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Grand Master's Page



THERE IS A NEED TO REWRITE OUR MASONIC HISTORY

A noted Masonic historian, J. Hugo Tatsch correctly observed in one of his letters that there is a need for a steady flow of new Masonic literature. Indeed Masonry is not a static fraternity; change is constant, and new discoveries are frequently being made. We have to keep the brethren abreast of Masonic growth and development.

This is particularly true in the field of Philippine Masonic history. The Masonry first introduced into our country came from Latin obediences, which today is by and large unfamiliar to the brethren nurtured in the Masonry developed in the English speaking world. Most of our scholarly works on Masonry, however, were produced when Latin Masonry was well-known to the craft, so our writers omitted detailed explanations of Latin practices. This unfortunately detracts from present day appreciation and understanding of their work. Thus, for example, under the Rituals, Statutes and General Regulations of the Gran Oriente Español, Lodges of Adoption were an integral part of the Masonic structure. They were organized under the patronage of the Grand Orient and under the direction of the adopting lodge. The Rite of Adoption was called "Masoneria de Señoras" and female members were adverted to as "Masonas." Not infrequently, therefore, Masonic scholars who wrote during the first quarter of the century referred to female members of Adoptive Lodges as "Female masons". Today such references raise quizzical eyebrows among readers who have been trained to understand that Adoptive Lodges, although established within the context of freemasonry, do not actually form a part of it.

Not only have changes taken place, new discoveries have been made. Important Masonic documents are now available to us, which were beyond the reach of our earlier scholars, as for example, documents on our early Filipino lodges in Spain kept in the archives of the Delegacion Nacional de Servicios Documentales in Salamanca, Spain. Also, the Philippine Insurgent Records have been transferred from the National Archives in Washington, D.C. to the Philippine National Library. Among these re-

ords, now easily accessible, are documents of great Masonic importance which have not yet been brought to light. Not only these, we also have other documents from other sources which were not available to our earlier scholars.

In view of these changes and new discoveries, there is now a crying need to rewrite our Masonic history to make it more understandable to our brethren today and to supplement the accounts of earlier writers with recent findings. May I, therefore, call on our present day Masonic scholars to respond to this need.


MANUEL D. MANDAC
Grand Master



MIGUEL MORAYTA, GRAND MASTER OF MASONS

By: VW REYNOLD S. FAJARDO
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If a study were to be made to determine who among our Masonic figures played the most important role in shaping Philippine Masonic history, the result will be beyond peradventure point to Miguel Morayta Sagrario. For more than thirty years—longer than any other man—from the founding on April 4, 1886 of the first lodge patronized in numbers by Filipinos down to his death on January 18, 1917 at the age of 83 he was venerated by Filipino Masons as their unchallenged leader.

Morayta was undeniably a gifted man. Born on September 3, 1834 he became a Doctor of Philosophy, of Letters, and of Laws. He was an assistant professor of law and a professor of world history at the University of Madrid where he became the symbol of free thinking forces; an author (he published *Historia de España*, *Historia de Grecia*, and *Masoneria Española; Paginas de su Historia*, among others); a journalist (he was the editor and publisher of *Revista Iberica*, *La Reforma*, *La Republica Iberica*, *El Republicano*

Nacional and *El Republicano*); an outspoken critic of clerical abuses (he was the President of the *Liga Anticlerical*); a political reformer, and an outstanding political figure who for years walked the corridors of power (he was Deputy for Loja, Valencia and Madrid, and at various times Secretary of the *Junta Revolucionaria*, Secretary of State, Ambassador to Constantinople, Rome and Jerusalem). As a Mason, he was Grand Master, first of the *Gran Oriente de España* then of the *Gran Oriente Español*. More important to us, he was pro-Filipino through and through, whose love and concern for the Philippines frequently surfaced in writings and public utterances. Thus, at a banquet tendered by Filipinos in honor of Juan Luna and Felix Resurrecion Hidalgo for their triumph at the *Exposicion de Bellas Artes* at Madrid in 1884, he proposed a toast to the Filipinos as "la gloria de la Universidad." In later years we find him making speeches and writing numerous articles advocating Philippine representation in the Spanish Parliament, exposing clerical abuses in the Philippines, and arguing for a more democratic government in the Philippines. He also founded and headed the *Asociacion Hispano-Filipina* and lent his prestige and considerable influence in helping the leaders of the Propaganda Movement in their patriotic endeavors.

With the varied activities and achievements of Morayta, however, we are not concerned, only in so far as they relate to Philippine Masonry.

Morayta's first contact with Filipinos must have been during his

tenure as professor of history at the University of Madrid. Here he cultivated the friendship of the Filipino colony, many of whom, including Rizal, were his students. We next hear of him in connection with *Solidaridad*, a lodge founded in Barcelona on April 4, 1886, under the *Gran Oriente de España*, by eight Masons, two of whom - Rafael del Pan and Ricardo Ayllon - were Filipinos, and which was joined later by other Filipinos, such as Lopez-Jaena,¹ Julio Llorente and Evaristo Aguirre. *Logia Solidaridad* had an ephemeral existence and was soon dissolved, but during its short life it maintained close relations with Morayta and his mother lodge, *Hijos del Progreso*. Thus, Morayta was awarded the highest honor within the gift of the lodge, that of "Honorary Worshipful Master", and joint Masonic activities were undertaken by *Solidaridad* and *Hijos del Progreso*.

Parenthetically, one of the founders of *Solidaridad*, Rafael de Pan, described its birth and demise, as follows:

"In 1886 at a session of the Union Ibero-Americana attended by Spaniards, Americans and Filipinos, under the presidency of Don Pedro de Govantes y Azcarraga, Count of Albay, the best method of promoting and strengthening the political and economical relations between Spain and her overseas provinces was debated. After adjournment one day the idea arose that cooperation in strengthening the ties of friendship and interests between all countries using the Spanish tongue could best be secured through the medium of Masonry which was specially

¹It seems Lopez-Jaena was to be one of the founders of "Logia Solidaridad", but he lacked a "plancha de quite" from his mother lodge. He was able to take his oath of affiliation only on April 4, 1887.

sued for the purpose. And so there was formed the Lodge *Solidaridad* in Madrid (should be Barcelona) under the auspices of the *Gran Oriente de España*.

"Owing to the schisms and conflicts which then prevailed in Spanish Masonry the Lodge *Solidaridad* was dissolved after an existence of a year and a half."

The schisms referred to by del Pan arose after Manuel Bacerra resigned in 1886 as Grand Master when the *Gran Oriente de España* was torn by dissensions following the exposure of financial irregularities of the Grand Secretary. A series of schisms, fusions, and re-alignments then followed out of which emerged the *Gran Oriente Nacional de España*. In the elections for officers of the new Orient, however, Morayta was defeated and strongly protesting the election he decided to break with the *Gran Oriente Nacional de España*. Followed by a majority of the lodges he established the *Gran Oriente Español* on January 9, 1889.

In these conflicts in Spanish Masonry, the sentiments of the Filipinos were unquestionably with Morayta. Shortly after the organization of the *Gran Oriente Español*, four Filipinos, Graciano Lopez-Jaena, Marcelo H. del Pilar, Mariano Ponce and Jose Panganiban, joined two Cubans and a former Spanish Army officer, and organized a new lodge which they called *Revolucion*. One of the first acts of the lodge was to pass a resolution on April 2, 1889 opting to join the *Gran Oriente Español*. On the same day they addressed a petition for affiliation to Morayta. The decision of the Filipinos and Cubans to cast their lot with Morayta's new Orient was undoubtedly influenced by their close

association with him, and a provision in the preamble of its Constitution, which echoed the aspirations of the Filipinos and Cubans for reforms. It read, as follows:

"The provinces beyond the seas shall be our care for they are so much in need of justice, so hungry for their lawful rights, and so desirous of equality. If there is any place where our doctrines of peace and charity are direly needed, it is undoubtedly in these unhappy territories. There is where our Masonic Fraternity must be strongly organized; there is where it must make evident its expansive, liberal and democratic character; there we must emphasize our ideals of fraternity; and there we have to show that if, unfortunately, there are men in Spain, spurious sons of greatness, who would make enemies of the people in those territories through despotism and tyranny, there are also true sons of noble Spain, that great Spain who loves equally all her sons whether from the motherland or from overseas.

"In the Philippines, where clericalism controls all power and is terrorizing the inhabitants, we must organize a Council of the Masonic order that will free the people there from the crushing yoke imposed upon them. A Masonic body that will be the advance guard of civilization and progress, prepared to give battle to these grim spectres from out the medieval past who walk side by side with ignorance, fanaticism and superstition."

On April 16, 1889 Morayta visited Barcelona in the course of his campaign to win adherents to his new Orient. Here he met del Pilar for the first time and had several private conferences with him, out of which blossomed a personal friendship that profoundly influenced the direction of Philippine Masonry. Morayta's visit had a two-fold result: it further cemented his ties with Filipino Masons, and brought together his *Asociacion Hispano-Filipino*, the association "*La Solidaridad*" and the newspaper *La Solidaridad*, in a common fight for the extension to the Philippines

of the fundamental rights enjoyed by all other peninsular and overseas provinces. After these conferences, Morayta displayed increasing activities in behalf of the Filipinos. On the other hand, most of the Filipinos in Barcelona joined *Revolucion*, among whom were Teodoro Sandico, Santiago Icasiano, Ariston Bautista, Domingo Marcelo Cortez, Galicano Apacible, Damaso Ponce, Roman Imperial and Agustin Blanco. Morayta must have reciprocated this display of affection, for the records of Lodge *Revolucion* show an ascension of the Filipinos to the higher degrees of Masonry, much faster than those of other lodges. Thus, by August 30, del Pilar and Mariano Ponce reached the 18^o and Bautista the 14^o. On September 17, Apacible and Pangniban were proposed for the 30^o, while Icasiano, Damaso Ponce, and Imperial the 18^o. Del Pilar and Mariano Ponce must have reached the 30^o by this time. Eventually the two became 33^o Masons and held high positions in the councils of the *Gran Oriente Español*.

Around September 1899, del Pilar decided to transfer the activities of the Propaganda Movement, including the newspaper "La Solidaridad", to Madrid in order to further consolidate his ties and coordinate his activities with Morayta. Most of the Filipinos followed him, except for Panganiban who was ill and had only a few months to live, and Lopez-Jaena who was reluctant to give up his contacts in Barcelona. Upon his arrival in Madrid, del Pilar set about consolidating his organization. First he entered into a contract in October

with a new press for the printing of "La Solidaridad". Then he worked to put more vigor into *Asociacion Hispano-Filipino*. An election was held in November and Morayta was re-elected President with the Filipinos given important assignments. With these two matters out of the way, he set his sights on the establishment of a new lodge. On December 9, he called the Filipinos to a preliminary meeting in his quarters. Here it was decided to revive *Solidaridad* as an all-Filipino lodge.² They elected Julio Llorente, the ranking Filipino Mason in Madrid, as Worshipful Master; del Pilar, Senior Warden; Damaso Ponce, Junior Warden; Dominador Gomez, Orator; and Teodoro Sandico, Secretary. Incidentally, the other original members of *Solidaridad* were Antonio Luna, Telesforo Sukgang, Ariston Bautista, Jose Yzama, Eleuterio Ruiz, Jose Alejandrino and Francisco Suñico.

The following day, December 10, the members sought affiliation with the *Gran Oriente Español* and requested Grand Master Morayta to give them the old charter of *Logia Solidaridad*. Again Morayta supported the Filipinos. He not only gave them the charter of *Solidaridad* on May 15, 1890, he furthermore consented to be the installing officer at the installation ceremonies scheduled for May 21, 1890 and allowed the lodge to be housed

²Three members of *Solidaridad*, Eleuterio Ruiz de Leon, Jose Yzama and Jose Ma. Zuazo, are not clearly identifiable as Filipinos. Nevertheless it may be called an all-Filipino lodge, because the three were Filipinos at heart and, moreover, played only minor roles in its affairs.

and to hold its meetings in the headquarters of the *Gran Oriente Español*.

Following its organization, *Logia Solidaridad* No. 53 absorbed most of the Filipinos who came to Madrid. Those whom the records show joined at one time or another were: Jose Rizal, Pedro Serrano Laktaw, Baldemero Roxas, Galicano Apacible, Mariano Kunanan, Lauro Dimayuga, Jose Abreu, Gregorio Aguilera, Pablo Rianzares, Melencio Figueroa, Moises Salvador Simplicio Jugo, Tomas Arejola, Pio Crisostomo, Jose Ledesma, Simeon Mercado, Flabiano Cor de Cruz, Eduardo de Lete, Francisco Liongson, Rosauro Jocson, Arturo Borromeo, Bernabe Bustamante, Jose Carominas and Isidro de los Santos.

In 1890 del Pilar and Rizal conceived the idea of organizing lodges in Manila and the provinces exclusively for Filipinos. This was to be a "first" in Philippine Masonry; never before had an all-Filipino lodge been constituted in our country. In the past, a few natives were able to join some of the early lodges set up in the Philippines, but as a consequence of the Cavite revolt of 1872 Filipinos were thereafter excluded from membership. And while the *Gran Oriente Español* was committed under its Constitution to the spread of Masonic light in the Philippines, the establishment of all-Filipino lodges was another matter. The project was, therefore, so unprecedented and revolutionary in character, its only hope for a success was a determined support from Morayta. Banking

on it, the Filipinos sought for the necessary authorization from the *Gran Oriente Español*. According to Kalaw the authority was immediately granted. A different version, however, appears in Retana's *Archivos del Bibliofilo Filipino*, to wit: "In that year (1890) the Philippine colonials residing in Madrid, Hongkong and Paris made strong representations in Madrid to Don Miguel Morayta, Grand Master of the *Oriente Español* and with whom they had close relations, that the regulations should be reformed so as to permit the affiliation of the native element and even more, the establishment in the Archipelago of lodges exclusively Tagalog in membership. After conferences, Grand Lodge sessions and finally compromises of some magnitude, the petition was decided favorably to the Filipinos". Which ever version is correct, the fact remains that once again Morayta stood by the Filipinos.

After the authority was granted, Antonio Luna and Pedro Serrano Laktaw were commissioned to set up lodges in the Philippines. Antonio Luna, however, was not able to make the trip, so Serrano had to proceed alone. In the Philippines he was assisted by Moises Salvador, who returned to the Philippines earlier; Jose Anacleto Ramos, a mestizo initiated in Corinthian Lodge No. 1382 in London but who was now a member of a local Spanish lodge; and Timoteo Paez, who was initiated with Deodato Arellano by Lopez Jaena under the "celestial dome" during the latter's brief visit to the Philippines in 1890.

Masonry was received in the Philippines with great enthusiasm notwithstanding arrests and persecutions. The response, to quote Jose Rizal, was "beyond what had been expected." On January 6, 1891 the first lodge (*Nilad*) was constituted with Ramos as the first Worshipful Master. Soon others followed. By 1892 there were 8 Filipino lodges and a far greater number of Masonic clubs or triangles.

In time jurisdictional differences arose between *Nilad* and the other lodges. As the premier Filipino lodge from which the others sprang, *Nilad* was looked up to as the Mother lodge. It, however, sought a greater control over the other lodges than they were willing to concede. When the dispute came to a boil, the other lodges under the leadership of Faustino Villaruel and Apolinario Mabini met at Malabon to decide on a course of action. Thereafter they convoked a general assembly on April 16, 1893 at the residence of Faustino Villaruel in Asuncion St., Manila and formed a Grand Regional Council without *Nilad* Lodge. The latter naturally opposed this challenge to her authority and sent a strong protest to the Grand Council of the Order impugning the legality of the Grand Regional Council.

The initial reaction of the *Gran Oriente Español* was to support *Nilad* Lodge. In a letter dated July 19, 1893, Grand Secretary Ruiz informed Villaruel that the formation of the Grand Regional Council was considered irregular. Later, however, through the intercession of del Pilar, Morayta was persuaded

to take the side of the Grand Regional Council. Eventually its constitutive Charter was granted, enabling it to be finally and definitively installed on December 10, 1893.

For all the support Morayta extended to Filipino Masons he was now about to pay a heavy price. The authorities as a whole blamed Masonry for the nationalist movement in the Philippines and as Morayta was the Masonic leader of the Filipinos he naturally drew much of the anti-Masonic fire. Some went to the extent of denouncing the *Gran Oriente Español* as a center of conspiracy against Spain. When the Katipunan was discovered and Masonic papers were found in the possession of those arrested, the police raided the headquarters of the *Gran Oriente Español* and the *Asociacion Hispano-Filipino*. Both organizations were closed, their documents seized and officers arrested. Fortunately, Morayta was at the time in the north of Spain and was able to avoid arrest by fleeing into France. From there he fought the case in court and succeeded in having it dismissed for lack of evidence; those arrested were ordered released and Morayta was able to return to Spain a free man. This, however, was not the end of his troubles. After he was re-elected in 1899 as the deputy from Valencia to Parliament, his political opponents sought to prevent his assumption of office arguing that he had sold out his country to the Filipino nationalists. Fortunately the move fizzled out when his opponents failed to muster the necessary quorum to enable

Parliament to take a valid vote.

In spite of his personal tribulations, Morayta still found time to show his love for the Filipinos and help those harassed by the authorities in Spain. After the execution of Rizal, he caused a memorial in his honor to be placed in the halls of the *Gran Oriente Español*. He also worked for the freedom of Jose Reyes Tolentino, an old secretary of *Modestia* Lodge, who according to Kalaw could not find words strong enough to express his praise for Morayta. On February 1, 1904 he again addressed the Spanish Parliament in defense of Philippine Masonry.

The succeeding years were relatively calm and tranquil. After the destruction of the power of Spain and the advent of the American regime, Masonry in the Philippines was officially tolerated and could be practiced in the open without molestation by the authorities. In 1900 the lodges which had been forced to suspend operations a few years before the outbreak of the revolution of 1896 started reorganizing under the guidance and leadership of Morayta. By 1907 they set up a Regional Grand Lodge in place of the old Grand Regional Council. New lodges were also formed. Likewise, other grand jurisdictions, such as the *Gran Oriente de España*, Grand Orient of France, the Grand Lodge of Scotland and the Grand Lodge of California put up lodges in the Philippines. All the lodges, however, went about their Masonic work in peace, harmony and mutual tolerance.

Masonic peace, unfortunately was not destined to last. The first rumblings were heard when the Grand Lodge of California forbade its members from having Masonic contact with the Regional Grand Lodge. By 1915 it developed into an open conflict when the Regional Grand Lodge formally protested the existence and legal personality of the Grand Lodge of the Philippine Islands established a few years before. In this conflict, however, the Regional Grand Lodge was at a considerable disadvantage it not being a sovereign Masonic body. It was governed from afar by the *Gran Oriente Español* and communications were slow and tedious. The Regional Grand Lodge was thus constrained to request Morayta for Masonic emancipation.

In the past Morayta was always willing to accommodate requests of Filipino Masons. For thirty years he labored for them even at the risk of being branded a traitor to his own country. Now that he was in the twilight of his life, he was faced with the spectre of losing jurisdictional control over the very fruits of his sacrifices. It was too much for him; he balked. One can imagine the depth of his feelings when he answered the request on October 20, 1915 —

"I have never reminded any friends of mine of services and favors that I may have extended to them, but I am compelled today to remind the Filipinos that my attachment to their aspirations and my sincere esteem towards them personally, have cost me very serious vexations.

"Due to my enthusiasm for their cause, I was accused of being a traitor to Spain, and even though this infamous slander - so absurd and preposterous - did not affect me in the least, it caused me considerable annoyance, for there were some people base enough to cast upon me a scornful

glance whenever we met.

"This and many other things I had forgotten, considering that the Filipino Masons, like those of Puerto Rico felt attached to me. Spain, I said to myself, is today estranged in the Philippines, but Filipino Masons continue being my family, my brothers.

"You may imagine, in view of the foregoing, how deep was my grief at reading between the lines of your esteemed letter of August 27 what I take as a hint. x x x"

Morayta more than any other man was loved by Filipino Masons, and under normal circumstances they would have gladly deferred to his expressed desire. The situation, however, dictated that they respectfully insist on their emancipation. Letters begun to fly between Madrid and the Philippines with the Filipinos insisting on a charter for a sovereign Grand Lodge, and Morayta pleading for the *status quo*. In time a mood of rebellion begun to jell; many started advocating that they either form a Grand Lodge on their own or fuse with the Grand Lodge of the Philippine Island and abandon the *Gran Oriente Español*. The only thing that held them back was their respect for Morayta. Nevertheless, as the months passed tension mounted. Then in the midst of it all news was received from Madrid that Morayta had passed to the next life. Suddenly it was all over. The last ties which united the Filipino Masons with the *Gran Oriente Español* had been cut. As Kalaw put it: "After the death of Morayta, the only one who had always shown interest in the Philippines, the only man in Spain for whom Filipino Masons felt profound veneration and respect, the lodges considered themselves free to separate from the Spanish Obedience." Separate

they did. Within three weeks after they learned of the death of Morayta, the Masons and lodges under the *Gran Oriente Español* affiliated en mass with the Grand Lodge of the Philippine Island.

It is now 63 years since Morayta died, but we still sing praises to his memory. Rightly so, for he was more than a hero. It is natural for one to love his country and even die for it. That is to be expected. But what do you call one who struggles to free a distant people from oppression, even if the tyrants are his own countrymen, and he thereby courts the charge of treason? Perhaps the words of Shakespeare are appropriate: "His life was gentle, and the elements so mixed in him that Nature might stand up and say to all the world 'This was a man.'"

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MY IMPRESSIONS OF MABINI

by
Galicano Apacible

Editorial Note: Speech delivered in Spanish in 1935 in Batangas Lodge. Introductory portion of speech deleted.

I wish to tell you my impressions of our Batangas hero the first time I met him. It was in 1893 on my return from Europe after I had finished my studies in Spain. The Grand Master of Oriente Español entrusted to me some messages for the Philippine Lodges. I had to come in contact with our few Lodges at that time. The first Lodge in Manila that invited me was the "Balagtas". The Venerable of the Lodge was my friend and co-worker in Madrid, the intrepid Moises E. Salvador whose life was brutally cut off by the Spaniards. I remember that in order to reach the temple, which was an isolated house in Nagtahan, we had to walk a considerable distance over the narrow ridges in the rice fields and at every point posted sentinels emerged who would not let us pass until we gave them the password. We reached the house that served as the temple by passing through the back gate. In that era of monastic terrorism with its implacable persecutions we Masons had to take all kinds of precautions to hold masonic meetings. At those meetings Masons risked their lives or their freedom.

At that meeting the orator of the Lodge read his speech expounding the situation of Philippine Masonry, its difficulties and defects and proposing the measures that should be adopted. Unconsciously and because of his newness I took notice of the physical aspect of the speaker. He was a tall man, slim, somewhat pale, whose face, though Malayan, had a Roman profile. His voice was almost a soprano; he spoke softly and he did not make gestures. His physical look did not impress me favorably. I imagined that his speech would be boresome, and I prepared to sleep in my chair. But, as he advanced in his speech he stirred my interest until my attention was completely absorbed. In my eyes his figure was transformed; it was growing gigantic; his ideas were concrete, vigorous and virile, impregnated with patriotism and sane judgment. At those moments he proved false the old maxim of *mens sana in corpore sano*. The speaker was a sickly man and looked sick in striking contrast to his very sane, robust, and vigorous mentality. After the meeting, during the refreshments, I asked to be introduced to him personally

and then I learned that his name was Apolinario Mabini; and he was from Tanawan - we were from the same province. Before this I had not heard of him. Of course it was true that for several years I was away abroad.

Since that meeting I had cultivated his friendship until his death. I was his admirer and we wrote to each other, especially during the Revolution, he being President Aguinaldo's counselor and I was in charge of our affairs abroad.

If I would not bore you much, I wish to tell you about an incident in his private life which revealed to me the high qualities of his character. In that year when our friendship began — I believe in the same year 1895, if I am not mistaken — he graduated as a lawyer; that is, he became a Licenciado en Leyes, as it was then called.¹ Graduation required money: examination fees, purchase of gown, hood, and cap and refreshments for friends and relatives. Knowing his poverty, that in order to continue his studies he had to work teaching privately or as assistant to some secondary-school professor, an aunt of mine, also from Batangas, and I decided to give him a gift of a small sum of money for his graduation expenses: my aunt, five hundred pesos and I two hundred. With this sum of seven hundred pesos I went to see him at the law office of Numeriano Adriano where he was an assistant. I offered him the money as our little contribution and proof of our appreciation and admiration for him. Mabini, very courteously refused to accept it by no means, telling me that for the occasion he

¹He graduated in 1894

and his mother also had been saving for a long time. I had to agree to his polite refusal; and the more I admired the delicacy of his sentiments and firmness of character.

Before our Glorious Revolution, when we were spreading Masonic doctrines and extending the Lodges in our country, the friars and Spanish tyrants persecuted us furiously, shackling Filipinos in prison for the mere suspicion of being Masons or sympathizers of Masons. The friars and our despotic colonizers knew modern history. The great libertarian movements began to be forged in Masonic Lodges. The French Revolution which proclaimed the unalienable rights of man was forged in the lodges. The Spanish Revolution in the latter half of the last century that established the first Spanish Republic was organized in the lodges. The liberation of some Spanish colonies in South America was initiated and organized in Masonic lodges. It is because Masonic doctrines condemn and combat the oppression of man, the slavery of peoples, and the shackling of men's minds. In fact, fatedly for our despotic exploiters history repeated itself. The precursors of our libertarian Revolution who wrote books and journalistic articles and organized secret societies were eminent Filipino Masons: Rizal, Marcelo H. del Pilar, Graciano Lopez Jaena, and Mabini. Notable Masons too initiated and led our Revolution: Andres Bonifacio, Emilio Aguinaldo, Antonio Luna.

Mabini, our sublime Batangueño, was a thoroughgoing Mason working within as well as outside the workshops with unbreakable faith,

like a true Mason. His norm of conduct in public as well as in private life had been that of a true worker in Masonic workshops: liberal, rationalist, protector of the poor and helpless against the powerful and the tyrants, preserving the Masonic code in all its purity. In the midst of that atmosphere of terrorism and distrust he expressed his opinions clearly, indifferent to the consequences. In his conduct he was like the boyars of the medieval age whose motto was *sans peur et sans reproche* (without fear and without reproach).

These celebrations that we hold from time to time to commemorate and extol the deeds of some heroes

of ours should have for their principal object to impress upon the mind the good teachings and deeds of our heroes to serve as our model, and to preach their principles to others. This is appropriate in these times when to our misfortune materialism without abnegation, egoism, and insolent and shameless avarice are dominating our men and if not combatted vigorously and stopped on time will lead us to ruin and the destruction of our incipient nationality. Men of Batangas, let our elder brother, our great Mabini, a gentleman without fear and without reproach, serve as our model. Thank you.

HISTORY OF:

AN AMERICAN MILITARY LODGE IN MANILA

While researching on the life of a Masonic hero, by pure serendipity, I chanced upon a microfilm copy of a rare July 5, 1902 issue of *The Manila American*. The issue contained an account of the found-

ing of a Military Lodge in Manila by the Regiment of Volunteers of North Dakota and reprinted *in extenso* the report of its master to the Grand Lodge of North Dakota on the workings of the

lodge. The document supplements the history of the lodge heretofore written by our Masonic scholars and enables us to correct a few of their inaccuracies. Its value, rests not only on its historical importance; it is also of interest for it captures the life and blood excitement which flavored Masonic activities before the turn of the century.

The aforementioned Military Lodge operated under a Provisional Charter issued by Grand Master Robert M. Carothers of the Grand Lodge of North Dakota. The regiment left Fargo, N.D. on May 26, 1898 and arrived at Corregidor on July 31, 1898. A short time later it participated in the battle for Manila. On Aug. 21, 1898, the lodge held its first meeting at regimental headquarters under the leadership of Lt. Col. William C. Trueman. Its Officers were: W.C. Trueman, Worshipful Master; Major John Fraine, Junior Warden; Capt. W.H. Purdon, Treasurer; W.C. Getchell, Sr. Deacon; C.C. Geary, Jr., Jr. Deacon; and Sgt.-Major C.S. Cairncross, Tyler. At the first meeting two committees were appointed, one on constitution and by-laws and another to secure a suitable lodge room. The task of the second committee was difficult for there were no suitable halls in Manila at the time. A residence, however, was found within a few blocks from headquarters, and after removing several partitions they found it adequate for their needs. The furniture was then purchased or ordered by Filipinos. Thus, the Military Lodge moved to 69 Calle Nueva, Malate in a building which came

to be known as the "Cradle of American Masonry in the Philippines." Meetings were held every Wednesday and Sunday evenings and were always well attended.

Here now is the report of W. Bro. Trueman on those meetings:

"I have never had, nor can I ever again expect to have, the pleasure of presiding over such enthusiastic Masonic meetings as those held in Manila. Nearly every organization in the English corps was represented, and men from the navy were in frequent attendance.

"Our visitor's register is a Masonic relic and contains the names of brethren from all parts of our country, from Australia, Hongkong, Yokohama, and other Oriental Lodges. Englishmen, Germans, Swiss and Spaniards, all found fraternal welcome at our lodge-room.

"Chaplain Pierce, of the Fourteenth United States Infantry, was a regular attendant. He urged the establishment of a Protestant cemetery at Manila, a most worthy object, and the Lodge contributed \$100 in gold toward a fund to purchase the necessary tract of land.

"We obtained much valuable and authentic information regarding Spanish Masonry and the Katipunan Society in the Philippines from a Spanish brother who addressed the Lodge on the subject at one of its meetings. Brother Juan Utor Fernandez is an enthusiastic Mason, and exhibited his credentials, from which it appears that at the

meeting of the Grand Council Scottish Rite Masons held in Cleveland, O., in 1894, he was made the representative of that body for Spain, a distinction of which he is very proud. From him we learned that a Masonic Lodge flourished in Manila for a number of years, but the antagonism of the Church was too great, men known to be members meeting with all manner of persecution. Banishment to the islands was a common penalty, families were scattered to all parts of the Spanish possessions, the father isolated in the interior or to some far-off island.

"A brother in Manila handed me a Spanish document, being a decree from the Archbishop of Manila, addressed to the governors of several of the provinces, containing the names of men suspected of being Masons, and ordering that they be apprehended. Appended to the document are the reports of the several governors and other officials. I was requested to submit the document to the Grand Lodge of our State, that it might be translated. The Lodge in Manila continued to meet in secret for some time after the persecution began, but its adversaries were powerful and numerous, and it was finally obliged to succumb.

"Many prominent Filipinos of the educated class had become members of the order, and after the turbulent times began in the islands, revolutionary societies were organized, and many of them became leaders of the people in their revolt against

Spanish rule. It is said that Aguinaldo and a number of his prominent officers and advisers were members of the Spanish Lodge in Manila. Katipunan societies were organized among the natives, making use of many of our emblems and other means of recognition. The object of the society was to limit the autocratic power of the Church, and as Church and State were practically one, it was looked upon as revolutionary in character, and its members the vilest of criminals. Many of the natives, learning of the organization of our Lodge in Manila, approached our brethren, with grips and signs, claiming to be of the craft. I cautioned the brethren to avoid indiscretion; for it was found on careful inquiry that those natives were members of the Kapitupan societies.

"On one occasion a brother from the California regiment came to headquarters with a man whom he introduced as a brother, and who was very anxious to visit the Lodge. I took the man inside and examined him, finding him in possession of many of our secrets. He was a well-informed member of the Katipunan society and cherished what little Masonic light he had obtained.

"There is a great field open for Masonry in the Philippines, and I hope that a permanent Lodge may soon be established in Manila. Our Lodge was overwhelmed with petitions for degrees, and after having received

one hundred applications it became necessary to refuse others, not knowing how long we would remain in the islands, but I regret exceedingly that we were prevented from conferring the M.M. Degree. We were preparing to confer the Third Degree when the insurrection broke out on the evening of February 4, 1899, after which the regiment was constantly in the field, taking part in three famous expeditions by General Lawton into the interior of Luzon.

"One meeting, held in February, will long remain in the memory of those who were present. A request had been received from Crescent Lodge No. 11, at Grafton N.D., to confer the degrees on W.A. Mickle, then Quartermaster Sergeant of the regiment. We were stationed on the south line, in General Overshine's brigade, with regimental headquarters at Culi Church. The meeting was called for the evening of February 22 at regimental headquarters.

"Late that afternoon orders came from General Overshine to take extra precaution, as an attack by the insurgents was expected along our front that night in an attempt made to breakthrough our lines. The Lodge was opened at 8 p.m., the officers wearing their side-arms, prepared for any emergency, as suspicious movements along the insurgent lines in our front were reported by the outposts about sundown. The work was under way and I was in the midst of

the obligation when suddenly a crashing volley came from the insurgent lines, several of the bullets went through the roof of the church, which stood a short distance back of our trenches; I stopped short, and we could plainly hear the bullets as they whistled past. The firing was brisk for a few minutes, when it became more scattering, and soon died out altogether. We finished up the work in short order, expecting a general attack at almost any moment. The incident will long be remembered and it is perhaps the first instance on record that a candidate was initiated under fire. This was the only opportunity we had for holding a meeting while in the field. It was hoped that we might have an opportunity of finishing up the work on a few of our candidates after our return to Manila from our final expedition to Morong, as many of the candidates from other regiments were anxious to receive the M.M. Degree before returning to the United States, but so many of our officers were sick, while others were busy accounting for and turning over Government property that it was found impossible to do any further work."

On July 31, 1899, exactly one year after it arrived, the Regiment of Volunteers of the State of North Dakota returned to the United States to be mustered out taking along the Provisional Charter which it surrendered to the Grand Lodge of North Dakota. So ended the romance of the American Military Lodge with Philippine Masonry.



CIRILO S. HONORIO



CIRILO S. HONORIO

By: SAMUEL P. FERNANDEZ

Sometime ago a group of brethren wanted to organize a trip to visit a writer who has busied himself in writing a book on cooperatives in his home in Marilao, Bulacan. But every time they scheduled a trip, something, somehow, frustrated their intention. Then brothers Reynold S. Fajardo, Oscar L. Fung, Nemesio Ramos and I decided to meet together for an unplanned trip to Marilao. After a two-hour trip we finally reached the abode of our brother. In the 1930s, it should be remembered, most Filipino writers were just getting over the confines of the earlier period of imitation, but our writer-brother was among the most proficient in eassying his thoughts. He is Bro. Cirilo S. Honorio.

Bro. Cirilo S. Honorio's extensive Filipiniana collection on social, economic, political and literary topics has lured writers of note to make a pilgrimage to his well-appointed Spanish house which is a virtual archive. Trees, which he himself planted, make the atmosphere invigoratingly cool. Sitting on one of the benches in his man-made paradise is an experience in itself. On the ground floor of his house stood book shelves containing ephemeral articles, mimeographed essays, and variegated clippings. Besides, Bro. Cirilo is not only a voracious reader of historical records, but also a classifier of them.

Together with his wife, Maria Trinidad, Bro. Cirilo welcomed us.

In his spacious veranda, we talked for sometime about the lives of our great Masonic forebears and about writers who hasten the national consciousness of our people through their uncompromising articles. Excited over his recent visit to the museum in Iloilo, our brother suggested: "We should tap brothers who are retirees to collate Masonic documents. Our brethren who have long retired from their respective jobs will just be too willing to help us build an archive. This calls for organization. The Grand Lodge should appoint someone knowledgeable enough to outline the details towards making a truly Masonic library where documentation would be made easy through systematic preparation and arrangement.

Speaking of details, who really, is Brother Cirilo S. Honorio? Bro. Cirilo was born on June 21, 1902 in scenic Marilao, Bulacan. In 1922 he took a bookkeeping course at the then Philippine School of Commerce. In 1934, he finished his Bachelor of Laws in the Philippine Law School and became a member of the Philippine Bar in 1948. In 1949 he took a special course in foreign service and became a United Nations fellow to Australia in 1950. He started working in the government in 1922 as Assistant Bookkeeper in the provincial treasury of Bulacan and later as a Municipal Treasurer and at the same time acted as Postmaster. In 1923 he was transferred to the Bureau of Commerce holding various positions, such as Provincial Commercial Supervisor, Chief of the Cooperative Section and District Commercial Agent. While in this

Bureau, he made a number of economic researches and studies. In addition, he employed sons and daughters of Masons. Of this he was very proud.

"I have never been disappointed by these people and I am mighty proud to tell you that they lead exemplary lives worth emulating," Bro. Honorio reminisced with a twinkle in his eyes.

When he became Assistant in the Technical Division of the Bureau of Commerce, Bro. Cirilo continued his research on our industrialization programs and the expansion of domestic and foreign trade. Here he spent countless hours making researches, surveys and even policy-determining activities, especially on trade agreements and commercial treaties with the end of expanding our foreign trade. In 1958-1959, he became Manager of the Sarangani Rural Bank and later Managing Director of the Research Associates of Philcusa. As first President of the National Federation of Credit Unions of the Philippines, Inc. after liberation, he helped the farmers to form associations to protect their interests. Indeed, our brother introduced the first course in Cooperative Management. At present he is the President of the Federation of Consumer Cooperatives in Central Luzon.

Bro. Cirilo was initiated at the Liwayway Lodge in 1945 and became Worshipful Master of Walana Lodge No. 13 in 1954. He wrote the history of Walana Lodge in 1978. To date, he is researching on the history of Masonry in the Philippines and at the same time compiling biographical data of

great Masons.

In the library, where he entertained us, he hinted to us that after writing the history of cooperatives in the Philippines he would devote his time to Masonic research. Bro. Cirilo is almost an octogenarian. May he be granted by the Great Architect more years to fulfill his vision.

Time, you gypsy old man! Yes, we hated to go home, but social requirements beckoned us once more to the asphalt jungle. From such a placid environment as our brother's residence, we had to reckon with the unending race which often vex our spirit. Nevertheless,

the brief but fulfilling moments we spent with our brother will serve as inspiration for the four of us. With promises to return for an intellectual tussle with him and for a perusal of his faithfully-compiled materials, we left his "paradise".

"Next time around, you, brothers, can use my farm house. Just name the books you want, and I promise you some writing in solitude, if that's what you want." With those statements of Bro. Cirilo, we bade him farewell.

Leaving behind Bro. Cirilo's eden, we proceeded to the city, which, in the words of Claro M. Recto, is "a den of human wolves".



TWO DOCUMENTS OF LODGE REVOLUCION

Translated By:
RAFAEL S. SORIANO
Quezon City Lodge No. 122

The two documents of Lodge Revolucion published below were translated from photographs of the originals kept in the archives of the Delegacion Nacional de Servicios Documentales in Salamanca, Spain. To our knowledge this is the first time they have been published.

Key to an understanding of the documents: *The letters "A L. G. D. G. A. D. U." appearing in the documents stand for A La Gloria Del Gran Arquitecto Del Universo or To The Glory Of The Great Architect Of The Universe. It was obligatory for all Masons and Lodges under the Gran Oriente Español to begin their documents with such dedication. The letters "S.F.U." stand for Salud, Fuerza, Union or Health, Strength, Union. "Vall." means valle or Valley. "Tall." or "TTall." means Taller/es which is the generic term for a Lodge/s. "Oob." or "oobb." stands for obrero/s or Workmen or members. "E.V." means era verdad or current year. "Pizarro" is the symbolic or Masonic name of Morayta, "Bolivar"*

that of Lopez-Jaena, "Kupang" that of del Pilar and "Caridad" that of Cañarte. "Illus. y Pod." means Illustre y Poderosa or Illustrious and powerful, while "h" or "hh" means hermano/s or brother/s. "[] log." translates as cuadro logico equivalent to our Roll Book. A cuadro logico contains the given and family names of the members, their symbolic or Masonic names, dates of birth, civil status, profession, residence, Masonic grade and position in the Lodge. "Resp. Log." means Respetable Logia. "Ven. Maest." stands for Venerable Master. "Prim. Vig." is the abbreviation of Primer Vigilante the equivalent of our Senior Warden. "Seg. Vig." is Segundo Vigilante or Junior Warden and "Sec. Guar. Sell." means Secretario Guarda Sellos or Secretary-Guardian of the Seals.

I MINUTES OF THE ORGANIZATIONAL MEETING OF LODGE REVOLUCION

In the "Vall." of Barcelona the second day of April 1889 (E.V.)

the undersigned congregated at 23 Rambla de Canaletas and agreed to hold a preparatory meeting with the object acknowledging the legality of the Gran Oriente Español whose Grand Mastership is being discharged by the "Ilus. y Pod. h." Miguel Morayta (Pizarro 33^o), to which effect they constituted in these "Vall." the Lodge entitled REVOLUCION, enabling it at the same time to request immediately the Constitutive Charter, affiliation and regularization, as prescribed in the General Statutes of the Order.

By unanimous vote, the "Oobb." had the honor to nominate for the offices of the "Log." those "hh." who are specified in the "[] log."

We make it of record that because of the pressure of time it is impossible for us to transmit to the Grand Secretary the design of the seal which will be used in the future in this "Resp. Tall." And in virtue of what is prescribed in the masonic laws we are hereby signing the present proceedings in the "Vall." of Barcelona the second day of April 1889.

- (Sgd) Juan Jose Cañarte
- (Sgd) J.M. Panganiban
- (Sgd) Mariano Ponce
- (Sgd) Justo Argudin
- (Sgd) Graciano Lopez-Jaena
- (Sgd) Marcelo H. del Pilar
- (Sgd) Celso Mir Deaz

II PETITION OF LODGE REVOLUCION FOR ADMISSION INTO THE GRAN ORIENTE ESPAÑOL

A L. G. D. G. A. D. U.

To the "Ilus. Gr. Maest." of the Supreme Grand Symbolic Lodge of the Gran Oriente Español.

S.F.U.

"Ilust. y. Resp. h.": Desiring to work regularly and enter into the privileges and enjoyment of the rights and prerogatives enjoyed by the masonic "Tall" of your obedience, this "Resp. Log." is herewith remitting the "cuad." (cuadro logico) of the "oob." who compose it, and the proceedings of the first session wherein they constituted this "Tall.", in view of which we are suplicating that you will favor us with the regularization which we are soliciting, directing the transmission to this "Res. Log." REVOLUCION the corresponding Constitutive Charter, installation, affiliation and regularization, sending us the CONSTITUTIONS you observe and to which from the present time we promise complete obedience, binding ourselves to follow whatever duties that are imposed on us.

May the Great Architect of the Universe keep and enlighten you as we all need.

Done in the L.N. of Barcelona on the second day of April 1889.

The "Ven. Maest."
(Sgd) Graciano Lopez Jaena
Bolivar 18^o

The "Prim. Vig.":
(Sgd) Justo Argudin, 3^o
The "Seg. Vig.":
(Sgd) Celso Mir. Deaz
The Orator:
(Sgd) Kupang, 3^o
The "Sec. Guar. Sell.":
(Sgd) Caridad, 3^o

MASONIC CASES:

LIBEL: LETTER OF MASTER TO WORSHIPFUL MASTER IN DE- FENSE OF CHARGES FILED AGAINST HIM HELD PRIVI- LEGED

State vs. Drake, 122 S.C. 350; 115 S.W. 297

By: VW REYNOLD S. FAJARDO
QUEZON CITY NO. 122, F. & A.M.

FACTS: D. C. Drake was charged with violation of the rules of the Order. In answer he wrote a letter in confidence to the Master of the Lodge which contained derogatory statements against his accuser. The Master, however, made the contents of the letter public.

Drake was sued for and convicted of libel.

HELD by the Supreme Court of South Carolina:

Drake wrote the letter in confidence to "the Master of his Lodge, after he had been charged with violation of the rules of the Order, and threatened with being disciplined by the Order, in defense of the charge that had been practically preferred against him. He did not intend that it should go further than the Master and Brethren of the Lodge; he did not publish the libel,

but the Master of the Lodge made the contents of the letter public when he received it. It was a privileged communication to the Lodge through its Master. It was a confidential letter to his brother Masons, in defense of his good name and standing in the Order, and such a letter was confidential and privileged.

The Masonic Order has the right to investigate any violation of the rules of the Order, and to discipline its members if found violating its rule. And any member, in his defense, has the right to defend himself, and to regard his communications to the Lodge as privileged and imparted in confidence and secrecy, and not to be made public outside of the Lodge room to others than members of the order."

Judgement of conviction reversed.



Nr. B137

~~Mr. Pepito E. Basa 31
USS White Plains
AF S-4, FPO SF CA 96601~~

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