuba. It is poverty, insecurity, ignorance, and the denial of human dignity that seem to drive people into the Communist seine.

In his book, *Masonic Soldiers of Fortune*, Brother William M. Stuart quotes from Dr. John Lewis McLeish's book about the emergence of Freemasonry in Mexico: *High Lights of the Mexican Revolution*.

The first authentic Masonic record in Mexico may be traced back to a little house numbered 4 in Calle de las Ratas. In this, as early as 1806 a Lodge known as 'Architecture Moral' held regular meetings and raised to light many men who later became leaders in the revolt against Spain....

...Masonry, introduced by Moral Architect Lodge, thrived in Mexico amazingly. In 1813 the first Grand Lodge under the Scottish Rite was established under the leadership of Grand Master Aragon, and several subordinate Lodges were chartered throughout the country....

In 1816 and 1817 the Grand Lodge of Louisiana chartered two Lodges in Mexico, and one in Vera Cruz and one in Campeche. Seven years later the Grand Lodge of Pennsylvania chartered a Lodge in Alvarado.

Through the efforts of Joel Poinsett, American Minister to Mexico, the Grand Lodge of York Rite Masonry of New York chartered a Grand Lodge

in Mexico and appointed General Vicente Guerrero the first Grand Master.

In 1825 a convention was held in Mexico City to which came delegates from both the York and Scottish Rites. The result of the deliberations of these brethren was the establishment of the National Rite of Mexico. In due time the Masonic body became virtually a political party, for it was forced into that position by the Clerical Party. It was the Party of Progress. Bound together by ties of an ancient Fraternity, the brethren felt that they could trust one another and that the welfare of Mexico was the aim of all. Hence they promulgated their policy, which in effect was: Freedom of thought and of press; the abolition of special privileges to the army and the clergy; suppression of monopolies and monastic institutions; the establishment of schools and libraries. It was the Party of Light.

Since then the struggle between the Masonic-led liberals and the clergy-dominated reactionaries in Mexico was going on for over one and a half centuries, causing Mexico to become known as the land of perpetual revolution. Throughout all this time a veritable galaxy of Masonic patriots and their followers fought against the forces of enslavement controlled by the Catholic clergy. The struggle was uncompromising and followed a trail of dualism of principles that reads like a page from the Persian Zend Avesta. Good was locked in a deadly grip with evil, light with Stygian darkness, Ormuzd against Ahriman.

The first call to the Mexican peo-

ple to take up arms against their oppressors was sounded on September 16, 1810, by one of the first Masons who was raised in the Moral Architect Lodge together with Guadalupe Victoria, Vicente Guerrero, and Antonio Lopez de Santa Anna. This was Don Miguel Hidalgo y Costilla. Hidalgo was a Creole intellectual who was deeply influenced by the French Revolution. His first conflict with the government occurred when he tried to improve the conditions of the impoverished natives. He taught the Indians to set out olive groves and vineyards, build ceramic factories, and organize a silk industry.

Activities that profited the natives were not to the liking of the priests, and Hidalgo was brought before the notorious Inquisition and tried on charges of heresy, but even the murderous Inquisition could not make the charges stick. The trial was suspended. It was then that Hidalgo and his friend and comrade, Ignacio Allende, went to Calle de las Ratas to seek light and strength in Masonry.

Hidalgo, with the help of Captain Ignacio Allende, gathered a formidable army and issued his "Crito de Dolores" from which the war for Mexican independence sprung. His cry was "All for freedom and for free land to the peons!" A part of the colonial militia went over to his side. However, on January 17, 1811, his entire staff was betrayed at Calderon Bridge, fell into a Royalist trap, and was captured. They were all shot, and their heads were put on pikes for the edification of those who might harbor heretical ideas.

Hidalgo's mantle fell to Jose Maria Morelos. Like Hidalgo, Morelos was a good Mason. Together

with Nicolas Bravo, he conducted a brilliant campaign in the west but was finally defeated by the Royalist General Iturbide. Morelos was captured, tried for treason, denounced by the church and, with the blessing of Rome, executed.

The banner of freedom was then picked up in 1820 by one of the greatest and earliest Masons, the first Grand Master of the York Rite in Mexico, General Vincente Guerrero. The Mexican Revolution was still young, but rich in spirit. Imbued with the sublime ideas of Freemasonry, they did not hesitate to stand up to General Iturbide's overwhelming force and won victories over the greatly superior Royalist army.

Don Augustine Iturbide was the son of a Spanish grandee. He was an ambitious man not distinguished for strong moral fiber and not adverse to considering a useful deal at any time. The victory of General Guerrero's Masonic army over his own much larger and better equipped force made him see that Freemasonry was on the march and that the Spanish rule over Mexico was slowly crumbling in spite of strong support by the Catholic clergy. He wanted to be on the winning side and a plan was born in his fertile mind. He applied for the Masonic degrees and was raised to light in a Mexico City Lodge. Then he sent word to General Guerrero, requesting a meeting in the field. His request was granted, and the newly raised Master Mason met with the Past Grand Master of Mexico.

Iturbide offered to join forces with Guerrero and together proceed against the Royalist clerical army on the condition that he, Iturbide, become commander-in-chief. The offer

was gladly accepted by Guerrero, and the united forces moved against the main Royalist army. The opposing armies met, and the Royalists, under the command of Juan O'Donoju, the Spanish viceroy in Mexico, were soundly defeated, and O'Donoju signed the Treaty of Corboda acceding to all revolutionary demands including the independence of Mexico. On September 21, 1821, Iturbide, at the head of a victorious army, entered Mexico City.

Only too late did the Masonic leaders realize that they had been hoodwinked. They neglected to abide by the injunction to accept as new members only those who were well qualified, well recommended, duly and truly vouched for. Entering Mexico City, Iturbide, to everybody's surprise, set himself up as emperor of an independent Mexico. He discarded Guerrero and Victoria and proceeded to rule as dictator. His rule, however, lasted only one year. A new star arose over the Mexican horizon, the scottish Rite Mason, General Antonio Lopez de Santa Anna.

Together with Guerrero, Victoria and Brave, Santa Anna unfurled anew the Masonic flag of liberation, and in 1823 put Iturbide's army to flight. Iturbide was declared by Congress a traitor and outlaw and was exiled to Europe, but the designing, power-thirsty Iturbide could not resist the temptation of returning to Mexico for another try. One year later he was back in Mexico, where he was captured, tried and shot. A republic was proclaimed, and General Guadalupe Victoria became its first president. He remained in office until 1829, when Guerrero was elected president and Santa Anna became secretary of war and com-

mander-in-chief of the army. When, a year later, Isidro de Barras led an army of Royalists in an attempt to regain power for the Spanish Crown, Santa Anna defeated him at Tampico. Santa Anna's true character, however, became apparent when in 1833 he was elected president and, to the consternation of his Masonic associates, established himself as a reactionary ruler.

Santa Anna combined a shrewd political sense with an overriding ambition which grew in direct proportion to his military successes. However, there were times when he overreached himself. His victory over the Spanish Army at Tampico and the subsequent election to the Presidency bolstered his ego and gave him new impetus to seek further grandeur. He dreamed of an empire with himself as dictator and a firm hold on the body and mind of the people. He took a long, hard look at the clergy, who had had dictatorial hold on people's minds for centuries. Then there was the strong Liberal Party led by Freemasonry, the party which helped him to prominence. Like a seasoned gambler, he weighed the two sources of strength for his future adventures, the Catholic clergy against the Masonic Fraternity, and went back to the clergy. The priests were elated, welcomed their prodigal son with open arms, and Santa Anna repaid in kind. His new program consisted of the restoration of all special privileges to the clergy and military, the reestablishment of the Roman Catholic faith as the state church, the censoring of the press and of speech, the limiting of immigration to those from Catholic countries, and the abolition of the Masonic college in Oaxaca. With this deal

Santa Anna gained the support of the church, but in the annals of the Liberal Party of Mexico and of the worldwide Masonic Fraternity he forever became known as "the renegade Mason."

In the north a new empire was waiting to be carved out of a vast primitive prairie where the Tejas Indians had long dwelt, and the turncoat cast his eyes on their way.

The history of Texas is closely connected with that of Mexico on the one hand, and with the early American settlement of the southwest on the other. It was in 1682 that the first Spanish settlement was established near the present El Paso. In 1821 American settlers under the leadership of Stephen F. Austin began to stream into Texas, and in the same year Mexico won its independence from Spain and Texas became Mexican.

The American settlers prospered, but the friction between the American and Mexicans, arising from a difference in cultures, temperaments and ability to work, led to open clashes. Bloody raids by Mexican troops became frequent until they culminated in the savage butchery at the Alamo and Goliad.

In 1836 Santa Anna with an army of four thousand men invaded Texas and attacked San Antonio. The American settlers' garrison, comprised of only 150 ill-equipped men, found itself no match for the invaders, and, under the command of Colonel William B. Travis, took refuge in the Alamo, a fortified building erected in 1744 as a mission and converted into a fort in 1793. For months the defenders repulsed the desperate attacks of Santa Anna, taking toll from the enemy and paying for it with their own

lives. Finally they ran out of food, and the water supply was cut off. On March 6 they decided to break out. The hand-to-hand battle was brief and bloody. Only six defenders still remained alive, among them the famous frontiersmen, David Crocket and Colonel James Bowie. They sent word to Santa Anna that they are ready to capitulate on condition that their lives be spared. Santa Anna solemnly promised to grant their request, but when he entered the fort, the renegade ordered their execution. James Bowie was killed as he lay sick in bed. "Remember the Alamo!" This became the battle cry of the American settlers in Texas, and the date is still commemorated in San Antonio.

The renegade then moved to the town of Goliad, where a settler's rebellion under the leadership of Colonel James Walker Fannin was brewing. Colonel Fannin's greatly inferior force was caught in a trap, disarmed, and, on Santa Anna's orders was shot to a man. Colonel Fannin was forced to witness the killing of his men and was the last one to die.

Santa Anna tramped through Texas roughshod, spreading terror and death, but at this wicked time a great American Mason appeared in Texas and took up the cudgels. This was the doughty soldier and hero of the Horseshoe Bend Battle with the Creek Indians, Sam Houston. With his little army of tough frontiersmen he kept on retreating from the numerically superior Mexican force until on April 21, 1836, he was overtaken by Santa Anna at San Jacinto. It was late in the day, and the Mexican, disparaging of Houston's little detachmen, decided to postpone the battle until the next

morning. But Houston had other ideas. He waited until the enemy was settled for the night, then ordered an attack. With shouts the little army of frontiersmen fell on the enemy and, working with knife, bayonet, rifle butt, decimated Santa Anna's army. Its remnants were captured, including Santa Anna himself, who was found hiding in a tree. The battle cost Houston 36 men and lasted but 15 minutes. Texas became an independent republic, and Sam Houston was elected its first president.

Sam Houston, a Mason, did not seek revenge on the Mexicans. He did not hang Santa Anna for his atrocities against the American settlers, but sent him to the United States, an exile. But one year later Santa Anna was back in Mexico, and in 1838 he was again firm in the saddle as commander-in-chief of the Mexican Army, this time against the French who were besieging Vera Cruz. He routed the French, but in the battle he lost a leg. A shrewed politician, he managed to derive political capital even from his unhappy accident. News about the loss of the leg was bruited around far and wide, and won him great popularity as a national hero.

In 1841 Santa Anna was in complete control of Mexico, an actual dictator. In 1844 he finally was elected constitutional president, but his corrupt and wasteful rule did not change the official credential. The country continued to chafe under his misrule until a new revolution, led by General Mariano Paredes, broke out, and Santa Anna was driven from power and from the country once again.

Now the presidency fell into the hands of a Liberal, General Jose

Joaquin Herrera. His service in office was short-lived, however. War with the United States was looming, but Herrera wanted a negotiated peace. Herrera's political position, however, was weak against a strong coalition of the ultra-conservatives and the clergy, led by Mariano Paredes. Paredes accused Herrera of "compromising the honor of Mexico" by wanting to negotiate with the United States. In the revolution that followed, Paredes was again successful and became President of Mexico, plunging the country into anarchy and finally into war with the United States.

There followed the return of Santa Anna from exile in 1846, the flight of Paredes into exile, the return to the presidency of Herrera, his failure and attempt to reorganize the government along liberal lines, and the taking of the president's office by Santa Anna once more. In his first act as new ruler, Santa Anna took the field against the Americans. He was jubilant when, at the head of an army of 21,000 men, he met the American force of 5,000 led by General Zachary Taylor at Buena Vista. He sent word to General Taylor demanding immediate and unconditional surrender. Taylor's reply was curt: "Tell him to come and take me!"

Santa Anna tried, but failed. But a dangerous moment occurred when one regiment of Taylor's army panicked and fled from the field. In this critical situation, General Bragg's artillery rushed into the breach and succeeded in wresting victory from certain defeat.

It was at this time that news reached Santa Anna of the fall of Vera Cruz and General Winfield Scott's march on Mexico City.

Santa Anna hastened to head off General Scott and met him at Cerro Gordo. The battle was short but bloody; no quarter was asked and none was given. Santa Anna lost again, fleeing ignominiously from the battlefield. His army, still outnumbering the American three to one, regrouped and again tried to make a stand, first at Pueblo, then at Contreras, then again at Churubusco. He failed everywhere.

When Mexico City finally fell to the Americans, the renegade took the only road known to him in order to save his own skin: he fled the country. He went to Jamaica, then to Venezuela, where he remained in exile for almost three years. In 1853 he returned and was again elected president. This time he set himself up as "perpetual dictator" and immediately proceeded to round up and clamp into jail his former and possible future political opponent, in this instance, the Masons, among them the famous Mexican patriot, Benito Juarez.

Juarez escaped to the United States, but he soon returned and, together with Juan Alvarez, Ignacio Comonfort and Miguel Lerdo de Tejada, all members of the Liberal Party, staged the Revolution of Ayutla. Santa Anna was again driven from the country, and Benito Juarez, with the collaboration of Miguel Lerdo de Tejada, authored and constituted the famous reforms known as the Ley Lerdo, the Mexican Bill of Rights. These new laws initiated the anti-clerical liberal program embodied in the Constitution of 1857. The Constitution discontinued the special privileges of the clergy, forced the sale of the enormous real properties of the

Catholic Church, abolished all mortmain holdings (inalienable possessions) of the clergy, abolished censorship, opened the schools and libraries to the people, and permitted free immigration from non-Catholic countries.

Juarez served as Minister of Justice under the brief terms of Alvarez and Comonfort as Presidents. When Comonfort resigned, Juarez was elected President. The regime of this great Mexican Mason and Liberal was interrupted by the intervention of Spain, France and England, who coveted the idea of cancelling the Monroe Doctrine by setting up a monarchy in Mexico. England and Spain, however, soon withdrew from partnership with France, but Napoleon III found in Austria an unemployed archduke by the name of Maximilian, and in 1864 set him up 'as 'Emperor 'of Mexico. Fifty thousand French troops were imported to guard his throne, and, with the help of these foreign troops, a hopeful clergy and native traitors, Maximilian tried to hold his throne. Juarez, though compelled to hide in the mountains, never abandoned hope of restoring the republic.

At this time the United States was fully occupied at home by the Civil War and could not extend any help to the Mexican people. However, in the spring of 1865 came the end. Very soon the northern border of Mexico jubilantly saw the American Army under the leadership of Philip Sheridan. Maximilian's wife Marie Carlotta, hastened to Europe to seek help from the Pope and from Napoleon, but they refused to consider her appeal, and Carlotta went insane.

Seeing the futility of a war with the United States, Napoleon beat a hasty retreat from Mexico. Maximilian fled from the wrath of the Mexican people, and with a little army of last-ditch supporters fell back on Queretaro, where he was captured and executed.

Juarez finally returned to Mexico City and to the presidency where he governed till 1871. The fangs of the clergy and the rich landowners were finally drawn, and Mexico began to see the possibility of settling down to a life protected by a code of civil laws.

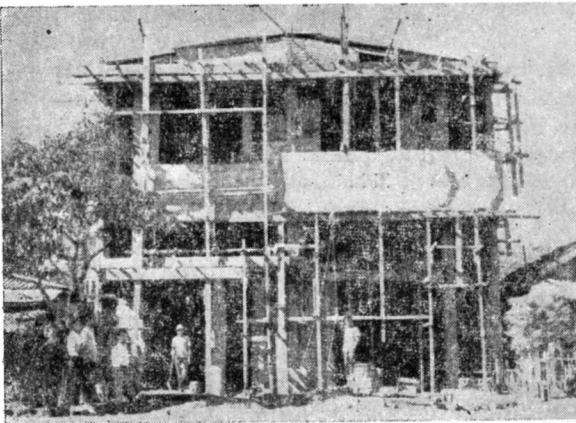
Santa Anna lived for years in Havana, Cuba, and when Maximilian arrived, he hastened back to Mexico to inject himself into the new political life, but was promptly ejected by the French Marshal Akhill Bazain. Although hated and despised by both sides, he was not one to give up easily. After the French departed he again appeared in Vera Cruz, but was again driven from the country and went to live in the United States. There, on New York's Staten Island, he spent his time staging cock fights and gambling.

The death of Juarez gave him new hope, and he once more ventured to Mexico in a last attempt to attach himself to any side which would have him. But there he found a new world trying desperately to free itself of imposters, adventurers and parasites, religious and secular alike. He was old and friendless, and his name was lost in the maelstrom of events of the later years. Alone and forgotten by friend and foe, the Renegade Mason died in Mexico City on June 20, 1876.

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March 1962



Picture above shows the presentation of School Teachers' Awards during the Golden Anniversary of Malinaw Lodge No. 25, F. & A. M. which was held on May 4, 1963.



Picture at left shows the reconstruction of Makabugwas Lodge No. 47 Temple, Tacloban, Leyte.

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 Senior Warden John M. Palmer
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 Manila

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