The Cabletow
Official Organ of the Grand Lodge of the Philippines

VOL. LIX NOS. 3 & 4 MARCH-APRIL 1982



FIRST MONUMENT IN HONOR OF JOSE RIZAL
(Photo Courtesy of Daet Lodge No. 247)
(SEE PAGE 48)

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 C. Dumogho
Bus. Mgr.

Juan C. Nabong, Jr.
Secretary

Reynato S. Puno
Treasurer

Benjamin J. Torres
Auditor

In This Issue

Grand Master's Page 1
Your Landmarks 2
Philippine Masonry to 1890 7
Filipino Masonry in Madrid, 1889-1896 22
Women in Fraternal Organizations — the Amaranth 42
Opinions of the Committee on Jurisprudence 45
Did you Know? 48
Mangagoy or Bust 55
Sublime Lodge — The First Filipino Lodge in California . 57
Masonic Philately 60

PUBLISHERS ASSOCIATION OF THE PHILIPPINES, INC

PCPM Cert. of Reg No. SP - 48

Published bi-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.

Subscription rates: P18.00 (Philippines) $5.00 (Overseas).

Grand Master's Page



By the time this issue reaches your hands, I shall have come to the end of my term as your Grand Master.

For the past four years it was my distinct privilege, consummate pleasure and rare honor to serve as an elective officer of the Grand Lodge, culminating in the highest Masonic station within the gift of the Brethren to seat and preside over the Grand Oriental Chair. With all sincerity and affection, I wish to express to all my profound gratitude. No less so than to the Board of General Purposes, the elective and appointive Grand Lodge officers who have shared with me the task alloted to us with equal devotion and dedication characterized only by men wholly committed to the love and service of our Ancient Craft. If, with justifiable pride, we can claim our short stewardship a modest success, it was made possible by the full and uncompromising support and cooperation of the Blue Lodge officers and brethren of the Grand Jurisdiction whose untiring labors in Freemasonry is a shining beacon to our troubled world of how men of divergent creed, color, race and opinion share the inestimable gift of love and harmony emanating from our Sacred Altar --- causing true friendship to exist among those who might have otherwise remained at a perpetual distance.

We thank our Supreme Grand Master for the divine blessings, guidance and wisdom we have always sought and gratefully showered upon us, that all our works may reflect honor and glory to His Holy Name. God bless our beloved Fraternity. May He grant us the ultimate joy of eternal life.

Goodbye for now.

Simeon Rene Lacson

SIMEON RENE LACSON
GRAND MASTER

YOUR LANDMARKS*

No Masonic law makes it illegal for the individual brother to "adopt" his own list of Masonic landmarks.

Grand Lodges are at variance as to what is a landmark. Thirteen United States Lodges have "adopted" no list at all. Five are satisfied that "The Old Charges", as expressed in Anderson's Constitutions of 1723, are their landmarks. Thirteen Grand Lodges have actually, and eight "by custom", Mackey's list of twenty-five landmarks. Ten Grand Lodges list their own landmarks.

Nothing prevents the reader from adopting for his own guidance his own list of what appeals to him as "the landmarks" of Freemasonry . . . .

You — even as Grand Lodges — must have a point of departure. Universally this has been in the past, and doubtless will be for you, a definition of what a landmark is.

To the majority it is that something — or those somethings — which are ancient, which are universal, and which could not be taken from Freemansonry without making Freemasonry into something else. These several somethings not only cannot be taken from Freemasonry, but cannot be changed.

In legal Masonic language, the definition of a landmark is "The ancient landmarks are those fundamental principles which characterize Masonry, as defined in the Charges of a Freemason, and without which the Institution cannot be identified".

Henry B. Grant, one time Grand Secretary, Kentucky, said: "The ancient landmarks of Freemasonry are the immemorial usages and fundamental principles of the Craft and are unchangeable".

Mackey defines a landmark as that which in Freemasonry existed from time whereof the memory of man runneth not to the contrary, which is unrepealable, and which is universal. In his list of twenty-five landmarks, the twenty-fifth (unshortened) reads :

> *"The last and crowning landmark of all is, that these landmarks can never be changed. Nothing can be subtracted from them — nothing can be added to them — not the slightest modification can be made in them. As they were received from our predecessors, we are bound by the most solemn obligations of duty to transmit them to our successors. Not one jot or title of these unwritten laws can be repealed; for in respect to them, we are not only willing but compelled to adopt the language of the sturdy old barons of England,* **Nolumus leges mutari**; *let the laws abide".*

Alas, for the great Mackey, Freemason extraordinary, to whom the Masonic world owes a debt it can never pay; Mackey's own twenty-fifth landmark has been the bomb which exploded out of existence many of his preceding twenty-four landmarks.

*Reprinted from the Short Talk Bulletin, MSA.

And it is by its aid that, as an individual, you may "blow up" any one's list of landmarks, just as students and Grand Lodge Committes and Commissions have been doing ever since Mackey wrote his famous list which follows :

1. *The modes of recognition.*
2. *The division of symbolic Masonry into three degrees.*
3. *The legend of the third degree.*
4. *The government of the Fraternity by a Grand Master.*
5. *The prerogative of the Grand Master to preside over every assembly of the Craft.*
6. *The prerogative of the Grand Master to grant dispensations for conferring degrees at irregular intervals.*
7. *The prerogative of the Grand Master to give dispensations for opening and holding lodges.*
8. *The prerogative of the Grand Master to make Masons at sight.*
9. *The necessity for Masons to congregate in lodges.*
10. *The government of the Craft when congragated in a lodge, by a Master and two Wardens.*
11. *The necessity that every lodge, when congregated, should be duly tiled.*
12. *The right of every Mason to be represented in all general meetings of the Craft.*
13. *The right of every Mason to appeal from his brethren, in lodge convened, to the Grand Master.*
14. *The right of every Mason to visit and sit in every regular lodge.*
15. *That no visitor, unknown to the brethren present or some one of them as a Mason, can enter a lodge without first passing an examination according to ancient usage.*
16. *No lodge can interfere with the business of another lodge.*
17. *Every Freemason is amenable to the laws and regulations of the Masonic jurisdiction in which he resides.*
18. *A candidate for initiation must be a man, free-born, unmutilated and of mature age.*
19. *A belief in the existence of God as the Grand Architect of the Universe.*
20. *Belief in a resurrection to a future life.*
21. *A "Book of the Law" constitutes an indispensable part of the furniture of every lodge.*
22. *The equality of all Masons.*
23. *The secrecy of the Institution.*
24. *The foundation of a Speculative science upon an operative art.*
25. *These landmarks can never be changed.*

What will you do with these statements?

For the moment, you will, perhaps, pass Number 1. But Number 2 — the division of Symbolic Masonry into three degrees, you may argue "can that be a landmark? Mackey says a landmark must be ancient. There were not three degrees prior to the MotherGrand Lodge of 1717 and probably not three before 1726. If the number of degrees **has been changed,** *how can that number be a landmark?"*

Passing Number 3 you read Number 4: "The government of the Fraternity by a Grand Master". The first elected Grand Master of a Grand Lodge was Anthony Sayers, in 1717. Undoubtedly there have always been Grand Masters, even in pre-Grand Lodge days, and from this standpoint Number 4 may be, really a landmark. But Mackey then proceeds to list various powers and duties of Grand Masters as landmarks: (5) his prerogative to preside; (6) his power to grant dispensations for conferring degrees at irregular intervals; (7) his power to grant dispensations for opening and holding lodges (8) his power to make Masons at sight.

What will you do with these? Perhaps you will admit that a Grand Master

has the prerogative to assume leadership in any Masonic body, but how about dispensations? Doubtless you will hold these to be a modern invention. You may argue our ancient brethren held their meetings when they pleased; there were no regular intervals in the ancient builders' lodges, and hence no necessity for any dispensation to hold such meetings at irregular intervals. Lodges formed and opened without benefit of a Grand Master for hundreds of years; even in this country and as late as the initiation of George Washington, lodges were formed as of time immemorial and without either dispensations or charters. As for the Grand Master's power to make Masons at sight, the practice has been defintely forbidden in a number of U.S. Grand Lodges. If this law or rule or practice were a landmark, how could it be repealed?

You will next consider carefully Mackey's No. 9. "The necessity for Masons to congregate in lodges". If this means to you that lodges are now and have always been, a part of the necessary machinery of Freemasonry, you may pass this as a landmark. But if you think, as have many before you, that the language is unfortunate and that both "necessity" and "congregate" are words with various meanings, you may debate with yourself as to this being a landmark. You may ask, for instance, "What of the three men who met off the Mullin trail in Montana and held a private Masonic meeting with a rock for an Altar? Out of that meeting grew organized meetings in Montana, but these Masons did not do what they did by necessity nor were they congregated in a lodge. What of the group of Masons who climbed Independence Rock in Wyoming for its first Masonic meeting, met in a 'lodge' which, while it had no charter, no Grand Lodge, no law behind it, nevertheless was opened and closed on each degree, the minutes of which are a precious possession of the Grand Lodge of Wyoming?" Here were Masons, here was a gathering which could not be a lodge under any interpretation of the word, yet here Masons were not only congregated in a gathering but consecrated to Freemasonry. Did they violate a landmark, you may ask, or is Number 9 not a landmark?

You will likely agree that a lodge must have a Master and two Wardens and that it has always been so, but Number 11, that every lodge when congregated must be "duly tiled" is contradicted by practically every ritual which declares that three – a Master and Wardens – can constitute a lodge of Master Masons. If the ritual says three are enough and Mackey insists on four (the fourth a tiler) is Mackey discussing a landmark or a practice? Of course you will agree that a lodge **should** *be tiled when it is* **possible,** *but suppose it is* **not** *possible?*

Mackey's Number 12 and 13 depend upon a Grand Master and a Grand Lodge being landmarks. If you do not believe a Grand Lodge to be a landmark you will ask yourself, how can the right of appeal to a Grand Lodge be a landmark? As for your right to be represented; it is an unsettled question in many Grand Lodges whether the representatives of a lodge must vote as instructed, or vote their convictions. Therefore, you may say that an undecided question cannot be a landmark.

As for Number 14, what is a "right"? Is it a law? Can it be broken? Can it be denied? Any member of any lodge may object to any visitor and the Master must sustain him. Some lodges do not permit visitors on election nights. Do these exceptions break a "landmark"? Or is the "right" merely a privilege and the privilege a custom, and not a landmark?

No. 15 merely says in different words that only Masons can sit with Masons in a Masonic lodge. But there have been many examples of cowans and evesdroppers getting into lodges. The word "can"

here doubtless means and should be read **"should be allowed to".** *Number 16 and 17, you may argue, are practices which have grown from our system of lodges and Grand Lodges and could not be inherent, because there would have been no necessity for them when Masonry was young. When "lodges" were groups of Masons building Cathedrals, there were no others to "interfere", and when there was no Grand Lodge, there was no jurisdiction to the laws of which a Mason had to conform. You may think that these fundamental practices are good but not necessarily landmarks.*

As for Number 18, none of Mackey's has been so shot full of holes. Unmutilated, indeed! With the armless, the legless, even the blind being made Masons (the latter, not often, but there are instances) how can this be a landmark, you will ask? Half the Grand Lodges in the United States are lenient occasionally on the subject of the "doctrine of the perfect youth". Doubtless, it was once essential that a Mason be unmutilated, but the necessity disappeared with the invention of artificial arms and legs. Many Grand Lodges cling to the letter; others forget the letter for the spirit. If common, you will argue, this leniency surely deprives No. 18 of its character as a landmark.

No. 19 is probably universally admitted as a landmark but there are some — and you may be among these — who will demand definitions of that "future life" which is here set forth as part of a landmark. Some sincere men believe immortality is only in their children. Other good men think of immortality as a rejoining of a universal life, as a drop of individual water falling back into a great ocean. If the "landmark" can be considered in as broad a light as "Grand Architect of the Universe" can be considered as the name of any God in which a man believes, you will consider this a landmark. But if "belief in a resurrection to a future life" necessarily means **personal** *resurrection and* **personal** *future life, you will not be alone if you deny that this is a landmark.*

Today No. 21 which requires a "Book of the Law" as part of the furniture of every lodge is Masonic law. But prior to about 1760, the "Book of Law" was not, as Mackey here doubtless means, a holy book of some faith, but the "Book of Constitutions". There was no "Book of Constitutions" prior to 1723. How, then, you may well think, can any book, whether sacred writ or Masonic law, be a landmark?

Numbers 22, 23 and 24, equality, secrecy, the speculative character of modern Freemasonry may not, to you, be debatable. But once Masonry was almost entirely operative. Will you not inquire "Was it then **not** *Masonic? When did Cathedral building turn into a speculative science? During those slowly changing and formative years, was Masonry not Masonry because not* **wholly** *speculative? How, then, can this be considered a landmark, a landmark being a something not subject to change?*

By now you may have argued Mackey's list so full of holes it has more openings than solid cloth! And you may be ready to look with some interest on at least one Jurisdiction which has simplified Mackey's list and determined that but a few of Mackey's twenty-five are **really** *landmarks; the rest but good Masonic rule and practice.*

Massachuseets, always conservative, states the landmarks are:

a. *Monotheism, the sole dogma of Freemasonry;*
b. *Belief in immortality, the ultimate lesson of Masonic philosophy;*
c. *The Volume of the Sacred Law, an indispensable part of the furniture of the Lodge;*
d. *The legend of the Third Degree;*
e. *Secrecy;*
f. *The symbolism of the operative art;*

g. A Mason must be a freeborn male adult.

The above list of Landmarks is not declared to be exclusive".

The late great Dr. Joseph Fort Newton reduced the whole matter to poetry and expressed his belief that there are but five landmarks; "The fatherhood of God, the brotherhood of man, the moral law, the golden rule, and the hope of a life everlasting".

Finally, you may wish to consider Dean Roscoe Pound's list (Masonic Jurisprudence). He thinks there are seven landmarks: (1) Belief in God; (2) Belief in the persistence of personality; (3) a Book of the Law as an indispensable part of the furniture of every lodge; (4) the legend of the third degree; (5) secrecy; (6) symbolism of the operative art; (7) a Mason must be a man, free born, and of age.

To leave the reader as little confused as possible, these suggestions on individual Masonic thinking close with the observations of the late great Charles C. Hunt of Iowa, — Grand Librarian, Grand Secretary, Honorary Past Grand Master, deep and admired Masonic student:

"In ancient times a landmark was an object that marked the boundary line between one person's property and that of another. Masonic landmarks are those things which distinguish the Fraternity from other organizations. If changed or altered, it might remain a fraternity, but it would no longer be Masonic. Hence our Grand Lodge admits that its powers are limited by the ancient landmarks.

"However, we must remember that it was the **position** *of the object which marked a boundary that made it a landmark, not the object itself. The stones which are used as landmarks cease to be such when moved away from the boundary line. It is the line rather than the stone that is important. In the same way, it is the* **principles** *of Masonry rather than* **concrete** *lists which determine the character of our institution. A stone used as a landmark could be replaced by a post or some other object, but the boundary remained unchanged. The object must mark the line or it is no landmark.*

"We believe it is as unnecessary to adopt an official list of landmarks as to adopt an official list of scientific laws, such as the law of gravitation. The landmarks, like scientific law, are valid only in so far as they are true, and their adoption by any so-called body has no effect whatever on their validity. Individual scientists may list what they conceive to be laws of nature, but no scientific society would undertake to officially adopt these laws as the official laws of the science in which they are interested.

"The Master of a Masonic lodge prior to installation promises to be a good man, and true, and strictly to obey the moral law. Can a lodge or Grand Lodge by law determine the characteristics of a good man and true and define the moral law? If a Grand Lodge should attempt to do so, what effect would such legislation have on the moral law itself? We believe that legislative lists of landmarks are just as effective as would legislative attempts to define the moral law.

"The Masonic conception of a landmark is a fundamental law or principle of Masonry which no body of men or Masons can repeal. Anything that can be adopted can be repealed. If a Grand Lodge has power to adopt, it has the power to repeal. It is the very fact that they are unalterable that makes them similar to scientific laws which cannot be changed or altered by any man or body of men."

—— o ——

PHILIPPINE MASONRY TO 1890

JOHN N. SCHUMACHER, S.J.

THE MASONIC LODGES SERVED AS CENTERS FOR MANY OF the Liberal conspiracies in Spain against clerical and reactionary governments during the first three-quarters of the nineteenth century,[1] and Masonry played a considerable part in the emancipation of the Spanish-American republics.[2] In Cuba, too, Masonic influence was strong in the insurrections of the second half of the nineteenth century.[3] It might be expected then, that in a society far more theocratic in nature than those mentioned – as was the nineteenth century Philippines – that Masonry would play a considerable role in any nationalist movement. This was because of its anticlerical orientation and because of the opportunity its secrecy allowed for clandestine activity. It is a fact that almost every Filipino nationalist leader of the Propaganda Period was at one time or another a Mason. But the role of Masonry in the nationalist movement and in the Revolution which followed it, has, it seems, frequently been exaggerated and misinterpreted by the friends of Masonry as well as by its enemies. Partilarly the writing of Friars and Jesuits of the Revolutionary period (both pub-

[1]See Antonio Ballesteros y Beretta, *Historia de Espana y su influencia en la historia universal* (2nd ed.; Barcelona: Salvat, 1943 ff.), X, 183-184; Gerald Brenan, *Spanish Labyrinth* (2nd ed.; Cabridge: University Press, 1950), 206-208. Books such as Eduardo Comin Colomer, *La Masoneria en Espana (Apuntes para una interpretacion masonica de la historia patria)* (Madrid: Editora Nacional, 1944) and the annotated edition by Mauricio Carlavilla of Miguel Morayta's *Masoneria espanola. Paginas de su historia* (Madrid: Nos, 1956), are almost psychotic in their monomania for finding Masonry at every turn of Spanish history from the early nineteenth century to the present. In the original edition of Morayta's book, the latter details the part of Masonry in Spanish history until 1868, likewise with exaggeration, but favorably, of course, to Masonry.

[2]Salvador de Madariaga, *The Fall of the Spanish Empire* (N.Y.: Macmillan, 1948), 254-262, 338-339; John Francis Bannon, S.J., and Peter Masten Dunne, S.J., *Latin America: An Historical Survey* (Milwaukee: Bruce, 1947), 406, 409.

[3]Luis Martin y de Castro, *La masoneria en la Isla de Cuba y los Grandes Orientes de Espana* (Guantanamo, 1890); Francisco J. Ponte Dominguez, *La masoneria en la independencia de Cuba* (Habana, 1954).

lished works and private correspondence) are wont to see Masons in every corner.[4] Books have not been lacking even in recent times, which see the entire last two decades of the nineteenth century in the Philippines, in terms of a Masonic plot, obeying orders from the Supreme Council, in order to strip Spain of her last overseas provinces.[5] On the other hand, while Masonic works written by Spaniards try to exculpate Masonry from any part in the Philippine Revolution, those by Filipino Masons have often seemed to make Masonry the chief moving force behind the Revolution. There is a need, then, of a serious historical study of the real role of Masonry among the Filipino nationalists.

The chief problem in making such an objective study of the role of Masonry has been, of course, the lack of sufficient documentation. The late Teodoro M. Kalaw, himself a past Grand Master of Philippine Masonry, possessed a collection of Masonic documents, on which his book[6] (till now the only available history of Philippine Masonry) seems largely to have been based. However, Kalaw did not give adequate references to his documents in writing his book; in any case, the collection seems to have been destroyed during the past war.[7] In this scarcity of documentation, the discovery of a number of authentic Masonic records from the Filipino lodges – both in Spain and in the Philippines – is of considerable importance. These documents were found among those confiscated from the Spanish lodges by the Spanish Nationalist forces as they occupied Republician territory during the civil war of 1936-1939,

[4]The Jesuit correspondence preserved in the Archivo de la Provincia de Tarragona de la Campania de Jesus (Henceforth AT), located in the Colegio de San Francisco de Borja, San Cugat del Valles (Barcelona), Spain, is full of references to "la gente del Mandil," "los trabajos del mallete," "la influencia del triangulo," etc. Some of this reappears in the works of Father Pablo Pastells, S.J., *La masonizacion de Filipinas. Rizal y su obra* (Barcelona, 1897) and *Mision de la Compania de Jesus de Filipinas en el siglo XIX* (3 vols.; Barcelona, 1916). Some other works, among many, which attribute almost everything concerned with the Filipino nationalist movement and the Revolution to Masonry are: Eduardo Navarro, O.S.A. *Filipinas: estudios de algunos asuntos de actualidad* (Madrid, 1897); Jose M. del Castillo y Jimenez, *El Katipunan y el filibusterismo en Filipinas* (Madrid, 1897); Manuel Sastron, *La insurreccion en Filipinas y Guerra Hispano-Americana en el Archipielago* (Madrid, 1901).

[5]Comin Colomer, *op cit.*, 275, 284-288, 311, and *passim;* Carlavilla, *op. cit.*, 26, 398, and *passim.* The prototype of these works was Mauricio, *La gran traicion* (Barcelona, 1899). Both Comin and Carlavilla are violently anti-semitic also.

[6]Teodoro M. Kalaw, *Philippine Masonry,* trans. and ed. Frederic H. Stevens and Antonio Amechazurra (Manila, 1956). In spite of some valuable information, the book suffers from the way its assertions are documented. For it is frequently difficult to tell whether Kalaw's statements are based on his authentic documents or on other less reliable accounts. Moreover, the book is an edifying history in the worst hagiographical tradition, and includes long excerpts from Masonic exhortations to virtue and considerable pious rhetoric together with its factual material.

[7]Kalaw, *op. cit.*, 221, n. 4.

[8]The Archive of the Delegacion (henceforth referred to as ADN) is located in Salamanca. I was able to locate these documents through the kind help of the late Don Luis Sala Balust, Professor of Ecclesiastical History at the Pontifical University of Salamanca, and was permitted to consult the Archive, not yet open to general research, through the kind permission and generous assistance of the Director, Don Pedro Ulibarri. To both men I am grateful.

and were gathered together by the government agency known as the Delegacion Nacional de Servicios Documentales.[8] Undoubtedly, the archive of this body contains extensive documentation on Spanish Masonry, though I was assured that most of it dealt with the twentieth century. Among the records, however, were a few folders containing some scattered Philippine documentation. Though the records are clearly incomplete and somewhat haphazard, they throw considerable light on the early organization of Masonry in the Philippines and or the Filipino lodges in Spain. With the aid of these documents, this article proposes to attempt a new reconstruction of the role of Masonry during the early part of the Propaganda Period, one made, it is hoped, without the intention either of glorifying this role or disparaging it, but merely of establishing the basic facts, as a first step toward an over-all evaluation.

Early Masonry in the Philippines

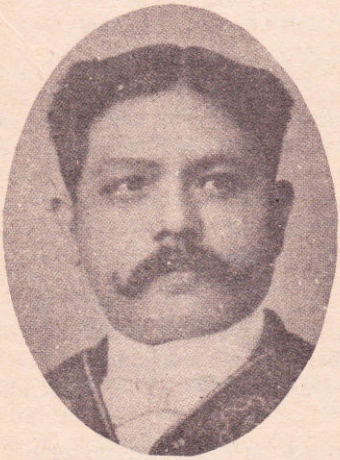
Apart from some vague reports of British Masonic lodges during the occupation of Manila in 1762-1764,[9] the first lodges set up in Manila seem to date from mid-1850's, formed among Spanish army officers in the Philippines, followed by others among the foreign merchants.[10] It is claimed also that sometime before 1872, there were some Filipinos admitted

[9]Kalaw, *op cit.*, 1.

[10]*Ibid.*, 9-11. There is some inconsistency in the date given by Kalaw here, and he appears to have used conflicting testimony from different sources. The principal source for this chapter in Kalaw, though he only occasionally cites him, is Nicolas Diaz y Perez, in the works cited in n. 11. Kalaw also once cites Vital Fite, *Las desdichas de la patria* (Madrid, 1899), but this author's treatment of Masonry is entirely taken from Diaz y Perez, though rarely crediting him, even when transcribing whole paragraphs. Among the initiates of one of the foreign lodges was Jacobo Zobel de Zangroniz, whom Kalaw (p. 10) notes as "the first Filipino Mason initiated in the Islands." Zobel, however, was the son of a German father and a Spanish mother, and though born in the Philippines, had been educated in Germany. As a German by culture, he joined a predominantly German lodge. There is an extensive biographical sketch of Zobel by E. Hubner, "Jacobo Zobel de Zangroniz. Ein Lebensbild aus der jungsten Vergangenheit der philippinischen Inseln," *Deutch Rundschau* XC (1897), 420-445; XCI (1897), 35-51.

[11]Kalaw, *op. cit.*, 11, apparently in dependence on Francisco-Engracio Vergara [Antonio Maria Regidor], *La masoneria en Filipinas* (Paris, 1896), 10-13. Nicolas Diaz y Perez, "La francmasoneria en Filipinas," *La Epoca* (Madrid) 31 Agosto 1896, however, denies that there were any Filipino Masons before 1884. (This article forms the basis for what is said of Philippine Masonry in the pamphlet by his son, Viriato Diaz-Perez, *Los Frailes de Filipinas* (Madrid, 1904), 20. Though Nicolas had earlier been prominent in Masonry in Spain, he had been inactive since 1885 and seems to have had no contact with Masonry at the time he wrote "Diaz y Perez, Nicolas," in Lorenzo Frau Abrines and Rosendo Arus Arderiu, *Diccionario enciclopedico de la Masoneria,* 2nd ed. rev., (3 vols.; Buenos Aires, 1947), I, 315. Juan Utor y Fernandez, *Masones y ultramontanos* (Manila, 1899) denies that any Masonry existed in the Philippines before 1873, and declares that at least until 1886 no native Filipino was initiated in the Philippines (46, 51-53, 59). Utor had likewise held high positions in Masonry, having brought about the union of various lodges under the Gran Oriente de Espana in 1875, when he became Gran Maestro Adjunto. ("Utor Fernandez, Juan," Frau Arus, II, 851-852.) Both Diaz-Perez' and Utor's pamphlets are anti-Friar polemic tracts and though their authors could well have had considerable knowledge of early Philippine Masonry, both have a number of unreliable or clearly false statements which make it difficult to know to what extent they can be relied on.

to a lodge in the Pandacan district of Manila, but these apparently were among those exiled in the aftermath of the insurrection of 1872.[11] If any Filipinos did remain in the lodges, they were eliminated in the reorganization which took place under the auspices of the Gran Oriente de Espana in 1874. The Philippine Masoinc lodges remained completey European in their membership until Filipino lodges were introduced in 1891 by Filipino Masons returning from Spain after being initiated there.[12] There is indeed mention of an invitation being extended in 1884 to all *indios* and *mestizoes* who " . . . knew how to read and write and had a responsible position, provided they loved Spain and had a definite religion."[13] If such an invitation was ever made, which is more than doubtful, it received no acceptance, except from Jose A. Ramos. Ramos had, however, been initiated in London, and was, moreover, a Spanish *mestizo* married to an English wife.[14] In the extant lists of lodge members from 1884, the only one identifiable as a Filipino is Ramos affiliated to the lodge *Luz de Oriente.* In 1887 Ramos again appears as one of the founders of the lodge *Constancia* likewise in Manila, in whch all members are explicitly noted as Europeans, with the exception of Ramos, denominated "Philippine Spaniard" *(espanol filipino).*[15] Therefore, with the possible, but unsubstantiated, exception of the short period in the 1870's, it would seem that no pure-blooded Filipinos *(indios)* had been initiated into Masonry before the first Filipino lodges were formed in Spain.



JOSE A. RAMOS

Early Filipino Masons in Spain

The fact that Masonry in the Philipines had not, at this time, opened its doors to Filipinos, perhaps helps to explain the readiness of Filipino students in Europe to join the Masonic lodges there where the race barrier did not prevent them. The first clear evidence of Filipino participation in Masonry that I have found is the membership of Rafael

[12]Kalaw, *op. cit.,* 11-16, but the story is somewhat confused. Navarro, 239 places the elimination of Filipinos from the lodges somewhat later.

[13]Kalaw, *op. cit.,* 17, summarizing Diaz-Perez, *op. cit.,* 19. The statement is repeated in "Historia esquamatica de la masoneria filipina," *Latomia III* (1933), 126; but the article seems to depend on Kalaw's book (in the earlier Spanish edition). *Latomia* was a Masonic publication of Madrid.

[14]Kalaw (*op. cit.,* 17) cites a letter of Morayta of 1916, addressed to himself, asserting that the doors of Masonry were only opened to Filipinos in 1889. For Ramos' initiation in London, see Antonio Regidor, *El pleito de los Filipinos contra los Frailes* (Madrid, 1901), 6. (This pamphlet is a translation by Isabelo de los Reyes of an interview given by Regidor to *The Independent* of New York, February 7, 1901.) Also, E. Arsenio Manuel, *Dictionary of Philippine Biography* (Quezon City. 1955), I, 355, basing himself on Ramos' unpublished memoirs.

[15]ADN, legajo 219-A[1].

Del-Pan, a *creole.*[16] whose father – Jose Felipe del Pan – was a long-time prominent Spanish resident of the Philippines and publisher of the Manila newspaper *La Oceania Espanola.*[17] The elder del Pan was a member of one of the Masonic lodges of Manila,[18] and this, no doubt, brought the son to be the first of the Filipino student group in Madrid to join Masonry, though it is not clear just when he did so. In April 1886, however, Del-pan appears – already possessing the eighteenth degree – as one of the founders of a lodge called "Solidaridad"[19] Of the other seven founders, two were Peninsular Spaniards, three were Cubans, one a Puerto Rican, and one other Filipino – Ricardo Ayllon.[20] Shortly after the foundation of the lodge *Solidaridad,* two other Filipinos – Evaristo Aguirre and Julio Llorente –[21] also joined; a large



RAFAEL DEL PAN

[16]I refer to Del-Pan as a Filipino, even though he was by blood a Spaniard, since he always seems to have considered himself a Filipino, and associated himself with the other Filipinos involved in the Propaganda movement, while other creoles, like Antonio Regidor, the Azcarragas, etc., though born in the Philippines also, considered themselves primarily Spaniards, and later remained in Europe. At a time of transition like the late 19th century, when the Filipino nation did not yet exist as such, but the idea of Filipino nationality was already evolving, the criterion of self-identification seems to me to be the most useful for distinguishing between Filipinos and Spaniards among those of European blood born in the country.

[17]For biographical details of Jose Felipe del Pan, who seems always to have concealed his Masonic affiliation, and never exhibited any anti-clericalism, see W.E. Retana, *Aparato bibliografico de la historia general de Filipinas* (3 vols.; Madrid 1906), III, No. 4483, 1570. According to Retana, when Rafael succeeded his father as publisher of *La Oceania Espanola* a radical change in policy took place, as far as that was then possible in the Philippines.

[18]His name appears as affiliated with the lodge "Lealtad" of the Gran Oriente de Espana in a list which should be dated from the 1870's, probably 1874, since some of the other lodges on the list are still in process of formation (ADN, legajo 219-A[1]).

[19]In the charter for the lodge "Solidaridad," signed by Manuel Becerra as Grand Master of the Gran Oriente de Espana, and dated March 30, 1886, Alfredo Sanchez-Ossorio is named as Worshipful Master; Modesto Fonseca, Senior Warden; and Antonio Berenguer, Junior Warden. The records of the lodge, however, date its foundation from April 4, 1886, with Sanchez-Ossorio was Worshipful Master, but Berenguer has become Senior Warden, and Del-Pan is listed as Junior Warden, apparently through the withdrawal of Fonseca, whose name does not appear either among the founders or the members of the lodge (ADN' legajo 736, expediente 11).

[20]I have not been able to find any further information on Ricardo Ayllon, who held the eighteenth degree, and who withdrew to return to the Philippines before October 15, 1886, as did Del-Pan. Ayllon's name does not appear in any other document of the Filipinos in Spain prior to 1886, nor does he appear connected with nationalist activity in any way afterwards.

proportion of those initiated in succeeding months were either Cubans or Puerto Ricans.[22]

There are several indications that this lodge, largely made up of students from Spain's overseas provinces, was the work of Miguel Morayta. At least one of the founders – a Puerto Rican named Herminio Diaz – was a member of Morayta's own lodge, "Hijos del Progreso." Moreover, Morayta himself is listed as an honorary member of lodge "Solidaridad," with the tiltle of "Honorary Worshipful Master," the highest honorary tilte that lodge could give. Finally, though founded in April 1886, the lodge had little life until the following September. It seems to have passed through an early crisis when all but two of those members holding higher degrees withdrew, leaving only a handful of new adepts. When, however, the reorganization and *apertura de trabajos,* took place, the following September, the first invitation to a joint session went to Morayta's "Hijos del Progreso."

The surviving records of the lodge indicate that it led a rather languid life. Del-Pan and Aguirre had both withdrawn before the end of 1886; in general, there had been a large turn-over of members. Graciano Lopez Jaena, apparently already initiated a Mason in 1882 in the lodge "Porvenir" but long inactive, affiliated with the lodge "Solidaridad" in April 1887.[23] One month later, however, the majority of members of the lodge, including all the Cubans, voted to join with certain other lodges to form a new lodge: "Luz de Mantua" No. 1. Among them, the only Filipino was Lopez Jaena. With this, the lodge "Solidaridad" apparently ceased to exist until it was revived as an all-Filipino lodge a few years later.[24] Though the Filipinos never formed more than a handful in the early lodge "Solidaridad," the importance of the episode is the introduction of Masonry

[21]Aguirre and Llorente were both students at the University of Madrid, and close friends and classmates of Rizal from the Ateneo. Both were active in the Filipino colony during these years, especially in the Filipino newspaper *Espana en Filipinas.*

[22]Of the thirty-three members initiated or affiliated up till the end of October 1886, ten were Cubans, two Puerto Ricans, four Filipinos, and one was from Martinique. The rest were presumably Peninsular Spaniards, since their place of origin is not usually noted (ADN, legajo 736, expediente 11).

[23]From Lopez Jaena's documents, as found in these records, it seems that he had joined the lodge "Solidaridad" at its founding on April 5, 1886, but because he lacked the necessary document of withdrawal in good standing (*plancha de quite*) from his former lodge, he did not take the oath and become formally affiliated with "Solidaridad" until April 4, 1887. ("Expediente del h... Bolivar, prof... Graciano Lopez, gr... 3", *ibid.*) The article on Lopez Jaena in the *Encyclopedia of the Philippines,* ed. Zoilo M. Galang; 2nd ed.; III, 241, declares that he was initiated in the lodge "Porvenir" in Madrid in 1882. Though no source is given, it seems that this should be accepted in the absence of any contrary information, and since it fits well with other known facts. In this case, of course, Lopez Jaena may have been prior to Del-Pan in joining Masonry.

[24]ADN, leg. 736, exp. 11. Seventeen members are listed as voting for the fusion of the lodges. It is not clear whether these are simply the affirmative votes, or whether they are all that were left in the lodge at this time. To judge from the other records of withdrawals, dismissals, and initiations, it would seem that there was a minority of dissenters, among whom was Llorente. This was confirmed by the fact that Llorente in 1890 would propose the reconstitution of the lodge "Solidaridad" rather than any other, on the grounds that he was a member of it, something he could hardly have said if he had withdrawn prior to the fusion.

among the Filipino colony in Madrid, and even more, the fact that these contacts were established under the aeggis of Miguel Morayta, who was to play a significant role in Filipino Masonry for the next thirty years until his death.

The Lodge "Revolucion"

The first predominantly Filipino lodge, however, was to be founded in Barcelona in April 1889, under the title "Revolucion."[25] The initiative seems to have come from a former Spanish army officer, Celso Mir Deas,[26] who, while in the Philippines, had married a Filipina. Mir Deas was at this time, active in Republican circles in Barcelona, especially as a journalist on the republician newspaper, *El Pueblo Soberano.*[27] The original members of the lodge were Mir, Lopez Jaena, Marcelo H. del Pilar, Mariano Ponce, Jose Ma. Panganiban, Juan Jose Canarte, and Justo Argudin. These latter two were Cubans; Canarte had been collaborating with the Filipino newspaper *La Solida-*



GRACIANO LOPEZ-JAENA

[25]The records of the lodge, apparently incomplete, are found in ADN, leg. 620, exp. 14. Though Kalaw (*op. cit.,* 20) gives the date of the charter as April 1, 1889, the meeting to petition affiliation was not held till April 2, so Kalaw is in error.

[26]A letter found in AT from a Barcelona Jesuit, Father Antonio Codo, to the Provincial, Father Juan Ricart, who had recently come from the Philippines casts light on the origin of the lodge:

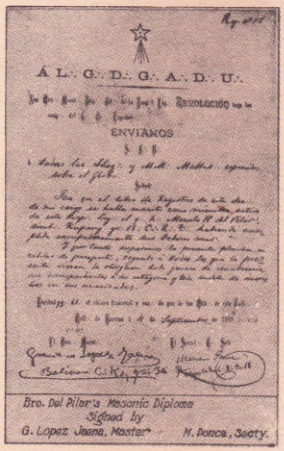
> "Another reason which has moved me to write to your Reverence is to inform you, as I promised,. . . of the name of that active propagator of Masonry, a former military man in the Philippines, of whom I spoke to your Reverence shortly before leaving here. His name is Celso Mir. . . They have finally founded the lodge of which I spoke to your Reverence with the title of 'La Revolucion'.
>
> "This Celso is a very active collaborator and propagandist who promises money and protection to the uncautious who allow themselves to be initiated; he is trying to revive in this lodge the statutes which have fallen into disuse in the others, of assassinating the traitor who makes known its secrets. For this reason, and because of having roundly refused to sign a certain document which they presented to him, it will be difficult for me to acquire other information from the man who favored me with this."

Though the letter is dated June 23, 1889, it is clear that the lodge had been founded some time before, and planned earlier. For Codo mentions that he had not written about the matter sooner, because he did not consider it important.

[27]From a friend and supporter of the Filipinos, Mir was eventually to become their bitter enemy because of the articles of Antonio Luna in *La Solidaridad* satirizing Spanish foibles. He eventually denounced them to the police who raided the house of Ponce in Barcelona in search of subversive literature, in December 1889. *La Solidaridad* published a separate supplement on December 15, 1889, giving the Filipino side of the story. For biographical data on Mir, see Joan Givanel i Mas, *Materials per a la bibliografia de la premsa barcelonesa (1881-1890)* (Barcelona, 1933), 97-98.

ridad for a few issues just before this time.[28] Lopez Jaena was elected Worshipful Master; Argudin, Senior Warden; Mir, Junio Warden; Del Pilar, Orator; and Canarte, Secretary. Immediately upon its organization, the lodge petitioned Morayta, who had founded the new federation – Gran Oriente Espanol – a few months earlier, recognizing the Masonic legality of Morayta's federation[29] and petitioning affiliation for the lodge "Revolucion."[30] Just two weeks later, Morayta had a trip from Madrid to Barcelona, where he was honored by the Filipino colony with a banquet. It was at this time that Del Pilar made his first contacts with Morayta, from which would spring a close association and friendship between the two men, with Del Pilar eventually coming to hold a high position in Spanish Masonry, and with Morayta lending his collaboration to the Filipino campaign.

The details of the foundation of the lodge "Revolucion" are not completely clear. The records begin with April 2, 1889, as may be seen from the document cited above. However, though this communication with Morayta may well signalize the beginning of the lodge, it might also merely signify the move of a pre-existing lodge to affiliate with Morayta, who had recently won over various Masonic rivals and succeeded in uniting under himself the Gran Oriente Espanol. Marcelo del Pilar already appears in the records of April 2 as holding the third degree. Since, as we have seen, it is extremely unlikely that he was initiated before leaving the Philippines, his initiation must have taken place sometime within the three months after his arrival in Barcelona on January 1, 1889. Two possibilities, therefore, present themselves: either Del Pilar had, sometime during those three months, joined another Masonic lodge and at the beginning of April – together with Lopez Jaena, Mir Deas, and others – had withdrawn from his original lodge to form "Revolucion" and affiliate with Morayta; or perhaps, "Revolucion" had already been formed sometime earlier (between January and April) and that it was only at this time that its records begin to appear among those of the Gran Oriente Espanol, since it was only then that the


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

ENVIANOS

Bro. Del Pilar's Masonic Diploma
Signed by
G. Lopez Jaena, Master M. Ponce, Secty.

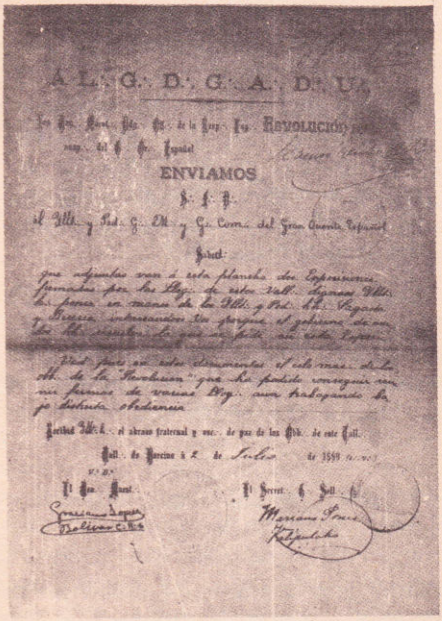
[28] *La Solidaridad* I, 5 (15 Abril 1889), 52-53; I, 7 (15 Mayo 1889), 77-78.

[29] In 1888 after a series of schisms and re-combinations following the resignation of Manuel Becerra as Grand Master in 1886, Morayta had been defeated in an election of the new federation. He protested the election and broke with the Gran Oriente Nacional, recently formed. Followed by apparently the larger number of lodges, he then formed the Gran Oriente Espanol on January 9, 1889. (These facts are taken from a source friendly to Morayta, Frau-Arus, III, 457-459, but the hostile account, favoring the Gran Oriente Nacional, to be found in Martin y de Castro, 89-91, agrees as to the substantial fact.)

[30] The first meeting, the minutes of which accompany the petition (ADN, leg. 620, exp. 14), took place on April 2, 1889, and the petition bears the same date. The meeting was held at Rambla Canaletas, 2, 3°, which was the home of Del Pilar, Ponce, and Lopez Jaena at this time, and the publishing office of *La Solidaridad.*

already existing lodge would have affiliated with Morayta.

The surviving records of the lodge "Revolucion" for the year 1889 show that most of the Filipinos in Barcelon soon joined the lodge, and that these Filipinos rapidly ascended to the higher degrees of Masonry. In addition to those listed above, other Filipinos who joined during 1889 included Santiago Icasiano, Ariston Bautista, Galicano Apacible, Damaso Ponce, Ramon Imperial, Agustin Blanco, Domingo Marcelo Cortes, and Teodoro Sandico. By August 30, Del Pilar and Mariano Ponce had reached the eighteenth degree; Bautista, the fourteenth. On September 17, Mir Deas,



DOCUMENT FROM LOGIA REVOLUCION

Argudin, Apacible and Panganiban, were proposed for the thirtieth degree; Icasiano, Damaso Ponce, and Imperial, for the eighteenth. Though the records are incomplete, it seems very likely that Del Pilar and Mariano Ponce had likewise reached the thirtieth degree by this time, inasmuch as they had been cofounders with the others proposed for the thirtieth degree, and had begun with them in the same degree.Certainly, by 1890, both men already held the thirtieth degree in the Madrid lodge "Solidaridad," though there is no record among the documents of that lodge of their promotion, indicating that it must have taken place while they were still affiliated with "Revolucion."

When compared with the rate at which men were promoted to higher degrees in other lodges, this rapidity seems rather extraordinary. It could perhaps be attributed to a desire, on the part of Morayta, to build up the new lodges quickly, so as to consolidate the still shaky position of his federation, or possibly also to financial considerations. But, without completely excluding either of these possibilities, it would seem to be the desire of the Filipinos, particularly Del Pilar, to rise to positions in Masonry where they could make use of their Masonic relationships more effectively for their political purposes in the Philippines.[31] Certainly, whatever may have been the motivation of Morayta or of Mir Deas, Del Pilar intended to make use of Masonry in his campaign to destroy the power of the Friars in the Philippines as will be seen in the following section.

[31]Though there are fees recorded for each advance in degree, they do not seem to be excessive amounts, usually ten or fifteen pesetas for each promotion. In any case, it is likely that Del Pilar would have considered the money well-spent for the political connections thus afforded him. Later Morayta would be charged with having opened Masonry to Filipinos to the detriment of Spain, merely out of pecuniary considerations. There is a certain amount of evidence for this charge with regard to the founding of lodges in the Philippines, but at least at this point the charge does not seem to be substantiated.

Masonry and the Filipino Anti-Friar Campaign

Two instances of this use of Masonic influence by Del Pilar may be cited, which give an insight into the strategy he proposed in his campaign for Europe. The first of these was the sponsorship by Del Pilar and his associates of Manrique Alonso Lallave, a renegade Friar from the Philippines who had turned Protestant, and in 1889 returned to Manila to open a Protestant chapel there.[32] Lallave had been a Dominican parish priest of the town of Urdaneta, Pangasinan. He had been one of those who attempted to take advantage of the short-lived decree of Segismundo Moret in 1870, authorizing the exclaustration of Friars in the Philippines. Dismissed from the Dominican Order for this and other grave charges, he had been expelled from the Philippines by the government of General Rafael Izquierdo.[33] On his return to Spain he had published a diatribe against the Friars, entitled *Los Frailes en Filipinas*[34] in which he accused them of every imaginable crime, and demanded the dissolution of the Orders. The pamphlet is full of the most manifest falsehoods and exaggerations, recklessly giving figures, for example, on the enormous wealth of the Friars, which admittedly had no proof for them at all. But the author was by no means a friend or defender of the rights of the Filipinos. In the light of the sponsorship given by Del Pilar to Lallave's pamphlet and to the man's activities as well, it is interesting to note such passage as the following, in which Lallave denies all ability to Filipinos and insults them in a way worthy of the worst of the detractors of the race combatted by Rizal and others:

> . . . There you will not find that magnificent brilliance of intelligence . . . nor will you discover there in the works of men the graphic expressions of the power of their will; you will see only lownesss, small-mindedness, fear, servilism in execution, poverty of will in every respect, and degradation of the intelligence. That people still lacks poetry; as yet it has not invented a song – rather its songs and its harmonies are the harmonies and the songs of the savages! . . .[35]

Even worse are his remarks about the Filipinos being " . . . liars by their very nature . . . "[36] and his chapter on public morality, where he denies all sense of morality to the entire race, men and

[32]The data on Lallave and his activities is taken from the biographical article "Lallave, Manrique Alonso," Frau-Arus, I, 614-615, and from the information contained in the letters of Del Pilar cited below.

[33]The account of Lallave's dismissal from the Dominicans and explusion from the Philippines with three companions, parish priests of towns in Pangasinan, is in the Archivo Historico Nacional in Madrid, Seccion de Ultramar, leg. 2223, "Sobre expulsion de las Islas Filipinas de los Religiiosos de la Orden de Sto. Domingo, Fr. Jose Ma. Isla, Fr. Nicolas Manrique Alonso, Fr. Joaquin Palacions y Fr. Remigion Zapico." All had been found guilty by their Order of a number of serious charges. The documents show on the one hand the possibility of serious abuses on the part of Friar parish priests, and on the other hand, stern measures taken by their Order to expel members who had shown themselves unworthy. It reflects little credit on Del Pilar, however, to have made use of such a man against the Friars.

[34]Manrique Alonso Lallave, *Los frailes en Filipinas* (Madrid, 1872).

[35]Ibid., 44. This translation, and subsequent ones, are mine.

[36]*Ibid.*, 48.

women.[37]

Despite all this, Del Pilar now proposes in his campaign to destroy the influence of the Friars in the Philippines, to cooperate with Lallave and other elements in Spanish political life who were sponsoring him, notably the ex-revolutionary, former Grand Master of the Gran Oriente de Espana, Manuel Becerra, now Overseas Minister in the Liberal Cabinet of Sagasta.[38] The entire term of office of Becerra was a continuous threat to the Church in the Philippines, though few of his projects ever succeeded in winning cabinet approval, even from the anti-clerical government of Sagasta. In an early circular to the Governor-General, he ostentatiously called on the latter to favor the work of the religious orders in the Philippines, but went on to say that he must not forget

> . . . that in the territory of that jurisdiction there are Europeans, Asiatics, and Americans who profess different religions. All these should be respected in their beliefs and in their worship, as they have been ever since the wise Laws of the Indies were first laid down . . .[39]

Beneath this seemingly innocuous statement, apparently simply reiterating ordinary Philippine practice, there was a hidden plan. The key to the plan is the phrase "in their worship" which gave an opening for freedom of worship, something never heretofore permitted in the Philippines. Del Pilar, in a letter to Pedro Serrano Laktaw, pointed out that he considered this to be:

> . . . the gravest threat that can be made under current legislation against the theocratic power. Becerra cannot descend to details. The question is whether we know how to develop its potentialities.

He goes on to explain how he proposes to do so :

> Under protection of that circular, you have coming to you there in person, in body and soul, your Manrique Lallave, now a Protestant pastor. The government will not be able to prosecute him, since he is protected by the circular. If he succeds in making proselytes, an exposition will be presented to the government with 300,000 signatures in demand of greater tolerance and even of freedom of worship. This latter is still a remote possibility, but even toleration is already a great step against the monastic power. As to their expulsion, you know already that we cannot hope for this from the government; we have to do it ourselves.[40]

He then counsels Serrano to aid Lallave clandestinely with the Assistance of Doroteo Cortes and Jose Ramos. In a letter to Teodoro Sandico a few weeks

---

[37] *Ibid.*, 53-57.

[38] For Becerra's Masonic career, see Frau-Arus, III, 457. His ecclesiastical projects are narrated, and attacked, in Pastells, *Mision*, 176-182.

[39] Text in the newspaper *El Dia* (Madrid), 19 Enero 1889.

[40] Carmelo [Del Pilar] to P. Ikazama [Pedro Serrano Laktaw], 3 Mayo 889, *Epistolario de Marcelo H. del Pilar* (2 vols.; Manila, 1955-1958), I, 112. The editor of the *Epistolario* wrongly identifies P. Ikazama as Pedro Icasiano instead of Serrano. To demonstrate that Serrano is the addressee cannot be undertaken here, but has been done in my doctoral dissertation, *The Filipino Nationalists Propaganda Campaign in Spain, 1880-1899*, from Georgetown University, published on microfilm with University Microfilms (Ann Arbor, Michigan, 1965), 251-252.

later, he urges him to work with Serrano in helping Lallave, " . . . because here you have the unfolding of one of the plans of Becerra . . ."[41]

In his letter to Doroteo Cortes, contemporaneous with that to Serrano, Del Pilar gives some idea of his relationship to Becerra in this matter.

> Senor Manrique Lallave and his companions are going there to carry on some business which they will explain to you. Believing their interests to be antagonistic to those of certain monopolizers of the country, I would wish that, on your part and that of your friends, you would bestow every kind of protection on them, being assured that these gentlemen and the elements of whom they depend, with whom we are in complete understanding, are disposed to render us service in return.[42]

The plan did not prosper, however, since Lallave contracted a fever a few weeks after his arrival in Manila, and after two weeks of sickness, died.[43]

All this raises the question as to who were "the elements on which they depend," with whom Del Pilar was "in complete understanding," and who were disposed to render him reciprocal services in return for his cooperation with Lallave's anti-Catholic project. Two possible answers offer themselves: a group of Protestants, or one of Masons. The first of these seems highly improbable, since the scattered Protestants in Spain at this time were scarcely in a position to do anything for Del Pilar and his associates that would justify the phrase "disposed to render us service in return." Moreover, it is known that shortly before this time, Lallave, who had been a Presbyterian in Sevilla from 1874 to 1888, was deprived of his pastorate by his church in the latter year, because of accusations made against him, and reduced to such a precarious economic situation that he was scarcely able to support his wife and numerous children. It is hardly likely that his chuch, even if it were disposed to undertake such a project, would, after having deprived him of his pastorate for alleged bad conduct, have entrusted him with a new mission in the Philippines.[44]

There is, however, a great deal of evidence which points to Lallave's support being Masonic, specifically, from the Gran Oriente Espanol, headed by Morayta. Lallave had been a very active Mason for many years, had published a number of Masonic works, and was editor of the Masonic journal *Taller* from its foundation. Having first been a member of the lodge "Numantina" of the Gran Oriente Lusitano Unido, he had helped found the Gran Logia Simbolica Independiente Espanola in 1881, where

---

[41]Piping Dilat [Del Pilar] to Teofilo Codisan [Teodoro Sandico], 30 Mayo 1889 *Epistolario*, I, 161.

[42]Marcelo H. del Pilar to Dorteo Cortes, 1 Mayo 1889, *ibid.*, 106.

[43]R. O. Serna [Pedro Serrano] to Marcelo H. del Pilar, 21 Junio 1889, *Ibid.*, 178. There is a more detailed account in "Correo de Filipinas," *El Dia* Madrid), 2 Agosto 1889. These two contemporary accounts, both of them from sources hostile to the Fairs, make clear that there is absolutely nothing to the charge, often made in later anti-Friar writings, that Lallave was poisoned by the Friars. Rather, he contracted a fever, and died after two weeks.

[44]For the situation of Protestantism in Spain at this time, see Ballesteros, XII, 97-98. For Lallave's relations with the Presbyterian Church, see Frau-Arus, I, 614-615.

he was Gran Orador. He had likewise founded the lodge "Numancia," of which he was Worshipful Master. With this background, Lallave was certainly no stranger to Becerra or to Morayta, since he was active in Masonic circles right up to the period in question, and in circles friendly to those of Morayta and Becerra.[45]

In addition to this Masonic affiliation of Lallave, the consideration of a few dates would seem clearly to point to Morayta and the Gran Oriente Espanol being the sponsor of Lallave. Del Pilar's letter to Serrano and Cortes in favor of Lallave are dated May 1, 1889. On the preceding April 2, the lodge "Revolucion" had petitioned Morayta for affiliation with the Gran Oriente Espanol.[46] Two weeks later, on April 16, Morayta arrived in Barcelona. During the period of his stay, it is clear from Del Pilar's letters, that the latter had several conferences with Morayta, the details of which he does not divulge, besides the public banquet which the Filipino colony offered.[47] As will be seen below, it is from precisely this time that Morayta showed himself active in behalf of the Filipinos, and that Del Pilar seems to have taken his final decision to go to Madrid and centralize his organization there in conjunction with the former. If Morayta proposed to Del Pilar that the Filipino group should aid Lallave, the first opportunity for Del Pilar to recommend that course to his friends in Manila would have been precisely when he did write, at the beginning of May when the next mail boat would have been leaving for the Philippines. As a matter of fact, it is in this same mail that he writes to his brother-in-law, Deodato Arellano, concerning his meeting with Morayta. All this circumstancial evidence is not, perhaps, absolutely conclusive, but the convergence of so many known facts, and the absence of any alternative hypothesis for the sponsoring organization which Del Pilar's letters refer to, give as much certainty as can be expected here.

The other side of this relationship of reciprocal assistance between Masonry and the Filipino nationalists which Del Pilar counted on, may be seen in another project he undertook as a result of the conferences between him and Morayta. At the banquet in honor of Morayta, the Filipinos and their Spanish friends drew up an exposition to the Overseas Minister Becerra, petitioning parliamentary representation for the Philippines, abolition of the censorship, and prohibition of administrative deportation.[48] A few week later, Del Pilar wrote to Rizal, who seems to have joined Maonsry sometime earlier:[49]

> . . . If you can take advantage of the support of the "Gran Familia," now is the time. For Becerra belongs to

[45] *Ibid.* The clearest evidence that Lallave must have been closely connected with Morayta is the laudatory article on him, to which reference is here made. For the *Diccionario*, first published by Frau in 1891, is highly biased in favor of Morayta and his associates, so that prominent Masons of other federations, and even the federations themselves, are simply ignored, or even attacked bitterly.

[46] ADN, leg. 620, esp. 14.

[47] Marcelo H. del Pilar to Ka Dato [Deodato Arellano], 17 Abril 1889, *Epistolario*, I, 97; 2 Mayo 1889, *ibid.*, 107-110.

[48] Ibid., 103-104.

[49] I hope to treat the complicated and somewhat obscure question of when and where Rizal was initiated into Masonry in a separate article. In any case, he was not a member of either the lodge "Revolucion," or of the lodge "Solidaridad" in the period considered in this article.

it, and besides, this oppressive measure (administrative deportation) affects its prestige and good name, since it is its own members and its friends who are subject to this persecution.[50]

Rizal, however, was unwilling to make use of Masonic influence, since he declared that he did not want " . . . to owe the tranquility of the Philippines to anyone except the forces of the country itself . . . ."[51] Del Pilar was undismayed, and without communicating anything further to Rizal, began to campaign among other Masonic lodges to obtain their support for a petition to Sagasta, the Prime Minister, and to Becerra – both of them Masons – against permitting administrative deportation in the Philippines.[52] On July 2, 1889, Lopez Jaena, as Worshipful Master of the lodge "Revolucion" forwarded to Morayta two copies of an exposition making this petition, signed by various lodges not only of the Gran Oriente Espanol, but also of other "obediences." He asked in an official letter that Morayta see to it that these expostions be placed in the hands of the Ministers to whom they were addressed.

In another confidential, unofficial letter, which accompanied these documents, he offered the activity of the lodge "Revolucion" in securing the cooperation of lodges outside the Gran Oriente Espanol as a proof of the Masonic zeal of the Filipinos, pointing out that this might well be a first step in bringing more lodges under Morayta's leadership. In return for this service, he asked to be rewarded with the thirtieth degree, without having to make a formal request.[53] In spite of the letter of Lopez Jaena, however, it seems clear from the correspondence of Del Pilar cited above, that it was the latter who was behind the whole move, though undoubtedly the political and Masonic contacts of Lopez Jaena were largely instrumental in making the move possible.[54]

The incident is interesting as an example of what Del Pilar hoped to accomplish through Masonry, and as an indication of the close relationship with Morayta which he was nurturing from this time. However, there is no evidence that anything was actually accomplihsed by these Masonic petitions as far as achieving their object is concerned. Becerra was already embarked on a program of radical reforms for the Philippines, which was meeting extensive opposition, and though he might well have supported the object of

[50] To Laong Laan [Rizal], 18 Mayo 1889, *Epistolario, I ,127.*

[51] Felipeno [Del Pilar] to Ikazama [Serrano], 27 Junio 1889, *ibid.*, 192.

[52] Ibid. After telling that the exposition was to be presented, Del Pilar continues: ". . . Los peticionarios no somos nosotros, sino otras entidades sociales. . . Ese Ramos lo entendera mejor." The reference to Ramos is intended to convey the information that the "entidades sociales" in question are Masonic lodges. Elsewhere in his effort to use cryptic language, guarding against possible opening of the mail by the authorities in Manila, Del Pilar, speaks of Masonry as "la familia de Pepe Ramos" *(Epistolario,* I, 186). This use of Ramos' name to designate Masonry is further confirmation that Ramos was the only Filipino initiated into Masonry in Manila at this time.

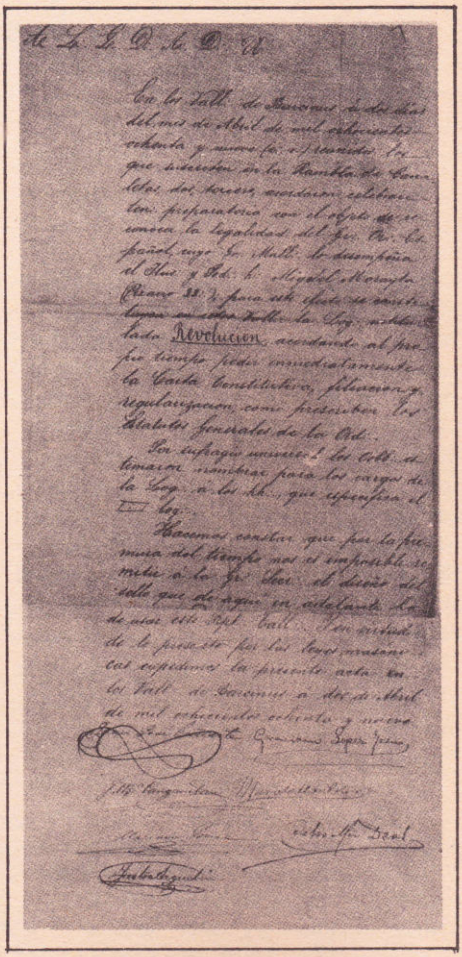
[53] ADN, leg. 620, exp. 14.

[54] Later, when both Lopez Jaena and Rizal were at odds with Del Pilar, the first would write to the second: ". . . Yo he sido para ellos, al llegar aqui a Espana, todo: yo les he hecho algo, yo les he presentado a las sociedades, a los personajes politicos. . ." (Graciano–Rizal, 15 Octubre 1891, *Epistolario Rizalino* [5 vols.; Manila, 1930-1938], III, 252).

the Filipino petition, he was not in a position to propose more new reforms at this time. Sagasta was not willing to compromise himself at any time for the sake of Becerra's projects, and would scarcely have allowed himself to be led into reforms in the Philippines which many considered likely to weaken Spanish control, simply because of lobbying from Masonic lodges.[55]

After September, the records show an increase of non-Filipino members in the lodge, and a corresponding decrease in Filipino activity, no doubt due to the plans of Del Pilar to transfer operations to Madrid. Sandico, Bautista, Damaso Ponce, and perhaps Apacible, all moved to Madrid about this time, as did Del Pilar, with Mariano Ponce soon to follow. Since Panganiban already had only months to live, all the Filipinos who had shown themselves active in the lodge "Revolucion," with the exception of Lopez Jaena, were now gone. The latter resigned as Worshipful Master at the end of November, and there is no mention of the few remaining Filipino members in the other extant records for the months after November, only of Spaniards and Cubans. The last records of the lodge "Revolucion" date from June 1890.[56]

However, though "Revolucion" ceased to exist as a predominantly Filipino lodge, the associations of the nationalist movement under the leadership of Del Pilar with Spanish Masonry had only begun. Once the reorganization in Madrid was underway, a new lodge would be established and the part of Masonry in the activities of the Filipino nationalists would be expanded. But this is another story. The study of the documents for the period up to 1890 has, at least, it is hoped, shed new light on the origins of Philippine Masonry and the course it took until the end of its first phase.



LOGIA ROVOLUCION'S PETITION FOR AFFILIATION WITH THE GRAN ORIENTE ESPANOL

[55] As a matter of fact, the Sagasta ministry never sanctioned Becerra's projects, and when the ministry fell a year and a half later, they were withdrawn by his successor. Even the laudatory article on Sagasta in Frau-Arus (II, 661-662) admits: ". . . Although an old and tried Freemason, Brother Sagasta took very little part in Masonic affairs. . .", and though he was persuaded to take the highest post in the Gran Oriente de Espana in 1876, he resigned it as soon as he had the opportunity to form a cabinet in 1881.

FILIPINO MASONRY IN MADRID, 1889–1896

by John N. Schumacher, S.J.

In the Spansih writings on the Philippines in the last decade before the Revolution, and most especially in those emanating from the religious orders, the specter of Masonry is everywhere present, as the source of all the discontent afflicting the Spanish colonial regime and the traitorous hotbed of revolutionary activity.[1] Histories written after the Revolution, even up to the present time, have been almost equally obsessed at times with the role of Masonry in the Revolution, whether to decry it from the Spanish point of view, or to extoll it from the point of view of Filipino Masons.[2] As a matter of fact it is likely that the Spanish authorities' pre-occupation with the bugaboo of Masonry in the years before the Revolution was partly responsible for their failure to perceive the organization of the Katipunan by Bonifacio, independent of Masonry, and preparing for armed revolution. In an earlier article,[3] with the help of

---

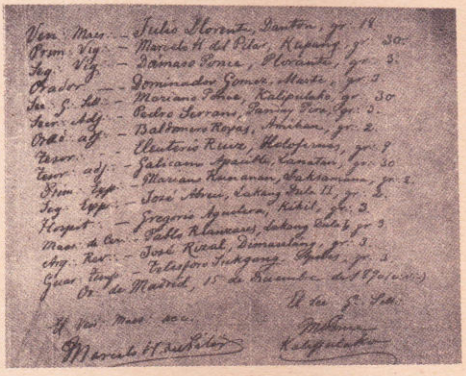
[1]See, for example, [Pablo Pastells, S.J.], *La masonizacion de Filipinas. Rizal y su obra* (Barcelona, 1897); Jose M. del Castillo y Jimenez, *El Katipunan o el filibusterismo en Filipinas* (Madrid, 1897); Eduardo Navarro, O.S.A. *Filipinas, Estudio de algunos asuntos de actualidad* (Madrid, 1897); Manuel Sastron, *La insurrecion en Filipinas y Guerra Hispano-americana en el Archipielago* (Madrid, 1901); etc.

[2]See Eduardo Comin Colomer, *La Masoneria en Espana (Apuntes para una interpretacion masonica de la historia patria)* (Madrid, 1944); Melchor Fernandez Almagro, *Historia politica de la Espana contemporanea* (2 vols.; Madrid, 1956-1959); Primitivo Ibanez, *La Masoneria y la perdida de las colonias* (Burgos, 1938); Teodoro M. Kalaw, *Philippine Masonry*, trans. and ed. Frederic H. Stevens and Antonio Amechazurra, (Manila, 1956), etc. Kalaw's book, prior to the discovery of the Masonic documents of ADN mentioned below has been the only treatment of Masonry in any way adequate. Kalaw possessed a considerable collection of Masonic documents, unfortunately lost during the past war, on which he based his book. However, in spite of much valuable information, the poor organization of the book and the method used in documenting it often make it impossible to know whether Kalaw is basing himself on these documents or on other, less reliable sources. The documents of ADN often make it possible to correct Kalaw, but on many points his book must remain the only source of information.

[3]John N. Schmacher, S.J., "Philippine Masonry to 1890," *Asian Studies* IV (August 1966), 328-341. I have also treated some of these points in my Georgetown University Ph.D. dissertation, *The Filipino Nationalists' Propaganda Campaign in Europe, 1880-1895* (Ann Arbor: University Microfilms, 1965).

newly discovered records of the Filipino lodges in Spain,[4] I have tried to trace the origins of Filipino Masonry in Spain as its existed in Madrid and Barcelona up to 1890, as a step to a more accurate estimate of the role Masonry actually played in the events leading to the Revolution of 1896. As it appears from the evidence there presented, the lodge "Revolucion", organized in Barcelona in 1889 with Graciano Lopez Jaena as Grand Master, was conceived by Marcelo H. del Pilar, the leading figure behind the scenes, as a means of obtaining political assistance from Spanish Masons in the campaign he was then initiating to destroy the influence of the Friars in the Philippines and to win political rights for the Filipinos. The lodge "Revolucion", due to a variety of circumstances, but chiefly the removal of Del Pilar and the Filipino newspaper La Solidaridad to Madrid, soon ceased to function, at least as a Filipino lodge.

Even before this demise of "Revolucion" became a fact, however, Del Pilar had already moved to set up a new Filipino lodge in Madrid. Though the initiative ostensibly came from Julio Llorente, as the ranking Filipino Mason in Madrid, it seems that here, no less than in Barcelona, where Lopez Jaena had been Worshipful Master of the lodge, Del Pilar was the actual moving force.[5] On December 10, 1889 a preliminary meeting was held at the quarters of Del Pilar, in which it was decided to revive the old lodge "Solidaridad",[6] to which a number of the older Filipinos had belonged, including Llorente, before it had ceased functioning in 1887. The reconstituted lodge elected Julio Llorente as Worshipful Master; Del Pilar, Senior Warden; Damaso Ponce, Junior Warden; Dominador Gomez, Orator; and Teodoro Sandiko, Secretary. They then voted to seek recognition and affiliation from the Gran Oriente Espanol, the federation headed by Miguel Morayta,[7] petitioning him to grant to them the charter which had belonged to the old lodge "Solidaridad" of the Gran Oriente de Espana, predecessor of the Gran Oriente



OFFICERS OF LOGIA SOLIDARIDAD NO. 53

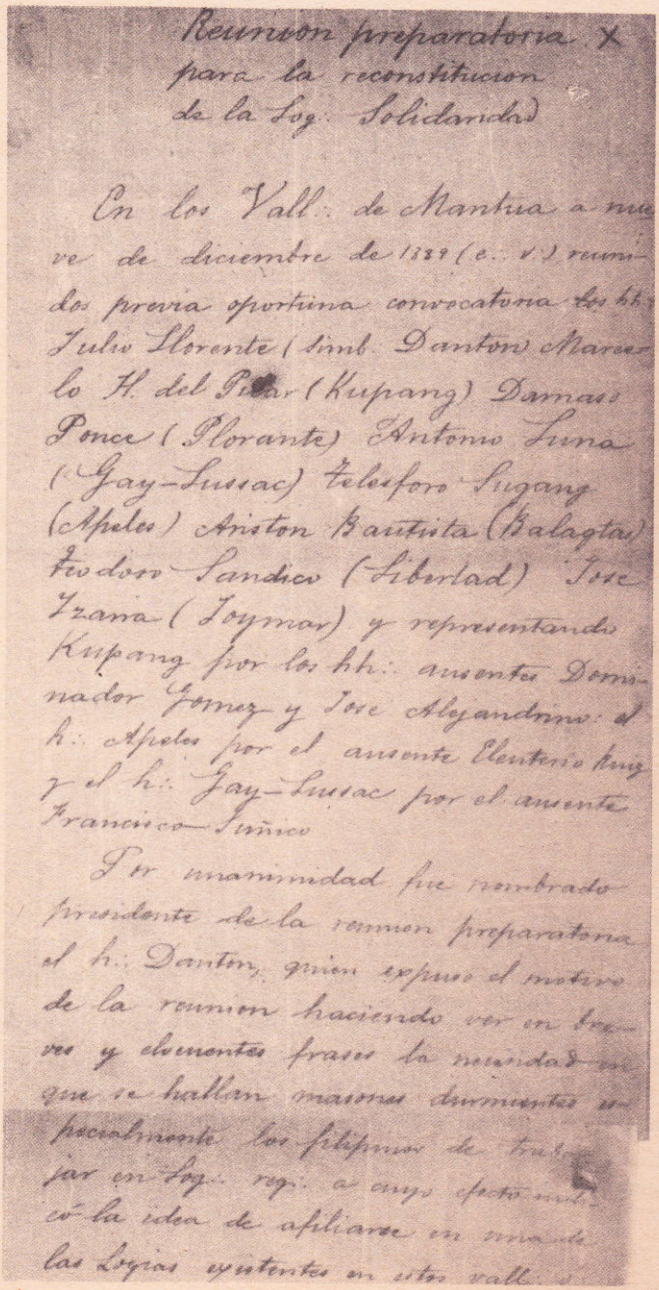
[4]These documents are to be found in the Archivo de la Delegacion Nacional de Servicios Documentales (henceforth ADN), in Salamanca, Spain. Among the Philippine documentation in these archives, confiscated by the Spanish government from the Gran Oriente Espanol during the Civil War of 1936-1939, there are the records of the Filipino lodges "Revolucion" of Barcelona and "Solidaridad" of Madrid. Both files are almost certainly incomplete. I have given a further description of this documentation in the article and the dissertation referred to in note 3 above.

[5]ADN, legajo 736-A, expediente 11-A, 10 Diciembre 1890.

[6]For the original lodge "Solidaridad", which was composed not only of Filipinos, but also Spaniards, Cubans, and Puerto Ricans, see the article cited in note 3 above. Its records are to be found in ADN, leg. 620, exp. 14-A.

[7]ADN, leg. 736-A, exp. 11-A, 10 Diciembre 1890.

MINUTES OF THE ORGANIZATIONAL MEETING OF LOGIA SOLIDARIDAD NO. 53



Reunion preparatoria
para la reconstitucion
de la Log: Solidaridad

En los Vall: de Mantua a nueve de diciembre de 1889 (e: v:) reunidos previa oportuna convocatoria los hh: Julio Llorente (simb. Danton) Marcelo H. del Pilar (Kupang) Damaso Ponce (Plorante) Antonio Luna (Gay-Lussac) Teleforo Sugang (Apeles) Ariston Bautista (Balagtas) Teodoro Sandico (Libertad) Jose Izarra (Joymar) y representando Kupang por los hh: ausentes Dominador Gomez y Jose Alejandrino: al h: Apeles por el ausente Eleuterio Ilag y al h: Gay-Lussac por el ausente Francisco Suñico

Por mayoridad fue nombrado presidente de la reunion preparatoria el h: Danton, quien expuso el motivo de la reunion haciendo ver en breves y elocuentes frases la necesidad en que se hallan masones durmientes especialmente los filipinos de trabajar en Log: reg: a cuyo efecto manifestó la idea de afiliarse en masa de las Logias existentes en este valle y

revivir una de dos logias durmientes que son "La Joven Oriente, y La Solidaridad de la cual u ó ha sido miembro activo el presidente.

Hicieron uso de la palabra los hh: Kupang y Zoymar y se tomaron los siguientes acuerdos:

Revivir la Log:. Solidaridad con los elementos presentes y representados en esta reunion preparatoria, reclamando al efecto del Gr:. Mac:. del Or:. Español la carta constitutiva sellos y papeles de dicha log:. depositados en la Gr:. Sup:.

Proceder á elegir los Inspectores quienes como el Orador y Secretario quedaron en su virtud elegidos para Ven:. el h: Dainton, para primer Vig:. el h: Kupan, Seg:. V:. Plorante Or:. Marte y Sec:. Libertad

Conceder aum:. de sal:. a los gg: h: de gr:. simbolico y proponer al Gr:. Mac:. el de grados superiores

Nombrar una comision que se encargue de gestionar los documentos de la log:. resultando elegidos para ello el Tamar Vig:. y el Sec:.

Y no habiendo mas asuntos que tratar se señaló para la proxima reunion el dia sabado del actual á las nueve de su noche y en la calle de Abecha numero 43 piso principal segunda y habitacion del h: Kupan, levantandose la sesion á las once de la noche. De todo lo que como Secretario certifico.

P. Sanchez

Espanol.[8]

The new lodge was almost entirely Filipino in its membership, unlike earlier lodges in which the Filipinos had participated. The exception was Eleuterio Ruiz de Leon, who was, however, married to a Filipina, and very possibly had lived previously in the Philippines.[9] Perhaps it was the suspicion aroused by the all-Filipino character of the lodge which accounts for its not actually receiving its charter until May 1890,[10] for Morayta would later be severely blamed for having permitted such a lodge to be organized, which could become a center of nationalist agitation. As a matter of fact, the lodge continued to absorb many of the Filipinos who came to Madrid, and who showed interest in working actively in the nationalist movement.[11] The original membership included, besides those already mentioned, as officers in 1890, the following men: Antonio Luna, Telesforo Sukgang, Ariston Bautista, Jose Yzama, Jose Alejandrino, Francisco Su-

---

[8]From 1886 to 1888 the Gran Oriente de Espana suffered a series of schisms, reunions and recombinations, consequent upon the resignation of Manuel Becerra as Grand Master in the former year. Out of these vicissitudes emerged the Gran Oriente Nacional de Espana, but when Morayta was defeated in the election for the new federation, he protested the election and broke with the Gran Oriente Nacional. Followed by apparently the larger number of lodges of the latter federation, he formed the Gran Oriente Espanol in January 1889. See Lorenzo Frau Abrines and Rosendo Arus Arderiu, *Diccionario enciclopedico de la Masoneria* (2nd ed. rev.; 3 vols.; Buenos Aires, (1947), III, 457-459); also Luis Martin y de Casto, *La masoneria en la Isla de Cuba y los Grandes Orientes de Espana* (Guantanamo, 1890), pp. 89-91. The Frau-Arus work, first published by the former in 1891, is favorable to Morayta; Martin, though also a Masonic history, is hostile to him. Both, however, agree substantially on the main lines of the internal struggles of this period.

[9]In 1892 he went to the Philippines with his Filipino wife as a Treasury official. See "Cronica," *La Solidariad* VI (31 Mayo 1894), 119. However there were two others who are not identifiable as Filipinos and may have been Spaniards, Jose Yzama and Jose Ma. Zuaco.

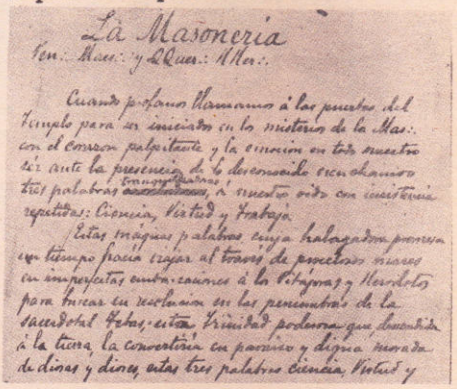
[10]Kalaw, p. 21, gives the date as May 15, 1890. This is perhaps the date of the charter. In ADN, leg. 736-A, exp. 11-A, there is a letter dated 19 Mayo 1890, signed by the secretary of "Solidaridad", Teodoro Sandiko, inviting the memebrs of the lodge "Iberia" to attend the meeting of installation on May 21, to be presided over by the Grand Master.

[11]Kalaw says: " . . . All Filipino Masons in Spain became affiliated, including those who had belonged to *Lodge Revolucion,* which was then dissolved . . ." (p. 21). There is, however, no evidence of this in the existing documents in ADN. Those of the lodge "Revolucion" who moved to Madrid, such as Del Pilar, Mariano Ponce, Damaso Ponce, Ariston Bautista, Galicano Apacible, Teodoro Sandiko, did become members of "Solidaridad", but there is no mention of those who are known to have stayed in Barcelona, such as Graciano Lopez Jaena, Santiago Icasiano, Jose Ma. Panganiban. The records of "Revolucion" in ADN, leg. 620, exp. 14-A, terminate with a document of 21 Febrero 1890, but it is not clear that the lodge went out of existence. There is, however, no mention of any Filipinos after November 29, 1889, when Lopez Jaena resigned as Worshipful Master, though in the probably incomplete state of the records, it is somewhat hazardous to say that no Filipinos remained in the lodge after this time. See the articles cited in note 3.

nico.[12] By the following year, the original group had been joined by new arrivals in Madrid, including Pedro Serrano, Baldomero Roxas, Galicano Apacible, Mariano Kunanan, Lauro Dimayuga, Jose Abreu, Gregorio Aguilera, Pablo Rianzares, Melencio Figueroa, Moises Salvador, and Jose Rizal.[13] Others whom the records show to have joined at one time or another during the succeeding years are Simplicio Jugo, Tomas Arejola, Pio Crisostomo, Jose Ledesma, Simeon Mercado, Flaviano Cor de Cruz, Francisco Liongson, Rosauro Jocson, Jose Ma. Zuazo, Arturo Borromeo, Bernabe Bustamante, Jose Corominas, Isidoro de los Santos.[14]

However, by no means all of these were active members. The surviving records show several members being dropped after a time for failure to attend meetings while numerous others like Rizal, Alejandrino, Bautista, Kunanan, had to withdraw from the lodge on leaving Madrid for the Philippines or elsewhere. A document of 1894, listing the proxies from the lodge "Solidaridad" chosen by lodges in the Philippines to represent them at the Assembly of the Gran Oriente Espanol to be held in April 1894, shows only six representatives present out of the thirteen designated by the lodges in the Philippines.[15]

What were the activities of the lodge "Solidaridad"? Though it is clear that the surviving records of the lodge are incomplete, they indicate two principal functions. The first of these was the education or indoctrination of the members with Masonic ideals, particularly with regard to the Philippines. Kalaw refers to lectures by Damaso Ponce on Filipino representation in the Cortes; by Pedro Serrano Laktaw, on the teaching of Spanish in the Philippines; by Rizal, on the concept of virtue as the habitual fulfillment of daily duties; Marcelo del Pilar on the specific duty of Filipino Masons to carry the message of Masonry to their country as the means of counteracting the evil influence of Catholicism in the Philippines.[16] These lectures apparently took place in 1890 and perhaps in 1891, though there is record of a conference in January 1894 by Isidoro de los Santos on "Emigracion filipina en los paises civilizados."[17]



La Masoneria

Ven.·. Maes.·. y QQues.·. HHer.·.

Cuando por vez primera llamamos á las puertas del Templo para ser iniciados en los misterios de la Mas.·. con el corazon palpitante y la emocion en toda nuestra ser ante la presencia de lo desconocido escuchamos tres palabras sacramentales, á nuestro oido con misteriosa reputacion: Ciencia, Virtud y Trabajo.

Estas magicas palabras cuya halagadora promesa en tiempo poco traer al través de penetrantes miradas en imperfectas combinaciones á la Utopia y Herodoto para hacer en realidad en las pensamientos de la sacerdotal Roma, estas Trinidad poderosa que desciende á la tierra, la conversion en pensiva y digna morada de dioses y diosas estas tres palabras Ciencia, Virtud y

FACSIMILE OF RIZAL'S SPEECH

[12] ADN, leg. 736-A, exp. 11-A, 10 Diciembre 1889. For Yzama, see no. 9 above.

[13] *Ibid.*, 15 Diciembre 1890, 4 Enero 1891, 25 Febrero 1891.

[14] *Ibid., 4 Enero 1894*; 20 Septiembre 1894; "Relacion de los hh. de la R . . . L . . . Solidaridad, 53, nombrados representates ante la Asamblea del Gr . Or. . . . Espanol el 2 de Abril de 1892, segun comunicacion hecha por el Gr . . . Cons . . . Regional de Filipinas". For Zuaco, see n. 9 above.

[15] *Ibid.*, "Relacion . . ."

[16] Kalaw, pp. 28-37. The lecture of Del Pilar is reproduced almost verbatim. He also gives excerpts from a number of initiation speeches on pp. 23-28.

[17] ADN, leg. 736-A, exp. 11-A, 4 Enero 1894, invitation of Lodge "Iberica" to meeting on January 10.

MASONIC DIPLOMA OF BRO. JOSE RIZAL FROM LODGE SOLIDARIDAD NO. 53

Resp.·. Log.·. Solidaridad
n.° 53.

Tomada razón de este Título de Maestro Masón expedido por el Gr.·. Oriente á favor del H.·. José Rizal y Mercado y Alonso Realonda que forma el nonvariedur á nuestra presencia.

Dad.·. de Madrid á 25 de Noviembre de 1892

El Secret.·.

A L.·. G.·. D.·. G.·. A.·. D.·. U.·.

GRAN ORIENTE ESPAÑOL

Libertad, Igualdad, Fraternidad

Gran Consejo de la Orden para España, provincias y posesiones de Ultramar

A TODOS LOS MASONES REGULARES

Salud, Fuerza, Unión

Sabed: Que accediendo á lo solicitado por la R.·. Lógia Solidaridad n.° 53 al O.·. de Madrid al efecto de obtener un Tít.·. de Maestro Masón para el Hermano José Rizal y Mercado y Alonso Realonda nacido en Calamba el 19 de Junio de 1862. Visto el certificado de dicha Lóg.·. haciendo constar que el referido H.·. ha sido exaltado M.·. Mas.·. el 15 de Noviembre de 1892.

Nos.·., DDig.·. del Gr.·. O.·. Español, libramos á dicho Hermano José Rizal y Mercado y Alonso Realonda el presente Tít.·. de M.·. M.·. para que pueda gozar de los derechos de este grado, recomendándole al fraternal recibimiento de nuestros HH.·., prometiendo reciprocidad á todos los mas.·. nacionales y extranjeros provistos de Tít.·. auténticos y regulares.

Sachez: Sur la demande présentée par la R.·. L.·. Solidaridad n.° 53 Or.·. de Madrid á l'effet d'obtenir un titre de Maître Maç.·. pour le F.·. Joseph Rizal y Mercado y Alonso Realonda à Calamba le 19 de Juin de 1862.

Vu l'attestation de la dite loge constatant que le F.·. a été reçu par elle au dit grade le 15 de Novembre de 1892.

Nous Dignitaires du G.·. O.·. Español avons délibré au dit F.·. Joseph Rizal y Mercado y Alonso Realonda le présent Titre de Maitre Maç.·. pour qu'il jouisse de tous les droits attachés à ce grade, le recommandant au fraternel accueil de nos FF.·. promettant reciprocité à tous francs-maçons nationaux et etrangers munis de titres authentiques et reguliers.

Dado en el Or.·. de Madrid á 15 de Noviembre de 1892.

El Gr.·. Secretario General — El Gr.·. Maestro Gr.·. Presidente del Cons.·. de la Orden — El Gr.·. Tesorero

Anotacion n.° 365 folio 64

BRO. JOSE RIZAL's "plancha de quite" or demit from Logia Solidaridad No. 53

A L.·. G.·. D.·. G.·. A.·. D.·. U.·.

Nos, Ven.·. Maest.·., QQigu.·., OOf.·. y OOb.·. de la Resp.·. Log.·. SOLIDARIDAD, núm. 53, bajo los auspicios del Gr.·. Oriente Español,

ENVIAMOS

S.·. F.·. U.·.

A todas las Llog.·. Italian.·. y núm.·. del Universo

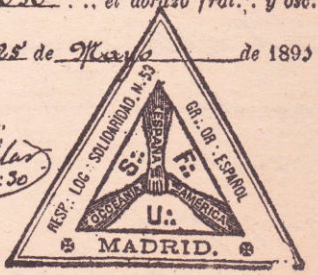
SABED:

Que á petición propia y por traslador su residencia en el Extranjero se concede Plancha de quite al q.·. h.·. José Rizal (Dimasalang) gr.·. 3.° núm.·. act.·. de esta Resp.·. Log.·. el cual se halla á cubierto con el Obl.·. habiéndose distinguido en el cumplimiento de sus deberes mas.·. que su nombre figura en el Libro de Oro de este Tall.·. y lleva el encargo de representarla cerca de todas las entidades masónicas del Universo.

Recibid, QQ .·. HH .·., el abrazo frat.·. y ósc.·. de paz de los oob.·. de este Tall.·.

VVall.·. de Madrid á 25 de Marzo de 1893 (e.·. v.·.).

V.° B.°
El Ven.·. Maest.·.,
Marcelo H. del Pilar
Kupang gr.·. 30



El Secr.·. G.·. S.·.,
Mariano Ponce
Kalipulako, gr.·. 30

AUTHORITY EXTENDED TO BRO. JOSE RIZAL TO REPRESENT THE GRAND ORIENTE ESPAÑOL BEFORE THE GRAND ORIENT OF FRANCE AND THE LODGES IN GERMANY

GRAN ORIENTE ESPAÑOL

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

Núm. 5597

LIBERTAD · IGUALDAD · FRATERNIDAD

S:. T:. U:.

A tous les Franc-maçons répandus sur la surface de la terre.

Salut: Que le Grand Conseil de l'Ordre du Gr:. Orient Espagnol a autorisé l'Illustre Frère: F:. José Rizal, Maître Maçon, à fin qu'il puisse nous représenter par devant la Franc-maçonnerie du Grand Orient de France et par devant celle des Honorables Grandes Loges d'Allemagne. Cette représentation est accordée à notre Fr:. Rizal pour saluer en notre nom à toutes les Puissances maçonniques de la correspondance du Grand Orient Espagnol et aussi pour

présenter aux Gbx: Ox: et Gx: Loges qui n'ont pas de garants d'amitié auprès de notre Grand Conseil l'expression sincère de nos sentiments tout fraternelle vers leurs Grands Maîtres, Hautes dignataires et membres des respectives Puissances maçonniques.

Nous prions à tous nos ff: de vouloir bien accueillir fraternellement notre fr: Rizal, d'agréer nos salutations cordiales et d'admettre les vœux que nous faisons pour la prospérité de la Grande Famille maçonnique.

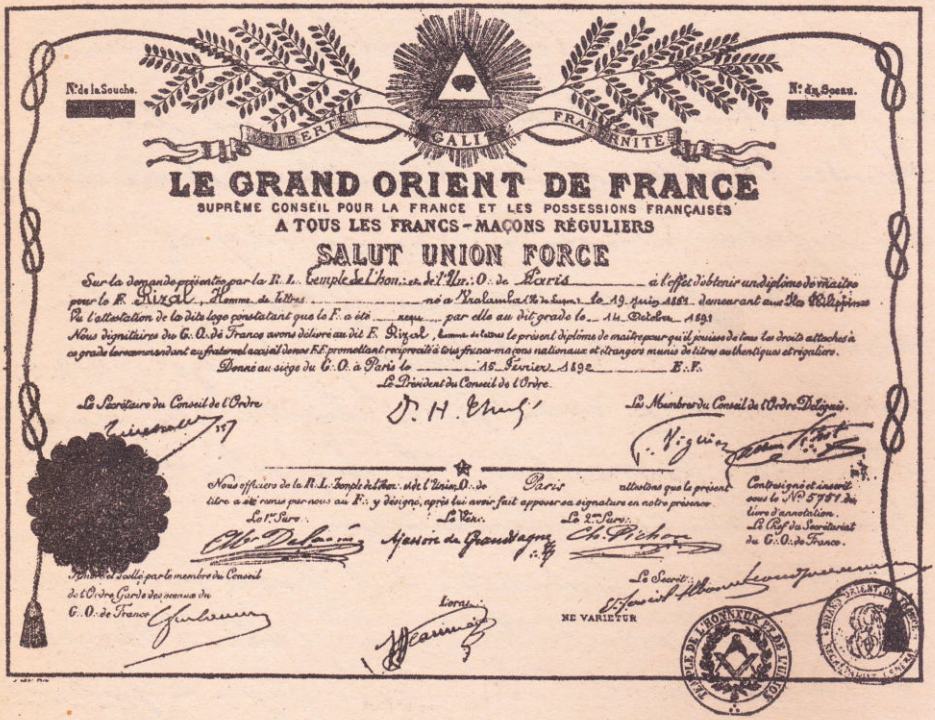
Le Grand Architecte de l'Univers veuille que cette visite de notre Fr: Rizal aux Wall: d'Allemagne et France, soit un nouveau gage de fraternité et puisse-t-elle servir pour que des relations de paix et solidarité soient à jamais établies entre les Puissances maçonniques qu'il va visiter (celles dont les traités de relations avec nous ne sont pas encore signés) et le Grand Orient Espagnol!

Ox: de Madrid le 3 Janvier 1891 (E: V:)

Le Gr: Maître
Gp: Prés: du Conseil de l'Ordre
† Miguel Morayta

Le Gr: Secrétaire Général
Joaquin Rizo

BRO. RIZAL'S MASONIC DIPLOMA FROM TEMPLE de L'HONNEUR et de L'Union, Paris



N.° de la Souche. N.° du Speau.

LIBERTÉ — EGALITÉ — FRATERNITÉ

LE GRAND ORIENT DE FRANCE

SUPRÊME CONSEIL POUR LA FRANCE ET LES POSSESSIONS FRANÇAISES

A TOUS LES FRANCS-MAÇONS RÉGULIERS

SALUT UNION FORCE

Sur la demande présentée par la R.·. L.·. Temple de l'Hon.·.neur et de l'Un.·.ion O.·. de Paris à l'effet d'obtenir un diplôme de maître pour le F.·. Rizal, Homme de lettres, né à Tralamba (Philippines) le 19 juin 1861, demeurant aux Iles Philippines

Vu l'attestation de la dite loge constatant que le F.·. a été reçu par elle au dit grade le 14 Octobre 1891

Nous dignitaires du G.·. O.·. de France avons délivré au dit F.·. Rizal, homme de lettres le présent diplôme de maître pour qu'il jouisse de tous les droits attachés à ce grade lorsqu'il aura fraternellement accepté d'entre FF. promettant reconnaître à tous francs-maçons nationaux et étrangers munis de titres authentiques et réguliers.

Donné au siège du G.·. O.·. à Paris le 16 Février 1892 E.·. F.·.

Le Président du Conseil de l'Ordre.

D.·. H. Mesly

Le Secrétaire du Conseil de l'Ordre

Le Membre du Conseil de l'Ordre Délégué.

J. Vigné

Nous officiers de la R.·. L.·. Temple de l'Hon.·.neur et de l'Union O.·. de Paris attestons que le présent titre a été remis par nous au F.·. y désigné, après lui avoir fait apposer sa signature en notre présence

Le 1er Surv. Le Vén.·. Le 2e Surv.

Ch. Pichon

Le Secrét.·.

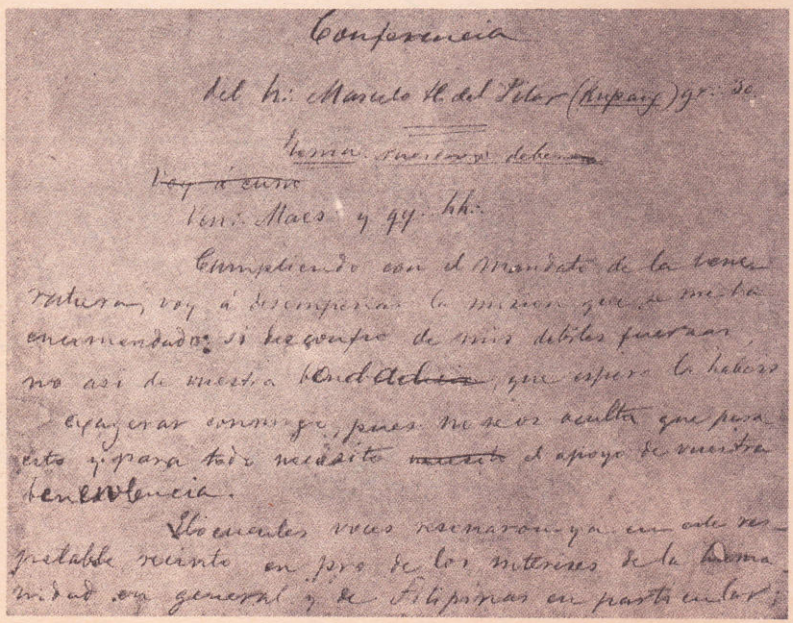
Contresigné et inscrit sous le N.° 5751 du livre d'annotation.

Le Chef du Secrétariat du G.·. O.·. de France.

Timbre à sec apposé par le membre du Conseil de l'Ordre Garde des sceaux du G.·. O.·. de France

NE VARIETUR

FACSIMILE OF MASONIC SPEECH OF MARCELO H. del PILAR



Conferencia

del H.·. Marcelo H. del Pilar (Rupay) 97.·. 96

Llena ~~de~~ ~~deberes~~

~~Voy á escribir~~

Ven.·. Maes.·. y qq.·. hh.·.

Cumpliendo con el mandato de la Logia Nacional, voy á desempeñar la misión que se me ha encomendado; si he cumplido de mis débiles fuerzas, no así de mi voluntad, que espero lo haberé ~~[illegible]~~ cumplido en lo sucesivo, pues no se me oculta que para ello y para todo necesito ~~[illegible]~~ el apoyo de vuestra benevolencia.

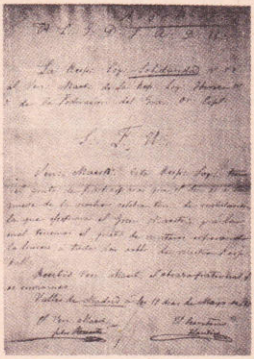
Hermanos: vosotros sabeis ya en cada respetable recinto en pro de los intereses de la Humanidad en general y de Filipinas en particular;

Of more interest, however, is the second function, that of enlisting political support for Filipino nationalist aspirations. In an earlier article[18] I have pointed out how Del Pilar made use of the lodge "Revolucion" in Barcelona to gain the support of Spanish Masons in his efforts to abolish administrative deportation in the Philippines. The structure Del Pilar set up in Madrid was three-fold. For the purposes of propaganda for Filipino views and publicity for Philippine problems and as organ of the Asociacion Hispano-Filipina, there was the fortnightly newspaper, La Solidaridad, now edited by Del Pilar. As an organization in which to rally the support of interested Spaniards for Filipino interests, by means of public meetings and corporate representations to the government, there was the Asociacion Hispano-Filipina – as an instrument for gaining support from other quarters, not necessarily interested in the Philippines as such, but willing to ally themselves with the Filipinos for certain ends, such as the weakening or destruction of the influence of the Friars in the Philippines, Del Pilar employed the lodge "Solidaridad", affiliated with the Gran Oriente Espanol. Though careful always to keep these latter two organizations separate in the public eye, Del Pilar carefully coordinated the work of both by his dominant position in each.[19] For this reason Del Pilar opposed Rizal's move in January 1891 formally to organize the Filipino colony in Madrid under a leader. As he later wrote to Deodato Arellano, he had protested that there was no need for such an organization :

> . . . What need will this organization serve? For political ends within the framework of legality we have the Asociacion Hispano-Filipina; for the purposes of propaganda we have another circle at our disposition with powerful support (Masonry).[20]

When in spite of this Rizal succeeded in setting up the organization, but abandoned its leadership shortly thereafter in disgust and went to Belgium, Del Pilar, was elected to succeed him and promptly allowed the new structure to fall into oblivion as superfluous.[21]

Del Pilar's use of the Masonic connections made possible by the lodge "Solidaridad" is best illustrated in the campaign he waged for representation of the Philippines in the Cortes. At a meeting of the Asociacion Hispano-Filipina on June 4, 1891, an exposition to the Cortes was approved which outlined the unjust situation of the Philippines, supposedly an integral part of Span, yet deprived of any



INVITATION TO THE INSTALLATION OF OFFICERS OF SOLIDARIDAD NO. 53

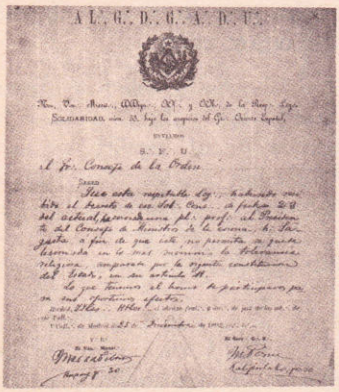
[18] See note 3 above.

[19] I have treated the multi-faceted organization set up by Del Pilar at length in my dissertation, pp. 420-427.

[20] *Epistolario de Marcelo H. del Pilar* (2 vols.; Manila, 1955-1958), I, 242.

[21] Ibid., p. 246; *Epistolario Rizalino (5 vols.*; Manil,a 1930-1938), III, 147, 178, 210-212.

representative of its interests in the Cortes. This exposition was shortly thereafter presented to both houses of the Cortes.[22] At the same time, during the months of June and July, the lodge "Solidaridad" circularized other Masonic lodges all over the country, asking for support of all their members in petitioning the Cortes in favor of Philippine representation as requested in the exposition.[23] As a result, signatures began to come in from different parts of Spain, supporting the petition of the Asociacion. In April 1892 "Solidaridad" addressed a new circular to the lodges, reinforcing the previous arguments, with an appeal to the preamble to the constitution of the Gran Oriente Espanol, which had pledged the federation to work for the liberation of the Filipinos from the crushing yoke of clericalism.[24] In view of this pledge, "Solidaridad" asked the cooperation of all the lodges in securing more signatures for the Filipino petition.[25] The success of this appeal may be seen in a bound volume containing over three hundred pages with some seven thousand signatures in all, coming from all parts of Spain and dating mostly between mid-1891 and mid-1892.[26] This volume of signatures would be presented to the Cortes in 1895 by the ally of Morayta and the Filipinos, the republican deputy and newspaper editor, Emilio Junoy.[27] Though the maneuver itself of trying to get action from the Cortes through petition was unsuccessful, the success in obtaining signatures for the petition shows clearly the efficacy of the Masonic ties forged by Del Pilar through the lodge "Solidaridad".



A DOCUMENT FROM SOLIDARIDAD NO. 53

As early as 1891 there appear to have been plans to extend Masonry to the Philippines, where it had heretofore

[22]"Boletin oficial de la Asociacion Hispano-Filipina," *La Solidaridad* III, 57 (15 Junio 1891), 425. The text of the exposition may be found in the article "No estamos solos", *ibid., III,* 58 (30 Junio 1891), 437-438. The original is in the Archivo Historico Nacional (Madrid), (henceforth AHN), Seccion de Ultramar, leg. 5329, exp. 36. There is a note attached, dated February 14, 1892, transmitting the exposition to the Ministro de Ultramar " . . . para los efectos oportunos . . .", (that is, to be filed in the archives.)

[23]See the introduction of the document cited in note 25 below.

[24]The text of this preamble may be found in Kalaw, p. 22. According to Kalaw, the Gran Oriente Espanol itself had circularized its lodges to work in favor of Filipino representation in the Cortes in October 1890 (p. 23).

[25]There is a printed copy of this letter, addressed to the lodge "firmeza" of Cadiz, in ADN, leg. 736-A, exp. 11-A, 5 Abril 1892.

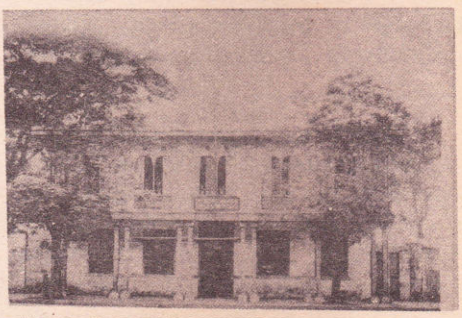
[26]This volume may be found in AHN, Seccion de Ultramar, leg. 5264. It makes no mention of Masonry, but was presented under the name of the Asociacion Hispano-Filipina.

[27]The details of the project are treated in the disserttion referred to in note 3, pp. 440-443.

existed only for those of Spanish blood. The story of the lodges in the Philippines is outside the scope of this article, but is of interest here to the extent that it was connected with the activities of "Solidaridad" in Madrid. It appears that a plan to organize Filipino lodges in the Philippines under the auspices of the Gran Oriente Espanol was drawn up at this time by Antonio Luna and Pedro Serrano.[28] Through the former did not return to the Philippines, Serrano did so late in 1891 or early 1n 1892. Moises Salvador, however, who had been a member of the lodge "Solidaridad" and had perhaps also taken part in the plans for Masonic oranization in the Philippines, had returned to Manila in April 1891, and seems to have done some preliminary exploration and planning with Timoteo Paez, one of the newer leaders of the Propaganda work in the Philippines.[29] It seems unlikely, however, that Salvador was acting with authorization from the Gran Oriente Espanol.[30] On the arrival of Serrano, however, with this authorization, Serrano, Salvador, Paez, and Jose Ramos joined in setting up the first Filipino



MOISES SALVADOR



HOME OF MOISES SALVADOR

---

[28]See the testimony of Luna when he was imprisoned at the outbreak of the Revolution in 1896, in Wenceslao E. Retana (ed.) *Archivo del bibliofilo filipino* (5 vols.; Madrid, 1895-1905), III, 361-362. However, the reality of Luna's participation is open to question, since there is no evidence for it beyond this declaration, which was extracted under threat of torture, and cannot be fully relied upon, like the other declarations made by prisoners in Manila at this time. There is ample evidence of the barbarous tortures employed by the Spanish authorities in 1896, and of the falsity of many of the admissions made by the prisoners interrogated. See Teodoro Agoncillo, *The Revolt of the Masses* (Quezon City, 1956), pp. 161-163, 321; also, my dissertation pp. 380-381.

[29]Paez, who had not been in Spain, is said to have been initiated into Masonry by Graciano Lopez Jaena "under the celestial dome" on the latter's brief visit to the Philippines in 1890 (Kalaw, p. 42). For the collaboration of Salvador and Paez, see the declaration of the former in Retana, *Archivo,* III, 292.

[30]A document of 25 Febrero 1891 of the lodge "Solidaridad" notes that Salvador had been dropped from the list of members of the lodge, together with Damaso Ponce, for his absence. (ADN, leg. 736-R, exp. 11-A). He actually arrived in the Philippines, as he affirms in the declaration above, in April 1891 *(Epistolario del Pilar,* II, 92, 98).

lodge, "Nilad", on Janury 6, 1982, with Ramos as Worshipful Master.[31] From this "Mother Lodge" other lodges quickly sprang up both around Manila and in the provinces, with "Nilad" acting as intermediary between these lodges and the Gran Oriente Espanol. Before too long, jurisdictional difficulties arose between "Nilad" and Serrano on the one side, and the dependent lodges on the other, with the result that the Filipino lodges forced the Gran Oriente Espanol to permit the erection of a Grand Regional Council in 1893, and expelled Serrano and the lodge "Nilad".[32] Though these events do not concern us here, it may be noted that prior to the break, under the direction of Serrano, each of the lodges in the Philippines contributed financially to the support of the lodge "Solidaridad" and of the Asociacion Hispano-Filipina and the work of propaganda in Madrid. It appears that the Gran Oriente Espanol rented part of its headquarters to the lodge "Solidaridad" and other space to the Asociacion Hispano-Filipina.[33] The lodges in the Philippines shouldered these expenses at least for a time, sending their contributions through the Mother Lodge "Nilad". At the time of the quarrels between Serrano and the other lodges, however, the system seems to have broken down, particularly after the former was accused of mismanagement of the funds and the autonomous Grand Regional Council was set up in 1893.[34] Though various other devices for the support of the Propaganda Movement in Spain were excogitated during the years 1893-1895, and

---

[31]Kalaw (p. 42) incorrectly places the founding of the lodge on January 6, 1891, and therfore places the arrival of Salvador and Serrano in 1890. Moreover, since the approval of the Gran Oriente Espanol was received on March 10, 1892, he is obliged to concoct a theory to explain the lengthy period which intervened. Salvador, as pointed out in note 30, only returned in April 1891. Serrano left Spain sometime after October 31, 1891, after receiving his certificate of *Maestro Superior* in the Normal School of Madrid, so that it could only have been near the end of 1891 at the earliest that he returned to Manila. (See "Cronica", *La Solidaridad,* III, 66 (15 Octubre 1891), 536; 67 (3) Octubre 1891), 548).) Salvador in his declaration (Retana, *Archivo,* III, 292) correctly puts his own arrival in Manila in April 1891, and declares Serrano to have arrived in 1892. If the latter is correct, it must have been during the first few days of 1892, since the lodge "Nilad" was certainly founded on January 6, 1892 (See the Masonic letter of Panday Pira (Serrano) to Dimasalang (Rizal), 9 Febrero 1892, *Epistolario Rizalino,* III, 295).

[32]Kalaw, pp. 52-102.

[33]See the correspondence between the Gran Oriente Espanol in Madrid and Serrano, reproduced in Retana, *Archivo,* III, 87-95. These letters seem to have fallen into the hands of the police and somehow been trasmitted to Retana or his colleague, Pablo Feced (Quioquiap), who printed extracts from them in their paper, *La Politica de Espana en Filipinas* in a series of articles from December 1893 to February 1894, entitled "La Masoneria en Filipinas". Del Pilar in an article entitled "Tampoco", *La Solidaridad* VI, 120 (31 Enero 1894), 16-17 (wrongly dated in Retana, *Archivo,* III, 111-120 shows that they were authentic, but there is further correspondence between the lodge "Solidaridad", signed by Del Pilar and Mariano Ponce, which recognizes that at least part of the extracts printed by Quioquiap were certainly authentic. (ADN, leg. 736-A, exp. 11-A), 4 Enero 1894; 13 Enero 1894).

[34]Kalaw, pp. 59-68; 114-115; also the declaration of Antonio Salazar, in Retana, *Archivo,* III, 244-246.

some of the Philippine lodges contributed from time to time to Del Pilar for the expenses of the campaign, there was apparently no longer any organized Masonic support as such.[35]

The surviving records of the lodge "Solidaridad" extend only to September 20, 1894, when there is a communication to the Grand Council informing it that Simon Mercado has been dropped from the list of members. The previous April, when the lodges in the Philippines had named members of "Solidaridad" as their representatives to the Assembly of the Grand Oriente Espanol, all but six of the thirteen named, as noted above, had either been dropped from the membership or had left Madrid.[36] Since it can be shown from other sources that almost all the other Filipinos known to have belonged to "Solidaridad" had by this time left Madrid for the Philippines or elsewhere, it is likely that these six, plus Marcelo del Pilar, were the only surviving members of the lodge.[37] It seems likely that neither the Asociacion Hispano-Filipina nor "Solidaridad" any longer functioned much after 1894. The bulletins of the Asociacion Hispano-Filipina which earlier had appeared regularly in the newspaper *La Solidaridad,* made no further appearance after 1892, except for a letter of condolence to Professor Blumentritt on the death of his father, signed by Morayta and Eduardo de Lete in June 1894, and a message to the Congreso de Diputados in support of parliamentary representation for the Philippines in May 1895, signed by Morayta, Del Pilar, and Ponce.[38] Neither of these gives evidence of being any more than an act of the singers, and though the headquarters continued to exist with the title *Asociacon Hispano-Filipina* over its door until 1896, it appears from the testimony of the officials of the Gran Oriente Espanol arrested at the outbreak of the Revolution in the Philippines, that these headquarters for the previous two years had served no other purpose than a place where the "Seccion recreativa" of the Asociacion occasion-

[35]Certain lodges sent support, but apparently on an irregular basis. See the letters of Apolinario Mabini to Del Pilar, of October 1894, *Las cartas politicas de Aplinario Mabini,* ed. Teodoro M. Kalaw (Manila, 1930), pp. 24, 26; also the letter of Del Pilar to Antonio Salazar, in December 1894, *Epistolario de Marcelo H. del Pilar,* I, 271-272. In January 1894 the Grand Regional Council decided to invite all members to contribute fifty centavos a month, but since the persecution of Masonry by the government began in March of the same year, forcing many lodges to disband or suspend activities, it is doubtful if much was achieved by this means. (Kalaw, pp. 114-118).

[36]"Relacion . . .", ADN, leg. 736-A, Exp. 11-A.

[37]Though there are some individuals on whom I have been able to find no information, neither have I been able to find any positive indication of the continued presence in Madrid of any of the known members at this time except the ones here mentioned. At the time of the outbreak of the Revolution in 1896, Morayta spoke of the Asociacion Hispano-Filipina as having practically ceased to exist in 1894, since " . . . the death of some and the absence of the majority reduced the Association to less than a dozen members . . ." (Protesta del Sr. Morayta", *El Pais* (Madrid), 27 Agosto 1896). If the Asociacion, which certainly included members who were not members of the lodge "Solidaridad", was reduced to less than a dozen, "Solidaridad" is not likely to have had many more than those named here.

[38]See the statement of Morayta quoted in note 37. The last two bulletins named here are to be found in *La Solidaridad* VI, 129 (15 Junio 1894), 121; and VII, 151 (15 Mayo 1895), 104.

ally held dances for the Filipinos in Madrid. Jose Vic, VIce-President of the Gran Oriente Espanol, makes no mention of the lodge "Solidaridad", though he declared that a few Filipinos had belonged to the Gran Oriente Espanol formerly, but that " . . . it is now some time since they disappeared."[39] Thus it seems probable that "Solidaridad" had been inactive as a lodge for some time.

The Filipinos referred to by Vic as having formerly belonged to the Gran Oriente Espanol but since disappeared, were undoubtedly Marcelo del Pilar and Mariano Ponce. After they had finally been forced to suspend indefinitely the publication of *La Solidaridad* in November 1895,[40] the two men had eventually gone to Barcelona, where they were preparing to take ship for Hong Kong and Japan when Del Pilar died in July 1896.[41] Both men had risen to high places not only in the Filipino lodge "Solidaridad", where Ponce was secretary from December 1890, and Del Pilar Worshipful Master from the time of Llorente's departure for the Philippines in January 1891, but also in the governing body of the Gran Oriente Espanol as a whole. Both men were promoted to the thirty-first degree in May 1893. By 1895 both possessed the thirty-third degree, and both were members of the Supreme Council of the Gran Oriente Espanol, Ponce holding the position of "Segundo Consejero Suplente" and Del Pilar that of "Gran Orador Adjunto".[42]

As events moved toward the outbreak of the Revolution in the Philippines in 1896 and tension increased, the leading opponent of the Propagandists, Wencelao Retana, editor of *La Politica de Espana en Filipinas* and now a deputy to the Cortes, denounced the headquarters of the Asociacion Hispano-Filipina and the Gran Oriente Espanol in Madrid as a center of conspiracy against Spanish sovereignty in the Philippines. Though other newspapers joined in Retana's charges, nothing happened until the news came from Manila in August of the discovery of the Katipunan and of Masonic papers found among the possessions of some of those arrested in Manila.[43] Imme-

[39]"Los filibusteros," *La Epoca* (Madrid), 24 Agosto 1896. An article entitled "Masones y filibusteros" in *La Correspondencia de Espana.* (Madrid) 23 Agosto 1896, reproduces a document signed by four Masons of the Gran Oriente Espanol and presented in one of its assemblies some time earlier, protesting the fact that the headquarters of the Gran Oriente Espanol still bore a sign indicating that it was the Asociacion Hispano-Filipina, and complaining that what should be a sacred Masonic temple was being used for dances " . . . donde se acentua la nota realista . . ."

[40]"Cronica" *La Solidaridad* VII, 160 (15 Noviembre 1895), 192. Actually, until this valedictory issue, no issue had appeared since September.

[41]Mariano Ponce to Saturnino A. Doria, 10 Septiembre 1897, *Cartas sobre la Revolucion, 1897-1900* (Manila, 1932), p. 35; J.P. Bantug, *La Vanguardia,* 16 Junio 1926, cited by Jose P. Santos, *Buhay at mga sinulat ni Plaridal* (Maynila, 1913), p. 115; "Los precursores de la Revolucion filipina," *Filipinas ante Europa* (Madrid) III (25 Febrero 1901), 267.

[42]ADN, leg. 736-A, exp. 11-A, 15 Diciembre 1890, 31 Enero 1891, 14 Mayo 1893; *Anuario del Gran Oriente Espanol,* 1894-1895, cited in Mauricio (pseud.), *La gran traicion* (Barcelona, 1899), p. 92: Kalaw, p. 222, n. 4.

[43]See *El Heraldo de Madrid,* 8 Julio 1896, of which Retana was a correspondent; also *El Tiempo* (Madrid), 10 Julio 1896; *La Union Catolica* (Madrid), 10 Julio 1896; as well as various articles in *La Politica de Espana en* Filipinas during

diately the police raided the headquartes, closed both centers, seizing their documents and arresting several men who formed the *junta directiva* of the Asociacion Hispano-Filipina.[44] Morayta, who was in the north of Spain, saved himself from arrest by crossing the border into France. There, from the town of Bourg-Madame, he addressed a protest against the accusations of *filibusterismo,* denying that the Gran Oriente Espanol had anything to do with any revolutionary activity in the Philippines. While defending the Asociacion Hispano-Filipina from ever having mixed in political affairs, much less subversive activity, he declared that for more than two years now, reduced to less than a dozen members, and seeing the impossibility of gaining reforms under the current regime, it had ceased to function, only maintaining the name on its headquarters because a few of the remaining members had " . . . created a recreational section to honor their lady-friends with dances and literary meetings."[45]

As it turned out, the only Filipino involved was Tomas Arejola, who had been the head of the "Seccion recreativa" of the Asociacion; all the others arrested were officers of the Gran Oriente Espanol and claimed to know nothing at all about the Filipinos, except that some had formerly belonged to the Gran Oriente Espanol, but had some time previously disappeared from the scene. Morayta continued to fire off protests from France, and within a few weeks, the court dismissed the case and set those arrested at liberty in the absence of any evidence against them.[46]

The rival Masonic federation, the Gran Oriente Nacional de Espana, was not so fortunate. The latter body had likewise established lodges in the Philippines, though in small numbers and with few Filipinos. Among the latter was Faustino Villaruel, formerly member of a lodge of the Gran Oriente Espanol, but later founder of the lodge "Patria" in Cavite, under the jurisdiction of the Gran Oriente Nacional de Espana.[47] When Villaruel was arrested, as being implicated in the Revolution, Masonic diplomas signed by the Grand Master and Grand Secretary of the Gran Oriente Nacional de Espana, Jose Ma. Pantoja and Eduardo Caballero de Puga, caused word to be sent to Madrid asking for the arrest of these men. Less fortunate than Morayta, their case dragged on for almost nine months before they were finally released in June 1897. Though it seems probable that Villaruel was actually implicated in the Revolution, there is no evidence that the leaders in Spain of the Gran Oriente Nacional de Espana were themselves in any way involved,[48] nor was there any relation between the two Masonic federations, certainly not in Spain, and most probably not in the Philippines either, where they operated not only independently, but in competiton with each other.[49]

---

[44] *La Correspondencia de Espana,* 22 Agosto 1896; *El Globo,* and *El Liberal,* 23 Agosto 1896; *La Epoca,* 24 Agosto 1896. All these are Madrid newspapers.

[45] "Protesta del Sr. Morayta," *El Pais,* 27 Agosto 1896.

[46] *El Imparcial* (Madrid), 26 Agosto 1896; "Carta del Sr. Morayta," *El Liberal,* 3 Septiembre 1896.

[47] Kalaw, p. 194.

[48] Some of the correspondence of the Grande Oriente Nacional de Espana is to be found in ADN, leg. 220-A[2]; also in *La Voz Espanola* (Manila), 15 Noviembre 1896. See likewise the cable of Governor-General Ramon Blanco to the Ministro de Ultramar, in AHN, Seccion de Ultramar, leg. 5349, no. 31, 18 Octubre 1896; also Alfredo Vicenti "Revista politica" *El Republicano* (Madrid), 1, 1 (1 Julio 1897), 5.

The question may be raised, however, as to what extent Morayta and the Gran Oriente Espanol may have been involved. Morayta was able to return to Spain after the case against him was dismissed in September 1896, and resume his activity in Masonry and in republican politics. In the elections of 1899 he was returned as rpublican deputy from Valencia. When, however, he attempted to take his seat in the Cortes, at a time when feeling ran high in Spain over the debacle of 1898 and Spain's loss of her empire, a vehement outcry arose against him, led particularly by the Madrid newspaper *El Nacional.*[50] The question of his admission soon took on all kinds of complicating political issues, and when the vote was finally taken to exclude him, though it went heavily against him, large numbers of deputies abandoned the benches rather than vote, and the absence of a quorum prevented the exclusion from being valid.[51]

In reality, however, there seems to be no evidence that Morayta was guilty of any direct complicity in Filipino revolutionary plans, even if it could be shown that Del Pilar himself had a part in the planning of the Revolution of 1896. Kalaw's account of Morayta's reluctance to permit the organization of a Grand Regional Council in the Philippines likewise is evidence that he was not willingly the sponsor of a strictly Filipino sovereignty in the Philippines.[52] However, rather than lose the allegiance of the Filipino lodges to another Masonic federation, he did finally agree, as he had agreed, though apparently with some reluctance, to the foundation of an all-Filipino lodge in Madrid. What is not so clear is whether or not the accusations made against Morayta in 1896 and again in 1899 of having sold out his country to the Filipino nationalists have a basis at least to the extent of his closing his eyes to what might be the consequences of Filipino lodges, led on by his desire to get money out of the Filipinos. That the Filipino lodges did contribute substantial sums to the work in Madrid seems clear, and that the Gran Oriente Espanol urged increased contributions from the Filipino lodges seems also clear.[53] What personal advantage Morayta may have gotten out of this, if any, is not at all clear from the available evidence. Perhaps the best testimony in favor of the sincerity of Morayta is that of Ponce, who in a private letter to the former in 1899 congratulating him for his election to the post of deputy to the Cortes,

---

[49]See the letter of the lodge "Modestia" in Retana, *Archivo,* III, 128. The judgment of Melchor Fernandez Almagro, *Historia politica,* II, 340, to the contrary: " . . . la dispar actuacion de ambas organizaciones masonicas no se concibe, dada la ferrea disciplina de la secta," typical of most Spanish writings on Masonry, seems quite thoroughly disproved by the facts in the Philippines.

[50]"¡Fuera traidores!" *El Nacional,* 4 Junio 1899; followed up by daily articles until June 12.

[51]"La gran felonia," *El Nacional,* 13 Junio 1899; Fernandez Almagro II, 640-641.

[52]Kalaw, pp. 80-102.

[53]"Lo de Filipinas," *El Nacional,* 22 Agosto 1896; "Fuera traidores", *ibid.,* 4 Junio 1899; Gabriel Maura Gamazo, *Ilistoria critica del reinado del Don Alfonso XIII durante su minoria* (Barcelona, 1919), pp. 292-193; Retana, *Archivo,* III, 87-100. See also my remarks in "Philippine Masonry to 1890," *Asian Studies* IV (August 1966), 335.

says :

> It is a source of sorrow that even up to the present they continue exploiting that slanderous specter of Masonry's betrayal of the fatherland. For the reactionaries, we Filipinos who, under your wise inspiration carried on a campaign in favor of the hispanization of the Philippines, so that it might cease to be like a piece of property, a fief of the Friars, continue to be considered seditioius, subversive, and traitors to Spain. But has it not been sufficiently demonstrated by the facts that if Spain lost the Philippines, it was because she did just the opposite of what we were crying out for? ...[54]



MIGUEL MORAYTA
GRAND MASTER

Whatever may be thought of the reasoning involved here, it is quite clear that in the mind of Ponce, who worked most intimately with Del Pilar at every state of the campaign in Europe, there was no question of collusion between Morayta and the Filipinos to allow the latter to carry on a movement aimed at separation of the Philippines from Spain.

A further question might be asked concerning the role of Masonry in the Filipino nationalist campaign, to which a final answer is only possible after further investigation of the part played by the lodges organized in the Philippines after 1892. But to have served as a bridge making possible the organization of such lodges might prove to have been the chief contribution made by the existence of the lodge "Solidaridad" in Madrid. As to its specific role in the Madrid campaign, the success of the lodge must be judged in the light of its place within the plan of campaign of Del Pilar. It did achieve some, though limited, success in rallying Masonic support for Filipino aims, notably in the matter of securing signatures for the petition of the Cortes. But since the campaign to secure Filipino rights through propaganda; lobbying; and other legal means; was a failure as a whole; "Solidaridad" could hope for no more success than the campaign strategy of which it was a part. As an instrument of unity among the Filipino colony in Madrid; it seems to have achieved little, for not only were there a good number of Filipinos in Madrid who had nothing to do with the lodge, but there is some indication that the character given to the work of the Propaganda Movement by its close association with Masonry may have kept some Filipinos apart from the movement, because of their unwillingness, for religious reasons or others, to take part in what seemed to be a Masonic movement.[55]

---

[54] *Cartas sobre la Revolucion*, p. 383.

[55] A perusal of the issues of *La Solidaridad* will provide notices about a number of Filipinos who were in Madrid or elsewhere in Spain, some even active in nationalist activities, like Pedro Paterno, Guillermo Puatu, but who seem never to have been associated with the lodge "Solidaridad" or with the associated activities. A notable example is the protest of Manuel Santa Maria against an artcile in *La Solidaridad* on his scientific achievements. Even though the article was laudatory in tone; Santa Maria clearly did not want to be associated with the orientation of *La Solidaridad* and those affiliated with it. See La Solidaridad V, 110, 111, 112, (1893), pp. 1078, 1093, 1104.

WOMEN IN FRATERNAL ORGANIZATIONS – the Amaranth

by Perfecta D. Tamayo

Filipino women have played a distinguished role in Philippine history and a considerable part of this role was done through their participation in fraternal movements and organizations.

Gregoria de Jesus, the wife of Andres Bonifacio was the first woman to be inducted into the Katipunan and served as an inspiration to Bonifacio and his fellow Katipuneros. She was referred to as "Lakambini" or muse. The Katipunan, as we know was inspired by Freemasonry and operated following Masonic rites and methods. Later, Gregoria de Jesus became president of the Women's Chapter of the Katipunan.

Marina Dizon, secretary of the Women's Chapter of the Katipunan, displayed heroism like de Jesus. Trinidad Tecson, another member of the Women's Chapter, became known as the "Mother of Biak-na-Bato". Of course, there was the Grandmother of the Revolution, Melchora Aquino, who underwent exile to Guam because of her support of the Revolution.

The Filipino women were the first Asian women to win the right of suffrage. This came about in 1937 because as early as 1909 several leading Filipino women had already organized women's clubs to work for women's political rights. Here we can mention names of leading suffragettes like Pura Villanueva Kalaw, Sofia Reyes de Veyra, Maria Villamor, and Concepcion Felix Rodriguez. These women leaders headed the women's Suffrage movement which finally ended in victory in 1937 when they won the right to vote and be voted for public office.

Special mention may also be made of Josefa Abiertas, the brilliant lawyer from Capiz, who organized the students of Manila in the 1910's to fight against corruption, crimes and vices. She organized the Temperance Union of the Philippines. It is after her that the Josefa House of Friendship in Quezon City was named.

Another leading figure was Josefa Llanes Escoda, founder of the Girl Scouts of the Philippines and an outstanding social worker. She and her husband met martyrdom in the hands of the Japanese during World War II.

By their active participation in social, civic, educational and other endeavors, and through their influence on their menfolk, the Filipino women have played a significant role in the development and history of the country.

It is said that behind the success of a man is a woman. It may equally be said that in many instances Filipino women were not behind the success of their men. They were on the frontline together working hand in hand. This is the way the honored ladies of the Order of the Amaranth would like to assume their role – they want to be actively involved, to work hand in hand with their men counterpart.

Specifically, as Grand Royal Matron of the Grand Court of the Philippines, I would like to touch on the involvement of women in the fraternal organization of the Order of the Amaranth. At this point it would be appropriate to have some historical background of the Order. It would help us to appreciate more the involvement of women in this fraternal

organization.

Why is this fraternal organization called the Order of the Amaranth? What is an Amaranth? The Amaranth or Amarantus is a flowering plant. Its



bloom lasts for some time. It has a lasting nature and so has been called a symbol of immortality and has been associated with the sublime idea of future life. The National Geographic Magazine of May 1981 has given us some more information about the Amaranth. Actually, the Amaranth is a plant which was cultivated by the Indians. The plant is edible and is experimented upon to be a good source of food in the U.S. It is very rich in vitamins and minirals. The seeds when heated taste like popcorn and can be milled into flour which is more nutritious than wheat flour. But it is the lasting nature of the plant which is used in the Order as a symbol of immortality.

The history of the Amaranth as a fraternal organization is very interesting. Its origin can be traced to another order founded in Sweden over 300 years ago with a somewhat similar name. This order was called "Amaranth" established by Queen Cristina in 1653. The members — 15 ladies and 15 men — came from nobility and were attached to her court.

In 1860, James B. Tayler, a prominent Masonic Poet and Musician from New Jersey, using the Order of the Amaranth, as existing in Sweden, altered its ceremonies and language so as to make it appropriate to Masonic purposes. This Amaranth manuscript was also taken by Robert McCoy and placed in ritualisitc form and for the Amaranth he formulated the Court system. Robert McCoy was the first Supreme Royal Patron. For reasons, but known to him and for purpose of variety McCoy decided that the Order of the Amaranth should partake of nobility and hence called the members Honored Ladies and Sir Knights and instead of chapters, the units were called courts.

So the Order of the Amaranth was organized on June 14, 1873 in New York City under a Supreme Council. It was a self-constituted body so the Order of the Amaranth was incorporated under the laws of the State of New York, and as declared in its constitution and ritual, the Order is a Fraternal, Social and charitable organization uniting under the umbrella of the Masonic Fraternity, the wives, mothers, daughters, nieces, grandmothers, widows, sisters, granddaughters, stepdaughters, adopted daughters and half sisters of Master Masons in Good Standing. Its objects are to encourage and promote among its members the practice and the principles of truth, faith, wisdom and charity and that we should heed the other lessons taught in the ritual so that we may realize that all we have is loaned to us day by day and be thankful for the generosity of the "Almighty".

The sovereign power is vested in a body called the Supreme Council which has general supervision over the entire membership of the Order. The Supreme Council has the sole authority to organize subordinate courts in any state or country where no Grand Court exists. Four or more of such courts with 400 or more

members having been constituted in any particular state, territory or country can form a new Grand Court. The Grand Court is authorized to adopt its own laws, subject to Supreme Constitution and to organize and charter other subordinate courts.

The Order of the Amaranth now has 42 Grand Courts in the U.S., Australia, Scotland, Canada, England and the Philippines. The youngest Grand Court is the Grand Court of Idaho. In addition, there are many subordinate courts under the direct supervision of the Supreme Council where no Grand Court exists or has been formed.

During the war, the Order of the Amaranth fulfilled its patriotic obligation in the sale of war bonds and stamps. The Order was recognized by the U.S. Government for the several million dollars worth of bonds and stamps sold. The Order also worked for the donation of blood, visitations and gifts to the veteran hospitals, making surgical bandages and many other war activities.

Since the war, the Order of the Amaranth's contributions to the public Welfare have included assistance to the Shrine Hospitals for crippled children, aid to the Masonic Homes for the aged, Knights Templar Eye Foundation, Heart and Cancer Funds, Royal Arch Mason Fund for Heart surgery for children, Homes for girls and ranches for boys, scholarships for nurses training. Braille machines and other equipment for blind, buses for transportation of the retarded children, the spastic children, and a considrable fund for a kidney machine for a hospital, wheelchairs, braces, hospital beds, and many other worthwhile causes.

The Grand Court of the Philippines is one of the 42 Grand Courts under Supreme Council. It was organized in 1975. The oldest Court, Far East Court No. 1, was organized in 1918. The highest officer is the Grand Royal Matron. The following were elected Grand Royal Matrons since 1975 -- H.L. Elizabeth Araneta for 2 years; H.L. Fidelidad Navia, 1977-78; H.L. Mely Cervantes of Baguio City, 1978-79; H.L. Annie Dalisay of Davao City 1979-80. There are 22 courts under the jurisdiction and supervision of the Grand Court. The Grand Court Session comes once a year following the Grand Communication of the Blue Lodges.

I would like to share something personal to bring out a point. When my husband started to attend and put more time to the activities of Kalantiao Lodge in Iloilo City, I was quite unhappy. I nagged him about his being out in the evenings to attend meetings and other Masonic functions. I didn't understand why he had to do so. And mind you there were some hot arguments regarding the matter. In 1974, the Order of the Amaranth was organized in the City and my husband and I became chartered members. My joining the Amaranth opened my mind about the Masonic fraternity. We went out together to attend the Amaranth and other Masonic activities. So the saying goes, "If you can't beat them, join them." But I didn't regret joining the fraternity.

The opportunity opened to women through the Order of the Amaranth completes the fraternal circle. The wife, sister, or daughter may finally join hands in a common activity. There is a sense of belongingness generated among the women who participate actively through the Order. Now I can appreciate the fraternal involvement of my husband in the stated meetings and other activities of the Fraternity. I no longer feel excluded because of the opportunity of participation provided by the Order.

Let's make then the Amaranth a family -- your wife, children above 18 years old, your parents, your in-laws -- all of them can be members if you are a brother Mason of good standing. This can be a way to unite a family and may I paraphrase the saying "The family that works together in the Amaranth stays together."

OPINIONS OF THE COMMITTEE ON JURISPRUDENCE

I. COMMITTEE ON THE GRIEVANCES, NOT THE COMMITTEE ON JURISPRUDENCE, HAS AUTHORITY TO REVIEW ACTION OF SUBORDINATE LODGES IN CASES FOR UNMASONIC CONDUCT.

FACTS: Opinion of the Committee on Jurisprudence is requested on four (4) questions which, according to the request, "arose from the four cases of charges and counter-charges of un-masonic conduct by and among the brethren" of Lodge X and Lodge Y . Three documents were attached to the request which indeed show that the questions propounded arose as incidents of cases of un-masonic conduct acted upon by a subordinate lodge.

OPINION: After a careful study of the records submitted to this Committee, it is constrained to respectfully decline to render the opinion requested on the ground that the questions should have been addressed to the Committee on Grievances which has jurisdiction over the matter.

Our Grand Lodge Constitution delineates the various powers and duties of the Grand Lodge Standing Committees, the pertinent provisions of which read, as follows :

"3. Committee on Jurisprudence — vested with the following powers and duties:

a) To meet at any time upon the call of the Grand Master.
b) To render and offer legal opinions to the Grand Master.
c) To assist the Grand Master in settlement of disputes and special cases, or inquiries involving the interpretation and application of Grand Lodge legislation.
d) To submit its recommendations at the Annual Communication on all its findings, opinions and legislations.

"6. Committee on Grievances-vested with the following powers and duties:

a) To review the records, proceeding, findings, and decisions in all cases acted upon by subordinate Lodges.
b) To report its findings and recommendations to the Grand Lodge Annual Communication."

Additionally, Sections 14, 15 and 16, of Article VII, Chapter VI (Charges, Trial and Procedures) of the Constitution provide :

"Sec. 14. *Appeals* — An appeal in writing and with at least seven (7) copies of the original may be taken to the Grand Lodge by either party within thirty (30) days from receipt of judgment provided that previous written notice of such intended appeal shall have been given to the adverse party. Such appeal shall be addressed to the Grand Secretary who shall endorse the same to the Committee on Grievances as part of the record. All arguments, manifestations and

additional evidence which the parties may desire to have heard on appeal, shall be reduced in writing and within the period of twenty (20) days from the date of said appeal addressed to the Grand Secretary who shall endorse the same to the Committee on Grievances as part of the record, for its consideration.

"Sec. 15. *Review* — In all cases where the judgment involves expulsion, indefinite suspension or deprivation of office and/or title the record of each shall be treated as if the case were on appeal.

"Sec. 16. *Committee on Grievances* — The Committee on Grievances shall, upon receipt, examine and deliberate upon the complete record of each case, together with the dissenting opinion, if any, and all arguments, manifestations and such additional evidence which the parties may have presented, if any, and report thereon with its recommendations to the Grand Master."

From the foregoing provisions, it is clear that the Committee on Grievances, and not this Committee, is the one invested with the power and authority to review the records, proceeding, findings and decisions in all cases for un-masonic conduct acted upon by a subordinate lodge. This grant of power to the Committee on Grievances is broad enough to include the authority to act on all interlocutory incidents on cases which ultimately on appeal will fall on its lap. It would be improper for this Committee to encroach upon such prerogatives of the Committee on Grievances. Moreover, if this Committee renders the opionion requested, the same will normally form part of the record of the case, and hence when the Committee on Grievances ultimately acts on the case on appeal, it will be confronted with the uncomfortable task of reviewing the opinion of a coordinate Committee. Parenthetically, although the Constitution calls upon this Committee "to assist the Grand Master in the settlement of disputes and special cases", said provision must logically be interpreted to refer to disputes and cases which have not ripened into a charge for un-masonic conduct.

WHEREFORE, in the light of the foregoing, this Committee respectfully declines to render the opinion requested and recommends that the matter be referred to the Committee on Grievances. (Opinion, dated March 8, 1982 penned by R.S. Fajardo)

II. QUESTIONS ON COMPOSITION OF TRIAL COMMISSION SHOULD BE RAISED INITIALLY IN TRIAL COMMISSION.

FACTS: In a letter, dated January 22, 1982, addressed to the MW Grand Master, Bro. X seeks the following:

1. The dismissal of the unmasonic charges filed against him on the ground that the complainants are improper parties in accordance with Sec. 2, Art. III, Chapter VI of the Revised 1980 Constitution;

2. The disqualification of the five (5) brethren composing the trial commission trying him because allegedly they are not disinterested members;

3. The designations of the members of the fraternity in his masonic district who have been past masters to be members of the trial commission; and,

4. The transfer of the hearing of the case set on January 13, 1982.

OPINION: Chapter VI, Articles VI and VII of our Constitution clearly spell out the trial procudure in our trial commissions as well as the manner of receiving their orders and decisions. Considering those provisions Bro. X should raise the question of whether or not the charges against him have been filed by proper parties before the trial commission. He can do so in his Answer or in a Motion to Dismiss. Similarly, he can challenge the impartiality of the members of the trial commission in the commission itself. Par. 621 specifically provides :

> It there be objection, to any of the Commissioner or Commissioners, the objection shall be accomplished in writing, with seven (7) copies of the original, stating clearly the reasons for the same, the shall be filed with the Secretary of the Commission. The Commission shall decide as to the validity of the objection and, if because of objections sustained or otherwise, there shall be vacancies or a vacancy on the Commission, the remaining Commissioners may choose properly qualified brothers or brother to act, and when so chosen, they or he shall have all the rights, powers, duties and privileges of a Commissioner.

In the same vein, he should address his request for transfer of hearing to the trial commision. Par. 626 of our Constitution pertinently provides :

> x x x
>
> *Powers of the Trial Commission* — x x x x It may adjourn from time to time at its convenience or for cause shown by either party. It shall be the sole judge of the miscellany of the proceedings.

If Bro. X is dissatisfied with any ruling or decision of the tiral commission, he can elevate the same to the Grand Lodge whose Grand Secretary will endorse the matter to the Committee on Grievances. In this regard, Par. 636 of our Constitution mandates:

> "Appeals — An appeal in writing and with at least seven (7) copies of the original may be taken to the Grand Lodge by either party within thirty (30) days from receipt of judgement provided that previous written notice of such intended appeal shall have been given to the adverse party. Such appeal shall be addressed to the Grand Secretary who shall endorse the same to the Committee on Grievances as part of the record. All arguments, manifestations and additional evidence, which the parties may desire to have heard on appeal, shall be reduced in writing and within the period of twenty (20) days from the date of said appeal addressed to the Grand Secretary who shall endorse the same to the Committee on Grievances as part of the record, for its consideration.

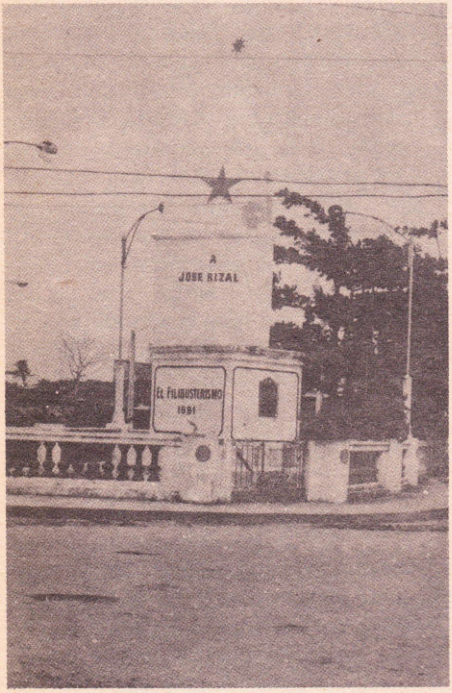
Thenceforth and in appropriate cases, the issue may be presented to the Grand Master and then to the Annual Communication. (Vide, Par. 638, et. seq.)

In fine, it is not seasonable and even against our procedure for Bro. X to invoke the powers and prerogatives of the MW Grand Master. Let it be emphasized that in rendering this opinion, the members of the Committee are not passing on the substantive merits of the issues being raised by him, (Opinion, dated March 4, 1982 penned by R.S. Puno)

PAY YOUR DUES

DID YOU KNOW?

by R.S. FAJARDO
EDITOR



I. The first monument in the Philippines in honor of Bro. Jose Rizal was erected by Masons in Daet, Camarines Norte in 1898, only two years after Rizal was executed in Bagumbayan. It is unquestionably masonic; the base is a *square* and is surmounted by a *triangle;* on the sides of the triangle may be seen the *five pointed star* and at the top used to be the *all-seeing eye.*

Masonry spread to Bicolandia soon after the first all-Filipino Lodge was established in the Philippines in 1892. In an eye-witness account of the Philippine Revolution in Bicol, Fr. Marcos Gomez tells us that in 1894 & 1895, Bro. Juan Utor y Fernandez worked diligently in Ambos Camarines to propagate Masonry and even went up to Daet to proselyte. His efforts were obviously rewarded for at least three Masonic triangles were established before the Revolution: Triangulo Vicol No. 64 in Libmanan, Triangulo Acacia No. 141 in Garrovillas, Nueva Caceres and Triangulo Regado No. 142 in Hervas, Nueva Caseres.

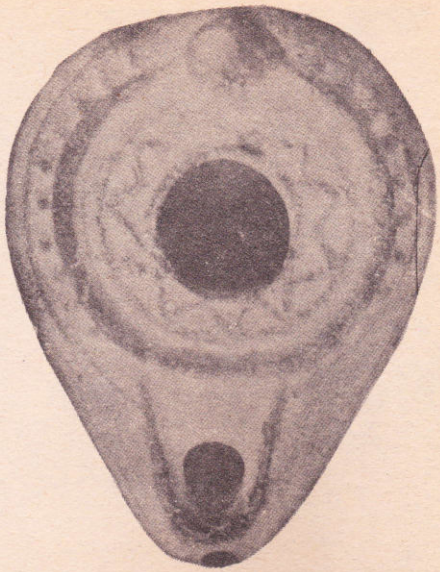
During the first stage of the Revolution, Masons in Bicol were persecuted by the authorities and had to disperse and go underground, but during the second stage they emerged the rulers of Bicolandia. Bro. Vicente Lucban was the General in command of the revolutionary forces, while Bros. Benedicto Sabater and Estanislao Legaspi both of whom were Colonels, served at different times as Governor of Ambos Camarines. The Masons were thus able to reunite. In the aforementioned account, Fr. Gomez tells us of a meeting called by Bro. Vicente Lucban, whom he calls the "founder of the sect".

> "For a long time now the brothers of the masonic associatin had not seen each other in reunion, and Lucban assembled a council where the formerly dispersed brothers, those pursued by the friars, attended. Now, being comfortable, they could gather themselves already and deal in their secret meetings the most important things of the sect."

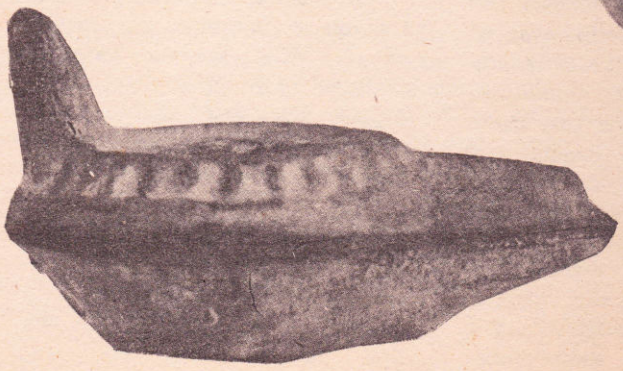
It was during this new atmosphere of prosperity that the brethren were able to erect the monument to Rizal.

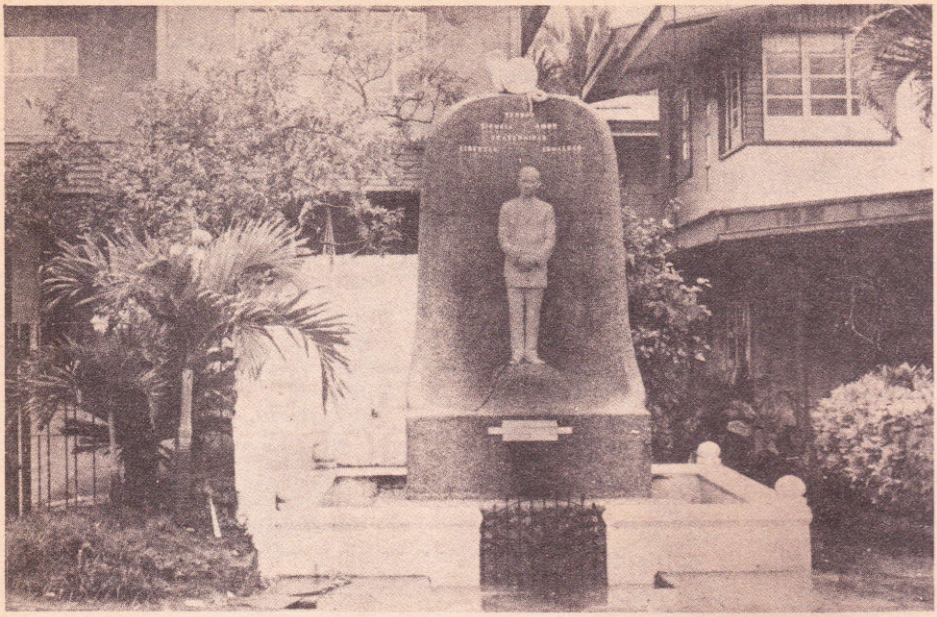
11. One of the most precious objects in the Museum of the Grand Lodge of the Philippines before the Second World War was a small clay lamp, three different views of which are shown here. It came from the ruins of Mesopotamia and was given as a gift to Dr. H. Eugene Stafford, the first Grand Master of our Grand Lodge, by a certain Dr. Shepard some 85 years ago. The clay lamp was excavated in some ancient ruins of Eski Seruj, about thirty miles east of Birejik, on the Euphrates and is believed to be of great antiquity, perhaps considerably over two thousand years old. What is striking about it are three designs which bear a near resemblance to three masonic emblems, namely, the square and compasses, the blazing star, and the sprig of accasia. Whether or not the designs are actually Masonic, we cannot tell with certainty, but it is indeed a strange coincidence that all three should appear together on a small oil lamp.

MW Stafford gave the lamp to Manila Lodge No. 342, now Manila-Mt. Lebanon No. 1, which in turn donated it to the Grand Lodge Museum. The lamp, unfortunately, was lost during the Japanese occupation.









III. By far the most Masonically significant monument in the country is the one erected in Kawit, Cavite in 1937 by the Grand Lodge of the Philippine Islands, as a memorial to the first Masonic lodge established in our country. It is the only monument showing our national hero, Jose Rizal, in the habiliment of a Mason.

The story of how the monuemnt came to be erected is interesting and worth retelling.

For years stories circulated in Masonic circles that the first regularly established lodge in the Philippines was founded in 1856 by Jose Malcampo y Monge. The principal source of information was, of course, Antonio Regidor's *La Masoneria en Filipinas, estudio de Actualidad,* written in 1896 under the pen name Francisco Engracio Vergara. Regidor narrated in detail how Malcampo founded the lodge *Primera Luz Filipina* under the *Gran Logia Lusitano* in 1856, in Cavite, but unfortunately failed to mention the town, much less the exact site, where it all took place. Understandably, this gave rise to debates and speculations.

To set the matter at rest, Grand Master Antonio Gonzales issued a Circular-Letter on August 10, 1932 appointing a Special Committee composed of RW Stanton Youngberg, VW Julian Balmaseda and WB Austin Craig with instructions to ascertain which was the first Masonic Lodge in the country and where it erected its first temple or held its first Masonic meeting.

After months of investigation the Committee submitted its report quoted below in full :

"The Special Committee created by you to determine the location of the first masonic lodge established in the Philippines, and to suggest ways and means to perpetuate its memory, begs leave to submit the following report:

"Historical background — Historical data show that masonic activities in the Philippine Islands were known prior to 1856, but the first masonic lodge that was

chartered in these Islands was known only in 1856 when the first light of Masonry was brought here by a naval officer named Jose Malcampo y Monge, and which was rightly called 'PRIMERA LUZ FILIPINA.'

'Both Past Grand Masters Milton Earle Springer and Teodoro M. Kalaw were of the opinion that said lodge was established within the territorial jurisdiction of the province of Cavite. The reason for this is that Cavite was a naval station since the Spanish regime and it was the logical place where men of the Navy would land and settle for the time being.

"Masonry being an institution looked upon by the religious orders as an anti-religious society, it was not possible that a lodge could have been established in the port, where priests and members of religious orders abound, so the organizers must have found a place somewhere in the interior of the province, near the bay. There were only two towns in Cavite where this could possibly be done, and these were Bacoor and Cavite Viejo, now known as Kawit. Investigations, however, show that no trace of masonic work could be found in Bacoor, so in all probability, it was established in Kawit. This assertion agrees with the opinion of Past Grand Master Springer that the first masonic lodge, called 'Primera Luz Filipina' was established in Kawit. Past Grand Master Kalaw also is of the same opinion.

"*Different Version.* — The Committee took pains to make investigations in order to determine the right location where the lodge 'Primera Luz Filipina' was established. The two working lodges in the municipality of Kawit were requested to make the necessary inquiries from old residents who could give evidence as to the exact location of the first masonic lodge. Ibarra Lodge No. 31, and Primera Luz Filipina No. 69, appointed committees to help your Special Committee, and the result of their investigation has thrown light on this important subject.

"There were two versions given which differ as to the place, yet a careful study of all possibilities of and circumstances attending the case reduces said versions to one and that leads us to the place we are in search of.

"Mr. Gregorio Ronquillo, an old man living in Kawit, aged 76, gave in a sworn statement the following version:

1. That he was born in Kawit, December 24, 1854, and at the age of 12, began serving as 'sacristan' in the Catholic Church;

2. That he had seen at night time unknown persons meeting in the house of one named Cosme Estrada, which was then built on the site now occupied by Cine Kawit;

3. That Don Cosme Estrada was a Manilan and the house he then occupied in Kawit was made of brick and wood, with shell windows;

4. That he knew from older people that the persons who used to meet in that house were masons and that according to rumor, they were protected by a naval captain;

5. That Father Mariano de Castro who was then the parish priest of Malabon (now General Trias) died in Kawit, and during his stay in the latter place for two years, the

affiant assisted him in his bed. Said father told him that he should not tell the Spanish priest anything about those persons he usually saw meeting in the house of Don Cosme Estrada, because they were Masons.

"The above statement is embodied in the report of Ibarra Lodge No. 31, attached hereto.

"On the other hand, the members of Primera Luz Filipina Lodge No. 69, at Binakayan, Kawit, Cavite, in a report also hereto attached, gathered from old persons there the following version:

I. That prior to the uprising of 1872, Masonry was already known in that place, and that if there has been any lodge established in Kawit, same must have been established in theplace known as 'Bahay-Pare', near the crossing of the main road.

II. That a man named Leonardo Red, who learned something from his deceased father, Mamerto Red, stated that persons garbed with sashes and armed with sabers were seen on several occasions on the shore between Bacoor and Binakayan, especially when there was moonlight.

III. That the portion of the land situated between Bacoor and Binakayan belonged to the Naval authorities, for near it a building known as Polvorin (Powderhouse) was erected for some time.

"Taking these two versions together, we must conclude that the lodge meeting was held in a house in the poblacion of Kawit, either in the premises owned by Don Cosme Estrada or in a building situated at the place called 'Bahay-Pare', which now coincides with the house owned by General Daniel Tria Tirona, a dormant mason.

"The fact that many persons were seen on the shore between Bacoor and Binakayan, especially on nights when there was moonlight, may be linked to the fact that in Spanish Masonry, masons used sash and saber in their work, and in pre-initiation ceremonies the candidates, duly blindfolded, were stationed at isolated places where they were submitted to various physical tests to prove their sincerity and willingness to be good and true masons. So it was possible that before a candidate was conducted to the lodge hall he might have been landed on the shore between Binakayan and Bacoor, and thence conducted to Kawit for the continuation of the ritualistic ceremonies. It must also be taken for granted that many of the candidates for the mysteries of Masonry during those times were Spaniards and very few natives were admitted, so it was possible that most of them came from Manila or from some of the Spanish ships anchored in Cavite Bay.

"Conclusion — The conclusion is, that the first masonic lodge was established within the territorial jurisdiction of the town of Kawit. It can not be ascertained whether it held its meetings in the house of Don Cosme Estrada or in the place where the house of Don Daniel Tria Tirona is now located; but in the light of the only written testimony given to the Committee, which is not disproved by any other written testimony, your Special Committee is inclined to accept the version given by Gregorio Ronquillo for the reason that place is only a block

farther from the house of Don Daniel Tria Tirona and, relying on memory, they may be taken as one.

"Recommendation . — Having determined the place, your special Committee begs leave to recommend that the proposed memorial be erected on the little square in front of Cine Kawit, if said lot can be acquired by the Grand Lodge from its owner at a reasonable cost, and that the expense of the erection of suitable monument to perpetuate the memory of the first masonic lodge chartered in the Philippines be defrayed by all the lodges under this Grand Jurisdiction, and that the proper steps be taken to commence the work as soon as possible.

"It is also recommended that the monument to be erected consists of an obelisk with a suitable legend Inscribed thereon to denoted that in that place the first masonic light in these Islands was difused for the honor and glory of T.G.A.O.T.U."

A stickler for accuracy could, with reason, challenge the foregoing finding of the Special Committee. In the first place, its assumption that Malcampo could not have established his lodge inside the Naval station is debatable. It is to be noted that at the time Malcampo founded Primera Luz Filipina, Spanish Masonry enjoyed a period of tranquility, for the man who actually held the reins of power in Spain was Gen. Baldomero Espartero, a mason, although Queen Isabella II nominally sat on the throne. Moreover, it can be gathered from the account of Ragidor that Malcampo enjoyed the support of his Naval superiors. This is indicated by his statement that whenever one applied for a pilot's liecense in Cavite he was automatically issued a notice of the date of his initiation in the lodge. Considering, therefore, that Spain was at the time ruled by a Mason, and that Malcampo was backed up by his chiefs, we cannot assume he could not have founded his lodge inside the Naval Station. The Special Committee did not take into account that shorty after Malcampo founded his Lodge, the *Gran Oriente de Espana* set up a symbolic lodge and a Chapter of Rose Croix in Cavite. In the 1885 edition of Robert Macoy's "Masonic Directory and Cyclopedia of History" we find that there were then in Cavite a Lodge *Magallanes* No. 218 and *Fe,* Chapter of Rose Croix No. 50. Considering now that the persons interviewed by the Special Committee were testifying from memory regarding events which they observed decades ago, we cannot totally discount the possibility that the Masonic activities they observed were those of *Magallanes* and *Fe* and not those of the lodge founded by Malcampo.

Be that as it may, the importance of the report of the Special Committee cannot be gainsaid, and, in the absence of a better documented study on Malcampo's lodge, its conclusion can be accepted by Masons, notwithstanding reservations some may entertain.

The report of the Special Committee was considered and approved by the Grand Lodge during its 21st Annual Communication. At this Communication, the Grand Lodge also decided to erect an appropriate marker at Kawit, Cavite. The owners of the land, Hilario J. Jorge and Narcisa J. Jorge were then contacted and they graciously donated it to the Grand Lodge. Later, Guillermo Tolentino,

a noted Filipino sculptor, was commissioned to design and erect the monument. On Bro. George Washington's birthday, February 22, 1937, the cornerstone was laid.

On Bro. Jose Rizal's birthday anniversary, June 19, 1937, the monument made by Guillermo Tolentino was finally unveiled amidst fitting masonic ceremonies under the auspices of the Grand Lodge with Bro. Jose Abad Santos, presiding. During the unveiling ceremonies the bronze plaque was formally presented by the brethren of the China Masonic District and the wrought iron enclosure by the first American lodge constituted in this Jurisdiction, Manila Lodge No. 1, thus demonstrating that the monument was a joint effort of our Filipino, Chinese and American brethren. On this occasion also Ibarra Lodge No. 31, now Emilio Aguinaldo Memorial Lodge No. 31, was appointed custodian of the monument.

WE APOLOGIZE

One of the first things we learned after assuming the editorship of the Cabletow is that we are always wrong. When we published an issue with well researched articles, the Brethren complained they were too scholarly. But when we published articles which made for easier reading, some Brethren lamented they lacked the scholarship of the previous issue. We came out with an issue with only one picture and many said there should be more, but when we increased the pictures, others said they were too many. Some of our issues contain only serious material and we were told the Cabletow was too staid; it should contain some jokes. We put in jokes, and we were castigated, because some could not tolerate humor in the Cabletow. In 1980 an issue came out in Tagalog and Brethren from non-tagalog speaking provinces told us not to do it again, but when we stoppedthe Tagalog section we were denounced for being unpatriotic.

In many other instances we find ourselves damned if we do and damned if we don't. So to all those who have found dissatisfaction with the Cabletow, we apologize. We apologize for our issue with only one picture; we apologize for the others with many; we apologize for coming out with "sophisticated" articles; we apologize for publishing light articles. We apologize for the jokes we printed; we apologize for, at times, neglecting to include jokes. We apologize for the Tagalog articles; we apologize for not publishing tagalog articles. Finally, for these the few who feel the Cabletow is a waste of paper, we apologize for publishing it at all.

MANGAGOY OR BUST

By: VWB Abraham S. Alviola,
DDGM, District No. 31

Editorial Note: *This is the story of 13 devoted Masons. On January 29, 1982 they attended the installation ceremonies of Red Mountain Lodge in Tandag, Surigao del Sur and decided to be at the installation of the officers of Kamayo Lodge in Mangagoy scheduled for the 30th. Mangangoy was only several towns away, in the same province, and in fair weather the trip would not have taken long, but they were making the trip at the height of the rainy season in Mindanao and several of the sections of the road they had to pass were submerged under flood waters. They prepared for an arduous and perilous journey, but it turned out to be worse than they expected. They didn't make it, however, in the end they found something else.*

The "expedition" was composed of three "teams" on that unforgettable January 30th, 1982: eight from Red Mountain Lodge, Tandag; two from Davao Lodge, Davao City, and three from Agusan Valley Lodge, Butuan City. Purpose – to attend the installation of officers of Kamayo Lodge No. 255, Mangagoy, Surigao del Sur. The "expedition" had no leader in the real sense of the word, hence unique, as all Masons are leaders in their respective line of work. There were in that trip for instance, VW Prudencio Afalla, District Forester; VW "Boy" Mendoza, PAL Manager; WB Jose T. Lim III, an AIM graduate and a businessman of Davao City; WB Paulino Lim, an up and coming logging magnate of Davao and Agusan; Brothers Robert Lala, Abelardo Muyco, Jr., and Noni Balbas, Mechanical engineers; Bro. Manny Isip, forester; Brothers June Pimentel, Greg Famor, Ding Derecho and Ernie Boaquina, businessmen; and the author, DDGM, and a realtor-chemist.

We started from Tandag, Surigao del Sur, at about 8:00 A.M. on three cars and a box-like dump truck. One car was VWB Afalla's, the other two were WB Lim's and the dump truck, by foresight, was furnished by Bro. Lala and proved to be what it was intended for – the "Rock of Ages" of the whole trip! For without the dump truck we could have been stranded in any God-forsaken place – far from civilization!

From Tago bridge and brethren had to cross about five flooded portions of the road up to the town of Barobo and each time the cars had to be towed by the dump truck after sealing the pertinent parts of the engines with plastic sheets and rubber bands to insure their proper functioning after every sub-

mersion. The "cable men" were Bros. Lala, Derecho and Famor under heavy downpours! Because of shortage of steel cables, VW Afalla's car was left on an elevated place of the road at Unidos – the riskiest portion of the trip. We reached Barobo town at about 3:30 P.M. and after snacks we started for Mangagoy about 30 minutes later. Bro. Mika Muyco, on his own decision, left ahead of us as an advance party of one on a motorcyle. This was to find a way to contact the Kamayo brethren. This boosted somewhat our morale as the rain continuously alternated between showering and downpours – since the start.

Our estimated arrival at Mangagoy was around 7:00 or 8:00 P.M. and we thought we could still make it to the installation ceremonies as we hoped that somewhere along the way the Kamayo brethren may meet us! So the same routine for another four more crossings – sealing and towing – was repeated until the barrio of Maglambing some 25 kilometers out of Barobo. It was then already about 6:30 and dark. We took shelter in a house with a store and soon Bro. Muyco appeared with the discouraging news that it was the end of the road! The next crossing he said was impossible and we had no way of contacting Mangagoy. To counteract the discomfort due to our soaked condition we had a bottle of Rhum Cana passed around.

Crestfallen due to the adverse news from Bro. Muyco, the brethren had no choice but to turn back immediately because of the rising water-level. On the suggestion of Bro. Lala, who is a resident of Lianga town, we decided to rest there for the night. It was already around 7:00 P.M., dark and showering.

Regretfully we again took our vehicles but this time in the reverse direction. As the last crossing was already deeper, WB Lim decided to leave his Lancer where it was parked at Maglambing, but had his Toyota Land Cruiser towed by the dump truck. Sisters Lala and Pimentel and another lady were placed on the front seat of the dump truck. Bro. Muyco, the "cablemen", VWB Afalla, Bros. Boaquina and Balbas and the author were in the box-like compartment. WBros. Mendoza, Paulino Lim and Jose T. Lim and Bro. Pimentel were in the Toyota. As the dump truck started we could still see the headlights of the Toyota. But in five minutes they went out and we heard shouts from the direction of the Toyota. The shivering "cablemen" and Bro. Muyco immediately informed us later that the Toyota had taken in water and was floating! Since it has no rudder they were afraid it would be carried by the fast current to the side of the road. Those in the Toyota, except WB Mendoza, joined the "night swimmers" outside to guide the car. WB Mendoza as a "Night swimmer" inside the Toyota was on the steering wheel and used the front wheels as rudder in reverse and helped in preventing the car going over to the side and deeper portion of the road which could have resulted in graver consequences!

Through three more crossings we finally arrived at Lianga town at about 11:30 P.M. and were lodged in Bro. Lala's aunt's lodging house. Our late supper was at about 12:30 early down already of January 31st.

The next day the teams decided to call it a day and headed for their respective home lodges.

In retrospect, I was a witness to a Masonic principle – particularly the Level – in operation during the whole trip. Professionals, such as mechanical engineers, foresters, businessmen, management graduates and others forgot the dignity of their positions and rolled up their sleeves and got down to brass tacks to help us out of every precarious situation. That was Masonry in action.

SUBLIME LODGE – The First Filipino Lodge in California

by Doroteo Queva Mapalo

Editorial Note: *In our January to February 1981 issue, we published an account of the consecretion of Phil-Can Lodge No. 137 on November 14, 1890, the first Filipino Lodge in Canada. In the following pages we are happy to bring to our readers a history of Sublime Lodge No. 831, a Filipino Lodge chartered under the Grand Lodge of California in 1979.*

To be precise Sublime Lodge is not the first Filipino Lodge formed in California; however, it is the first **regular** *lodge to be organized. Decades ago the* **M.W. Sovereign Grand Lodge of the Philippine Archipelago,** *which claims to be the regular successor to the* **Gran Oriente Espanol** *in the Philippines, but which our Grand Lodge considers clandestine, asserted that it chartered the following Filipino Lodges in California:* **Nilad** *Lodge No. 31 in Pasadena,* **Solomon** *Lodge* **No.** *37 in South San Francisco,* **Golden Gate** *Lodge No. 39 in Concord,* **Mt. Lebanon** *Lodge No. 40 in Salinas,* **Ibarra** *Lodge No. 43 in Stockton, Livingston Lodge No. 44 in Daly City,* **Pyramid** *Lodge No. 45 in Los Angeles and* **Philippine** *Lodge No. 46 in San Jose.*

Fate must have willed it that Andres Evangelista, Godofredo Taban, whose Lodges are under the Grand Lodge of California, and Doroteo Q. Mapalo, whose Lodge is under the Grand Lodge of the Philippines, conceived the idea of forming a Lodge composed of a majority of Filipinos to be under the MW Grand Lodge of California. Evangelista and Taban made it sound as if it were simple to form a Lodge, and like a fool, I thought so; but, I felt lucky that 15th day of February 1975.

Brothers Evangelista and Taban asked me to go to the Grand Lodge Masonic Temple, and inquire from the Grand Secretary, how to form a Lodge under the jurisdiction of the MW Grand Lodge of California. With hesitation, on the 18th of February 1975 I went to see the Grand Secretary; and, as we Filipinos say, "BAHALA NA".

Grand Secretary Edward Siems informed me we could form a Lodge composed of a majority of Filipinos and added that it certainly was a unique project – yes, indeed it is so, he said smiling.

He told me briefly that a Masonic Club must first be formed. Such a Club can be named "High Twelve Club," "Traveler's Club," "American-Filipino Masonic Club," "Bay Area Masonic Club", etc. A competent officer appointed by the Grand Secretary would be the observer in our meetings. He indicated that he would send me a pamphlet on how to form a Lodge under the Grand Lodge of California. The members must be from Lodges under a Grand Lodge recongized by the Grand Lodge of California; they must also have an up-to-date dues card as well as a Certificate of Standing in their respective Lodges. I went home with happy memories of my first meeting with the Grand Secretary, but the more I though of what I had done the less I appreciated my having presented the idea of a Lodge

formation. The idea of having the project a total failure was beginning to dawn in my mind.

Evangelita, Taban and I contacted every active mason we knew in the bay area such as San Francisco, Oakland, Berkeley and even as far as San Jose. I sent out flyers stating that the first meeting would be held on May 31, 1975 at 2:00 P.M. at 140 Litchfied Court, Vallejo, California. The official observer as expected was to be John Nicholas, 116th Masonic District Inspector, accompanied by Henry Asera of Benecia Lodge No. 5, who in 1975 was the Master.

May 31, 1975 came just like any other day in late spring. Fifteen brothers attended our first meeting. As previously indicated, John Nicolas was our official observer. The first item on our afternoon'a agenda came from Brother Don D. Deocales who stated frankly: "Masons in California are cool toward Masons from the Grand Lodge of the Philippines. Are we earnest enough to form this supposed club? We must search our minds before we can go on with this project. It would be most embarassing for us to start if we cannot finish it. We may have a good start, but do we think or even believe that our interest will not fizzle out before we can form a Lodge? We must be sure that we will not falter when times become more difficult than we have expected. We don't want the Masons of the Grand Lodge of California to say 'What happened to the project we have started?' It would be most shameful just to stop and quit if we had any dilemna. "GOD FORBID! ! ! ". And he then concluded, "MAY GOD BLESS US."

Those present knew what ramifications would arise; they knew that the reputation of the Filipino Masons hinged on the ability of this Masonic Club formed today (May 31, 1975) to go on and be on par with the caliber and sincerity of any lodge under the Grand Lodge of California. The next item on the afternoon's agenda was to name our club the *"Northern California Square and Compass Club".* Nominations and election of officers were completed, with Don D. Deocales as President, and myself as Secretary. I informed the Grand Secretary of all the items done a day after the meeting.

The July meeting of the Northern California Square and Compass Club was held at the Building of the Filipino Community of Solano County, Inc., 820 Sonoma Boulevard, Vallejo, California 94590. The community center building continued to be our meeting place, and on December 12, 1975 election of officers was held and all officers were retained. The next seven months of 1977 were critical, for our Club was readying all records for the 1977 dispensation approval, and also raising $1,000.00 to expend on our INSTITUTION just in case our dispensation were approved.

Sure enough, on December 1, 1977 our dispensation was approved and our Club would then be instituted sometime in early 1978. The completion of all our records became more intense. Miss Gladys Wraith and AG Secretary Bob Klinger greatly assisted me in the preparation and completion of our records, together with the cooperative help of Secretary Benito Manese of Perla Del Oriente Lodge No. 1034 under the Grand Lodge of Scotland. Without these good people the Certificates of Standing of our Club members could not have been ready at all and we would not have been instituted in early 1978.

On December 6, 1977 the Club received a communication from Grand Master MWB Donald McCaw stating that our Club will be INSTITUTED by him on the 27th of January 1978 at 7:00 P.M. in the Crocker Masonic Temple in Daly City. This meant a lot to all the members of our Club because he, the

Grand Master, said our records were in order and he would be glad, and even pleased, to INSTITUTE us.. The thirty members included in the INSTITUTION were pleased to have a Master in Don D. Deocales, SW in Arnie Asercion, and a JW in Felino Berdan. Needless to say, the dinner and dance after the impressive INSTITUTION ceremony by the Grand Master was a huge success, more so with black tie as the order of the occasion and the lechon for our main dish during the dinner was highly appreciated by the Grand Lodge officers who accompanied the MWGrand Master.

After the institution ceremony we became a Lodge UD. Our pride with our Sublime Lodge UD was great and reassuring, but since we still didn't have a number, so to speak, we didn't have any seal unlike other Lodges under the Grand Lodge of California.

The thirty members who made up the institution of the Lodge were definitely decided to make our Constitution Ceremony within one year by working hard to master our rituals and advanced qualifications so that by 1979 we will be constituted and become a full-fledged Lodge. We worked hard and there were discouragements and frustrations as all new Lodges experience in the early part of their existence. Sublime Lodge UD had its shortcomings, but persistence paid off, because the prospective candidates for the different offices of the Lodge soon learned their rituals. Our rapid progress was due largely to WB Berthal Hartman, our 330th Masonic Inspector, who gave us confidence inourselves, and because of this, we cannot forget this great teacher and Mason.

January 6, 1979 stood as the crowning event of Sublime Lodge No. 831, for on that date our Lodge was CONSTITUTED by Rw Vernon L. Gordon, DGM at the time. The Constitution Ceremony was impressive and virtually faultless. The Charter members are proud to have earned the right to have a Lodge number and seal. We, the members of this Lodge with a majority of Filipinos in it, stand as the first of its kind in Northern California Masonic History. We worked hard to form it, and we are justly proud.

Under the Masterships of WB Arnie Asercion who was our 1979 and 1980 occupant of the Oriental Chair, as well as WB Augusto Quezon who was the next Master of our Lodge in 1981 our Sublime Lodge has grown from 30 members, and now boasts a membership of almost 70 in just three years. We look forward to 1982 as more prosperous with new degree members as well as affiliates to join in our new but proud Lodge, and new as it is, surely in all humility we can look forward with the greatest pride and anticipation to a future under a new leadership in our 1982 Master-elect, Angelito Bernardo of Bagambayan Lodge No. 4, Grand Lodge of the Philippines.

Don't Read This

STOP! Don't read this item. We do not intend to tell you anything of Masonic value; we are only filling an empty space in this issue. Why don't you stop? Don't you believe us? By this time you are about half-way through and are probably expecting to learn something. You are hoping against hope. We do not, we repeat, intend to convey any profound thought. You are now nearing the end, but still you persist. This now is the end. Ang tigas ng ulo mo.

MASONIC PHILATELY

R.S.F.



GALICANO APACIBLE
June 25, 1864 – March 22, 1949

Leader of the propaganda movement in Spain; Chairman of the Comite Central Filipino based in Hongkong (1898-1903); Envoy Extraordinary under Aguinaldo (1899-1900); Governor of Batangas (1908-09); Member, Philippine Assembly (1910-16); Secretary of Agriculture and Natural Resources (1917-22).

Apacible was a member of *Logia Revolucion* in Barcelona and of *Logia Solidaridad* No. 53 in Madrid. He also joined Philippine Bodies, A&ASR. He served as Asst. Treasurer and later as Senior Warden of *Logia Solidaridad.* A biographer claims he had the 33° (See Galicano Apacible by Encarnacion Alzona, p. 245). In his reminiscences (Mia reminiscencias) written years after he retired from public life, he wrote: "Though inactive for many years, I am a Mason, an attribute which I have not renounced or concealed and I wish to die as such."



This stamp honored three former Directors of the National Library – Epifanio de los Santos (left) Trinidad Pardo de Tavera (center) and Teodoro M. Kalaw (right). The last two were famous Masons.

TRINIDAD H. PARDO DE TAVERA
April 13, 1857 – March 26, 1925

Physician, bibliophile, bibliographer, scholar, member of the Philippine Commission; founder and head of the Federal Party; Director of the Philippine Library and Museum.

Pardo de Tavera first saw the light of Masonry in Europe and developed a particular liking for Latin Masonry. In 1901 he organized lodges under the *Gran Oriente de Francia.* The first was *Rizal* Lodge of which he served as Master, then *Minerva* Lodge in Tuguegarao, *Isarog* in Camarines, *Tayabas* in Quezon and *Nueva Ecija* in Nueva Ecija. In 1907 tragedy struck; it was discovered that his lodges were using the banned version of the French ritual. Pardo de Tavera rushed to Hongkong to secure a copy of the authorized ritual, but his lodges never recovered from the blow and were soon disolved.

On his death, there appeared the following in the April 1925 issue of the Far Eastern Freemason:

"Dr. Tavera was no longer active in Masonry when he died, for the reason, perhaps, that he could not adjust his Masonry to the form practice in our Lodges, he having worked in Latin Lodges in France and Spain and having endeavored to introduce this type of Masonry in the Islands in the first decade of the present century. However, he was still deeply interested in the work of our institution in this and other countries and had a deep love for it in his heart."

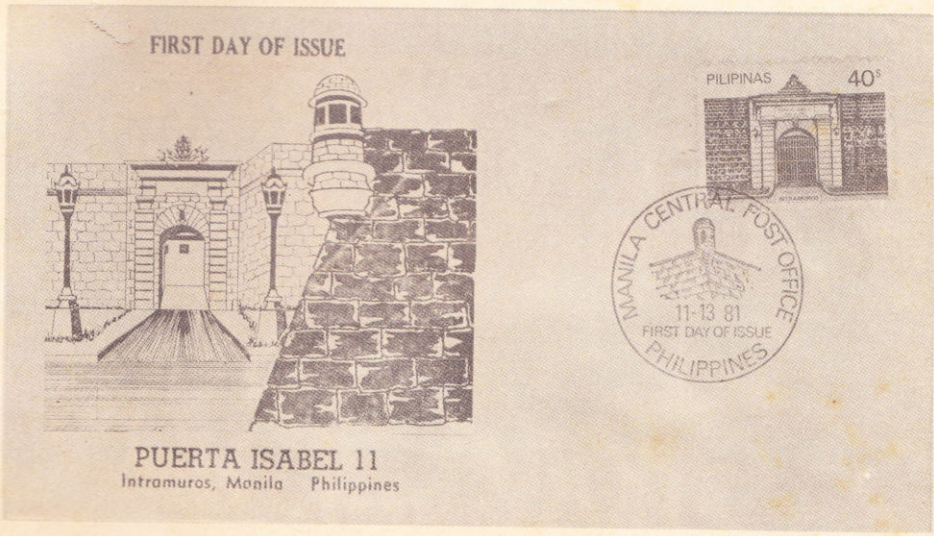
TEODORO M. KALAW
March 31, 1884 – Dec. 4, 1940

Author; director of the *Escuela de Derecho* and professor of Constitutional law; Editor of *El Renacimiento;* Member, Philippine Assembly (1910-12) Director, Philippine Library and Museum (1916); Undersecretary of Interior (1917-1919); Secretary of Interior; Director of the National Library.

Bro. Kalaw was initiated on April 8, 1907 in Nilad Lodge which was then under the *Gran Oriente Espanol.* In 1915 and 1916 he was the Grand Master of the *Gran Logia Regional de Filipinas.* After he transferred to the Grand Lodge of the Philippines, he became Junior Grand Warden in 1919-1920; Grand Orator, 1924-1928; Grand Master, 1928-1929; Grand Orator, 1931-1932, Grand Secretary, 1935-1939, and Grand Secretary Emeritus in 1940.

Bro. Kalaw authored a well-known book on Philippine Masonry, and through-out his life-long interest in Freemasonry, produced a continous stream of articles about the Craft. He owned a very extensive collection of documents on Masonry which unfortunately was destroyed by fire during the Japanese occupation.

In our last issue, we reproduced stamps honoring four Filipino Grand Masters (Jose Abad Santos, Conrado Benitez, Rafael Palma and Manuel Quezon). The stamp reproduced here honoring Bro. Kalaw brings to five the number of Grand Masters honored on Philippine Stamps.



INTRAMUROS – *Site of the First Masonic meetings in the Philippines:*

BE A TEMPLE BUILDER. CONTRIBUTE TO THE GRAND LODGE TEMPLE FUND.

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.