



The Cabletaw

Official Organ of the Grand Lodge of the Philippines

VOL. LVIII NO. 7 & 8

JULY - AUG. 1981



In This Issue

EDITORIAL STAFF, CABLETOW
MAGAZINE

Reynold S. Fajardo
Editor

Reynato S. Puno
Samuel P. Fernandez
Irineo P. Goce
Associate Editors

Oscar L. Fung
Circulation and Office Mgr.

OFFICERS, CABLETOW, INC.

BOARD OF TRUSTEES

Simeon Rene Lacson
Chairman

Rudyardo V. Bunda
Vice-Chairman

EXECUTIVE OFFICERS

Fernando V. Pascua, Jr.
President

Samuel P. Fernandez
Vice-President

Eleuterio Dumogho
Bus. Mgr.

Juan C. Nabong, Jr.
Secretary

Reynato S. Puno
Treasurer

Benjamin J. Torres
Auditor

GRAND MASTER'S PAGE . . .	1
JOSE RIZAL'S MASONIC RECORD (Fajardo)	2
THE VALUE OF CRITICISM (Pascua)	13
JURISDICTIONAL DIFFERENCES (Pascua)	16
MASONIC CASES	29
RETRACTIONS OF THREE FAMOUS MASONS	34

PUBLISHERS ASSOCIATION



OF THE PHILIPPINES, INC

PCPM Cert. of Reg No. SP - 48

Published monthly by the Cabletow, Inc. in the interest of the Grand Lodge of the Philippines. Office of Publication: Suite 12, Plaridel Temple Annex, 1440 San Marcelino, Manila 2801, Tel. 59-71-85. Re-entered as second class mail matter at the Manila Post Office on June 16, 1962.

Distributed to all Master Masons in this jurisdiction.

Subscription rates for other subscribers: P18.00 (Philippines) \$5.00 (Overseas).

Grand Master's Page



You may be familiar with the story of the three workmen who were asked what they were doing while working on a big edifice that was rising from its foundation.

"I'm laying bricks, as you can see", said the first workman.

The second responded, "I'm working so I can feed and clothe my family."

The answers seemed reasonable and expected; yet, somehow, it showed the two men's failure to perceive the significance of their work on the whole structure.

The third workman when asked the same query, dropped his working tools, wiped his soiled hands on his apron, looked up to the heavens, as if envisioning something, proudly answered, "Can't you see, I'm building a magnificent cathedral." Humble as his work was, he nevertheless has the vision to foresee that the bricks he was laying will eventually rise to become the dome of a huge cathedral, practically reaching the sky.

Isn't the story of the three workmen symbolic of our present commitment of erecting our own Grand Lodge Temple? I presuppose that we are aware of our obligation to "lay our brick on top of other bricks" until the Temple's final completion. If we contribute our share and realize its significance, like the visionary third workman, we may eventually and individually say: "I have built a Grand Lodge Temple."

TRAVELS AND TRIVIA:

The pleasure of meeting with the Brethren, more than compensates for a long and sometimes wearisome journey. Thus, to Bayawan, Negrós Oriental, your Grand Master, Grand Secretary, and Senior Grand Lecturer jetted via Dumaguete City on May 27 to constitute Bayawan Lodge No. 248. At the airport was the usual warm reception led by VW Florentino Almacen, DDGM (16); VW Juanito T. Magbanua, DGL (16); WB Jose K. Quiambao, Master of Mt. Kaladias Lodge No. 91 and WB Antonio L. Garcia, PM, with their lovely ladies bearing leis. After a brief rest we proceeded to Bayawan, a good 1 1/2 hours away by car with a large delegation of Brethren from Mt. Kaladias Lodge No. 91, who are charter members of the new Lodge.

Parenthetically, we have great expectations from this Lodge. Three (3) petitioners have already been raised and twenty (20) more are on the tresleboard. No great surprise really, as the new Lodge is enthusiastically nurtured by dedicated officers and Brethren.

(Turn to page 37)

JOSE RIZAL'S MASONIC RECORD

by Reynold S. Fajardo
DDGM, Dist. No. 9

1 INTRODUCTION

Every now and then we run across claims made by students of Rizal's life that he was neither an active nor a devoted Mason. To cite only one example, a recent biographer, Leon Ma. Guerrero said in *The First Filipino*: "We may also accept that he was not too fervent a Mason x x x. It is fair to conclude from a reading of the official history of Philippine Masonry that Rizal never took a leading part in its activities, and that its moving spirits were rather del Pilar, Serrano, Mabini, Paez and others". (p. 467)

To enable the Brethren to judge for themselves the extent of Rizal's Masonic involvement, Bro. Hermogenes Oliveros, Master of the newly formed Philippine Lodge of Research, directed some members to gather and compile documents and other evidences pertaining to Rizal's Masonic life. The product of their researches is presented in these

pages. No attempt was made to blend or weave the amorphous body of information gathered into one harmonious or coherent story; rather each stage or phase of his Masonic life is treated separately, with emphasis placed on pointing out the sources of the data relied upon.

II RIZAL'S LODGE MEMBERSHIPS

A. *Initiation* - There is some confusion as to when and where Rizal was Initiated into Freemasonry. In part, this stems from the absence of documentary proof of Rizal's initiation, and because he was associated with several lodges. Some of his biographers apparently mistakenly considered his "affiliation" with some lodges as his initiation into Masonry.

Grand Master Teodoro M. Kalaw tells us in his book *Philippine Masonry* (p.19) that Rizal was initiated in Madrid without, however, mentioning the date, nor the name of the lodge. Bro. Austin Craig, 32^o, also asserts Rizal was initiated in Madrid and adds that it was in Acacia lodge under the old Gran Oriente de España during his early student days between 1882 and 1885. Craig cites as authority Juan Utor y Fernandez, 33^o, Grand Secretary of the defunct Gran Oriente de España and a companion of Rizal in his last voyage to Spain in 1896; and Tomas G. del Rosario, former Governor of Bataan and President of the Rizal Monument Commission, who used to tell how the martyr hero was his companion in a lodge called *Acacia* at a time when only a few Filipinos had as yet

RIZAL'S MASONIC RECORD

been accepted into the Craft. (See Craig, *Rizal's Life and Times*, p.81, and his articles *Freemasonry in the Philippines*, FEF, Oct. 1916, *The Former Freemasonry of the Philippines* FEF, Aug. 1928, and *Rizal as a Mason Abroad*, The Cabletow, Jan. 1962)

Other authors, Carlos Quirino, *The Great Malayan*, (pp. 91-92), Rafael Palma, *The Pride of the Malay Race*, (p. 53) and Bro. Manuel Artigas y Cuerva, *Directorio Masónico de las Islas Filipinas*, assert Rizal was initiated in Paris, but differ as to the date. Palma places it in 1883, Quirino in late 1885 or early 1886, and Artigas in 1889. Moreover, Palma does not mention the name of the lodge, Quirino calls it "a small Paris lodge", while Artigas says it is Lodge L' Acacia de L. Oriente.

The Jesuit account given by Fr. Pablo Pastells in his booklet *La Masonización de Filipinas - Rizal y Su Obra* (Barcelona, 1897) places Rizal's affiliation with Masonry in London. Manuel Camus, PGM, agrees with him (See Scottish Rite Supplement, *Manila Daily Bulletin* Nov. 19, 1938). Neither of them, however, gives the date, nor the name of the Lodge.

Where was Rizal initiated - In Madrid, Paris or London? In the absence of more definite information, it is submitted that the claim of Bro. Austin Craig that Rizal was initiated in Madrid is the most acceptable. He is the only one who directly anchors his contention to two brothers who were in a position to know the facts. One sat in lodge with Rizal and the other was active

in the high councils of the Grand Lodge where Rizal was allegedly initiated. Quirino, Artigas, and Camus do not cite their authorities. With respect to Pastells his information presumably came from Rizal himself, but then he uses the word "affiliated" not "initiated". Palma cites Bro. Isauro Gabaldon as having revealed that he (Gabaldon) was told years earlier by Bro. Pardo de Tavera that Rizal joined a French lodge at the same time as he (Pardo de Tavera) (See Palma's book in the original Spanish, pp. 47-48). Aside from being hearsay once removed, there is reason to believe Palma's source was referring to Rizal's affiliation with a French lodge and not his initiation therein. It is well known that Pardo de Tavera belonged to a Paris lodge under the Grand Orient of France. Today we are in possession of a document not available when Palma wrote his book, showing that on October 14, 1891 Rizal affiliated with or transferred to a Paris Lodge under the Grand Orient of France. It seems logical to assume, therefore, that it is this affiliation of Rizal that Pardo de Tavera mentioned to Gabaldon.

B. *Passing* - We have not found any document or other reliable evidence giving information as to when and where Rizal was Passed to the 2nd degree of Freemasonry.

C. *Raising* - We now have documentary proof of Rizal's Raising to the Third Degree.

Some years ago, the Spanish Government acquired four Masonic documents of Rizal from the heirs of Governor-General Camilo

RIZAL'S MASONIC RECORD

Palavieja, the Governor-General at the time of Rizal's trial and execution. On an official visit of the Spanish Minister of Foreign Affairs, Don Alberto Martin Artajo, these documents were turned over to the Philippine Government as a goodwill gift and in 1953 the Bureau of Printing published them in *Documentos Rizalinos Regalados por el Pueblo Espanol al Pueblo Filipino*.

The first of the aforementioned documents is a Master Mason's Diploma written both in Spanish and in French, dated November 15, 1890, issued by the Gran Oriente Español under the signatures of Grand Master Miguel Morayta, Grand Secretary-General Joaquin Ruiz and the Grand Treasurer attesting that on November 5, 1890 Jose Rizal, Masonic name *Dimasalang*, was invested the title of Master Mason by *Solidaridad* Lodge No. 53 in Madrid, one of the lodges under the jurisdiction of the Gran Oriente Español. The document also carries the attestation, dated November 25, 1890, of Marcelo H. del Pilar, Master of *Solidaridad* Lodge No. 53, and Mariano Ponce, Secretary, that Jose Rizal signed its neveriatur portion in their presence.

D. *Membership or association with other lodges/Scottish Rite bodies*

Rizal did not stay long with *Solidaridad* Lodge No. 53. Preparatory to his departure for France, the lodge granted him a dimit (plancha de quite), dated May 25, 1891, signed by the Venerable Master, Marcelo H. del Pilar, *Kupang*, 30^o, and Mariano Ponce, *Kalipulako*, 30^o. In-

cidental, it mentions that Rizal's name is inscribed in the "Libro de Oro de este Taller".

The plancha de quite of Rizal is reproduced in *Documentos Rizalinos* on page 193.

(1) *Temple de l' Honneur et de l' Union.*

On October 14, 1891 Jose Rizal affiliated with *Temple de l' Honneur et de L' Union*, a lodge in Paris under "Le Grand Orient de France." He was issued a Master Mason's Diploma by this lodge on February 15, 1892. The diploma is also reproduced in *Documentos Rizalinos* on page 194. Incidentally, this could be the lodge Bro. Craig was referring to when he said in his article "*The Former Freemasonry of the Philippines*:- "In Paris Rizal joined the Masonry whose headquarters were at Rue Cadet 16, of which Dr. Tavera was a member, at the same time as our late Brother (Doctor) Ariston Bautista y Lim, who often mentioned this to me."

(2) *St. John's Lodge, S.C.* - Shortly after Rizal's affiliation in France, he left for Hongkong. According to Bro. Craig, "In the Tylers register of St. John's Lodge, Scotch Constitution, of Hongkong, under November 1891, is the signature of Jose Rizal as visitor x x x." Craig adds Rizal "visited often."

(3) *Nilad Lodge* - On February 9, 1892, *Panday Pira*, 3^o (Masonic name of Pedro Serrano Laktaw) sent a letter to Rizal in Hongkong informing him that the Central Grand Lodge Nilad of Ancient,

RIZAL'S MASONIC RECORD

Free and Accepted Masons, under the Gran Oriente Español at its ordinary session held on January 31, 1892 elected him Honorary Venerable Master of the Lodge "in recognition of his distinguished services in behalf of his native land x x x." This letter of Serrano fell into the hands of the Spanish authorities and was submitted in evidence by the prosecution during the trial of Rizal.

In 1905 Wenceslao E. Retana obtained permission to transcribe the official documents of Rizal's trial in long-hand. The transcript was later requested of Retana by Don Epifanio de los Santos who published it in 1913. In 1961, H. de la Costa republished Retana's transcription under the title *The Trial of Rizal*. Serrano Laktaw's letter to Rizal is reproduced on page 15 (Spanish) and page 89 (English translation) of said book.

(4) *Vanguardia Lodge* - In Hongkong, Rizal stayed for quite a time in the residence of Bro. Jose Ma-Basa. (See *The Trial of Rizal*, p. 82) Basa was the master of a Filipino Lodge called *Vanguardia*, and according to Craig its meetings were held in Basa's residence. It may be assumed, therefore, that Rizal attended some of the meetings of this lodge.

(5) *Scottish Rite* - There are at least three statements relevant to the question of whether or not Rizal took the side degrees of Masonry.

The first statement comes from Rizal himself, embodied in his *Datos de Mi Defensa*. It reads:

"It is false that I gave Pedro Serrano orders to introduce Masonry in the Philippines. Serrano had a higher degree than mine in Masonry. I did not go beyond the 3rd degree while Serrano had the 30th or 33rd, and this is proved by the letter which he afterwards sent to me when I was in Hongkong, a letter which appears in the record of the trial, in which he names me Venerable, as if it were a great thing. If I were the head, since when does an officer permit himself to promote the Captain General? This letter proves the falsity of the assertion. Besides Serrano and I parted in Europe on rather bad terms. I left Madrid in January, or February 1891, and since then stopped writing and participating in the policies of La Solidaridad and left Masonry (me di de baja)." (Published in *Political and Historical Writings, Jose Rizal, Centennial Edition, NHC, 1972, pp. 338-347*)

The Second statement comes from Father Luis Viza y Marti, S.J. one of the Jesuits who tried to bring back Rizal to the Catholic faith during his last hours. In a notarial act signed in Manresa, Spain on May 22, 1917, Father Viza declared that he believed Rizal had not gone beyond "the fifth degree in the German Lodges and the fourth in the English or French. I say this because I had in my hands the titles of these degrees." This affidavit of Fr. Viza was published as Appendix I of Gonzalo Maria Piñana's pamphlet "¿Murio el Dr. Rizal cristianamente?" (Barcelona, 1920).

The third statement may be found in Craig's article, *The Former Freemasonry of the Philippines*. He said: "It was the impression of Doctors Tavera and Bautista, confirmed by other old Masons of whom I inquired, that Rizal had the

RIZAL'S MASONIC RECORD

Rose-Croix or 18th degree."

At first blush the foregoing statements appear contradictory and blemished with historical inaccuracies. How could Rizal claim he did not go beyond the third degree, when Viza swore he saw Rizal's titles in the higher degrees? How also could Rizal say that he left Masonry when he departed from Spain in 1891, when we have documentary proof he thereafter affiliated with a French Lodge and attended meetings of a Hongkong Lodge? Those unfamiliar with Masonic practices may also doubt the statement of Fr. Viza that Rizal may have received the higher degrees in England. Rizal received the 3rd degree in Spain on November 5, 1890, and did not visit England thereafter. Normally the higher degrees are conferred after one obtains the third degree. How then could Rizal have obtained the higher degrees in England?

A careful analysis of the three statements shows that there is an explanation for the apparent inconsistencies and inaccuracies. Regarding Rizal's statement, assuming it to be authentic, it should be understood in the context in which it was made. He was not writing his Masonic history; he was preparing for his defense at his trial, or more particularly, he was refuting the testimony of Pedro Serrano Laktaw that he ordered Serrano to return to the Philippines to found lodges for Filipinos. In this context Rizal's statement must be construed to refer only to his position or stand-

ing in the Gran Oriente Español. Hence he could truthfully say Serrano had a higher position than he; that he could not have commissioned Serrano to found lodges in the Philippines, for in truth the authority came from the Supreme Council of the Order; that he did not rise higher than the 3rd degree; and that he demitted from the Gran Oriente Español when he left Spain.

Coming to the statement of Fr. Viza, it should be noted that the titles he saw were issued by a different Masonic jurisdiction. Under the Statutes and General Regulations of the *Gran Oriente Español* a Mason belonging to another Grand Body with which it had no fraternal relations could be "healed" only up to the 3rd degree and had to renounce all privileges, degrees and offices conferred by his former Grand Lodge. Therefore, even if Rizal had the higher degrees in other countries, like England, he would have had to go back to the 3rd when he joined the *Gran Oriente Español*. In short, the grant of the 3rd degree to him by *Solidaridad* Lodge does not preclude the possibility that he may have earlier obtained the higher degrees in other Grand Lodges. Still on Fr. Viza's affidavit, his view that Rizal did not go beyond the fifth degree also does not exclude the possibility that Rizal went up to the 18^o. Fr. Viza based his opinion on the documents which he saw. Needless to say, there may have been other documents which he did not see, hence, we cannot say it

RIZAL'S MASONIC RECORD

contradicts Tavera's and Bautista's impression that Rizal had the 18^o.

III RIZAL'S LODGE ACTIVITIES

Records on Rizal's lodge activities which we were able to secure pertain only to *Solidaridad*. They are —

A. *Elective Position* — On December 12, 1890, only a little over a month after Rizal was raised to the degree of Master Mason in *Solidaridad* Lodge, it held an election of its officers for 1890-1891 and he was chosen "Arquitecto Revisor", a minor position. The results of this election were reported in writing to the *Gran Oriente Español* on December 15, 1890 by the Venerable Master, Marcelo del Pilar, and the Secretary, Mariano Ponce.

The above mentioned report is now preserved in the administrative archives of the *Delegacion Nacional de Servicios Documentales* in Salamanca, Spain, a micro-film copy of which may be found in the Ateneo Library. An English translation of the report was recently published in the September 1980 issues of the *Cabletow* and the *Far Eastern Freemason*.

B. *Lodge Orator* — Several associates of Rizal in *Solidaridad* Lodge and Spain, particularly Mariano Ponce, Rafael del Pan and Galicano Apacible, say Rizal eventually rose to the position of Orator in *Solidaridad* Lodge. T.M. Kalaw supports their claim. There is, unfortunately, no extant document to support the same.

C. *Masonic Speech* — In line with

the educational activities of *Solidaridad* Lodge, Rizal addressed the Brethren of the Lodge on the Masonic concept of science, virtue and labor. According to T.M. Kalaw (*Philippine Masonry*, p. 28) because of this speech Rizal's name was inscribed in the Golden Book or *Libro de Oro* of the lodge.

A manuscript of the aforementioned oration, in Rizal's own handwriting, was kept for several years by Bro. Eduardo de Lete of Saragosa, Spain. In 1956 Michael Goldenberg, PGM, published and distributed it to the Brethren in commemoration of Rizal's 95th birthday.

Rizal's oration proves his profound understanding of Masonic tenets and principles. He, of course, studied both the pros and the cons of Masonry. Among the volumes in his library subsequently turned over to the Philippine government was a highly anti-Masonic book written by a French bishop.

D. *Filipino Lodges* — As a member of *Solidaridad* Lodge, Rizal along with other Brothers, conceived the idea of organizing lodges for Filipinos in the Philippines. T. M. Kalaw (*Philippine Masonry*, p. 41) and Manuel Artigas y Cuerva (*Directorio Masonico de las Islas Filipinas*) tell us the plan to establish Filipino lodges was started by Rizal and Marcelo H. del Pilar. According to another famous Mason, Grand Master Felipe Buencamino, Sr., the initiators were Rizal, del Pilar and Graciano Lopez-Jaena. Buencamino based his assertion on "references

RIZAL'S MASONIC RECORD

and information obtained after I had entered Masonry." (See Buenacamino, *Sixty Years of Philippine History*, p. 18).

Two statements made during the trial of Rizal give the impression that he was not only among those who conceived the plan of setting up Filipino lodges here, he also had a hand in its actual implementation. Bro. Deodato Arellano declared that "Serrano returned from Spain with a Commission from Rizal to found Lodges" (*The Trial of Rizal*, p. 95) and Serrano confirmed it. (See Leon M. Guerrero, *The First Filipino*, p. 420). Rizal, however, denied having given such orders to Serrano. (*Datos de mi defensa*, by Rizal)

E. *Grand Orient Representative* — On January 3, 1891 the *Gran Oriente Español* issued a certificate addressed to all Masons throughout the world attesting that Jose Rizal was extended powers to represent it before the *Gran Oriente de Francia* and the lodges of Germany. The certificate, written in French, was signed by Grand Master Miguel Morayta and Grand Secretary-General Joaquin Ruiz. It is among Rizal's Masonic documents published in *Documentos Rizalinos*, pp. 191 & 192.

IV RIZAL'S MASONIC ACTIVITIES OUTSIDE THE LODGE

Rizal not only associated with numerous lodges in several countries, he also made manifest his Masonic attachment in several of his activities. Among them are:

A. *The Noli* — In 1887 he published his most famous work and entitled it *Noli Me Tangere* which is but the Latin translation of his Masonic name, *Dimasalang*.

B. *Masonic Friends* — Everywhere Rizal went he gravitated towards Masons. In Spain, among his Mason friends were President Francisco Pi y Margall, Prime Minister and Grand Master Praxedes Mateo Sagasta, Minister and Grand Master Manuel Becerra, and Professor and Grand Master Miguel Morayta. In Germany, his lodge acquaintances included Doctor Virchow, the great anatomist, Doctor F. Jagor, author of "Travels in the Philippines", and Dr. F. Ratzel, originator of the revolutionary "New History". In England it was Dr. Reinhold Rost, the Sanscrit authority. In Hongkong among his Mason friends could be counted the members of the medical board which licensed him to practice as a physician, the British North Borneo officials with whom he arranged for an agricultural colony for Filipinos in that British territory, and the Editor-in-Chief of the *Hongkong Telegraph*, Frazier Smith.

Even among his friends who were not Masons, Rizal did not conceal his Masonic attachment. Thus, for example, Fr. Pastells reported in *Rizal y Su Obra* that when Rizal became acquainted with Prof. Ferdinand Blumentritt in one of his travels to Leitmeritz, Bohemia, Austria, Blumentritt soon perceived that "Rizal had fallen into the snares of the abominable masonic

RIZAL'S MASONIC RECORD

sect, a fear of which he informed the Reverend Father Faura in a letter he wrote to him, praising very much the former student of the learned and respected Jesuit."

Rizal, of course, had no reason to regret his Masonic friendships for he was constantly helped by the Brethren. Thus, when Rizal visited our country in 1887, the then Governor-General Emilio Terrero Perinat, 33⁰¹, gave him a Spanish army officer as a bodyguard and protected him from arrest. In the words of Leon Ma. Guerrero (*The First Filipino*), "There would seem to be little doubt that, if the administration of the Philippines had been in other hands when the author of the *Noli* landed in Manila in 1887, he would have been punished rather sooner than he actually was." (pp. 179-180) Years later another Governor-General, Ramon Blanco y Eranas, who was also a Mason,² refused to implicate Rizal in the revolution and granted him permis-

sion to go to Cuba as a volunteer surgeon, but others engineered Blanco's removal from office and the return of Rizal to face trial.

Other Masons also tried to help Rizal during his most trying hours. Former President Pi y Margall came out of his retirement and pleaded for Rizal's life. Frazier Smith, the Editor-in-Chief of the *Hongkong Telegraph* and Past Master of St. John's Lodge, forced a statement from the Spanish Consul in Hongkong that Rizal was not being maltreated in Dapitan. When Rizal was being brought back to the Philippines from his last trip to Spain, Masons led by Regidor tried to obtain his freedom through *habeas corpus* proceedings which they instituted in Singapore. Masons in the Philippines also tried to help him escape from Dapitan and raised a subscription for his benefit.

C. *Liga Filipina* — Rizal opposed the exploitation of Masonry for political purposes. In a letter, dated May 18, 1889, Marcelo del Pilar appealed to Rizal to take advantage of the support of the Masonic Fraternity (la Gran Familia) in obtaining certain political reforms, but Rizal declined for he did not want "to owe the tranquility of the Philippines to anyone except the forces of the country itself." (*Epistolario de M. H. del Pilar*, Vol. I, pages 127 and 192) But while Rizal believed Masonry should be kept separate from politics, he endorsed the idea of injecting Masonic practices into Filipino organizations. Hence, at

¹ Terrero's Administration was highly Masonic. His two principal assistants, Director General of Civil Administration Quiroga Ballesteros and Civil Governor of Manila Jose Centeno y Garcia, were also 33⁰ Masons. The three formed the exclusive "Triangulo de 33⁰". Because of their devotion to the Craft Filipino Masons named two of their lodges after Centeno and Ballesteros.

² Juan Utor y Fernandez (Symbolic name *Espartero*) confessed that Blanco was a freemason; he affirmed also that his Masonic name was *Barcelona*. Lacasa, Lt. Auditor of War, and one of the heads of freemasonry in the Philippines declared that among the freemasons of the archipelago was counted Sr. D. Ramon Blanco, Capt. General of the Army and Governor-General of the Islands' (Quoted from W. Brecknock Watson, pseud. Francis St. Clair, *The Katipunan* (1902), p. 293).

RIZAL'S MASONIC RECORD

the suggestion of Bro. Jose Ma. Basa, he drew up the statutes and by-laws of the *Liga Filipina* "on the basis of Masonic practices." (*The Trial of Rizal*, p. 82)

D. *Masonic Activities in the Philippines*. After completing the paper work on the *Liga Filipina*, Rizal returned to our country, but unfortunately he enjoyed only a few days of freedom. Within ten (10) days after his arrival he was arrested and deported to Dapitan on orders of Governor General Eulogio Despujol y Dusay. Nonetheless in those few days, he was able to fraternize with the Brethren in banquets, meetings and in a trip he made to the provinces.

(1) *Trip to the Provinces* — The day after he arrived, Rizal took a train to Dagupan, in the company of Bros. Pedro Serrano Laktaw and Timoteo Paez, stopping briefly in Bulacan and Pampanga. The civil governors of these provinces were instructed by the Spanish authorities to put Rizal under close surveillance and one of them, the civil governor of Pampanga, reported "he suspected that Rizal's trip to that province was for the purpose of creating Masonic lodges similar to those which already existed in Bulacan." (*The Trial of Rizal*, p. 118)

(2) *Founding of the Liga* — On July 3, 1892 Rizal attended a meeting in the house of Bro. Doroteo Ongjungko of *Lusong Lodge* in Ilaya St., Tondo, Manila during which he is generally considered to

have formally organized the *Liga Filipina*. Practically all, if not all, those who attended were Masons. Rizal's account of this meeting as reflected in the official documents of his trial reads:

"Q. What was discussed at the meeting referred to?

"A. The *Liga Filipina* and Masonry were discussed. The prisoner recalls that Pedro Serrano spoke proposing that the *Liga* and Masonry be merged. He tried to give satisfaction to various complaints and proposed certain reforms. The prisoner believes that he found the proposal acceptable since the meeting broke up in an atmosphere of cordiality." (*The Trial of Rizal*, p. 83)

(3) *Masonic Banquets* — Rizal attended at least two banquets tendered in his honor by Masons. An account of those banquets is given to us by Timoteo Paez, one of the leading Masons of the time, to wit:

"A Commission of Lodge Balagtas No. 149, composed of the members Moises Salvador, Numeriano Adriano, and Domingo Franco, invited Paez to a banquet which the members of Lodge Balagtas No. 149 offered in honor of Rizal, in celebration of his safe return to the country. Those invited were only the Venerable Masters of the Lodges; they named the Commission to consider Paez exclusively, because he was the only one who was not a Venerable Master among those invited. Those who assisted were the following:

"Ambrocio Flores, Ven. Master of Lodge Bathala; Paulino Zamora, Ven. Master of Lodge Luzong; Jose Dizon, Ven. Master of Lodge Taliba; Sixto Celis, Ven. Master of Lodge Dalisay; _____, Ven. Master of Lodge Walana; Agustín de la Rosa, Venerable Master of Lodge Luz.

"They celebrated the banquet in the house of Bonifacio Arevalo in San Anton, Sampaloc, Manila

"In the afternoon of the day of the banquet of Lodge Balagtas, Dr. Rizal,

RIZAL'S MASONIC RECORD

*Moises Salvador, Doroteo Ongjungko and Timoteo Paez rode in a 'coche' and proceeded to Ermita to the house of Ambrocio Flores, where the members of Bathala Lodge No. 151, were gathered in expectation of the visit of Dr. Rizal."*¹

This statement of Paez may be found in the original Spanish in an unpublished book in the Perkins collection entitled *Datos Biograficos E Historicos de la Masoneria Filipina Sacados de los Archivos de la Gran Logia*.

(4) *Rizal in Dapitan* — Rizal's return to the country had unpleasant consequences for the Craft. The moment he set foot on Philippine soil a close but covert watch over his activities and those of the Brethren was maintained by the authorities, and shortly after his arrest and rustication in Dapitan, repercussions were felt reaching as far as the provinces. Several Brethren, among them, Doroteo Cortez, Ambrocio Salvador, Antonio Roxas, Leon Apacible, Jose Basa Enriquez, and Vicente Reyes were deported, while Manuel Arguelles and Pedro Serrano Laktaw were removed from the offices they held in the government. In Pampanga, Ceferino Joven, Master of a lodge in Bacolor, was denounced and threatened; Gobernadorcillo Ruperto Laxamana, founder of a Masonic triangle, and Tiniente-primero Antonio Consunji of

Mexico were removed from office, while Mariano Alejandrino of a lodge in Manila was exiled to the mountains of Northern Luzon (See T. M. Kalaw, *Philippine Revolution*, 1925, p. 5; Artigas, *Directorio Masónico de las Islas Filipinas*; J.A. Larkin, *The Pampangans*, 1972, p. 110).

So as not to further expose the Filipino Brethren to unnecessary danger, Rizal voluntarily cut off all communications with them while he was in Dapitan. Such absence of contact is confirmed by the letter of Grand Master Ambrocio Flores, *Musa*, 18^o, dated January 13, 1895, addressed to *Modestia* Lodge wherein he said: "x x x in his extreme prudence he has no communication and has never had any communications with us x x x" (This letter of Flores is published in full in W. E. Retana, *Archivo del Bibliofilo Filipino*, Madrid, 1895-1905, Vol. III, 122/42). But while Rizal shied away from contact with Filipino Brethren, he was not entirely isolated from Masonry in Dapitan. Austin Craig maintains that his jailer, Ricardo Carcinero, with whom he shared many pleasant hours, was a member of the Craft.

V. MISCELLANEOUS MATTERS

A. *Masonic Photograph* — Is there a photograph of Rizal wearing Masonic regalia? In the early 1920's a photograph of Rizal wearing a white, unadorned apron was widely circulated and taken by many to be genuine. Actually, it

¹Paez relates that the night following the Balagtas banquet, Estanislao Legaspi, Secretary of Lusong Lodge, also tendered a banquet in honor of Rizal in his residence in Calle Encarnacion, Tondo, but we could not call it Masonic as it is not certain that only Masons attended.

RIZAL'S MASONIC RECORD

was only a made-up picture with the apron painted on. Bro. Austin Craig, the person responsible for the picture, gives us the following account: "In the home of the late Brother Jose M. Basa in Hongkong, there was a Filipino lodge which Rizal attended. The attendants wore white aprons, plain and unadorned, and I had this emblem painted on a portrait of Rizal of that time and recopied. Unfortunately some into whose hands copies of this copy have come have taken it to be genuine. So far as I have been able to discover no Masonic portrait of Rizal exists nor is it likely that in those troublous days one would have been taken."

For decades it seemed no picture of Rizal wearing Masonic regalia would ever turn up. Recently, however, Bro. Oscar Fung of the Cabletow obtained a xerox copy of such a picture. We have shown it to some Rizalists and they affirm it could not have been a fabrication ala Austin Craig of any known photograph of Rizal. The picture was probably taken between 1883-1885 and shows Rizal wearing an elaborate round-bib apron similar to Scottish Master Mason's apron, but without the rosettes, with a sash running down from his right shoulder to his left hip. We have not yet been able to determine if the photograph is genuine, to what Grand Lodge the regalia pertains, and what degree apron Rizal was wearing. Hopefully, in the future, we can furnish our readers more definite information on this exci-

ting photograph.

B. *Rizal's Family* — Craig relates that Jose Alberto Alonzo, Rizal's half-uncle, was said to be a member of a lodge at Nagtahan founded by the British consul in 1868. T. M. Kalaw also writes that two sisters of Rizal, Trinidad (symbolic name *Sumibul*) and Josefa (*Sumikat*) joined a *Logia de Adopcion* organized by *Walana* Lodge in 1893 (*Philippine Masonry*, pp. 54 and 221). To these two, W. Brecknock Watson adds the name of a third sister, Narcisa, whom he claims was also a member of this adoptive lodge (*The Katipunan*, p. 129). In Artigas y Cuerva's article on *Walana* Lodge we find two more female relatives of Rizal who are said to have become "Masonas". They are Angelica Lopez y Rizal and Delfina Herbosa y Rizal (Artigas article may be found in *Datos Biograficos* . . . , pp. 272-276). In fine, there were at least seven family members, Rizal included, who joined the Masonic fraternity. Clearly it was one of the most Masonic families in the Philippines.

C. *Rizal's Retraction* — The question of Rizal's alleged retraction has been over researched and over discussed. We have no intentions of joining the fray. At any rate, for the benefit of those who may want to inquire deeper into the question we are listing some of the books on the subject —

Works that maintain Rizal retracted: Leon Ma. Guerrero, *The First Filipino*; Ricardo P. Garcia, *The Great Debate* (1964); Fr. Jesus

Ma. Cavanna y Manson, *Rizal's Unfading Glory*; Pastells, *Rizal y Su Obra*.

Works which deny the retraction: Juan Nabong, *Did Rizal Retract?*; Ricardo R. Pascual, *Rizal Beyond the Grave*; Rafael Palma, *The Pride of the Malay Race*; Juan Collas, *Rizal's "Retractions"*; Leonardo Garduño, *Rizal and his Enemies*; Ildefonso T. Runes and Mamerto M. Buenafe, *The Forgery of the Rizal "Retractions" and Josephine's "Autobiography."*

VI. RESUME'

The foregoing admittedly is not an exhaustive chronicle of Rizal's Masonic record. But incomplete as it is, it establishes Rizal had a profound knowledge of Masonic

principles and was aware of the arguments levelled against the Craft by its critics. It also shows he associated in the course of several years, with numerous lodges in at least five countries and one city (Spain, France, England, Germany, the Philippines and Hongkong). He was exposed to several types of Masonry i.e., Latin Masonry, English Masonry, the pristine Masonry of the old Gran Oriente de España and the modernized Masonry of the schismatic Gran Oriente Español. Rizal also belonged to a highly Masonic family and practiced his Masonry both inside and outside the lodge.

With this brief resume, we now leave it to the reader to decide for himself how fervent a Mason Rizal was.

THE VALUE OF CRITICISM

by WB Fernando V. Pascua
Andres Bonifacio No.199
Dist. No. 9

In 1964, "The Indiana Freemason" published a series of essays by M. W. Dwight L. Smith, Past Grand Master and at that time, Grand Secretary of the Grand Lodge of Indiana, entitled "Why This Con-

fusion In The Temple?". This series of essays was a scathing criticism of some "bright" ideas that were then rife in American Freemasonry and took off from where a previous series of equally critical essays left

THE VALUE OF CRITICISM

off, published two years earlier by the same writer in which he, in his own words, "probed the body Masonic with a ruthlessness that caused some of my Brethren to wince". It has been said that, by and large, Master Masons accepted the whipping with good grace to their everlasting credit, and that an amazing number of them, though not in agreement with all of the writer's conclusions, observed that it was refreshing for a change to engage in some frank self-examination.

The value of criticism then is that it stimulates self-examination or maybe a soul-searching analysis of one's conduct and ideas with the end in view of effecting corrections and improvement where considered necessary.

Unfortunately, criticism often arouses annoyance if not anger and some people cannot take criticism graciously. As aptly stated by Columnist Arlene Babst in a recent column (Bulletin Today, Nov. 2, 1980), the fine art of criticizing is almost as difficult as the finer art of accepting criticism.

Criticism may generally be classified into the constructive or destructive kinds. The one is motivated by such a genuine and sincere concern for the well-being of the object of criticism as to seek to inspire change and improvement, while the other is usually impelled by less noble motives or malice which may have been caused by disillusionment, anger, annoyance, a desire for revenge, or plain and simple spite where it becomes criticism for the sake of criticism.

Freemasonry, as an institution

and as a way of life, has had her share of criticisms of both the constructive and the vicious kind, and coming from within as well as from without the institution. It is indeed a tribute to the validity and soundness of its doctrines and tenets and a vindication of its gentle philosophy that Masonry has met and handled squarely, with much aplomb and supreme equanimity, any and all kinds of criticism, from the innocuous to the most offensive and vicious.

It is of course axiomatic that a malicious criticism of the Craft might be expected to come from the direction of an outsider who might be ill-informed of the purpose and teachings of the Fraternity and thus might have an unfavorable opinion conceived of the Institution, but not from one who professes to be a member thereof and who, one might expect, ought to know better. Nevertheless, even if a brother does speak ill of the Craft, such should not panic us into similarly ill-considered action. Sometimes we are too quick and too free with our condemnation of such a brother and we tend to react by attempting to suppress such critical comments, altogether ignoring the possibility, no matter how remote, that he who has so chosen to speak out his mind might have been prompted by the most sincere of motives. And why should we disallow anyone, most of all a brother, from speaking out his mind, even if his words are directed against the Craft itself? Is it feared that by permitting him to do so he would bring about the extinction of the Craft? While such critical comments against the Fra-

THE VALUE OF CRITICISM

ternity itself are not to be encouraged, especially coming from a brother, they should at least be permitted as the possible harm to the Fraternity that might result therefrom pales into insignificance compared to the greater and very real danger that by suppression we stand the risk of being ourselves accused of violating some of the very principles our Fraternity stands for: Freedom and Tolerance.

As Masons in search of Light and the Truth, we should neither resent nor fear criticism in any form but we should rather fear and resent any subtle form of Intolerance and Bigotry that will endanger our freedom and liberty of action, and, yes, even to criticize.

There is no gainsaying the fact that there is a great deal to be learned from constructive criticism which is directed against the faults and defects of Freemasonry as practised by us and which ought to spur us to come back to the right Masonic path where we may have strayed away from. But even criticism of the particularly destructive and vicious kind and even if directed by no less than a brother against the Craft itself, also has its role in our scheme of things. For one thing, such an attack coming as it may from a brother, usually has a way of resolving itself as past experience has shown. If, on the one hand, such criticism proceeds unquestionably from sincere motives, it will only expose the pitiful ignorance of such a brother about the true meaning of Masonry. If, on the otherhand, the attack is shown to have been prompted by disillusionment, anger or revenge for some

real or imagined wrong done to him, it will only result in showing up the brother for being himself malicious and spiteful, revenge being the poorest of motives for action. In either instance, the brother is more to be pitied than condemned. In the final analysis, such occasions provide us with the singular opportunity of correcting any dubious impressions about our Fraternity such an attack may generate, and will thus enable us to devise ways and means of counteracting future attacks from our detractors both from within and from without. We ought to learn not only from those who would keep in step and go thru the passage with us, but also from those who will dispute the passage with us.

Let it not be supposed that Freemasonry is so sacrosanct that it is above criticism. Granted that it will always have its critics, from within and from without. But so long as Masonry proclaims as from the house tops that her motto was, has always been, and always will be: "Devotion to the interests of the people; detestation of Tyranny; sacred regard for the rights of Free Thought, Free Speech, and Free Conscience; implacable hostility to Intolerance, Bigotry, Arrogance and Usurpation; respect and regard for labor, which makes human nature noble; and scorn and contempt for all monopolies that minister to insolent and pampered luxury", so long will Masonry not lack for adequate and competent defence from her able votaries. Masonry then need not fear any criticism or attack on itself, no matter how vicious. It has survived such in years past. It can and will do so again in ages to come.

JURISDICTIONAL DIFFERENCES IN MASONIC RULES AND PRACTICES

by WB Fernando V. Pascua, PM
President, Cabletow, Inc.

In one of our Masonic lectures, we are informed that a Lodge extends from East to West and from North to South, to denote the universality of Masonry. One's concept of the universality of Masonry may immediately be one of geographical impression in the sense that one might assume that all Masons throughout the world have uniform rules and practices.

It might come as a surprise to many that this just is not so. Certain historic, linguistic, and racial differences as well as differences in climates, characters of peoples, and political ideals all have created variations and have contributed to the diversity of practices and procedures among the several Grand Lodges in the world. The result is a fascinating study in contrasts.

There being a wide variety of rules and practices, it has not been easy to classify and arrange the subjects for logical presentation. Nevertheless, probably the most convenient manner of presenting each topic is to arrange them in alphabetical order which has been followed in this article.

Appointive Power. In the jurisdiction of the Philippines, the appointive power for all non-elective Grand Lodge officers is vested wholly in the Grand Master (Art. V, Sec. 2). This is the same rule in all but 7 American Grand Lodges where some officers are appointed by Grand Wardens or the Grand Secretary.

Similarly, in the United Grand Lodge of England, the appointive

JURISDICTIONAL DIFFERENCES

power is vested wholly in the Grand Master (Art. XIII, Arts. of Union)

Incidentally, all these Grand Lodges have some appointive officers. The only exception is Michigan which apparently has none.

Aprons. In the jurisdiction of the Philippines, Master Masons wear their aprons as Fellowcrafts. In many of the American jurisdictions, the practice is the same as ours, but still in many other American jurisdictions, aprons are worn in a certain way as a Fellowcraft and another way as a Master Mason. Over there, it is not unusual that when one crosses a state line, one learns that what is correct for a Fellowcraft in one jurisdiction is right only for a Master Mason in the next jurisdiction, and usually, each jurisdiction will have many good arguments to prove that their way is the only right way of wearing the Masonic apron.

As one star differeth from another in glory, so also Grand Lodge aprons differ from one another in style and magnificence. The aprons of Grand Masters in New York and Massachusetts are so heavily encrusted with gold embroidery and lace that they cost hundreds of dollars, and cannot be folded, and are so heavy that they must be worn with a leather belt to hold them up.

Rosettes, tassels, emblems, and decorations are upon many Grand Lodge officers' aprons. Particular mention may be made of Texas where its Past Grand Master's apron has the 47th problem of Euclid conventionalized and repeated in circular form and embroidered in

many colors so that the general effect viewed at a little distance is a beautiful bouquet of flowers.

New Jersey has all Grand Officers aprons edged with purple but permits no decorations or emblems at all.

The District of Columbia Grand Lodge officers, from Grand Master to Tyler, wear lambskin aprons of white with a white silken edge.

In the Philippines, aprons of all Grand Lodge officers, except Grand Lodge Inspectors, are made of purple velvet silk material, edged with two lines of yellow lace, with the All-Seeing Eye embroidered on the flap in yellow, the jewel of the office in the middle of the apron, and the initials "G L P" in script between the yellow lines at the bottom. The Apron of the Grand Lodge Inspector is of white material with a purple border, and with the All-Seeing Eye embroidered on the flap and the Compasses and Arc of a circle at the middle of the apron and the inscription "Grand Lodge Inspector" forming a semi-circle over them, all in purple. (Chap. VIII, Art. II, Sec. 8).

Ballot-Balloting. The use of the secret ballot for election of officers appears to be standard practice throughout the Masonic world. But the use of the ballot for the election of candidates for degrees differ in many jurisdictions.

The practice in the jurisdiction of the Philippines is that a single ballot elects for all three degrees. This is the same practice in the Grand Lodge of England and many American Grand Jurisdictions.

JURISDICTIONAL DIFFERENCES

But in other American Grand Jurisdictions, a ballot must be had on each candidate before each degree, that is to say, that before an Entered Apprentice may be advanced to the Fellowcraft degree, another ballot is taken, and so also before he is raised to the Master Mason degree.

The Grand Jurisdiction of Virginia appears to be the most extreme where two ballots are required for each of the Fellowcraft degree and that of Master Mason: one, on the candidate's ritualistic proficiency, and the other ballot, on his moral worth and fitness!

Many jurisdictions, the Philippines included and that of England, adhere to the ancient custom of examination of Entered Apprentices and Fellowcrafts in open lodge before allowing advancement to the next higher degree. But in other jurisdictions, the WM accepts the avouchment of an Instructor that the candidate has attained a suitable degree of proficiency to entitle him to advance to the next higher degree.

A great majority of the Grand Lodges, including that of the Philippines allow only unanimity of ballot to elect a candidate so that a single black ball or black cube means rejection. In a few Grand Lodges, the presence of one or two black balls is insufficient for rejection. In the Grand Lodge of England, 3 black balls are necessary to reject a candidate.

Bible or Volume of Sacred Law.
The presence of the Bible or Volume of the Sacred Law, as the Holy Book is formally referred to

in many Jurisdictions, spread open upon an altar in any Masonic Lodge is an ancient Masonic usage or custom that does not permit of any divergence, so much so that Grand Lodges or Orients who do not adhere to this ancient custom are not recognized by the rest of the Masonic World. Unquestionably this custom is universal.

Masonic usage, however, has not always been consistent in relation to what particular passages should the Bible be opened at in each degree.

The practice in 18 American Grand Jurisdictions is to open the Bible at the altar at random, that is, at no specific or particular passages.

In 32 American Grand Jurisdictions, the practice is to open the Bible on the Altar at the appropriate passages of Scripture. Of these, 30 Grand Jurisdictions open the Bible at the following passages:

- EA degree — 133rd Psalm
- FC degree — Amos, VII
- MM degree — Ecclesiastes, XII

The appropriate passages for two other Grand Jurisdictions are:

- EA degree — 133rd Psalm
- FC degree — I Corinthians, XIII
- MM degree — Ecclesiastes, XII
(One of these allows Amos VII as an alternate passage in the FC degree).

The practice in the Grand Jurisdiction of the Philippines follows the practice of the last 2 American Grand Jurisdictions mentioned above. Curiously, California from which the Grand Lodge of the Philippines obtained its charter, opens the Holy Book at random.

JURISDICTIONAL DIFFERENCES

One other diversity of practice with regard to the Bible is this: in some Jurisdictions it is the practice never to open or close the Great Light "in darkness". Therefore, the lesser lights are lit before the VSL is opened, and is closed before the lesser lights are extinguished. In the Philippines, the Bible is opened before the lesser lights are extinguished, opened and closed in darkness, so to speak, which is directly opposite to the practice just mentioned.

The usage in England also differs. There, the Bible is opened, in the first degree, at Ruth IV and in the second degree, I Kings VII.

Related to the practice of opening the Bible is the position of the altar upon which the Bible is displayed.

In American lodges as in those of the Philippines, the altar is in the center of the lodge room, or perhaps slightly nearer the East. This, it is said, follows the practice of the ancient Hebrews and that of the primitive church which placed altars so that they may be surrounded by worshippers. The altars of the ancient fire worshippers, being in the open, were surrounded, as it were, inasmuch as the rite of circumambulation which is very much a part of Masonic ritual, began with the fire worshippers who circled their stone altars from East to West by way of the South, in humble imitation of the sun which seemed to them so to move.

In the middle ages, the altars were situated against the east wall of the churches.

In England the altar in the lodge room is a pedestal near the Master, the English lodges following the Middle Ages practice in placing the altar.

Dimits. There is great variation in law and customs governing dimits and related rights of affiliation and visitation, and it is not possible at this time to list all of them. A few of these differences might be mentioned, starting with the most innocuous.

The word is spelled d-i-m-i-t in 34 American Grand Jurisdictions, which is the same practice in the Philippines. The word is spelled d-e-m-i-t in the other Grand Jurisdictions.

A written application for it is not required in 8 Grand Jurisdictions; it is required by the others, but a few of these will accept an oral application, provided it is made in open lodge.

As a rule, it appears that all Grand Jurisdictions require dues to be paid before a dimit (demit) is granted, but many Jurisdictions have other requirements and which in those instances are not uniform, such as:

- a/ no other indebtedness to the Lodge
- b/ no one claiming right to file charges
- c/ a statement of intention to affiliate with another lodge
- d/ proficiency in the Master's degree (Oklahoma)

The rule in the Philippines is that it must be applied for in writing (Chap. V, Art. I, Sec. 7) and among the duties of a lodge to its members is to grant a dimit to a member in good standing upon his request.

JURISDICTIONAL DIFFERENCES

(Chap. IV, Art. III, Sec. 4, Par. b). On the surface, the requirements for dimit in this Jurisdiction are only 2: written application and must be in good standing, until one proceeds to examine the meaning of "in good standing" in this Jurisdiction. (See Chap. VII, Art. II, Sec. 1, par. q-p. 71).

About half of the American Grand Lodges require a Lodge vote before a dimit is granted while the remaining half permits the Master to order a dimit if conditions precedent are fulfilled. One Grand Lodge (ARIZONA) allows the dimit only if it is "non-recommendatory", which is the same rule in the Philippines.

In most American Grand Lodges, a dimit is usually granted on request which, as has been said, is the same rule in the Philippines. But some Grand Lodges give dimit only to brethren who remove from the State (Michigan), or if the brother indicates his intention to affiliate with another Lodge. But if the brother desires to become a non-affiliate, he may or may not be given his dimit. (Montana).

In 34 American Grand Lodges, a dimit is unlimited as to time; in the other Grand Lodges, the validity of the dimit ranges from 3 months to one year. In the Philippines, a dimit seems to be valid for only 6 months. (See Chap. V, Art. II, Sec. 9 - p. 55).

As mentioned before, there are many other differences in practice regarding this matter but these cannot all be presented at this time. Those that have been mentioned will suffice to show the range of contrasts in practice.

Dress. Dress in Lodge covers a wide range of variations with each Jurisdiction and we can here cite only a few differences.

Proper attire or dress in the Philippines during Lodge meetings and other Masonic functions is preferably white barong tagalog and dark pants, or dark suit and tie, with the proper Masonic regalia. (Chap. VIII, Art. I, Sec. 1 - p. 74). Since 1978, polo barongs are now considered proper Masonic attire.

Various Grand Lodges prescribe what is considered proper dress or attire. For instance, in Pennsylvania, a Grand Lodge Officer is considered correctly dressed only when he wears evening clothes, with black tie and white gloves.

In other Grand Lodges, meeting in the day, cutaway and striped trousers is the proper attire. In the case of Delaware, it was only recently that it desisted in requiring as proper attire the old frock coat of their forefathers, in favor of more modern dress. In majority of the American Grand Lodges, the business suit is considered proper attire and in places where the weather can be extremely hot, it is not impossible to find a Grand Master presiding without any coat at all.

In England, where the practice is for members to dine together after the business of the Lodge is concluded, evening dress is also the general rule. Nevertheless, each Lodge is allowed some amount of latitude in prescribing what is proper attire, such as morning dress or business suits.

All in all, the requirement to wear the apron outside the coat or busi-

JURISDICTIONAL DIFFERENCES

ness suit is uniform.

Due Guards. It is of course assumed that all Philippine Masons are familiar with how the various due guards are given in our Jurisdiction. It may or may not come as a surprise to many that in some Grand Jurisdictions, particularly those of England and Scotland, there exists some minor differences in the giving of the due guards, especially in the first and second degree.

In Hiram Lodge No. 1 of Connecticut the Master Mason's due guard is given with only one hand.

There are also variations of practice in the giving of due guards and signs on entering a lodge. The rule in the Philippine Jurisdiction is that only the due guard and sign of the degree in which the lodge is open are to be given. This rule is adhered to by almost all Grand Lodges. But in some, the rule is to give all the due guards and signs of the first, second, and third degree when entering a lodge open on the third degree, and the due guard and sign of the first and second degree when entering a lodge open on the second degree. This is the rule in England.

Conferring of Degrees on Candidates. The differences observed here do not refer to the ceremony or ritual itself, but in the practice of conferring degrees collectively, that is, on more than one candidate.

The general rule seems to be uniform that each candidate must pass through the ceremonies by himself, that is, alone, no matter how many candidates crowd the West Gate. This also is the general rule in the Philippines. (Chap. IV, Art., IV, Sec. 1, Par. 0 - p. 38).

But in some Grand Jurisdictions, collective conferrals are allowed, with dispensation from the Grand Master and it is not unusual for as many as five to be in a class all receiving the ceremonies, including the obligation, at once, except that this is exclusive of the second section of the third degree which all candidates receive alone.

In some Jurisdictions, where there are more than one candidate, there is a so-called "short form" of the second section of the third degree for all candidates except for the last who usually is conferred the second section in "long form".

In the Philippines, there is no rule or regulation permitting the "short form" of conferring the second section of the third degree.

There does not seem to be any rule or regulation in the Philippines which allows even the Grand Master to grant a dispensation for the conferring of the second section of the third degree in "short form", and Lodges who do might be guilty of un-Masonic practices which may subject their officers to charges of un-Masonic conduct.

Elections and Customs Related Thereto. It is apparent that election customs widely differ.

In all the American Grand Jurisdictions, Grand Masters, Grand Wardens, Grand Treasurers and Grand Secretaries are all elective positions, which is also the same rule in the Philippine Grand Jurisdiction, except that in the case of Iowa, Massachusetts, and Mississippi, the Deputy Grand Master is appointed by the Grand Master.

JURISDICTIONAL DIFFERENCES

There is no Grand Treasurer in Nebraska and Washington State.

In one Grand Jurisdiction (District of Columbia) all officers are elected as far down the line as Stewards.

All American Grand Jurisdictions elect annually, which is the same practice in the Philippines. Ten of these American Grand Jurisdictions invariably elect a retiring Grand Master for a second term and two others often do. One Jurisdiction (Massachusetts) invariably elects the same Grand Master in succession, and in the past, one Jurisdiction (Maryland) reelected the same Grand Master year after year and it was only in recent times that this Jurisdiction had a Past Grand Master.

Two Jurisdictions (Iowa and Massachusetts) allow the election of Grand Masters for the ensuing year "from the floor" which is not the same rule in the Philippines.

Two other Jurisdictions (Maine and Delaware) do not "advance the line" below the position of Deputy and Grand Master as a matter of custom and practice, although of course no law prevents this in those Grand Jurisdictions. Therefore, in 2 jurisdictions (Iowa and Massachusetts) a brother does not have to serve as a Grand Lodge Officer before qualifying for election to the Grand East., while in another 2 jurisdictions (Maine and Delaware) he may serve in only one station (Deputy Grand Master) before being qualified for election as Grand Master.

In the other extreme, in some jurisdictions, the length of service may run up to as high as 12 stations

in which an officer must serve before being qualified to election as Grand Master.

Many Grand Lodges either permit or require nominations: some made openly from the floor, in others, secretly and in writing. But in majority of Jurisdictions, nomination is forbidden.

On the subordinate lodge level, nominations for the position of Worshipful Master are taboo or forbidden, as is the rule in the Philippines. But in Virginia, no election is possible without at least 2 nominations. While it is true that the Senior Warden in that Jurisdiction is almost always nominated and almost invariably elected Master, Virginia does require a possible choice to be made manifest to the brethren before election.

Grand Officers. Philippine Masons are familiar or should be, with who the officers of our Grand Lodge are, (See Chap. I, Art. II, Sec. 1 - page 2).

Grand officers are not the same in all Grand Jurisdictions. Common to all are: Grand Masters, Deputy Grand Masters, Grand Wardens, Grand Secretaries, Grand Deacons, and Grand Tilers.

As mentioned before, two Jurisdiction do not have a Grand Treasurer. (Nebraska and Washington)

Some jurisdictions have the following officers which are not found in the Jurisdiction of the Philippines:

Grand Auditor, Grand Custodian, Grand Director of Ceremonies, Grand Historian, Grand Instructor, Grand Librarian, Grand Master of Instruction, Grand Musical Director, Grand Purveyor.

JURISDICTIONAL DIFFERENCES

It is also to be noted that in 41 American Jurisdictions, Wardens, Deacons, and Stewards are styled "Senior Grand" and "Junior Grand" while in some, the same positions are "Grand Senior" and "Grand Junior".

In the Philippines, these positions are "Senior Grand" and "Junior Grand", following the majority rule. But in Missouri, Wardens are "Senior Grand" and "Junior Grand" while Deacons and Stewards are "Grand Senior" and "Grand Junior".

In both North and South Carolina, Stewards are neither Senior or Junior, but just plain Grand Stewards, while in Georgia they are styled First, Second and Third Grand Stewards.

As to the number of Grand Officers for each position, most have one or two. The other extreme is the case of New York which has 12 Grand Sword Bearers, 12 Grand Stewards and 12 Grand Directors of Ceremony.

The titles of Grand Lodge Officers also vary. All American Jurisdictions call their Grand Master "Most Worshipful" which is the same in the Philippines, except for one Jurisdiction (Pennsylvania) where the Grand Master is called "Right Worshipful".

In the case of Grand Treasurers and Grand Secretaries, majority of the Jurisdictions call them "Right Worshipful" which again is the same in the Philippines. But in Arizona, California and Nevada, they are "Very Worshipful".

Some Grand Jurisdictions (Connecticut, New Jersey) give "Right Worshipful" to all other Grand Lodge Officers. Others, such as the

District of Columbia, give "Right Worshipful" only to the Deputy Grand Master, Grand Wardens, Grand Secretary and Grand Treasurer which is the same rule in the Philippines except that when the Grand Secretary or Grand Treasurer is a Past Grand Master he gets to keep the title of "Most Worshipful" which also is the rule in most Grand Jurisdictions, except Texas and Pennsylvania where Past Grand Masters are called "Right Worshipful".

In 39 American Jurisdictions, the title won by service in the Grand Lodge is given to the Past Grand Officer for life. Others allow the officer to keep the title only if he filled an elective office, which again is the same rule in the Philippines, except where the officer was Past Grand Master in which case he also keeps his title for life.

Jewels, Furniture, Paraphernalia of a Lodge. It is assumed that all know what comprise the jewels, furniture and other paraphernalia of Masonic Lodges. Some of the differences noted are in the form, shape, or explanation.

The jewel of the Master of a Lodge in all Grand Jurisdictions is the same: the square, the angle opening down.

But the jewel of the Past Master differ in many jurisdictions. In some, the Past Master's jewel is formed of a pair of compasses open 60 degrees upon a quadrant. In others, the compasses are above a square surrounded partially by a quadrant. Pennsylvania adopted that of England for its Past Masters: a square and a representation of the 47th problem of Euclid.

JURISDICTIONAL DIFFERENCES

In all but 6 of the American Grand Jurisdictions, Masons display the square and compasses on the altar. This is the same rule in the Philippines as well as in England.

Six American Grand Jurisdictions, however, use the square and compass which is a mariner's instrument, instead of the compasses which is the tool used by architects and builders, and it is doubted that we will find any serious attempt on the part of these 6 to defend the use of the compass. "But we have always called it compass," may be considered a feeble attempt at explanation but any one who knows and loves his old-time ritual with all its curious verbiage and sometimes, admittedly ungrammatical phrases, will undoubtedly agree that it is as good a reason as any NOT to change.

We are taught in the lecture of the first degree in our Jurisdiction that the jewels of a lodge are 6: 3 movable and 3 immovable; that the immovable jewels are the s. l. and p. because they are the jewels of the WM, SW, and JW who are always situated in the E, W, and S. In England, these same jewels are denominated the movable jewels, the explanation being that they are called movable jewels, because they are worn by the Master and his wardens during the period of their tenure of their several offices, and are transferable to their successors on nights of installation.

The movable jewels in our jurisdiction are the rough ashlar, the perfect ashlar and the trestle board (called tracing board in England) but nowhere in our lectures do we find the explanation of why they

are called movable jewels. On the other hand, in England, these same jewels are called the immovable jewels because they lie open and immovable in the Lodge, for the brethren to moralize on.

Again, with regard to the positioning of the tracing (trestle) board, rough and perfect ashlar in the lodge, there does not seem to be any rule or regulation in the Philippines as to where these are supposed to be situated in the Lodge. It is not even certain that they, or a representation at least of these jewels, must be displayed in the Lodge in the same manner as the working tools are displayed when the lodge is open.

In England, the practice with regard to the tracing boards of the 3 degrees also differ from one lodge to another. But the general rule seems to be that only the tracing board of the degree in which the lodge is open is displayed. The proper place for the Rough Ashlar is said to be on the pedestal of the Junior Warden displayed in full view and is intended for the Entered Apprentice to work, mark, and indent on, and should show evidence of it having been so worked, marked and indented upon as though a succession of Entered Apprentices had tried their apprentice hand upon it with the gavel and had knocked off at least some of the superfluous or rough parts of the stone.

The perfect ashlar is a stone of true die or square and which had been polished and made ready by the hands of the Fellows of the Craft, a symbol of the severest test to which the skill of an operative Mason can be submitted: the production of perfect cube, which, the

JURISDICTIONAL DIFFERENCES

assertion has often been made, has never yet been produced. Its position should be on the Senior Warden's pedestal. There is a long explanation of how this jewel is to be positioned but this is without the scope of this article.

But speaking of the gavel with which the Master rules and governs the Craft, this comes in all shapes and sizes but the most common is the familiar mallet form. Occasionally, however, this form gives way to the wedge-shaped tool with a handle more square than round, and sometimes, to a setting maul.

In some jurisdictions, there is a gavel in the East, and setting mauls for the wardens and in a few, it is vice-versa. Whatever be the merit in the symbolism of having a setting maul for the Master, this can become awkward at times especially when a beloved brother receives one made of precious metal and in a weight of several pounds or kilos.

Landmarks. We shall not dwell too long on the subject of landmarks of Freemasonry at this time but only in so far as what landmarks have been adopted, followed or undecided by various Grand Jurisdictions, that of the Philippines included. The printed Constitution of the Grand Lodge of the Phils. includes the list of that eminent Masonic scholar, Albert G. Mackey and which number 25.

The Mackey listing is immediately followed by the opinion on that list of another equally eminent Masonic scholar, Albert Pike, who has not entirely agreed with the former, to say the least, and which has added to the confusion on the subject.

It might be of interest to the brethren to know how various American Grand jurisdictions have dealt with this matter:

14 Grand Jurisdictions have no particular list of landmarks and have left it to each individual brother in their respective jurisdictions; 5 have formally adopted the old charges; 13 have formally adopted the list of Mackey; 8 have said they have adopted the Mackey list by custom; and 10 have their own list of landmarks.

The United Grand Lodge of England also has not compiled an official list and leaves this matter to the individual judgement of the brethren. It would seem that this is also the rule in the Philippines, else why print the Mackey list and the Pike opinion together in the same book?

Lesser Lights. There is a great deal of beautiful symbolism related to the lesser lights in the Lodge but the matter of symbolism is not our subject but the arrangements of the lesser lights in the lodge. The explanation, at least, appears plausible and is mentioned and digested here for its intrinsic interest.

In medieval times, the lodge was a frame structure which was erected close to the church which the brethren were in the process of building. The structure had 3 main windows: in the East, West and South. There was none in the north because the structure was always built on the southern side of the Church and close to it for the advantages of light and the warmth of a southern aspect. These windows were termed the three great lights, the words for light and windows being synony-

JURISDICTIONAL DIFFERENCES

mous.

At the 3 windows were seated the Master and the Wardens. The Fellowcrafts had their appropriate positions while the Apprentices were placed in the North as they required less light than the more skillful and advanced Fellowcrafts.

Work was performed during daylight but when brethren met for social enjoyment or business at night, candle light became necessary. The offices retained their usual positions and before each was placed a candle. These 3 candles were now termed "the lights".

The Volume of the Sacred Law is not mentioned as a Great Light in the literature of the Craft prior to 1760, nor is there any reference to the lesser lights before that date, but the lights or "fixed lights" appear as early as 1730.

The present arrangement or position of the 3 lesser lights about or near the altar may fall into 2 classifications: first, small groupings to form either right angles or equilateral triangles placed near the altar; and second, large triangles placed literally about the altar or around the altar.

The accompanying diagram will illustrate what is meant: Figures 1, and 8 to 13, represent the first classification, and Figures 2 to 7 and 14 represent the second classification.

It will be noted that there are 7 different arrangements in the small triangular group and 7 for the larger group. In the American Jurisdiction, 26 Grand Lodges use the larger groupings, and 23 use the smaller groupings.

Specifically, 17 Grand Lodges use

Figure 1: Arizona, California, Illinois, Indiana, Kentucky, Louisiana, Mississippi, Missouri, Montana, Nebraska, Nevada, New Mexico, South Dakota, Texas, Utah, Washington and Wisconsin.

12 Gr. Lodges use the arrangement in Figure 2: Arkansas, Colorado, Delaware, District of Columbia, Florida, New Jersey, New York, Ohio, Oregon, South Carolina, Virginia and West Virginia.

4 use the arrangement in Figure 3: Alabama, New Hampshire, Pennsylvania, and North Carolina.

3 use the arrangement in Figure 4 or 5: Connecticut, Michigan, Wyoming.

2 use the arrangement in Figure 6: Idaho, Oklahoma

1 uses the arrangement in Figure 7: Georgia

1 uses the arrangement in Figure 8: Iowa

1 uses the arrangement in Figure 9: North Dakota

1 uses the arrangement in Figure 10: Kansas

1 uses the arrangement in Figure 11: Vermont

1 uses the arrangement in Figure 12: Minnesota

1 uses the arrangement in Figure 13: Maryland

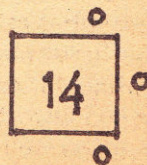
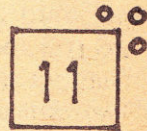
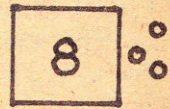
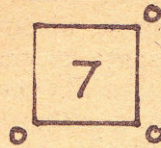
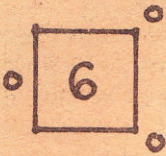
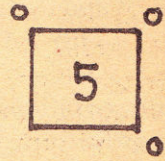
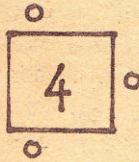
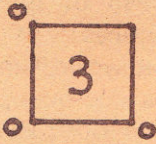
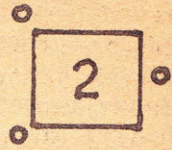
1 uses the arrangement in Figure 14: Maine.

Some Grand Lodges have legislated on this matter, others merely follow established custom. In the Philippines, arrangement of the lesser lights follows that in Figure 3 or the larger triangular groupings along with Alabama, New Hampshire, Pennsylvania and North Carolina. The arrangement in the Philippines probably follows custom as there does

JURISDICTIONAL DIFFERENCES



THE
LESSER
LIGHTS



JURISDICTIONAL DIFFERENCES

not seem to be any Grand Lodge legislation on the subject.

Meetings. Most American Grand Lodges meet annually as does the Philippines, but Massachusetts and Pennsylvania meet quarterly as does the United Grand Lodge of England. The District of Columbia meets 3 times a year; Maryland, New Hampshire and Rhode Island twice yearly.

Grand Lodges meet in every month of the year, except July. The Grand Lodge of the Philippines meets in April.

Representations in Grand Lodge of subordinate Lodges also do not follow a uniform rule: in 5 Grand Lodges, representation of Lodges is only by Masters; in 26, by Masters and Wardens; in 15, by Masters, Wardens, and 1 Past Master, which is the rule followed in the Philippine jurisdiction; and in 2, by Masters, Wardens and elected special representatives.

Subordinate lodges in the American Jurisdictions may meet either every week, every 2 weeks, or once a month and the stated meetings are set forth as the first Monday or the first and third Tuesday, etc. But there are still lodges who set forth their meetings at the "full of the moon" which is a throw back to the early days when a moonlight night meant travelling in comfort and on a dark night meant danger.

Others. There are many other points of differences such as forms of petitions varying in size, form, and questions asked; funeral services where there may only be one used in a Grand Jurisdiction, while others use as many as 12; and membership rules, where only single membership is permitted in one jurisdiction, while others allow dual and even

plural membership where it is permitted for a brother to belong to as many lodges in the jurisdiction to which he cares to pay dues. Finally, there are differences in Ritual.

CONCLUSION

What have been mentioned here is not by any means intended to be a complete report of all the contrasts in Masonic laws and practices, but primarily to show or indicate the wide divergence of opinions, customs and practices that today exist in the Masonic world. And this is so, and perhaps not unexpected because we are all different men with different minds and, therefore, with different ideas and different customs and practices, and giving rise to different nations, and different jurisdictions.

But despite these contrasts and diversities, Masonry, whether it be in the Philippines, in the United States or England, is wholly at one and united in essentials, the same throughout the world in its teachings, its philosophy. That each Grand Jurisdiction is able, despite these differences to maintain amity and harmony with the rest of the Masonic world, is indeed a tribute to what one Masonic writer has referred to as "the strength and elasticity of the Mystic Tie". The variations that have been set forth here as well as the many others that have yet to be mentioned, do illustrate the richness of our Masonic heritage. But to those who may have been displeased by these differences, contrasts and variances, craving as they do for world wide uniformity in Masonic rites, customs, and practices, we can only repeat the Masonic slogan: "In essentials, unity; in non-essentials, liberty."

MASONIC CASES

— RSF —

1. DAMAGES FOR INJURIES SUSTAINED DURING INITIA- TION

Dave Tomas, et al., vs. E. G. Dunne, 131 Colo. 20, 279 P 2nd, 427

FACTS: On June 9, 1951, Dunne was initiated as a member of Al Kaly Temple, Ancient Arabic Order of Nobles of the Mystic Shrine of Pueblo, Colorado. After the ritualistic portion of the initiation was finished and during the frivolous or fun section of the ceremonies, he was asked to dress in a thin pajama type material, in his stockinged feet, and to sit on a bench located upon the floor of the Temple. A heavy electric current was then caused to pass through the bench which severely shook plaintiff, causing him to fall over backward upon the floor and to strike his neck, shoulder and body against the floor. He suffered a herniated cervical disc in the vertebrae of his neck, resulting in surgery, continued suffering and permanent injury.

Plaintiff sued Al Kaly Temple and its members and was awarded \$33,918 as damages.

On appeal one of the issues raised was: "Must the judgment entered against Al Kaly Temple be reversed for the reason that the negligent conduct of its agents occurred after the ritualistic portion of the initiation had been completed, and after the plaintiff had been proclaimed a member of the Temple?"

HELD: "This question is answered in the negative. The evidence establishes that the part of the initiation in which plaintiff was injured was not part of the ritualistic work, and that he was declared to be a member of Al Kaly Temple before the 'horseplay' section begun. It is argued that he cannot recover for his injuries because at the time they were sustained he himself was a member of the association. We find no merit in this argument. The association is liable for the negligence of its agents in carrying on the program which resulted in injury to plaintiff. All of

MASONIC CASES

the stunts indulged in that ceremony were authorized by the Temple and the equipment used in applying the charge of electricity to plaintiff was owned by it. In the instant case, the fact that the ritualistic part of the work had been concluded, does not relieve the Temple from responsibility for negligence in the other part of the ceremonies which unquestionably was carried on under its sponsorship and authority."¹

2. A GRAND LODGE IS NOT ENTITLED TO INVADE JURISDICTION OF ANOTHER GRAND LODGE IN VIOLATION OF MASONIC LAWS:

Most Worshipful King Solomon Grand Lodge of Ancient Free and Accepted York Masons in and for the State of Kansas vs. Most Worshipful Prince Hall Grand Lodge, Free and Accepted Masons of Colorado. (232 Pacific Reporter 664)

FACTS: The King Solomon Grand Lodge of Kansas established three lodges in Colorado. Pursuant to Masonic laws, customs and usages these three lodges then organized the Prince Hall Grand Lodge of Colorado and laid claim to exclusive Masonic territorial jurisdiction over Colorado. This

notwithstanding the King Solomon Grand Lodge of Kansas continued doing Masonic business in Colorado and organized new subordinate lodges in said State.

The Prince Hall Grand Lodge of Colorado instituted an action in court to restrain the Kansas Grand Lodge from invading its territorial jurisdiction. It won in the lower court so the Kansas Grand Lodge appealed the case to the Supreme Court of Colorado.

HELD: On the trial it was admitted that the fundamental Masonic law governing both parties was "Masonic Jurisprudence," by Albert G. Mackey. From Mackey it appears that Masonic Grand Lodges are formed only by a union of three or more subordinate lodges, of whatsoever lawful allegiance, operating in a state or territory not already occupied by a Grand Lodge; and that when such a Grand Lodge has been so regularly formed it acquires exclusive Masonic jurisdiction over said state or territory, and no subordinate lodge can thereafter be established, or exist therein, save by its authority, and all other Grand Lodges are excluded therefrom. The defendant had established three lodges in Colorado. These three, following Mackey, organized plaintiff, which has since been operating and claiming exclusive jurisdiction in Colorado, as against all other so-called Masonic bodies composed of men of color. Defendant has invaded that jurisdiction by the organization of alleged subordinate lodges,

¹"The view taken in a number of cases has been that where the Supreme lodge of a fraternal benefit society authorizes a subordinate lodge as its agent to initiate members into the order, it is liable for injuries inflicted upon a candidate for membership during such initiation, even though the particular methods resorted to were not authorized by the supreme lodge." (American Jurisprudence, Second Edition, Volume 36, page 935)

MASONIC CASES

and is continuing that invasion.

Defendant Kansas Grand Lodge cannot deny legality of the three lodges chartered by it in Colorado, nor their right to establish a Grand Lodge according to Mackey which is its own fundamental law. Plaintiff having been thus organized, defendant is absolutely prohibited by the same law from invading this jurisdiction.

Defendant's contention that the trial judge applied his personal knowledge of Masonic law cannot be sustained. That portion of Mackey introduced and admitted furnishes all the evidence necessary, and fully justifies the findings and judgment. We think all the pertinent remarks of the trial judge were within that evidence, but need not so determine. If the decision was right, the reasons given are immaterial.

The judgment is affirmed.

3. MEMBERS WHO WITHDREW FROM LODGE HELD TO HAVE FORFEITED RIGHTS TO CLAIM PART OF ITS FUNDS.

Philip, et al. vs. Widow's Son Lodge No. 54, A.F. & A.M., 147 South Eastern 193

FACTS: At a meeting of Widow's Son Lodge No. 54, AF & AM, on January 9, 1925, 34 out of 38 members present voted to cease affiliation with the Grand Lodge of Virginia. Thereafter said members formed a new Lodge, affiliated with a new and different Grand Lodge, and took over the property of Lodge No. 54.

At the time of the meeting, Widow's Son Lodge No. 54 had 114 members in good standing. At least 19 or 20 of these members decided to continue functioning as a local lodge of the Grand Lodge of Virginia and held meetings. These loyal members then sought to recover title for the lodge to the property and funds of Widow's Son Lodge No. 54. They won in the lower court.

On appeal to the Supreme Court of Appeals of Virginia, the court

HELD: (1) Even assuming that the 34 protesting members were in control of Lodge No. 54 and legally effected its disolution, they are still governed by the Constitution of the Grand Lodge of Virginia which provides that when a lodge ceases to function, all of its property vests in the Grand Lodge, in trust, upon condition that if and when such lodge shall be reorganized the property will be returned.

(2) The decree of the lower court which held that Widow's Son Lodge No. 54 continued to function even after the action of January 9, 1925, that its loyal members continued to be affiliated as Lodge No. 54 with the old Grand Lodge, and that the title to the money and property remains with Widow's Son Lodge No. 54, is clearly right in every respect. If before their withdrawal from Lodge No. 54 the protesting members had any legal claim to any part of these funds, such claim should have been legally asserted. By their revolutionary secession of January 9, 1925, such possible

MASONIC CASES

rights have been forfeited.

The funds and property are ordered returned to Lodge No. 54.

4. ON ANNULMENT OF CHARTER OF SUBORDINATE LODGE ITS PROPERTY PASSES TO GRAND LODGE.

United States Sav. Bank of Newark vs. Schiller Lodge No. 66, F. & A.M. Et Al., 176 Atlantic Reporter 330

FACTS:In 1921 the Grand Lodge of New Jersey annulled the charter of Schiller Lodge No. 66 for disobedience. Thereafter it chartered Wilkins Lodge No. 231 which absorbed most of the members of Schiller Lodge. About ten (10) members, however, remained outside the fold and under the leadership of Wilhelm Zeh, contended that they represent Schiller Lodge and laid claim to its funds. They argued that the Grand Lodge had no authority to annul the charter of Schiller Lodge, or to legislate the devolution of its property.

HELD By "General Regulation" of the Grand Lodge, it is provided that: "Upon the demise of any Lodge within this jurisdiction, the last Secretary and Treasurer of said Lodge shall, within one month thereafter, surrender to the Grand Secretary all the books, papers, jewels, funds and furniture of the Lodge so demised, to be deposited in the archives in the Grand Lodge." Obviously the Grand Lodge is entitled to the funds unless there is merit in the claim of the group.

It is argued that the General Regulation is insufficient to transfer

the funds to the Grand Lodge. We are not in agreement that the title does not pass; be that as it may, the possessory right to the fund is in the Grand Lodge, the fund to be used in the promotion of its high office, consistent with its ancient traditions. A play is made upon the word "demise," that it "connotes a natural death and not death under the guillotine." Either manner of exit is normally unwelcome; the result is the same though the obsequis may vary. The term comprehends the extinction of a subordinate lodge, whether the event be calmly awaited or the fate is involuntarily imposed. Schiller Lodge existed by sanction, and expired by mandate, of the Grand Lodge. A creature cannot deny its creator.

Another argument is that the General Regulation is applicable only to lodges which admit the jurisdiction of the Grand Lodge. Schiller Lodge made the genuflection when it accepted its charter, and subsequently knelt at the altar of Masonry throughout its career. Its denial of the jurisdiction of the Grand Lodge to excommunicate is paradoxical.

The funds will be ordered paid to the Grand Lodge.

5. MEMBER CANNOT BE CHARGED FOR ONE OFFENSE AND FOUND GUILTY OF ANOTHER WITHOUT FAIR TRIAL.

Universal Lodge No. 14, Free & Accepted Masons of City of Annapolis et al., vs. Valentine, 107 Atlantic Reporter 531

MASONIC CASES

FACTS: When Henry Valentine was a master of Universal Lodge No. 14, some members of his lodge preferred charges against him for calling a meeting of the lodge at a place not designated by its charter and for transacting business of the lodge without permission of the Grand Master. Thereupon the Grand Master appointed a commission to investigate the charges. The commission submitted a report sustaining the charges, and the Grand Master, acting thereon, suspended Valentine.

Valentine brought an action in court questioning the validity of his suspension. He also appealed the action of the Grand Master to the Grand Lodge. The Grand Lodge, however, went beyond the original charge against Valentine. It found him guilty of "contumacy" in having brought the lodge into court and expelled him. There is no evi-

dence that he was given notice that such a charge for contumacy was to be preferred against him, nor was he given a reasonable opportunity to defend himself against such a charge as the constitution, by-laws and regulations of the order contemplate.

HELD: Valentine was expelled on grounds additional to those on which his suspension was based. He should have been given such reasonable notice of the new charge as would have enabled him to prepare for his trial, and to have appeared with his witnesses and defend himself before the tribunal which was to hear and determine the charges in accordance with the constitution, rules, and regulations of the order. Valentine is entitled to have a court of equity interfere to protect his rights. He was not given a fair hearing and his expulsion will be set aside.



We have many pictures of the charitable work undertaken by Lodges and attendant organizations, but lack of space prevents us from printing them all. The above picture shows the members of Muños Royal Court No. 17, O.A. distributing gift packages to the needy.

RETRACTIONS OF THREE FAMOUS MASONS

After the outbreak of the Revolution against Spain in 1896, the Spanish authorities arrested thousands of Filipinos suspected of complicity in the Revolution, among whom were numerous Masons. It was later claimed that some of those arrested retracted their Masonic beliefs. In his *Archivo Bibliofilo Filipino* (Madrid, 1897), W.A. Retana published the retractions allegedly made by Bros. Faustino Villaruel, Antonio Luna, Juan Luna, Francisco L. Roxas, Moises Salvador, Antonio Salazar, Roman Padilla, Luis Villarreal, Jose Dizon, and Geronimo Medina.

Some exceptional circumstances attended these retractions —

(1) All the retractions were made while the brethren were in prison;

(2) Except for the Luna brothers, all those who retracted were executed. They were, therefore, not afforded the opportunity to confirm or deny their retractions in an atmosphere of freedom.

(3) Only the prominent leaders of Masonry allegedly retracted. Was it because the Spanish authorities were interested in saving the souls of the leaders only, or was it because the leaders, in contrast to their followers, were weak-kneed?

(4) There is ample proof that during the Revolution the Spanish authorities brutally tortured their prisoners. One of those who retracted, had to be dragged to Bagumbayan field to be executed because both his limbs were broken in the torture chamber.

For the information of the brethren we are reprinting three of those retractions and leave it to them to judge for themselves whether they were voluntarily made or extracted under duress.

I RETRACTION OF FAUSTINO VILLARUEL

Manila, 10th January 1897

"I, Faustino Villaruel y Zapanta, 52 years of age publicly declare that as I was born so wish I to die — a Spaniard, a Christian, a Roman Apostolic Catholic; and that I detest with my whole soul any rebellion or treason against our beloved mother Spain.

RETRACTIONS

"I also repent of having belonged to masonry and of having devoted myself to its propaganda in these islands and having been such a bigoted mason that I caused my two children to enter also into the society I now curse. I counsel my children and all my friends to renounce the said society, and beg pardon of God, as I do now, it being condemned by the Church.

"I beseech the most Excellent and Illustrious Archbishop to make public this my spontaneous and free retraction. — Faustino Villaruel. Witnesses: — the official guard of the Chapel, Antonio Pardo. — the sergeant of the Guard, Felix Garcia."

II RETRACTION OF FRANCISCO L. ROXAS

"Fort Santiago, Manila, Jan. 10, 1897

"I, Francisco L. Roxas, on the evening before the day set for my death, in reparation of anything in my speech or deeds that may have injured my fellow man, for the warning of others by my example and for the satisfaction of my conscience, to the end that no one, and particularly my sons, may be caught in the meshes of Masonry, or any other secret society, which I detest and curse, and in order that they may not be some day ungrateful sons of their country, our mother Spain, do ask pardon for all my sins and the bad example I have set.

"I shall die in the Holy Apostolic Roman Catholic faith, in which I was born and educated as a Chris-

tian. I believe all that the Church believes, and condemn what it condemns.

"I sign and seal this of my own free will."

Francisco L. Roxas"

III RETRACTION AND LETTER OF ANTONIO LUNA

"Cuartel de Cabelle-
ria, Manila, January
8, 1897

"Having belonged to Masonry in the Peninsula, for three years, I condemn that society, its ideas and its practices, as pernicious and abominable, and I return to the recognition of the faith of the Catholic Church, as the one fountain of infallible truth, and as the only arch of our salvation.

"Author of a little volume entitled 'Impressions,' I retract any conceptions set forth in it which directly or indirectly may be contrary to religious ethics or dogma.

"I condemn particularly the materialistic ideas therein set forth: for example, that death is the end of all things, that there is nothing in the world but force and matter.

"In short, the recommendation which I make with regard to this book, is its destruction, and this I beg of the persons who possess it.

"Finally it is my wish to repair any harm which I may have done my fellow creatures, I ask those against whom I have offended, to pardon me in the name of Jesus Christ, as I forgive those who have transgressed against me.

RETRACTIONS

"I take advantage of this opportunity to condemn the rebellion as an ingratitude, and as an evidence of savagery, and I re-affirm the adherence and loyalty to my country Spain, which I have previously demonstrated. Of my own accord and initiative do I make this declaration, before my confessor, Father Antonio Rossell, of the Company of Jesus and the witness here.

"Present Antonio Luna; Julio Sainz, Officer of the Guard; Joaquin de la Vega Inclan y Llauder, Commanding Officer."

"H.E. Friar Bernardino Nozaleda,

"Archbishop of Manila

"Excellent Sir and Reverend Prelate: The receipt of your beneficent letter, by my confessor, the Rev. Father Antonio Rossell, S. J., has so moved me, that with tears of gratitude in my eyes, I cannot do less than give thanks to God and to your excellency.

"I have no other desire than to retract, to make my confession of error as public as was my past evil conduct, embracing anew the Catholic faith, and re-affirming my patriotism. Since I recognize, venerable prelate, that although I have

never been in favor of rebellion, yet my wild theories, by the just judgments of the God whom I adore, have brought me to the sad state in which I find myself.

"In the hardest trial through which I have just passed, I can say that I found resignation only in our Catholic faith, in the moments of sorrow and heartbreaking anguish I have seen born again in the bosom of the indifferent man, the gentle feelings of the child reared in Christianity. I have made a jest of religion, and she pitied me in my disgrace, advised me, forgot and forgave, and stretched out to me the friendly hand of salvation. Blessings on her.

"As I remind your Excellency of my pitiable situation, I see clearly the infinite mercy of a God who offers a hope for my sorrow. May He keep me always in His favor, and by the grace of my new demeanor blot out the evil of my past. I thank Your Excellency for your charitable interest, which is but a small thing, but which comes from my soul.

"In closing, I respectfully and humbly beseech your holy and patriarchal blessing.

"Your unworthy servant in the Lord, who kisses your hand.

ANTONIO LUNA."

IF YOU FIND MISTAKES

IN THIS PUBLICATION PLEASE CONSIDER THAT THEY ARE THERE FOR A PURPOSE. WE PUBLISH SOMETHING FOR EVERYONE, AND SOME PEOPLE ARE ALWAYS LOOKING FOR MISTAKES! ! !

The next day, MW Serafin L. Teves, PGM, tendered a cocktail-luncheon at his stately mansion. Don Serafin, a political kingpin, was Provincial Governor and served as Grand Master in 1965. His lady, Doña Milagros was the embodiment of a grand hostess of times long gone, but nostalgically remembered. Late in the afternoon, we had merienda with WB Tony Garcia at his idyllic one-hectare paradise outside Dumaguete City.

The Visayas Regional convention of Districts Nos. 14, 15, 16 and 27 is scheduled for November to be hosted by Mt. Kaladias Lodge No. 19. It will be held at Dumaguete City. The hotel and facilities are comfortable and impressive. The host Lodge is set to give its utmost to insure a successful convention. A hearty thanks to all and a fond farewell at the airport ended our pleasant three day sojourn.

OFF AGAIN:

Less than a day later, May 30th, we arrived in Tuguegarao to constitute Tumauni Lodge No. 251 in Isabela. Preceding us by overland route was a large contingent of GL officers and Brethren. It was a warm welcome at Tuguegarao airport. Beaming with Fraternal greetings were: WB Derico G. Nacion, WB Oscar A. Abad, WB Elpidio Panig, Bro. Alfredo M. Fausto, WB Fernando Pascua, VW Edilberto Fragante, DGL, Bros. Renato Aquino, Esteban Mapagu, Jr., Bienvenido de Guzman, Bonifacio Caddac and Claro Tacyap. Sisters Luth Abad & Zeny Angobung had beautiful garlands ready for our undeserving shoulders.

The Manila delegation was comfortably billeted at the NIA guest house, courtesy of Bro. Gualfredo C. Martinez, (251).

We performed three ceremonies, laying of the cornerstone, constitution of the new Lodge and installation of the officers. RW Reynato S. Puno did the installation honors assisted by VW Larry Esguerra. It was a busy day, compounded by a mountain of food and "spirited" dancing in the evening.

"It was hard and often times frustrating work all the way," proudly proclaimed WB Derico G. Nacion, "but we finally made it." Meaning they finally wrought a Lodge of remarkable enthusiasm and dedication. Consider this: 12 Master Masons raised, all serving as appointive officers, plus 14 more on deck.

A bit weary, we reluctantly headed for home. We expressed our thanks to all; till we-meet-again goodbye to those who waved us off at the airport.

NOT AGAIN? YES.

Yes, we were off again on June 8 for the traditional Grand Master's visitations to our overseas Lodges, but this will be the subject of our next report.

OUR GRAND TEMPLE AWAITS COMPLETION. DO CONTRIBUTE YOUR SHARE NOW.


SIMEON RENE LACSON
GRAND MASTER

Mr. Joaquin Cunanan 5
P.O. Box 2238
Metro Manila

TO POSTMASTER: If undelivered, please return to

The Cabletow

Suite 12, Plaridel Masonic Temple
1440 San Marcelino, Manila D-2801

Re-entered as second class mail matter at the
Manila Post Office on June 16, 1962

IMPORTANT! Readers are requested to send address changes and corrections to us to insure prompt delivery of the THE CABLETOW.