

The CABLETOW

THE OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES

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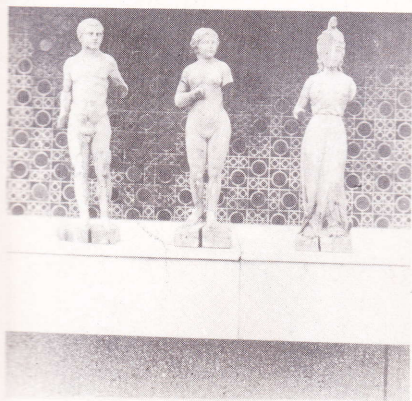
WISDOM

STRENGTH

BEAUTY

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OUR COVER

These statues of Minerva, Hercules and Venus, used as lodge decorations during the Spanish regime by all lodges under the *Gran Oriente Espanol*, represented Wisdom, Strength and Beauty, respectively. Pursuant to the rituals of the *Gran Oriente Espanol*, the statue of Minerva was placed at the left of the Venerable Master (*Trono del Venerable Maestro*), that of Hercules was at the right of the Triangular Altar of the Senior Warden (*Altar triangular del Primer Vigilante*) and that of Venus was at the left of the altar of the Junior Warden (*Altar del Segundo Vigilante*). They are now being kept in the archives of Silanganan Lodge No. 19 and were made available to the *Cabletow* by its Master, WB Romeo V. Venturina.

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from the GRAND MASTER



THE MASON IN THE WORLD TODAY

The world today is disturbed by forces of darkness which have let loose falsehood, selfishness, deception, hypocrisy, hatred and other acts of man's inhumanity towards man. All around us we see poverty, hunger, wars. Values are eroded by increasing moral decadence. People delight in debasing the human spirit. Indeed, the world seems bent on its own perdition.

In the midst of all this, what can a Mason do? How should he live?

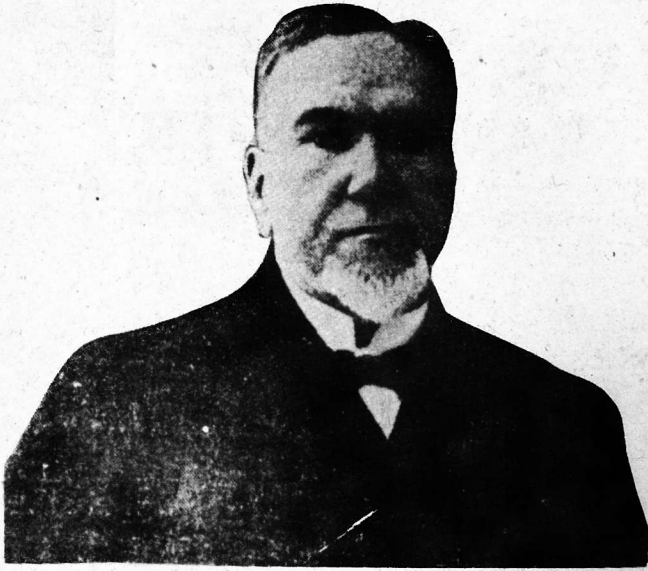
To the Mason I say, this is your time, more than any other time — a time to hold fast to the Masonic virtues and to lead a truly Masonic life. For is it not that the light shines brighter in the darkness?

Yes, this is your time to show your love not only to your Masonic brothers but to all men that by one act of charity and kindness, you may touch one heart and bring it closer to God.

Let us therefore continue to live in the spirit of truth and fraternal charity and in so doing rekindle the spirit, hope and belief in the goodness of man.

And finally, may we see the day that all may say when they see a Mason passing by — "Behold the Mason, behold the true Man."


RUBYARDO V. BUNDA
Grand Master



AYALA MUSEUM

MASONRY IN THE PHILIPPINES

by
ANTONIO MA. REGIDOR



Editor's Note: This important pioneering work on the early history of Masonry in our country was written in Spanish in 1896 by Antonio Ma. Regidor under the nom de plume Francisco Engracio Vergara. Some portions of it were translated into English and published in installment from 1916 to 1917 in the Far Eastern Freeman, but to our knowledge this is the first time it is being printed in English in its entirety.

Regidor (born, April 16, 1845 – died, December 28, 1910) was one of our leading intellectuals during the second half of the 19th century. He received his bachiller en filosofia and doctor en derecho civil from the University of Sto. Tomas and his doctor en canones from the Universidad Central de Madrid. At an early age, he entered the government service and was appointed to several important positions,

such as, secretary of the Audiencia, fiscal of an army court, councilman of Manila, chief inspector of Municipal schools, and president of the board of public instruction. He also practiced law. At the close of Governor-General Carlos de la Torre's administration, he was chosen to defend de la Torre from the grave charges of reactionaries during the latter's residencia. (Residencia was the term used to denote the judicial investigation of an outgoing official's conduct during his term of office).

Due to his connections with De la Torre, Regidor was held in suspicion by the succeeding administration, and when the Cavite Revolt erupted in 1872 he was unjustly implicated along with three Masons. Exiled to the Marianas Islands, he escaped in an American whaling ship with the assistance of Masons and later settled in Europe. He became a leading member of the bar in England and participated in events of great political character in Spain,

France and England. In Spain he was appointed legal adviser to Prime Minister and Past Grand Master Manuel Ruiz Zorilla, 33^o.

Regidor wrote the following article apparently at the request of Grand Master Miguel Morayta, after accusations were raised that the Philippine Revolution of 1896 was instigated by the Filipino lodges chartered by Morayta's Gran Oriente Español.

A word of caution. Regidor's article contains some demonstrable errors, specially the portion dealing with events in the Philippines that transpired after his exile. He jumps from one topic to another without fully explaining the events he was writing about. Perhaps, this was because he was relating matters which were then of common knowledge. Today, however, these events have largely been forgotten, so it is necessary to refresh the memory of the reader. The Editor has, therefore, taken upon himself the task of annotating Regidor.



ZOBEL



MENDEZ-NUNEZ



PARAISO

MASONRY IN THE PHILIPPINES

Eminent Sailors — From 1856 to 1858, Don Jose Malcampo y Monge, Ensign of the Navy, was assigned to Manila in semi-exile for having killed his rival for a lady's favor in a duel in Mahon. Towards 1860, he was appointed commandant of the Naval Station at Iloilo, in the Bisayas, the central force of the Philippines. From 1859 to 1860 there was also in Manila, the naval lieutenant, Don Casto Mendez Nuñez, in command of the Corvette Narvaez. Much later, he was to be acclaimed the "Hero of Calao".

The Mohammedans of the South — During the period the so-called piracy of Mindanao and Jolo had attained unwonted proportions. Piratical expeditions were constantly launched against the principal towns of the Bisayas and the depredations reached even up to Batangas and Tayabas in Luzon, or almost at the gates of Manila.

Freedom of the Bisayas — Malcampo initiated in Iloilo an energetic campaign against the Mohammedans, using a gunboat placed under his command for the defense of Panay and Negros. Mendez Nuñez supported the campaign and it was approved and encouraged by Don Eusebio de Salcedo, the Commander-in-Chief of the said naval station.

Malcampo finished his noble and patriotic undertaking with the capture of the cotta (or small fort) of Pagulungan in the Rio Grande of Mindanao. It involved a naval attack and land battle

which was managed towards its close by the gallant Mendez-Nuñez. The courageous Malcampo vigorously took part in the skirmish by directing the surprise assault on land against the cotta.

In this final action, Malcampo was seriously wounded. While marching at the head of thirty sailors under a rain of cannon balls from the fort, devoid of any protection except from the almost deteriorated field battery under the command of Gamindez, Artillery Commander, a projectile from a lantaca (or small cannon) smashed away his left shoulder.

Great Britain — The campaign was made under exceptional conditions. It can fairly be said to be at the expense of the governments of Manila and Madrid, because it gave rise to repeated and continuous protestations and complaints from England, whose agents from the insignificant island of Sarawak on the northern coast of Borneo, and from Singapore and Hongkong, instigated and protected such piratical intrusions against Spain. Sir James Brook, Rajah of Sarawak, gave no little trouble to our statesmen and diplomats.

A Sense vs Distinction — At that time, in the Far East, Europeans were divided into "Jews" and "Christians", according to the Filipino nomenclature. The latter name was given to the Spaniards, while the former was used to refer to all foreigners.

Europe — The Dutch were watching us with great suspicion because of our

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temporary occupation of the northern coast of Borneo and the sojourn in that place of our Apostolic Delegate, Sr. Calderon, a native of Cadiz, who founded a Filipino colony without obtaining official approval from the government of Madrid. Then, too, the echo of the Flanders campaign had not died out in these seas, but remained sanguinary and malevolent.

The English were openly and totally hostile to us. Ever since the time they occupied Sarawak, they had been thinking of remaining in said coast. They also considered the Balanguingui and Tavi-Tavi groups as theirs, and had their eyes on Mindanao and Paragua (Palawan).

The French people, who were ejected from the island of Basilan, did not sympathize with us either.

The massacre and expulsion of the foreigners from Manila, at the instigation of the friars, on the occasion of the arrival in our capital of a French scientific expedition; the campaigns of Balanguingui, Jolo and Balabac, coupled with the almost prohibitive difficulties for foreign immigration into the Archipelago, kept up and accentuated the aforementioned division to the point that all Europe considered us here as enemies of its collective interests.

America -- One should not forget that in that period, that the United States of America also desired to expand its influence in Asia and that our own political errors laid the foundation of its interests in the Philippines in fusion with those of the other European nations.

Through the influence of the friars, we fought that State with imprudent tenacity when our isolation should have counselled us to unite with it for the purpose of resisting the exploitative designs of other powers. Just the same, we called them "Jews", "Protestant" and "Masons".

Isolated -- We were then alone in those seas without relations with Japan, Siam and Cambodia; disliked in Tonking because of the fanaticism of our Friars who were trying over there to remodel their religion, morality and customs; hated in Conchin-China for our assistance in the taking of Saigon; and with no sympathy from China because of the ill-treatment we were giving its nationals in Manila.

International Union -- On the other hand, the foreigners were all united and fraternized in the Masonic lodges which were working in Singapore, Hongkong, Java, Macao and the ports of China which were open to world commerce.

Hostility Towards Our Navy -- The cleavage between the Spaniards and foreigners finally reached a point of hostility toward our navy. This was clearly shown when the Madrid government decided to turn over to the Navy the carrying of the European mail between Manila and Hongkong.

During our squadron's regular travels to the latter port, passenger and freight services were leased to a contractor.

Mr. Thomas Reynolds, English-born but a naturalized American, loaded some tobacco on our warships and signed the bills of lading. Upon reaching Hongkong, he discovered that his cargo was short and damaged, so he lodged the usual maritime demand that the Commander of the ship, Lieutenant of the Navy, Señor Carlos Roca (we believe he is presently the Commanding Officer in the Philippines) turn over the lost goods to him. To this, Roca demurred on the ground that since he was a military commander, and not a merchant in any manner, the responsibility should fall on the supercargo or the contractor's consignee.

Probable Imprisonment Of The Officer

Now Reynolds was a high degree Mason, very well-known there, and a

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person of considerable initiative and daring enterprise. He was the founder of the Port of Dagupan, which he prophesied as the port of the future, and there he established a huge warehouse for rice. Later, funded by the Bank of Hongkong, he cornered the abaca market and caused the enormous crises of this commodity between 1885 to 1888.

However excellent Commander Roca's logic may have been, it did not conform to either the Spanish Mercantile Law or that of the English, so Reynolds turned to the Hongkong authorities for help. They summoned Roca, but he refused to appear. Consequently, all the commercial elements got together, and making common cause, obtained an order from the Cabinet for the imprisonment of the Spanish naval officer.

Serious Conflict — Roca resisted the order and did not allow the local maritime authorities to board his ship, though they were in their port, threatening to fire at them if they came near the vessel's side.

The two Spanish warships which were then in Hongkong made common cause, and both the Spaniards and the English prepared for battle and geared themselves for a shooting war.

Negotiation — The conflict, however, was avoided through the mediation of the Governor of Hongkong who proposed that the solution to the dispute be left to the Cabinets of Madrid and London after the Spanish Consul had compromised his country to turn over the of-

fending officer if the authorities in the metropolis disapproved of his conduct.

Nature Of The Dispute — So it ended, but in all the neighboring countries, the dispute was viewed as a struggle between the Spaniards and Hongkong Masonry, gaining an international significance and profoundly influencing later events.

Remedy — Malcampo and Mendez Nuñez¹⁾ realized that matters could not be allowed to continue, considering that the Spanish Navy, through its isolation, was finding itself in an unenviably disadvantageous position. And much the same thing was happening in the southern seas of Mindoro in the campaign against the so-called Moro pirates. They were backed by the Europeans residing in the neighboring colonies, all Masons, like those on the coastal regions of China, Japan, Indo-China and the Straits of Sonda where not even the necessities of life could be obtained without great risk.

Establishment Of Lodges — To save the situation, these Masons decided to establish in Cavite the first lodge, which they named "Primera Luz Filipina" (First Filipino Enlightenment), under the "Gran Oriente Lusitano" (Lusitanian Grand Orient). They established fraternal relations with the neighboring foreign lodges which, as is well-known, recognize the said Orient, its members and rites.²⁾

The Portuguese lodges of Macao and Hongkong served as intermediaries between that of Cavite and the foreign

1) When Grand Master Miguel Morayta defended himself in the Spanish Cortez against the charge that the Revolution of 1896 was instigated by Freemasons, he pointed to Mendez Nunez as a Mason and co-founder of Masonry in the Philippines. However, outside of the assertions of Morayta and Regidor, we have no conclusive proof that Mendez Nunez was actually a Mason. Thus, when Planells wrote an article in "Razon y Fe" in 1903 (Vol. VII, pp. 68-81) disputing that Mendez Nunez co-founded Philippine Masonry and even expressing doubt that he was a mason, he was answered by Pedro Gonzalez Blanco in the first volume of "Latomia" (August 1932 pp. 87-90) but the only proof Blanco could cite is the present work of Regidor.

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lodges of the other neighboring towns.

Later, they also established a lodge in Zamboanga made up of sailors, officials and employees assigned to Mindanao.

Proselytes — The differences were thus eased and only a few naval and merchant officers (this career was reserved exclusively to peninsulars and creoles) failed to affiliate with the Masonic center.

With the pilot's license that was issued at the Cavite Navy Yard, generally came a notice of the date set for initiation.

Foreign Lodge Thus, matters went on even after 1868, when the differences between the islanders (creoles, mestizos and natives) and the religious orders came to a critical point. The foreigners, specially the Consul General of Germany, attempted to exploit this crisis, and to this end, they established right in Manila, a lodge dependent on that of Hongkong, under the Scottish rite.

Masonic Brothers — All the foreigners were initiated in or affiliated with the aforesaid lodge. Its Secretary was a Filipino, a mestizo, of German and creole parentage, named Jacobo Zobel Zangronis, the present owner of street-cars plying between Manila and Malabon

and one of the richest men in the country.

When this foreign lodge was thus established, other Filipinos and a few peninsulars were admitted.

Grand Orient Of Spain — A number of those who learned of the establishment of this foreign lodge believed that it posed a great danger, as it would cause the alienation of their members or initiates. In this view was a group of Spanish Masons under the leadership of the Administrator or Accountant of the Customhouse, Señor Camacho; Lieutenant Colonel Señor Ruiz, who had been the City Chief of Police; and Señor Garcia Ruiz, a brother of the ex-minister. They thus founded a lodge in Pandacan, a suburb of Manila, and placed it under the authority of the "Gran Oriente de España" since the schism or division of Spanish Masons into "Oriente Lusitano" and "Oriente de España" had already taken place.³⁾

Carlista Followers — The organization of this lodge was accelerated by the exile of politicians to Manila. The first group that arrived consisted of some followers of Niño Terso, and among them was a leader who was a priest. Upon their arrival, they were given freedom in the city and were entertained

2) We generally consider the founding of "Primera Luz Filipina" to have taken place in 1856, apparently in reliance upon Grand Master Miguel Morayta of the *Gran Oriente Espanol* who declared in a speech in the Spanish Cortez that "La Masoneria fue a Filipinas el ano 1856, llevada por el luego general Malcampo x x x" (See *Boletin Oficial del Grande Oriente Espanol*, num. 142, Feb. 15, 1904, p. 34) But if we are to accept the assertion of Regidor that the lodge was co-founded by Malcampo and Mendez Nunez, then we will have to admit it could not have been established earlier than 1859, the year Mendez Nunez first arrived in the Philippines. Incidentally, Pedro Gonzalez Blanco claimed in his article "Rectificaciones Historicas", published in "Latomia" (Vol. 1, August 1932, pp. 87-90) that "Primera Luz Filipina" was founded in 1861.

At the time of the founding of "Primera Luz Filipina", the Spanish Grand Orientes were very weak; most of the lodges in Spain were under the jurisdiction of foreign grand lodges, particularly the "Gran Oriente Lusitano" which was the largest. This could have been one reason why Malcampo and Mendez Nunez decided to place their lodge under the "Gran Oriente Lusitano".

3) The "Gran Oriente de Espana" became the dominant grand lodge in Spain, after the "Gran Oriente Lusitano" amended its Constitution in 1871 and introduced articles which offended the sensibilities of Spanish Masons and caused them to withdraw from it en masse.

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in the convents of the friars where they found lodging, food, and financial assistance. The Augustinians, especially, were the most insolent in bragging about their Carlist leanings.

From Manila, they were transferred to San Ignacio de Agaña where they were also accommodated and offered assistance. The foreign Vicar, Father Aniceto Ybañez, Recollect friar, did all he could for them, accommodating the leader-priest in the parish house. The then Governor, Don Francisco Moscoso, of whom we shall have occasion to mention again in this narrative, assigned them to the houses of affluent residents, imposing on them the obligation of supporting and assisting their guests in all their needs.

Republicans — The second group of deportees to arrive were already followers of the Republic form of government. They were not allowed to land on the banks of the Pasig, but were sent to the island of Corregidor which lacked lodging houses and food. They were given camping tents and the same ration as those on board a ship which consisted of biscuits, salted beef or pork and water.

Camacho, the aforementioned accountant of the Customhouse, believed that for humanitarian reasons, he must extend assistance to the unfortunates who went on a voyage without money and even without clothes. However, Jimeno Agius, the customs chief, resolutely opposed any collection among the official constituents, because he felt that the republicans deserved neither salt nor water. He considered them worse than the Carlist group, since the latter, in the final analysis, were monarchists. Jimeno Agius was there on the strength of his being a democrat and a champion of democracy.

Camacho then approached a humble former temporary employee of the customhouse, a native of Tayabas, named Don Enrique Paraiso and asked him to take up a subscription among the natives for the exiled republicans. Paraiso did not hesitate to comply and sought the assistance of lawyers, Don Joaquin Tavera, now deceased, Don A.R., Don F.T., Don A.B. (still living)⁴⁾ and the native priest, Don Augustin Mendoza. Within two days, they collected donations among themselves amounting to some 800 *duros*, plus some clothes, all of which Paraiso took on board and distributed among the persecuted Peninsulars.

Jimeno Agius did not forgive Paraiso for the latter's generosity towards the deportees. Enraged by Paraiso, he denounced the latter as a demagogue and republican before the inhuman General Izquierdo⁵⁾ who was then the Governor of these Islands. It is true that later Aguis was again chief of customs, nominated as a reactionary and supported by the conservatives until the Cashier of the General Treasury absconded, taking with him more than three million pesos, a defalcation which was made possible because neither the Intendant, nor the Accountant, nor the Treasurer had taken the trouble in two years to prepare even a single balance sheet.

Mr. Mildred Goyeneche and Company, London bankers, could testify how this political chameleon had profited from his high office across the seas. He did not place his savings in Spain but in England, sending them through sight drafts payable to the bearer.

In Manila he was an assiduous assistant of the English lodge of Nagtahan.

In the Marianas Islands, the poor Republicans were maltreated rudely.

The Unfortunates — Another detach-

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ment of deportees of the same party from the peninsula was reported *en route*, and this information hastened the foundation of the lodge of Pandacan. From this lodge came the funds with which the deportees were aided on arriving at Manila, on their way to the island of Guam, just as those who were later implicated in the Cavite affair, were assisted, particularly the noble Tavera and Mendoza. The friars looked down on the republicans as mad dogs.

The Unemployed — Thanks to this lodge, a great number of peninsulars were equally assisted regardless of their political beliefs, who during that "craze" of firing out employees without warning were left in the country without resources and no means of livelihood. The support which the Friars refused to give to those who were not Carlists was given generously and with open-handed charity by the good-hearted natives, notwithstanding the unheard of ill-treatment they were suffering and which kept growing worse. The principal support of the first lodge in the Philippines which was genuinely national came from the donations of the natives. This should be proclaimed from the roof-tops.

Against the Spanish Lodge — Fr. Pedro Payo, the Provincial head of the Dominican Order, later their agent in the Peninsula, member of the *Junta de Española Esclavistas* (Spanish Council on Slavery), and finally archbishop of the Philippines, urged Don Jose Cabezas de Herrera, the civil governor of Manila, a peninsular conservative, and General La Torre,⁶⁾ Governor of the Philippines, to suppress and prosecute the masons

of Pandacan, a majority of whom were natives. However, these officials refused, believing that on the contrary, encouragement should be given them so that in this manner, they could counter-balance foreign Masonry, which they felt posed the real danger.

A Disgraceful Period — General La Torre was succeeded by General Izquierdo whose term was characterized by a continuous succession of violent outrages, immoralities and inconceivable infamies.

Although the friars, during those times, were the masters and arbiters of the destiny of these Islands, they could not succeed in getting him to molest the Masons, for fear of them, since he himself was a Mason, and specially because he feared what he styled "an international incident". Hence, although he was unable to prevent the prosecution of the Masons in Cebu,⁷⁾ he energetically worked to influence the tribunals of justice for the acquittal of the Masons. The government of Madrid upheld his conduct.

The Bottom Part of the Registry — When the Colonel, now General Blanco, was relieved of his Command in Mindanao, and sent back to the Peninsula (Spain) for cowardice and disloyalty, Izquierdo pretended to have conquered Jolo and appointed Brigadier Don Luis Fernandez Golfín, his consultant and spokesman, as Governor-General of Mindanao.

Questionable Honor — Before Golfín left to assume command, he affiliated with the foreign lodge in Manila, being a Mason himself. He believed he could

4) (A)ntonio (R)egidor, (F)elix Pardo de (T)avera and (A)mbrocio Rianzares (B)autista.

5) Rafael de Izquierdo y Gutierrez was Governor-General from 1871 to 1873.

6) Carlos Maria de la Torre was Governor General from 1869-1871.

7) Regidor is referring to the members of *La Española* Lodge in Cebu who were arrested when they were caught by surprise by the authorities while holding a meeting.

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thus gain in that region the goodwill and assistance of the foreign Masons, for it was notoriously bruited about that they were directly abetting the Moros in the South.

Fiasco — This precaution, without doubt, proved useless, and his impatience and inaccurate judgment brought ridicule upon the Spanish navy. Our squadron sailed to bombard Jolo, but it turned out that our projectiles did not reach as far as the shore, while the Jolo cannons broke our dishes.

*The Fort of San Felipe*⁸⁾ — It is not true that the Cavite affair was a subversive movement directed by influential Filipinos. The conspirators in fact were all peninsulares; they were: (1) Lieutenant Don Jose Montesinos, who was executed; (2) the First Officer in the Military Administration, named Morquecho, who committed suicide thereafter, (3) Antonio Rufian, a Lay Brother, who took the vows of the Order of San Juan de Dios, and who was set free on the strength of his solemn affirmation that he was detained in the Fort by the rebellious soldiers so that, if necessary, he could receive their confessions; and (4) the friar Fr. Gomez who was then the Prior of the Recollect Convent in Cavite, and who it seems is now their Procurator in Madrid. He was not molested either, but enjoyed the same good fortune as Rufian, and in his stead was hung the respectable old curate of the Parish of Bacood, the native cleric, Fr. Mariano Gomez.

In Respect To Masonry — Izquierdo did not allow those who were masons to be condemned to death, and prohibited the return to prison of the natives who were affiliated with the lodges. He ordered that those who were imprisoned in the beginning be sent to Spain or to Africa to serve their sentence, even if they were natives, a thing that was not done before. Among the Filipinos who were exiled to Ceuta and Cartagena were Enrique Paraiso, Crisanto Reyes and Maximo Inocencio. The first was a member of the lodge of Pandacan, and the last two were members of the Cavite Lodge.

Masonic Works — After the Cavite event, the conflict between the natives and the friars gradually eased, and the Masonic lodges of Hongkong (German and English) agreed to bring to their camp the persecuted Filipinos. To this effect they sent to the Marianas, M. Doiron, Captain of the French schooner *Anne*, who established a lodge in San Ignacio de Agana, under the Scottish rite, and in which lodge some of the deportees in the island of Guam were initiated or affiliated.

The Anthony Brothers of Hongkong, whose principal associate was the Worshipful Master of the more prominent lodge in the said island, sent to Guam the schooner *Americana Rupax*, to assist in the escape of the Filipino prisoners who were implicated in the Cavite affair. The escapees were eventually transferred

8) Regidor now moves on to the Cavite Mutiny of 1872. On the night of January 20, 1872 the soldiers in the arsenal of Cavite seized the Fort of San Felipe and held it for a night. It was nothing more than a local incident caused by the abolition of priveleges, but the Friars saw in it an opportunity to silence their opponents, so they convinced the Governor General that a conspiracy existed to overthrow Spanish sovereignty. A reign of terror then ensued. Filipino priests, ilustrados and businessman were arrested and accused of conspiracy. In the end, three Filipino priests — Gomez, Burgos and Zamora — were executed and scores of Filipino intellectuals were exiled to Guam, Spain, and Africa. Among these banished were the author and three persons — Paraiso, de los Santos, and Inocencio.

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to the German schooner, *Coheran* and were brought to Hongkong.

The Damages — These same Masonic lodges fomented then in Mindanao, Jolo and Paragua conflicts which caused the capture of the ships *Mina*, *Gazelle* and others. The ships were later released and the Spanish government had to pay huge sums to indemnify the owners and crew in light of the vigorous protests of the cabinets of London and Berlin.

The Captain of *Mina*, M. Holcan, was also the captain of *Rupax*, the ship through whose aid the Filipinos exiled in the Marianas were able to escape, and it appeared that the House of Anthony Brothers was the consignee of both ships in the British Colony.

New General -- In the interest of Spain in the Philippines, Izquierdo was relieved by General Alaminos.⁹⁾ The new general found the country in complete disorder, a situation he found difficult to remedy, and which was aggravated by the impunities and arrogance of the peninsulars who abused the fortunes of this country at the expense of the natives. He then discovered a European Spaniard, the brother of Friar Magalon, distributing incendiary publications.

Poisoned Bishop -- Señor Alcalá Zamora, a liberal Spanish Priest, accompanied General Alaminos here in the Philippines to serve as the general's intimate counselor. Zamora was the Bishop-elect of Cebu. With or without reason, the friars accused him of being a Mason. Shortly after he arrived in Manila, according to reports, he died under mysterious circumstances; he was

found dead in his bed in the morning of the day he was supposed to leave for his diocese. Public belief is that he met violent death at the hands of his enemies, the friars.¹⁰⁾

Rebellious Works — The Government was gently sliding into complete ineffectiveness and disorder; the friars were in the saddle but discredited; the Spanish Masons were somewhat bowed; similarly, the situation in the sea of Mindoro was hopeless for national interests. Hence, during those times the foreign residents in the Bisayas were openly and impudently exploiting the area.

Distribution of Arms — The islands of Cebu, Negros and Panay became the centers of the foreigners activities aimed at alienating the natives from us. The English had exclusive control of commerce and agriculture in these islands.

From Negros, arms and munitions were distributed to the natives; and at the same time, the residents of Jolo and Mindanao indiscriminately received arms and munitions from foreigners who had come from Negros, Sarawak, Hongkong and Singapore.

Financial Splurge — According to their records, the Bank officials of Singapore, distributed in Cebu, Bohol and Leyte more than 80,000 pounds sterling, while that from Hongkong, distributed in Panay and Negros, through Mr. Certeza, a mestizo, more than 200,000 pounds. Both establishments acquired mortgages over vast rural properties, and in this manner, the aliens or the British Corporations became, officially, proprietors of those lands.

9) Juan Alaminos y Vivar was Governor General from 1873-1874.

10) It is said that Alcalá was treated with disrespect by the Friars who forbade their pupils to salute him. His sudden death was attributed to broken glass which found its way into the rice which he ate. His sarcophagus is one of the two in the little chapel of Paco cemetery.

MASONRY IN THE PHILIPPINES

Partition Of The Islands — The international agreement at the time was that Great Britain will annex for the moment Northern Borneo, the Sulu-Balanguingui and Tavi-Tavi groups, while Germany will foment the secessionist movement in the Bisayas and Paragua.

Important Assistance — The Government of Madrid learned of the grand conspiracy organized by a syndicate of Masons to send an expedition that would depart from London. This was exposed by Señor Conde de Toreno in his newspaper, *El Tiempo*.

The expedition was composed of three vessels, (one steamship and two sailboats) with approximately 500 European adventurers (French, Germans and English) who were well-armed and provisioned.

The Expedition — The expedition evidently headed for New Guinea and the Solomon Archipelago. It was organized by the Scottish Rite Mason, Captain of the English Army, M. Fitzgerald, now Fitzgerald Pacha, a Turkish General. It was supported by M. Cheson, the Secretary of the "Society for the Protection of the Aborigines", who prepared and brought to its conclusion the annexation of the island of Fiji for Great Britain.

The Minister of the Colonies, Lord Carnarvon, and the Minister of External Relations, Lord Granville, knew of the annexation and tolerated it.

Marseilles Lodges — The native from Tayabas, Enrique Paraiso, who had escaped from Cartagena, besides the Canton district, with the help of the Officer of the Army, was the first to be initiated in the lodge of Pandacan.¹¹⁾ Having been newly admitted to a lodge in Oran (France), he affiliated with another in Marseilles, the city where he lived and later died. He also sought the help of the French Masons who decided to support him vigorously in his undertaking to finally liberate the Masons detained in Agana, in the island of Guam (Marianas).

Prisoners in Manila — His plans misfired when the letters he sent to several Masons explaining his projects and asking for their help fell into the hands of the Government in Manila. This caused the arrest and imprisonment of several native lawyers, among whom were the famous Señor Rianzares and Cortes.

More Patriots — The period of social upheaval, serious dangers and grave evils gave rise to a craving for justice and the spirit of patriotism. The authorities in Madrid and their protectors, the Friars, however, closed their eyes to all these. Various Spaniards from Catalonia, whose leader was the very sincere Dr. Mariano Marti, a retired military doctor and professor of a university in Manila, collaborated with Mr. Camacho, founder of the Lodge in Pandacan (who was then

11) According to Manuel Artigas y Cuerva in "Los Sucesos de 1872", Enrique Paraiso helped Maximo Inocencio and Crisanto de los Santos escape from Cartagena. It seems Paraiso and Inocencio went to Marsailles where Inocencio succeeded in obtaining his pardon and freedom. Inocencio returned to the Philippines and resumed his Masonic activities. Later, he joined *Espana en Filipinas* Lodge No. 212 in Cavite. In the Revolution of 1896, Inocencio was again implicated. He was found guilty and shot on the Plaza de Armas of Fort San Felipe on September 12, 1896 and is now remembered as one of the Thirteen Martyrs of Cavite (See Estanislao Jose, "Mis Reminiscencias Sobre La Logia Espana en Filipinas", Cabletow, November 1936, pp. 104 and 107). Paraiso, on the other hand, elected to remain in Marsailles where he died in 1880 at the age of 61 years.

assigned in Cebu) and Don Juan Ortaneda, an industrial engineer residing in Iloilo. They were asked to do something for the country in the face of the conflict in which the foreign Masons were taking advantage of the sanguinary dispute between the Filipinos and the Friars, the latter motivated by their ulterior objectives. It was recognized by all that one of the alternatives to the bond of union between the natives and Spain was their independence, and while Cabezas de Herrera proposed the creation of the position of Municipal Secretaries to substitute the Friars in the latter's intermediary functions between the government and the people, Marti and his friends believed that a Masonic organization was necessary to keep this bond of union strong.¹²⁾

New Center — In line with this premise they founded lodges in Cebu and Iloilo under the Gran Oriente de España, telling the natives:

"No. Spain is not the friars. Hate the latter; but love Spain and the Spanish Liberals and Masons, who likewise detest the monastic institutions as was proven in 1836, when they slaughtered the friars in the Peninsula. We will make your complaints heard and acted upon by the Spanish Government; if you will unite with the Spanish Masons and will use only legal means to regain your rights, you will find newspapers in Spain, educate your children there, petition for representation in Parliament, and agitate for the acceptance of these sentiments."

These principles served as the formula for the oath of admission taken by all new initiates.

Return Of The Savior — Those times of supreme crises and great peril to the Spanish dominion in the Philippines precipitated the relief of the incompetent General Alaminos by the valiant, tried and proven Spaniard, then already a Rear-Admiral, Jose Malcampo.¹³⁾

The Incompetence (And The Connections) — Malcampo arrived in the Philippines and immediately took charge of the situation and the immense responsibilities which passed on to him. He knew the country well and enjoyed the respect of the natives, for his daughter, Isabel, was a Filipina, born of a native mother.

His Program — The three problems he undertook to resolve were:

1. To calm the passions of the natives and re-establish normalcy;
2. To restrain the friars and their followers in Spain and thus restore the powers of the civil authorities;
3. To end foreign intrusion, and restore control over the territory in the south of the sea of Mindoro.

Re-establishment of Order — His first objective was to becalm the discontented natives and to this end he carried out the Order of the Government of the Republic reiterated during the Restoration, directing the release of all those implicated in the Cavite affair.

It is said that the friars threatened to instigate against the Governor-General with the Peninsulars, and above all the

12) Dr. Mariano Marti was a well-known medical practitioner in Manila. He started as a member of the faculty of medicine of the University of Sto. Tomas and was appointed Dean in 1883. He was also a 33^o Mason. One of his biographers, Manuel Artigas y Cuerva, attributes to him the founding of Lodges "Luz de Oriente" No. 6 in Manila, "La Espanola" in Cebu and "Libertad" in Iloilo. Marti married a sister of Fr. Jose Burgos. In 1891 he sailed for Spain and died at sea.

13) Malcampo was Governor-General of the Philippines from June 18, 1874 to February 28, 1877.

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entire European regiment, and to petition for General Izquierdo, if he dared order compliance with that directive. Beside, the Archbishop asked him to suppress the lodges, employing veiled threats, with the help, according to rumor, of the Colonel of Artillery Ordenez.

Malcampo who pretended to listen to all, kept secret his plans and prepared to organize his forces for a campaign in Mindanao, an undertaking which was essentially patriotic and which would unite all under one thought.

The Unrestrained Opinion — In the meantime, he called in secret the families of the wealthier deportees in Marianas and proposed to them that they charter a vessel to bring their relatives out of Agana and take them to Hongkong, and when it became prudent to return them immediately to Manila.¹⁴⁾

Malcampo did not forget the amnesty he had agreed to propose to the Supreme Council of War and the Navy, considering that the judicial records of the Cavite affair failed to turn up any evidence against those who were condemned.¹⁵⁾

The action of Malcampo was quick; so that when the friars and their supporters were informed of it, the vessel left in search of the deportees.

The agitation thus subsided and the natives waved palm leaves upon seeing how he, unlike Alaminos, took head of the Government of Madrid. Alaminos had refused to comply with Superior



AYALA MUSEUM

MALCAMPO

orders from the Spanish Government.

Military Mutiny — Shortly thereafter, he struck at the abuses which were authorized out of fear of Izquierdo and Alaminos in relation to the friars and the peninsulars who exploited the situation.

This inflamed their spirits and the peninsular regiment, incited by the eternal enemies of the Order, by the friars, rebelled and refused to obey the orders of their chiefs to return to Manila. Instead, they asked that they be returned to Spain.

Heroic Act (Proceder Glorioso). — It was a moment of panic, but that valiant soldier was neither fazed nor

14) This statement of Regidor is not accurate. It is true that Malcampo did not object to the pardon of the prisoners in the Marianas, but in a confidential letter to the Minister of the Colonies, he advised against allowing them entry into the Philippines as he felt that since "they are the only men of initiative and action with whom the anti-Spanish party could count on, it would be very dangerous to allow them despite their protests of loyalty and repentance to reside in this country where it is almost certain they would soon organize a new conspiracy". (See Confidential Letter No. 77, National Historical Archives, Madrid, Overseas, 5219. Expediente 24).

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terrified. At six o'clock in the morning when he was notified of the rebellion, he mounted his horse and went to the door of the rebels' barracks.

Col. Ordoñez and the other chiefs and officers stayed in their respective posts and dared not venture to approach the rebels as they were threatened by the sentinels. Undaunted, Malcampo entered alone and set upon the first sentinel. The sergeant, chief of the conspirators, tried to stop him at the gate, but Malcampo dropped him dead with one shot from his revolver.

Malcampo's act of courage and heroism impressed everybody, including the regiment which he disarmed.

No more shots were fired. The prevailing circumstances did not call for further shedding of blood. Forthwith,

he ordered an investigation. After prolonged proceedings he sent the others back to Spain, appointing new chiefs and officers for the regiment. He dealt with them with an air of arrogance, but not without clemency and forbearance.

Panic — The Europeans had strong friendly ties with the friars so he dared not touch them. At last the country entered a period of order. It is said that because the Spaniards were disunited, the Masons worked unconditionally for the support of the sole legitimate authority in the island, the legal representative of the Peninsula.

General Moriones, the successor of Malcampo, ordered the shooting of the sergeants, the known chiefs of the conspirators shortly after he disembarked from

15) After the restoration of King Alfonso XII on April 18, 1876, Malcampo proposed the absolute pardon of those involved in the Cavite mutiny who were imprisoned in the Philippines. In a confidential letter to the Minister of the Colonies, he advised that "since the order in question points out by name, those who are to be pardoned without mentioning the other seven unfortunates who, for the same reasons are now confined in the prisons of this country, I feel that it is my duty in all humanity to invite Your Excellency's attention to them. Those seven unfortunates who were misled and who are far less dangerous than those who are now pardoned will see with great pain that the social position of greater learning and better family connections of their wives now make freemen of them again, while for them there is no indulgence. For these reasons, I feel that it is only fair that since those imprisoned in Marianas have been pardoned, Your Excellency should now grant the same pardon to those imprisoned in this country". (See Malcampo's Confidential Letter No. 153 to the Minister of Colonies, National Historical Archives, Madrid, Overseas, 5219, Expediente 24).

16) Documents indicate that Malcampo not only "pretended" to go against Masonry; he was acting in earnest. In a confidential letter, dated July 7, 1874, to the Minister of the Colonies, Malcampo said: "I should, however, report to your Excellency, a fact that in my judgment is a serious matter. In such a short span of time, in this area, Masonry has acquired in these islands a notable development, having now established lodges in Manila, Cebu and Iloilo, and has tried to put up another in Mindanao". He added that he "considered the existence of this secret society in the Philippines as risky and very dangerous". In the same letter, he reported he was setting a close watch over the development of the Craft and had instructed the Grand Deputy of the Gran Oriente de Espana, Pacual Torrejon, to eliminate Filipinos from the lodges.

In a subsequent letter to the Minister of the Colonies, he said that "the masons no longer hold meetings. I have complete information on their organizations and I repeat what I formally told your Excellency, which is that I will make freemasonry disappear not only because it is a danger for the future, but because even if it is composed only of Spaniards and even if their ideas were not against our dominion they could become a danger to the government by trying to influence the same, or even in certain cases, to oppose the same which would be intolerable."

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the country. He thus caused the shedding of blood of Spanish peninsulars for the first time in the Island.

Masonic Re-organization — The Archbishop assailed the lodge of Pandacan and those in the Bisayas. Malcampo pretended to support him; for the better to suppress the native lodge, he ordered the foreigners, and this was at no little work, to abolish their lodges and re-establish those of Manila and Pandacan under the "Gran Oriente de España".¹⁶⁾

Political Tactfulness — This was a clever maneuver, because in this strategy, they identified the Filipino Masons with the Spanish Masons, but alienated them from the foreign Masons for neither the "Gran Logia Lusitana" nor those of the Scottish Rite recognized this schismatic Spanish grand lodge.

The Third Resolution — To normalize conditions and to restrain the friars, he carried out, at last, the conquest of Jolo.¹⁷⁾ His decision was hastily executed for it was contrary to the instructions of the Government of Madrid which opposed the campaign out of fear of the protestations and opposition of Great Britain and Germany which were exerting heavy pressure against the expedition.

He knew that no conqueror could be forced to return what he had conquered.

The Decline — The foreigners in the Bisayas, therefore, could not look for support from those in Sarawak, Singapore, and Hongkong and those hostile

countries did not look for them.

Their anti-Spanish propaganda stopped. The influence they exerted over the lodges of Cebu and Iloilo was lost and so was their plan to foment strife between the lodges in the Philippine and those of Java, Hongkong, Singapore and some parts of China, all of which did not recognize the Spanish-Filipino lodges in view of their schismatic origins.

The Ignoble Conspiracy — Archbishop Payo induced Col. Francisco Moscoso, the Chief of Police of Manila, to join the Manila lodge and keep a diary of its activities.

During the Campaign in Jolo — During the campaign, Sr. Blanco Valderama, the Vice-Governor, an avaricious and treacherous man, took charge of the day-to-day activities of the Government in Manila.

Instigated by Archbishop Payo and aided by Col. Francisco Moscoso, hoping to be able to replace Malcampo, he did not transmit to Malcampo the contents of the letter he received from the Ministry disapproving the dangerous undertaking of Malcampo. He also raided the lodge of Manila while it was holding a meeting at night and arrested its secretary, Zobel, and the native Masons. He then ordered the re-organization of the lodge and named Don Pascual Torrejon as Master. Torrejon was a sanitary inspector and has worked as a Secretary. A young peninsular, he was the principal editor of "Diario de Manila" and was married to a native. Valderrama also ordered a

17) Malcampo began his Jolo campaign on February 6, 1879, leaving Manila at the head of 9,000 Spanish and Filipino soldiers and supported by a fleet of stamboats. He reached Sulu via Zamboanga in February 21 and eight days later assaulted Jolo, forcing the Muslims to retreat to Bud Daho. On April 3, 1876 he created the politico — military government of Jolo and named Captain Pascual Cervera as the first military governor. As a reward for his successful campaign, the crown of Spain granted Malcampo the titles of Count of Jolo and Viscount of Mindanao on July 20, 1877.

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change of the regulations so as to prohibit the admission into the lodge of Filipino-Creoles, mestizos and natives.¹⁸⁾

Finally, to complete the scenario, he officially divulged the discovery of extensive revolutionary activities with anti-Spanish tendencies and sent thereafter a message to this effect to the government of Madrid, hoping to earn a promotion to the rank of Lieutenant-General.

The Step Backward — This strategy of the friars was a severe blow to Malcampo. It was the eternal stratagem of the religious reactionaries, a repetition of *San Carlos de la Rapida*. Before the Jolo campaign, the Mutiny in Manila had already taken place.

Its first effect was that the natives decided to return to their original lodge in Pandacan, prohibiting the admission therein of any peninsular Spaniard. The foreigners, on the other hand, decided to revive their old lodge at San Andres for they believed the modifications imposed by Valderrama were contrary to the principles of the universal Masonic fraternity.

The German Consul, who was the grand master of the lodge suppressed by Malcampo, protested the action

of the Vice-Governor and obtained the release of those detained, or at least that of Zobel, who as had been said earlier, was a German mestizo or creole.

No More Hope — Malcampo returned to Manila enraged. He nullified all the insane acts of Blanco Valderrama and sent him back to Spain on the first available ship, thus putting an end to his ambitions for a promotion. Malcampo then set at liberty all those who were imprisoned.

Last Acts — With the prestige gained from his victories, he addressed himself to preparing plans for the suppression of the branches of the English banks in Cebu and Iloilo. He ordered the foreigners in Negros to cease dealing in arms and munitions, and then studied the problem of repatriating from Hongkong to Manila those who were banished on account of the Cavite event.

The New Governors — Malcampo was succeeded by Generals Moriones, Primo de Rivera, Jovellar, Terrero and Weyler.¹⁹⁾

The Filipinos continued to advance and educate themselves in the Metropolis and identify themselves with the lodge under the "Gran Oriente de España".

18) Regidor tried to pass on to Vice-Governor Valderama the blame for the repressive acts taken against Masonry. Available documents, however, show it was actually Malcampo who persecuted the Masons. His communications quoted in Note No. 16 prove this. As to the Zobel affair, we have a report of Malcampo to the Minister of the Colonies wherein he claimed that one day Moscoso informed him of new revolutionary activities in Manila and that one of the active revolutionists was Jacobo Zobel. He then instructed Camara to spy on Zobel. Camara obtained incriminating documents and turned them over to Moscoso, but, to quote Malcampo, "Col. Moscoso who obtained them in order to show them to me, showed them instead to the Vice-Governor. Between both, they kept them from me for a month and a half". (See Confidential Letter No. 687). Highly incensed Malcampo sent Vice-Governor Valderama back to Spain and arrested Moscoso and Zobel. He then sent a telegram to Madrid, saying: "The papers are now in my possession with the Masonic sign and seal and with the heading, Independent Philippine Republic of Malaysia and Melanesia. Zobel, and Moscoso are in jail. Do we file charges?" (The telegram of Malcampo is quoted in "1872" by Leandro Tormo Sanz, p. 13).

19) Domingo Moriones was Governor-General from 1877-1880, Fernando Primo de Rivera from 1880-1883, Joaquin Jovellar from 1883-1885, Emilio Terrero from 1885-1888 and Valeriano Weyler from 1888-1891.

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Not one of the Governors interfered with Masonry in spite of pressure from the monastic orders.

The Fool — By design, let it not be forgotten, we omitted in the list of Governors-General the name of General Despujols. By his cowardice, religious faithlessness and devious conduct, he miserably discredited the Spanish nobility and the honor of the Spanish soldiers.

Common Ability — In the Philippines he tried to cheat one and all. He claimed that he was a liberal and their friend and to the friars he offered himself as protector of aristocracy. To those who were subjected to domiciliary searches by the police, he attributed to this movement the incendiary publications which were being distributed in the Islands. To the Filipinos, he offered all kinds of guarantees in order to entrap them. He imposed afflictive penalties without charge through government decrees of an inquisitorial character.

Downright Infamy — What he did to Dr. Rizal when he was in Hongkong was beyond description. He invited and gave him a safe conduct pass to return to the Philippines and offered him all his help, provided that he did not establish himself in Borneo. However, upon his return to Manila, Rizal was detained and banished for life to Dapitan in Mindanao

under constant guard by the military police.

Always The Same — The same tactic has just been repeated in Barcelona. After causing the imprisonment of the Federalist in order to excuse themselves, they attributed the decision to the Civil Governor. It is always the same.

The friars, after using him, abandoned and fought him to the end through their delegate or agent, the despicable Retana.

The Confession — Their rudeness and covetousness have no limits. At present, Señor Morayta is a defendant in a subversion case which they brought against the Masons affiliated with the "Gran Oriente de España"²⁰ and it is recorded, that the friars are publishing subversive materials which they attribute to the natives.

All that happened to the good General is that his son entered the arena of debate in his name to deny what Morayta had said, giving assurances that it was not he who ordered the domiciliary searches (I fear to name this rhetorical figure), but the Judge of Manila (hold your laughter) and that he did not even see those subversive publications (how innocent). In his efforts to confuse the record of his activities and escape his just responsibility, his actual accomplices are the friars here and across the seas.

20) At the outbreak of the Revolution in 1896, the headquarters of the *Asociación Hispano-Filipino* and the *Gran Oriente Espanol* in Madrid were raided by the police, their papers seized, and the leaders of both organizations arrested. Morayta, who was the head of both organizations, saved himself by fleeing across the French border, and from there fought and won his case. In spite of his acquittal, however, attacks against him as the cause of the loss of the Philippines to Spain persisted. (See Schumacker, *op. cit.* pp. 265-266).

Regidor is obviously referring here to the *Gran Oriente Espanol*, not the *Gran Oriente de Espana*. The *Gran Oriente de Espana* broke up after Grand Master Manuel Becerra resigned in 1886. After a series of schisms and re-combinations two new Grand Lodges were formed; the *Gran Oriente National de Espana* in 1888 and the *Gran Oriente Espanol* on January 9, 1889 under Grand Master Morayta. It was these two Grand Orientes that had lodges in the Philippines at the outbreak of the Revolution in 1896. (See the 1906 edition of the *Ritual del Maestro Mason* of the *Gran Oriente Espanol*, pp. 236,238).

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Number of Lodges – Over the years, the number of lodges under “Gran Oriente de España” increased considerably. In Manila and suburbs, there were more than 16 lodges, and others, at least, in each town of the province.²¹⁾ There functioned at least one in the rest of Luzon area, Zamboanga and the Bisayas.

There existed, moreover, the Club-Logia of Nagtahan²²⁾ made up of Englishmen, Filipinos and eight Germans. This lodge elected as honorary members the Governor General, the Vice-Governor, the President of the Court, the Director of Administration, the Civil Governor and the Commanding General of the Navy, all of whom came to support this circle.

Generals Antonio Molto and the Marquez of Ahumada attended to it almost daily.

The Germans had their own exclusive lodge called “Union Germanica” which was under the Grand Orient of Berlin

and which admitted only German subjects.

The Swiss, Belgians, French and the Dutch held their meetings in what they called the “Sociedad de Tiro” at San Juan del Monte. In this “clublogia” were united numerous natives, regular and honorary members of the Nagtahan lodge. It is an armed center, which once a year goes out into the streets of Manila in military formation, conducts maneuvers on orders of the Captain-General and passes in review before him.

General Weyler was one of those who encouraged and helped this institution, assisting in its festivities, and more than once has offered a toast to its prosperity and prestige.

For several consecutive years, one of its last Presidents is the Filipino-Ilocano Don Francisco Godinez Estevan, who was recommended by General Weyler as Governor of the Bank of Havana, a position he now occupies by virtue of an appointment from Señor Castellano.

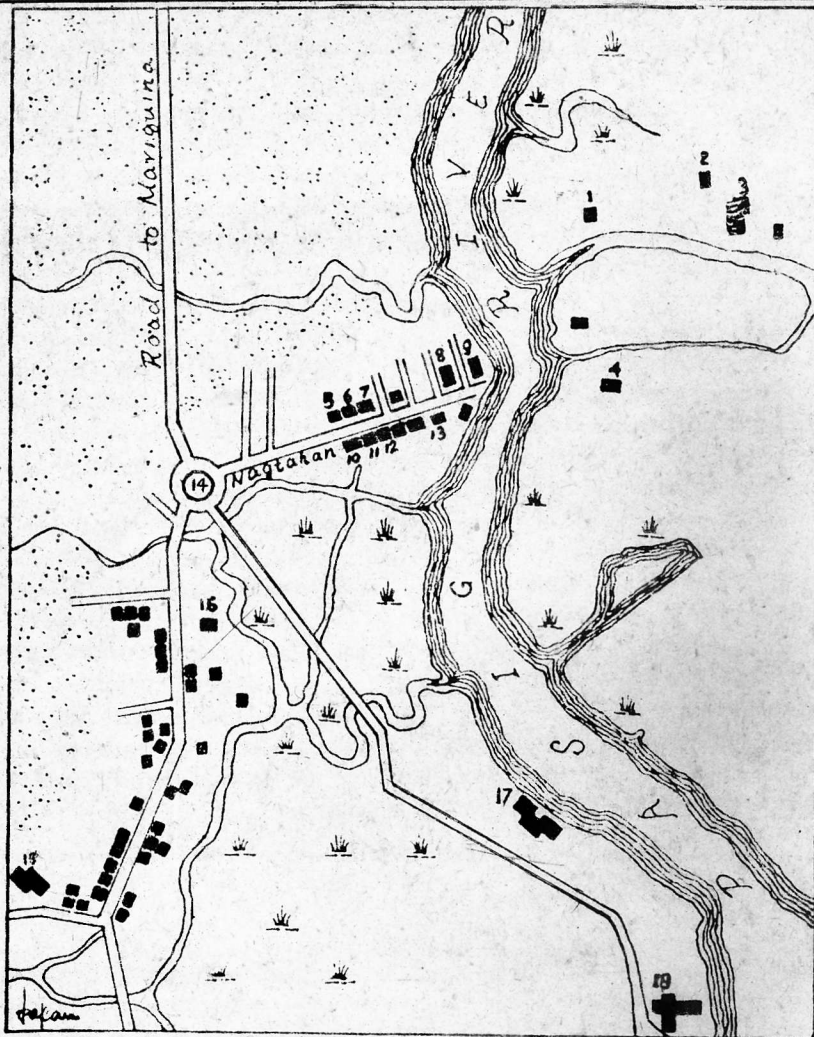
21) Again Regidor is obviously referring to the *Gran Oriente Espanol*, not the *Gran Oriente de Espana*. The *Gran Oriente de Espana* never had 16 lodges at any one time in the Philippines. During its hayday it had only six lodges and one chapter of Rose Croix. They were: “La Primordial” No. 106 in Zamboanga, “Regularidad” No. 179 in Manila, “Luz de Oriente” No. 204 in Manila, “Espana” 208 in Manila; “Magallanes” 218 in Cavite, “Luz de Balabac” 282 in Balabac and “Fe” Chapter No. 50 in Cavite (See Macoy, “Masonic Directory and Cyclopedic of History”, 1885 edition, pp. 174-175). On the other hand, Grand Master Morayta in his speech before the Spanish Cortez, disclosed that the *Gran Oriente Espanol* had 16 lodges in the Philippines. Incidentally, these 16 lodges and 40 Masonic triangles are listed in the 1915 Yearbook of Walana Lodge No. 158, p. 110.

22) Austin Craig has this to say about the British lodge at Nagtahan:

“Before 1870 a British shipmaster had instructed some mestizos (probably everybody in the Philippines is some sort of a mestizo) but the ideal use of the word is generally for the richer and more intelligent people) in Masonry, later sent an American captain to continue the instruction, and himself returned as British consul and formed a lodge whose members are said to have included the native priest of San Pedro Tunasan for one and Rizal’s half-uncle Jose Alberto Alonso for another” (see Austin Craig, *Freemasonry in the Philippines*, FEF, October 1916 to July 1917).

23) This is an exaggeration. In the speech of Grand Master Morayta mentioned in note 21, he stated that his Grand Orient had only about 500 members in the Philippines. Considering that a majority of the Masons in the Philippines belonged to the “Gran Oriente Espanol” of Morayta, we can safely say there were less than 1,000 masons in the Philippines before the Revolution of 1896. (The article of Viriato Diaz Perez published elsewhere in this issue claimed we had 2,233 active masons).

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NAGTAHAN AND ENVIRONS DURING THE LAST QUARTER OF THE 19TH CENTURY

DRAWN FROM THE GUIA OFICIAL DE FILIPINAS, 1885, AND INFORMATION FURNISHED BY HERMAN FRANCO

LEGEND. (1) Makeshift cockpit; (2) Theatre; (3) Church of Pandacan; (4) Polvorin and Headquarters of the Guardia Civil; (5) House of Domingo Franco, a member of Lodges Nilad and Balagtas who was executed on January 11, 1897; (6) House of Rilosa which was later sold to Domingo Franco; (7) House of Ambrocio Rianzares Bautista who is mentioned a few times in the article of Regidor; (8) English Clubhouse where the British lodge met; (9) House of Moises Salvador, a founder of Lodges Nilad and Balagtas and who was executed on January 11, 1897; (10) House of Antonio Salazar, a member of Lodges Taliba and Modestia and who was executed on January 11, 1897; (11) House of Benedicto Nijaga who was executed on January 11, 1897; (12) House of Apolinario Mabini, a member of Balagtas Lodge and Grand Orator, Gran Consejo Regional; (13) Residence of the English Consul who founded the British lodge at Nagtahan; (14) Carriedo Fountain; (15) Imprenta Chofre; (16) Sampaloc Church; (17) Malacanang Palace; (18) San Miguel Church.

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Total Number Of Masons — The number of Masons, is, therefore, very big, and if we are to count those who are dormant or inactive, and those under European Grand Lodges, there will be no less than 25,000 in the Philippines. It is estimated that two-thirds of them are under the "Gran Oriente de España."²³)

The more affluent and influential people in each locality are members. It could be easily asserted that all Filipino young men educated abroad are also Masons under the Portuguese or Scottish rites.

Show of Power — The demonstration which resulted to and/or facilitated the relief of Señor Centeno, the Civil Governor of Manila, who is a very intelligent and honorable mining engineer and a great patriot; and Señor Quiroga Ballesteros, Director of the Civil Administration of the Philippines, revealed that the natives could count on a Masonic organization that should be appreciated for its importance and that the reign of the friars was already coming to an end.²⁴)

Anti-Spanish — To confuse Spain with the Religious Orders is to claim the impossible, an absurdity; and, is a punishable and an insane act truly unpatriotic.

Relations With Spain — The Filipino Masons appointed as their delegates

Don Graciano Lopez Jaena and Marcelo Hilario del Pilar, Filipino nationals who were residing at Barcelona and Madrid and both of whom died a few months ago. They were afforded such prestigious representation and, thus, with the support of the Spanish Masons, like Morayta, Junoy, Pi y Margall, Valles y Ribot, Rispa, Diaz Peres, Sol y Ortega, Centeno, Coronel Coton (who was the aide-de-camp of General Weyler and held the position of chief of the "Guardia Civil Veterana"), etc., they could work for the representation of the Philippines in the Spanish Cortes.

For propaganda purposes, they maintained the periodical in Madrid called "La Solidaridad", financed by the "Centro Hispano-Filipino", which, in reality, was composed of natives who were loyal to Spain. To counter this movement, a recent campaign was waged by General Blanco and Señor Bores y Romero, Director of Civil Administration in Manila and nephew of Señor Romeo Robledo, at the instance of Señores Canovas and Castellanos in Madrid and in connivance with Despujols in Barcelona.

Great Glory!

The Comparison — Malcampo and Mendez-Nuñez. Two prestigious men, two gigantic figures in our contemporary history, two great patriots whose work

24) Regidor is referring to the massive anti-friar manifestation that took place in Manila in 1888 during the term of Governor-General Emilio Terrero. On March 1, 1888 the *governadorcillos* of Manila and suburbs marched in procession through the streets of Manila and proceeded to the office of Jose Centeno, the Civil Governor, to whom they handed a manifestation carrying some 800 signatures asking for the expulsion of the friars from the Philippines. The organizers of the manifestation were Doroteo Cortez, Jose A. Ramos and Marcelo H. del Pilar. Some of the other leaders were Doroteo Jose, *governadorcillo* of Sta. Cruz, Celestino Aragon, *governadorcillo* of Malate, and Timoteo Lanuza, *governadorcillo* of Binondo.

Shortly after the manifestation, Terrero was relieved and soon thereafter Centeno and Benigno Quiroga Ballesteros, the Director General of Civil Administration, fell from Office.

Terrero, Centeno, Ballesteros and Ramos were all members of the Masonic fraternity at the time of the manifestation. The others joined later — Del Pilar when he went to Spain; Cortez, Lanuza and Aragon in 1892, and Jose in 1893.

MASONRY IN THE PHILIPPINES

for our glorious countries are characterized with brilliance. They were conversant with our national interests in the Orient, having spent the better part of their lives in that region, and they believed that in order that the seas and distances will not continually serve as barriers to the unity of Spain and the Philippines, the assistance of Masonry was necessary and, therefore, they implanted there the first lodges.

Señor Castellano and Señor Canovas.²⁵⁾ Two figures, the former a lilliputian and a coward, who knows nothing except to boast shamelessly of his ignorance of the geographical conditions in the Philippines; and the latter, questionable and confused when it comes to colonial policies and his private life. In the face of our colonial problems they are devoid of stability and cannot equal the brilliance of these two giants in strategy, competence, valor and knowledge.

Constant Dishonesty — Canovas is the same coward who did not confront the Germans and British over Jolo; the one who recognized the annexation of the coast of North Borneo by Great Britain; who, together with Selvela signed the ignominious treaty of Jolo; the one who ceded to Germany the Marshall Island and the East Carolinas and did not endeavor to re-possess by force the Yap Islands, the West Carolinas; the

same person who relieved Malcampo to placate Bismark and Dilke, the under-secretary of Foreign Commerce in London and the founder and principal stockholder of the "Compañia Soberana de Norte Borneo"; and, was the one who publicly promised, as noted in the Blue Book, that he would appoint General Moriones as Governor-General of the Philippines — a man, whom he believed, would carry out the mission or special instruction of respecting the interests of Germany and Great Britain in those seas.

The Continuation — On the basis of the foregoing, we will judge General Ramon Blanco Marquez de Peña Plata for his acts of disloyalty to Masonry, and for the harm he caused the interest of Spain in the Far East, in provoking the recent insurrection in the Philippines.²⁶⁾ Then we will also expose the objectives and machinations of the true authors of the conflict, so that we will once more recognize that they are eternally execrable to all patriotic Spaniards.

The Banner of War — What is important during these times, is that we recognize, without the least delay, that the cry of the Filipino revolutionists is not "Death to Spain" but "Down with the regime of terror, Long live guarantees of freedom, Down with the hypocrisy of Sr. Castellano, Long live morality and law."

25) Antonio Canovas del Castillo was the architect of the Restoration of the Monarchy in Spain after it was overthrown by the Revolution of 1868. He was the Prime Minister at the time of the outbreak of the Revolution.

26) Blanco was Governor-General from 1893-1896. At the start of his term he showed himself quite tolerant of Masonry, but under pressure from Madrid he begun a severe repressive campaign in the latter part of 1894, so that most of the Filipino lodges gradually ceased to meet (See Schumacker, *The Propaganda Movement: 1880-1895*, p. 258).

Regidor speaks of his disloyalty to Masonry, because Blanco was himself a Mason. We have this on the testimony of Juan Utor y Fernandez, former Grand Secretary of the *Gran Oriente de Espana* and Bro. Lacasa, Lt. Auditor of War and at that time one of the heads of Freemasonry in the Philippines. (See Francis St. Clair, *The Katipunan*, 1902, p. 293).

ROYAL ORDER OF KING FERDINAND VII



Para despachos de oficio quatro mrs.

**SELLO CUARTO. AÑO DE MIL
OCHOCIENTOS Y DIEZ.**

para el año de mil ocho cientos y doce.



EL REY D. FERNANDO VII.

Y en su ausencia y cautividad el Consejo de Regencia de España é Indias, autorizado interinamente por las Cortes generales y extraordinarias. Siendo uno de los mas graves males que afligen á la Iglesia y á los Estados la propagacion de la secta Fracmasónica, tan repetidas veces proscrita por los Sumos Pontífices y por los Soberanos Católicos en toda la Europa, y contra cuyos sectarios expidió el Señor Rey D. Fernando VI, de gloriosa memoria, en dos de Julio de mil setecientos cincuenta y uno un Real Decreto, con las reglas y modo de proceder de los Jueces que los aprehendiesen, conviniendo para el bien espiritual de los fieles y tranquilidad de los pueblos evitar con la mas escrupulosa vigilancia la reunion de semejante clase de gentes; y habiéndose ya descubierto en esos mis dominios de Indias alguno de estos perversos conventiculos, para impedir su propagacion, ó que se introduzca donde por fortuna no se haya conocido este crimen, y que á los que se atrevan á cometerle no sirva de disculpa la falta de Ley ó Real disposicion que la prohiba, ni á los Jueces ofrezca motivo de vacilar este mismo defecto, como ha sucedido en esta causa; he resuelto, habiendo oido á mi Consejo de las Indias, y lo expuesto por mi Fiscal, en conformidad de lo prevenido en el Real Decreto de dos de Julio de mil setecientos cincuenta y uno, ordenar y mandar que todos los Jueces que exercen en esos dominios la Jurisdiccion Real ordinaria, y con derogacion de todo fuero privilegiado, con inclusion del militar, procedan contra los expresados Fracmasones, arresando sus personas, y aprehendiéndoles los papeles que se les encontraren, luego que de las diligencias, que deberán practicar con la actividad y zelo

This is a facsimile of the Royal Order of King Ferdinand VII banning, for the first time, Freemasonry in the Philippines. This was issued in Cadiz on January 19, 1812.

que demanda la gravedad de la materia, resulte el suficiente merito para ello: que si estos fueren empleados de la calidad de aquellos que por las instrucciones, reglamentos ó particulares disposiciones no tengan subalterno inmediato que haga sus veces en ausencia y enfermedades, el Gefe a quien toque la provision proceda á nombrar sugeto en quien concurran las circunstancias necesarias para que lo sirva hasta las resultas de la causa, con la mitad del sueldo del propietario arrestado que si el procesado fuese natural de esos ó estos dominios. á mas de la privacion del empleo, título, hábito, y qualquiera otra distincion que goce, se le remita á España baxo partida de registro; y si fuere extranjero, aun quando tenga carta de naturaleza, y haya residido muchos años en América con una conducta que en lo exterior haya parecido arreglada, se le destierre de esos dominios, y no teniendo hijos se le confiscuen todos sus bienes, por no deber entenderse que mis benéficas intenciones. quando con la carta de naturaleza les he habilitado para permanecer, avecindarse y adquirir bienes en ellos, sean extensivas al caso de un abuso tan reprobado, y de las mas perniciosas consequencias; y reflexionando que por el abuso que ha habido en lo pasado, se encontrarán al tiempo de la publicacion de esta mi Real disposicion libros, papeles, ya sean impresos ó manuscritos, vestidos, insignias, instrumentos, ó qualesquiera otra especie de utensilios de los que sirven al uso de la secta Masónica, deberán consumirlos inmediatamente los que los tengan; en el concepto de que siendo hallados en su poder, servirán de un comprobante del cuerpo del delito, y de su adhesion á la misma secta para que únicamente pueden servir. En cuya consecuencia mando á mis Vireyes, Gobernadores, Presidentes y Audiencias de mis dominios de Indias, guarden, cumplan y executen, y hagan guardar, cumplir y executar la referida mi Real resolucion, comunicándola á las personas á quienes corresponda. Y ruego y encargo á los M. R. Arzobispos y R. Obispos procuren, en exercicio de su pastoral ministerio, por sí y por medio de los Predicadores y Confesores, impedir la propagacion y curso de una secta prohibida por los Sumos Pontífices, y que se presenta tanto mas

perjudicial, quanto es mayor el secreto con que procuran cau-
telarse sus secretarios. Fecha en Cádiz á *diez y nueve*
de *enero* de mil ochocientos y doce.

Yo el Rey: *D.*

*Don Juan Manuel
Cabrera*

*Por D. de
Don Manuel de Pizarro*

Silvestre Collar

Para que en los dominios de Indias é Islas Filipinas se
observe lo dispuesto acerca del delito de Fracmasoneria.

MASONS BEFORE THE INQUISITION

W. B. EUGENE ARTHUR PERKINS, P.M.



About the Author: *Bro. Perkins is one of the more eminent Masonic scholars to grace our roll of Masonic membership. He did not produce many articles on Masonry, but the few which he wrote contributed immensely to clearing up obscure areas in Philippine Masonic history. Among his well-known writings are (1) "British Expedition to Manila and Freemasonry, 1762 - 1764" - a product of extensive research in the libraries of England and the U.S.A. on the existence of a Field or Military lodge among the British Expeditionary forces; (2) "William Augustus Bowles" - a biographical account of the first Provincial Grand Master to set foot on Philippine soil; (3) "Historical Notes on Philippine Masonry"; and (4) the article reproduced below.*

Bro. Perkins joined Southern Cross Lodge No. 6 in 1916. He became Master of his lodge and also Grand Orator. Perkins devoted much of his time to the Masonic Hospital for Crippled Children in which he was regarded by many as the institution itself and was affectionately dubbed "Uncle Arthur" by the patients. Until his death on April 28, 1956 he was a KCCH.

MASONS BEFORE THE INQUISITION

Oftentimes from far field come bits of information which help to fill the gaps in a story where details cannot be obtained locally. And so it is that from Spain, Chile, and Mexico we gather more light on what probably is the first authentic instance of Masons in Manila.

Most Wor. Bro. Teodoro M. Kalaw, whose distinguished researches in the field of Philippine Freemasonry have left little, if anything, remaining to be done, cites as such instance that —

"It is not possible to say definitely who was the first Mason to place foot on Philippine soil. Up to the present, exact data has not been found. Although it is natural to suppose that among the early Spaniards and foreigners, especially the English, there must have been some Masons, yet from the standpoint of their masonic activities they have not left a trace of their passing other than prosecution for the mere fact of being Masons. Such happened, for example, about the middle of the XVIIIth Century, when two Irish Masons were taken before the agents of the Inquisition on the sole charge of being Masons."

Wor. Bro. H. Lawrence Noble, in an able review of our Masonic history, adds their names and assigns a date —

"In 1756 a doctor, native of Dublin, Edward Wigat, and an Irish merchant, James (or Diego) O'Kennedy, were arrested in the Phillipine Islands and tried before a tribunal of the Inquisition on the charge of being Masons."

This is all the light we have had until now. The records have not been discovered. The story of the prosecution has never been explained. No other details have been offered, so it is hoped that the present article may be acceptable for the few additional rays of light which it directs on the cases of these early

adventurers.

Edward Wigat was a native of Dublin and a resident of Manila where he was engaged in the practice of medicine. How and where he joined the order is not disclosed, but on January 10, 1756, he was called before the *Santo Oficio* for examination and confessed that he was a freemason.

Diego O'Kennedy, whose nationality is not hard to guess, a merchant by trade, also a resident of Manila, was likewise called before the Agents of Inquisition on February 12, 1756, and made a like confession.

According to the records of the Holy Office in Mexico, these two unfortunates are said to have made a full and voluntary disclosure of their admission to, and membership in, the fraternity. To any one who has read anything of the methods of the Holy Office of those day, it is idle to speculate whether the confessions were "voluntary" or otherwise. Yet it is said that Padre Fr. Antonio Calonge, of the Order of Saint Dominick, the Inquisitor—Agent or *Comisario* of the Inquisition, found them to be men of such good will, and such good Christians and Catholics that they were absolved *ad cautelam*. To those readers to whom law Latin is a tongue of uncertain meaning, we may add by way of explanation that this means a judgment by a ecclesiastical tribunal where there is doubt as to whether or not the accused is really guilty, as charged. The Anglo-Saxons sometime speak of it as a "Scotch verdict," or a case not proven, indicating a probability of guilt but insufficient evidence to warrant a conviction.

Now comes an interesting side light on this affair. As we have noted, the Holy Office in the Philippines was of the rank of a *Comisaria*, or, as one might say, an agency of the Inquisition of Mexico and, presumably, important cases had

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to be submitted to Mexico for review. At any rate, we find, later on, on December 8, 1757, the Tribunal in Mexico writing that the Council there raised the point that the record did not show why these two Irishmen were *called* before the *Comisaria* and then let off, when the Council, by order of August 21, 1751, had only authorized the discharge in a proper case of those who had *voluntarily* presented themselves to give testimony.

The condition of world affairs at that time was such that the contacts between the Philippines and the rest of the world were maintained only through the annual Acapulco galleons; consequently, any question raised by correspondence necessarily spread over an incredible period of time before its final solution. And so it was that upon the capture of Manila by the British Forces on October 6, 1762, the matter seemed still undetermined.

That momentous event brought about a complete suspension of the activities of the Holy Office in the City. The confusion that reigned prevented the timely removal of many things which the authorities, ecclesiastical and governmental, had wished might have been transferred to a more secure place. Among other things of this nature were the records of the Inquisition in the Philippines which were probably still kept in the Dominican Convent.

At this point a Swiss by the name of Don Cesar Fallet enters the picture. He had some time previously had the ill fortune to be haled before the Agent of the Holy Office in Manila, but had in some manner not fully explained, made his peace, and was evidently held in high esteem. At any rate we find him exercising considerable authority under Archbishop-Governor Roxo in the defenses of Manila. It was Fallet who, in command

of some three hundred Spaniards and Filipinos, attempted unsuccessfully to rout the enemy when they were preparing to attack the City. It was Fallet who was entrusted by the Archbishop with the delicate task of seeking terms of capitulation from the British. And it was this same Fallet who had been punished by the Inquisition, who learned from an English Catholic in the invading forces and communicated to the then *Comisaria*, Fr. Pedro Luis de Serra, that the British authorities had given orders to seize all the Inquisition records and bring them to Headquarters. Whereupon, "Upon receipt of this news," says *Padre Serra*, "I consigned the entire contents of the archives to the flames, in order that those enemy heretics might never learn what the Holy Office reserved to itself". Which accounts for the absence of the records to-day.

If one were to venture an explanation of why Wigat and O'Kennedy were dealt with so leniently, an explanation might be deduced from a series of incidents which occurred in 1752. On November 16th of that year some twenty Indian (perhaps Laskar) sailors from a British ship then in port hired four bancas with their oarsmen. The bancas were lashed together and a sort of pavilion was erected thereon. Within this was a box or trunk resting on a table and inside of the box there was said

to be an idol before which they were feasting and worshipping with a great deal of excitement. The float was started up the river with the occupants attracting considerable attention by their chanting and the burning of incense. When they reached a certain point two stones were attached to the idol and with considerable ceremony it was heaved overboard.

The compiler of considerable of the data used in this article says that the

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incident caused great scandal among the populace and was denounced before Fr. Bernardo de Ustariz, who was then *Comisario* of the Inquisition. Furthermore, that he attempted to frame a charge and that the papers were forwarded to Mexico, but the *Fiscal*, or legal adviser, of the Council there, rendered an opinion in which he cited, as he says, the provisions of Article 28 of the Treaty of 1713 by virtue of which the subjects of either nation were secured against molestation because of their religious affiliations, and which the good *Fiscal* interpreted to mean in its application to Spaniards, so long as such religious observances were not calculated to produce irreverence for the Catholic religion nor contempt for the Holy Sacrament,—just so long were the “foreign heretics” protected by the treaty, provided they carried on their “false doctrines” away from the towns. The *Fiscal* concluded that the Inquisitors should abstain from any further proceedings.

A search for the treaties entered into between England and Spain in the year 1713 discloses but two (although a Spanish author to be mentioned in the bibliography says there were three)—

One on July 13, of eighteen articles,
The Great Treaty of Peace of Utrecht;

One on December 9, of seventeen articles, a commercial treaty, granting reciprocally to the subjects of either country “the most favored nation treatment,” and other substantial rights.

Manifestly, the *Fiscal* was mistaken in invoking “Article 28 of the Treaty of 1713,” when no such article or treaty existed. We have found, however, after considerable search, that on May 23, 1667, a treaty of peace and friendship between Great Britain and Spain was signed at Madrid, and specifically re-

newed by Article 2 of the Treaty of Versailles of September 3, 1783; that there is an Article 28 in said treaty, and that said Article 28 corresponds almost word for word with the language used by the *Fiscal*. The official English translation (from the quaint Latin in which it was originally drafted) of Article 28 of the Treaty of 1667 is as follows:

“XXVIII. And that the laws of commerce that are obtained by peace may not remain unfruitful, as would fall out if the subjects of the King of Great Britain, when they go to, come from, or remain in, the Dominions of Lordships of the King of Spain by reason of their commerce or other business, should be molested for case of conscience; therefore that the commerce be secure, and without danger, as well upon land as at sea, the said King of Spain shall provide, that the subjects of the said King of Great Britain shall not be aggrieved contrary to the laws of commerce, and that none of them shall be molested or disturbed for their conscience, so long as they give no public scandal or offence.”

Evidently, this Treaty of May 23, 1667, was concerted under such circumstances that, as we have noted, even a *Fiscal* of the Holy Inquisition felt obliged to recommend its observance. His advice on the subject must have reached Manila just about the time that Wigat and O’Kennedy were haled before the *Comisario* because but fourteen months had elapsed from the time of the incident of the sailors until the former were charged with being free-masons—just about sufficient time for one exchange of correspondence.

Consequently, the *Comisario*, Fr. Antonio Calonge, who must have been new in the office (because it was held by his predecessor, Fr. Bernardo Ustariz only fourteen months previously), was evidently aware of the admonition of

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MORE ABOUT KENNEDY AND WIGAT

On page 92 of his book, *English "Country Trade" With The Philippines, 1644-1765*, Serafin D. Quiazon gives us the following additional information on O'Kennedy and Wogan or Wigat:

"During the administration of Marques de Obando, several foreign residents in Manila — James O'Kennedy, Edward Wogan, and a Mon. Boutet (William L. Schurz, *The Manila Galleon*, p. 174) — were allowed to enjoy the exclusive privilege of taking part in the Manila — Acapulco Trade. James Kennedy or Don Diego O'Kennedy, as he was popularly known to the Spaniards, resided continuously in Manila for almost twenty years. A few months after the fall of Manila in October 1762, the English provisional government appointed him *Corregidor* of the *Parian* (Chinese district) on the basis of his long experience of dealing with the Chinese and his knowledge of the 'customs and manners of that place.' (Manilha Consultations, 1762, p. 32)"

Elsewhere in the book, he adds that during their occupation of Manila, the Brittish appointed Wigat as an interpreter and that O'Kennedy, as the new *corregidor*, "had a team of Chinese *"cabecillas"* (heads) and a number of Chinese constables working under him." (page 166)

the *Fiscal* to his superiors in Mexico to keep hands off of British subjects charged with the practicing in secret of their "falsas sectas," and undoubtedly he was influenced to show the leniency he did by his sentence of absolution *ad cautelam*, because of the fear of transgressing the treaty or of offending his King or others of lesser rank in Spain and Mexico.

Perhaps time will set us right if we have erred in our supposition.

Bibliography

Much of the preceding has been taken from "El Tribunal del Santos Oficio de la Inquisicion en las Islas Filipinas" by Jose Toribio Medina, published in Santiago de Chile at the Imprenta Elzaviriana in 1899. The copy in the New York Public Library bears the classmark "ZLY". Medina states in his foreword—

"The pages that follow form in reality a part of the history of the tribunal of the Holy Office of the Inquisition of Mexico, to which jurisdiction, as we are soon to see, the Philippine Islands pertained * * * all, absolutely all, of what we are going to relate is based upon documents which exist in the general archives of Simancas within the section entitled "Inquisicion de Mexico"."

He also cites a letter from the tribunal in Mexico, dated December 8, 1757, in which the Council raised the point that the proceedings held in Manila were not in accord with the order of August 21, 1751; also another letter of March 30, 1764, containing language attributed to Padre Serra when the archives in Manila were burned.

Medina says, on page 153, that the *Fiscal* relied upon Article 28 of the Treaty of Peace between England and Spain of 1713. P. Soler y Guardiola, in a work entitled, "Apuntes de Historia Politica y de los Tratados (1490 a 1815)", published in Madrid in 1895, records three treaties as having been entered into between the two countries in the year 1713, the first, a commercial treaty of March 26, 1713, of forty-two articles, the second, the Great Treaty of Peace of Utrecht of July 13, 1715, of eighteen articles, and the third, being the commer-

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cial treaty of December 9, 1713.

When we consider that England and Spain were at war at that time, a war which was only concluded in July, 1713, it seems incredible of belief that a commercial treaty had been entered into between the two countries only three months prior to the signing of the Treaty of Peace, and at a time when they were at war. We are, therefore, of the belief that both Medina and Soler were mistaken in some way as to this date. This belief has been further strengthened by an examination of the official British records entitled, "A complete collection of the treaties and conventions between Great Britain and foreign powers," etc., compiled from authentic documents by Lewis Hertslet, Esq., Librarian and Keeper of the Papers, Foreign Office," published in London by Henry Butterworth in 1840. The index of that series of volumes fails to show any such treaty, and an examination of Volume 2, which covers the particular historical period, bears out the correctness of the index. Undoubtedly, what served to influence the judgment of the *Fiscal* of the Inquisition was the Treaty of Madrid of May 23, 1667, renewed by the Treaty of Versailles of 1783. The original treaty may be found in Volume 2, page 140, of the Hertslet collection, and Article 28 appears on page 152 of that volume.

A history of Fallet in the form of an autobiographical account is contained in an early chapter of Medina's work previously referred to. Further particulars are to be found in "Sitio y conquista de Manila por los Ingleses en 1762," by Pedro Jordan de Urries, Marques de Ayerbe, published in 1897, pressmark 9055cc29, contained in the British Museum, London.

See also "La Masoneria Filipina," by Teodoro M. Kalaw, published in Manila (1920), and "Why I am a Scottish

Rite Mason, a Handbook on Scottish Rite Masonry in the Philippines Islands," by H. Lawrence Noble, published in Manila (1924).

THE STRENGTH OF MASONRY

One great element in the strength of our Fraternity, and its units throughout the world, is that our organizations do not generally operate as "direct action groups". Freemasonry works chiefly through the upbuilding of the character, moral strength, and high purposes of the individual members and exercises its universal influence through them.

And when our organizations are suppressed anywhere by the enemy, Freemasonry is not destroyed there, but lives on in the minds and hearts and wills of the members, decimated and scattered though they may be.

Freemasonry is like a yeast. Though the container may be destroyed, invisibly it survives, always to leaven and quicken the social mass, no matter how sodden it has been rendered by despotic oppression.

FREDERIC H. STEVENS

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EARLY PHILIPPINE MASONRY

We are publishing hereunder excerpts from a 50-page pamphlet published in Madrid in 1904 by Viriato Diaz-Perez under the title "Los Frailes de Filipinas". It was published with the avowed purpose of refuting the assertions made by General Roman Blanco and others in Spain that the Philippine Insurrection of 1896 was fomented and fostered by Masons. As a whole, it reads like a biased brief against the Friars. However, it contains materials which should be of interest to Masons.

Viriato Diaz Perez purports to give the world certain facts compiled from data belonging to his father, Nicolas Diaz Perez, a Spanish liberal and one time office holder in the Philippines. His father was a 33^o Mason and Master for several terms of *Comuneros Lodge* under the Gran Oriente de España. He was also a noted Masonic historian. Among his better known works are "La Franc-Masoneria Española" published in 1894 and a short article entitled "La Franc-Masoneria en Filipinas" published in *La Epoca* on August 31, 1896.

In writing the pamphlet, Viriato Diaz Perez quite obviously relied mainly on records of the *Gran Oriente de España* to which his father belonged. It seems he was not familiar with the activities here of the lodges under the Gran Oriente Lusitano and the other Grand Lodges. This is understandable given the secrecy of Masonic workings and the absence of communications between the Grand Lodges. Many of his assertions, therefore, should be understood as referring only to the activities of the *Gran Oriente de España*.

The work of Diaz-Perez follows:

FOREWORD

"The material contained in the present work was collected during

EARLY PHILIPPINE MASONRY

the very time that Spain was struggling with the Philippines. It is a matter of common knowledge that the Author's home was a haven of refuge, wherein two natives, largely innocent, whom the war had forced from their own firesides, were received with that hospitality and compassion felt by man rather than patriot. The confessions of these men, the spectacle of their sufferings, and the desire to speak at once the truth concerning the lamentable Philippine situation (stained by a religious strife, made to assume a political aspect) inspired the present notes which, if they could have been published by their real author — who died suddenly in June 1902¹⁾ — would have been set out in more complete and fitting manner than they actually are. However, as we are now facing a threatened attack by those who made our continued sovereignty in the Philippines an impossibility, it is not my wish that the said notes (many of them unique) should remain forgotten * * * and that is my excuse in bringing them to light, arranged with inconsiderate haste, as one might suppose — all of which may serve to excuse their rudeness of form."

With these remarks the son turns to the labor of arranging his father's notes and records. After various preliminary discussions he reaches the subject of Philippine Masonry, and continues:

"Masonry in the Philippines is relatively modern. There were no lodges in the Archipelago until the close of the year 1854, when the first ones were formed by Doctor Mariano Marti, who died twenty-six years alter at sea while

en route to his mother-country²⁾

This said gentleman, together with certain foreigners, founded lodges in various parts of the Archipelago, but they were unsuccessful and were soon dissolved.

"In 1872, Rufino Pascual Torrejon, who had been initiated in Madrid, came to the Philippines and joined Marti in forming lodges, purely Spanish and composed solely of Spaniards.

"It may be said regularly constituted Philippine Masonry dates from March 1, 1874, with the creation of *Luz de Oriente* Lodge under the jurisdiction of the *Gran Oriente de España*, while Don Juan de La Somera was Grand Commander.³⁾

"On the 1st of March, 1875, a Regional (Departamental) Grand Lodge was formed with Rufino Pascual Torrejon as Grand President, he having succeeded by 1879, in coordinating their forces, consisting of four lodges in Manila, one in Iloilo, another in Cebu, two in Cavite, and one in Zamboanga. Moreover, in each of the places mentioned a Council of Knights Kadosh, a Chapter of the Rose Croix, and a Chapter of the Royal Arch was formed.

"But, notwithstanding such an auspicious beginning, Masonry did not succeed in penetrating certain entire regions, such as Ilocos Norte, Bataan, Camarines Sur, Nueva Ecija, Zambales, Isabela and Nueva Vizcaya, where only a very limited number of initiates were secured.

1) Nicolas Diaz y Perez died on June 16, 1902.

2) This statement of the author is open to question. A biographer of Marti, Manuel Artigas y Cuerva, claims he arrived in the Philippines in 1861.

3) All documents of *Luz de Oriente* carried the proud boast that it was "The first in the Philippines under the obedience of the Sovereign Grand Inspector General of the 33^o". But while it may have been the first under the *Gran Oriente de España*, it is not necessarily the first regular lodge founded in the Philippines.

EARLY PHILIPPINE MASONRY

"Much effort was expended in Madrid towards the organization of masonic centers in those regions, but without success, and among the eleven Grand Lodges, Orients and Councils which have existed in Spain during this past half-century governing masonic activities, but two Grand Orients succeeded in acquiring jurisdiction in the Philippines; the one styled *Oriente de España* and the other called *Oriente Español*.⁴⁾

"Under the first were the following Lodges: *Regularidad*, *Luz de Oriente* and *La España* all in Manila; *La Magalanes*, *La Luz de la Balabac* and *La Peninsular*, number 311, all in Cavite; and *Le Minerva* in Batutu; with Chapters named *Esperanza* in Manila, and *Fe*, in Cavite.⁵⁾

"Under the second were the Lodges *Integridad Nacional*, *La Union*, and *La Patria*, all in Manila; and a Chapter of the three, a Chapter of Knights Rose Croix, one of the Royal Arch, and one of the Elect of the Nine, also in Manila.

"There also existed two lodges of the Orient of the Rite of Memphis and Mizraim,⁶⁾ and I believe there were two others from foreign jurisdictions Those however existing throughout the provinces of the Archipelago, and totaling eighteen, with the five additional in Manila, had to suspend their labors, and, despite the efforts of Arturo Garin,

and of Centeno, Castejon, Jimeno, Mihura, Utor y Fernandez, Aymerich and Vela Hidalgo, the only ones reorganized were *La Española* in Cebu, *La Libertad* in Iloilo, and *La Fraternidad* in Zamboanga.

"In 1872, while the Philippines were governed by Captain-General Rafael Isquierdo, the Cebu lodge was taken unawares while holding a meeting, and those present were delivered to the Tribunals.

"Until 1884, the lodges in the Philippines did not admit natives and mestizos.⁷⁾ From that year, and on the initiative of the *Gran Oriente Español*,⁸⁾ the doors of the temples were opened to natives and mestizos able to read and write well and who had a fair education; if satisfied, first that they were persons of unexceptionable conduct, second, that they were free and of good habits; third, that they were so situated as to be able to live decently; fourth, that they loved Spain and professed a definite religion; and, fifth, that they were useful to the lodge, to the country and to their families.

"With all of this but few natives joined the lodges. *Seventy percent of the membership were still Spaniards, a majority consisting of military officers of various ranks and civilian employees in the higher grades of the civil service.*

4) Aside from the *Gran Oriente de Espana* and the *Gran Oriente Espanol* mentioned by Viriato Diaz-Perez, a third Spanish Grand Orient, the *Gran Oriente Nacional de Espana*, was able to set up lodges in the Philippines. Incidentally, one of the lodges under the *Gran Oriente Nacional de Espana* was *Patria* Lodge founded by Faustino Villaruel.

5) Viriato Diaz-Perez failed to mention *La Primordial* No. 106 in Zamboanga. This lodge is mentioned in Robert Macoy's *Masonic Directory and Cyclopedia of History*, 1885 edition, and by Mariano Tirado y Roxas in his *La Masoneria En Espana*, Madrid, 1892, p. 352. Tirado even tells us that Isidro Lopez Grado, the Mayor of Zamboanga, was the Master of the Lodge at that time.

6) The existence in the Philippines of lodges under the Rite of Memphis is confirmed by a letter of Bro. Apolinario Mabini to Marcelo H. del Pilar, dated September 18, 1893. Mabini said that the Grand Deputy of the Rite of Memphis was enticing members of the Filipino lodges to join them.

EARLY PHILIPPINE MASONRY

"There was not a single military man among the lodge membership below the rank of commissioned officer, not a single member of the clergy, insofar as I have been able to ascertain from the lodge lists, all of which I have had an opportunity to see.

At this point Viriato Diaz Perez appends a footnote in the original text which reads:

"The Constitutions of the Order, ancient as well as modern, prohibited the initiation of such a candidate if he did not have at least the rank of Alferaz.⁹⁾ Those of lower rank (sergeants and corporals) were not considered *hombres libres*, a qualification necessary to become a freemason. Manuel Ruiz Zorilla, who tried to make use of the Order in furtherance of his own selfish ends, and wished to have sergeants and corporals admitted to membership, failing in his purpose, proceeded to found another secret society known by the three initials "S.R.M." This was for a considerable time the bugbear of the Spanish monarchical party. Is it possible that there is some other society in the Philippines similar to the S.R.M.? We donot know."

The text now continues:

"The number of freemasons supporting these bodies were as follows:

Active Masons.

"Europeans (Spaniards)	1,214
"Idem (French, English, Germans, etc.)	32
"Natives, Mestizos, Chinese and Africans	890
"Ladies (Spanish)	17
"Idem -- Foreigners	9
"Idem -- Natives, Mestizos, Chinese and Africans	61
"Adopted	10
"Total	2,233

"We have had before us, in compiling the above data, the original lodge records on file in the archives of the Grand Orients, and we can attest to their correctness as set forth; consequently, whatever may be alleged to the contrary concerning Philippine masonry can be put down as untrue.

"Let Messrs. Retana, Gamboa and Lopez, who seem to delight so in imagining things concerning Philippine freemasonry, take note of these figures.

"Aside from these numerical studies, let us ask ourselves if it is possible

7) We have ample evidence showing that Filipinos were admitted into the lodges long before 1884. Thus we know that three native masons were implicated in the Cavite Revolt of 1872. Furthermore, in the letter of Malcampo to the Minister of the Colonies dated July 7, 1874 he said he had the membership record of the lodges and many natives appeared to be members. However, in 1874 Malcampo ordered the *Gran Oriente de Espana* to reorganize and exclude natives from the Lodges. Perhaps, therefore, what Diaz Perez meant is that in 1884, Filipinas were once again allowed to join the lodges. (In *Masones y Ultramontanos*, Manila 1899 by Juan Utor y Fernandez, former Grand Secretary of the *Gran Oriente de Espana* it is claimed that it was in 1886 when Filipinos were admitted into the lodges.)

8) The *Gran Oriente Espanol* was founded on January 9, 1889 or five year after the event Diaz-Perez is speaking of. Obviously, therefore, he is referring to the *Gran Oriente de Espana*, not the *Gran Oriente Espanol*.

9) The *Gran Oriente Espanol* did not require the rank of Alferaz (Lieutenant) among its initiates. Apparently the *Gran Oriente Nacional de Espana*, likewise, did not impose this requirement because the founder of one of its lodges, *Logia Crisalida* in Binondo, was Jose Martin y Martin, 24^o, a sargeant in the "Cuerpo de Carabineros"

to ascribe to these 2,233 masons, composing the Philippine lodges, the uprising initiated by the Manila insurgents? The falsity of the cablegrams which so contend, is manifest. Furthermore, all of the Lodges, as well as the Chapters and Councils existing there, have as officers, colonels and majors of infantry and cavalry, navy captains, and even officers of the *Guardia Civil* and *Veterana*

High ranking civil employees hold important offices, and the Spaniards (a majority of whom are in the military or civil service and consequently pertain to the official class) in those lodges gave proof of their unblemished love of country by initiating subscriptions, etc. The boldness with which the contrary is alleged, seems inexplicable."



GOVERNMENT REPORTS ON MASONRY

Editor's Note: *Practically all writings of the Friars, the Jesuits and the police authorities during the Revolutionary period painted Masonry as the chief moving force behind the revolution. (La Masonizacion de Filipinas, Rizal y su obra, by Fr. Pablo Pastells, S.J., and the Friar Memorial of 1898). Many of these writings were, of course, hysterical outpourings which latched upon the fact that almost every Filipino leader during the Propaganda Period and the Revolution were at one time or another members of the Masonic fraternity. They did not distinguish whether these leaders were acting within or outside the framework of Masonry, nor did they consider that a good number of them had been activists even before becoming Masons. To round off this issue which is devoted to early Philippine Masonry, the following accounts were culled from two government reports written during the Revolutionary Period.)*

I CONFIDENTIAL POLICE REPORT ON MASONRY¹

"It has been fully proven that Freemasonry has been the principal factor in developing in these Philippine Islands not only advanced and anti-religious ideas but especially in the founding of secret societies of essentially separatist character.

"Some twenty years ago there was established in this territory a lodge dependent on the 'Gran Oriente Español', a lodge made up of peninsulars to the absolute exclusion of all of the country, and, with this characteristic, it lived languidly till the year 1890.

"In that year the Philippine colonies residing in Madrid, Hongkong and Paris (among whom passed the separatist leaders, Jose Rizal, Marcelo H. del Pilar, Graciano Lopez, Mariano Ponce, Eduardo Lete, Antonio and Juan Luna, Julio

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Llorente, Salvador V. del Rosario, Doro-teo Cortes, Jose Basa, Pedro Serrano, Moises Salvador, Galicano Apacible, and many others who were in communication with the rebellious element in Manila) made strong representations in Madrid to Don Miguel Morayta, Grand Master of the *Oriente Español*, and with whom they had close relations, that the regulations should be reformed so as to permit the affiliation of the native element, and even more, the establishment in the Archipelago of lodges exclusively Tagalog in membership. After conferences, Grand Lodge sessions and finally compromises of some magnitude, the petition was decided favorably to the Filipinos and thus Morayta (perhaps unwittingly) sowed the seed whose harvest we are today reaping.



MORAYTA

"To direct the work, Don Alejandro Foji, a colonel of Engineers stationed in Manila, was appointed General Deputy. Thither went also, with ample power from Morayta, whose confidence and protection he had been enjoying, Pedro Serrano, a Filipino school teacher in Madrid under pretense of getting a Tagalog dictionary printed, and by royal

order made 'maestro superior' (high school teacher), the only Filipino to obtain this diploma in the capital and not in the Manila Normal School where the others got theirs.

"As assistants, he had Flores, an infantry lieutenant, Numeriano Adriano, Ambrosio Rianzares, Juan Zulueta, Faustino Villaruel, Agustin de la Rosa, Ambrosio Salvador, Andres Bonifacio, Apolinario Mabini, Estanislao Legazpi, Domingo Franco, Ramon Braza, Deodato Arellano, Antonio Zalazar, Felipe Zamora, Nazario Constantino, Bonifacio Arevalo, Pedro Casimiro, Dionisio Ferraz Timoteo Paez, and a thousand others, all Filipinos but professional men or in easy circumstances. Their campaign was secret, yet so effective that within five years they had succeeded in establishing one hundred and eighty Tagalog lodges, covering the entire territory of Luzon and a part of the Bisayas.

"The native character, so suited to anything mysterious or symbolic, readily adapted itself to the ridiculous practices of Masonry. The initiations, the tests, the obligations, the teachings, the signs, the symbolic names — all enveloped in shadows and mystery — excited their interest and served as educative steps toward arousing their courage to enter other organizations of more dangerous tendencies, just as had been foreseen and foretold by the prime movers and apostles of filibusterism, Rizal, Pilar, Cortes, and Zulueta, as the (intercepted) correspondence exchanged between them reveals.

"To direct the organization of so many lodges owing allegiance to the '*Gran Oriente Español*', Morayta constituted a *Gran Consejo* (council) *Regional*', which received from him its instructions. Its presiding officer was Ambrosio Flores and its other members Adriano,

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Villaruel, Mabini, Paez, Zamora, Mariano and Salazar. The official organ of Philippine Freemasonry was declared to be the journal *La Solidaridad* which the year before had been founded in Barcelona by Pilar as the representative of the agitators in Manila and which subsequently had transferred its editorial office to Madrid. In it were collaborating all the Filipinos of any education in the capital under the auspices and management of its new owner, the already mentioned and unhappy Morayta.

"In 1893 the '*Gran Oriente Nacional*,'



ZAMORA

of which the Grand Master was Sr. Pantoja, court reporter of the *Tribunal Supremo de Justicia*, empowered the Assistant Judge Advocate General, Sr. Lesaca, and Jose Martin, an infantry sergeant, to carry on a campaign in these Islands for members from the native element, in opposition to the other *Oriente*. But the results did not correspond with the efforts of the propagators, for they only succeeded in forming some lodges in the capital, Cavite, Cagayan, Iloilo and Negros. How could they be expected to prosper when the '*Oriente Español*' had already canvassed the

masses of the country?

'It is proper to mention, though it brings a blush of shame to the face, that many peninsulars and some of high official position in the country, have aided in this campaign, shameful, and from every point of view a crime against the national integrity. Only their lack of brains can excuse them. May the fatherland forgive them!

'From the very beginning, alike in the Philippine Masonic organ *La Solidaridad* and in the circulars which the *Gran Oriente* sent from Spain for the information of the brethren resident here, there was undertaken a coarse and shameless campaign against the monastic orders and scoffing at religion. Later on, this campaign took on a political character, attacking the Home Government and the authorities in the Archipelago, petitioning for liberal reforms for the country, such as representation in the *Cortes*, a colonial legislative body, municipal self-government, extension of personal rights, etc., etc.

'Examine carefully the files of the periodical just named, and even the most unobservant will surely find something against national unity, cunningly and shamefully canceled. Read the



CORTEZ

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numberless documents belonging to the Tagalog lodges * * * and there will come conviction to even the most incredulous that these lodges and their affiliates were devoted to something more than the extension of Masonry.

"Every one of the leaders and organizers of the filibustering organizations which have come to light has been a Freemason."



II REPORT OF CIVIL GOVERNOR OF MANILA MANUEL LUENGO²

"There can be no doubt, and it is proved conclusively, that the infernal Masonic Order, introduced into the Philippines by peninsular Spaniards of no experience and of little scruple, some of them persons in authority, constitutes the basis of the bad seed sown, and is the foundation on which is built this other society known as the Katipunan, or in Spanish 'Society of Notables', and this can be proved by all the documents seized by this civil government during the many searches made into houses, copies of some of which, considering them of importance, I shall send you.

"Thus, superficially, and reserving the right to add as much to this information as shall be possible, I can state in advance that the recognized and active lodges

number 82, distributed as follows: 24 in the province and city of Manila, two in Cavite, two in Bulacan, two in Pampanga, three in Nueva Ecija, one in Mindoro, two in Morong, two in Tayabas, two in Camarines, two in Laguna, one in Bataan, one in Antique, one in the District of Concepcion, Iloilo, five in Batangas, five in Pangasinan, three in Tarlac, two in Iloilo, three in La Union, three in Ilocos, one in Capiz, one in Mindanao, (and still others) one in Bohol, one in Masbate, one in Cebu, one in Zamboanga.

"The Masonic lodges which are apparently related to the Katipunan are the *Modestia*, *Dalisay*, *Taliba*, *Walana*, and the mother lodge *Nilad*.

"Almost all the inhabitants of the Philippine archipelago are Masons, for the propaganda has been carried on so successfully that all, from laborer to millionaire, have their places in the lodges that have been established all over the islands, eluding with diabolical skill the vigilance of the authorities or taking advantage of their indifference, which might be considered a lamentable acquiescence.

"As long as Peninsular Spaniards attended the Masonic meetings the labor of the lodges lacked its separatist character, but once the natives had learned their bad lesson, they set about to drive the Spaniards out of the lodges and to devote their efforts to the work of separatism.

"This had been gathered from the investigation made by this provincial government with the aid of the *Cuerpo de Vigilancia* which, while it had only 45, including inspectors, works so hard

²The report of Manuel Luengo, Civil Governor of Manila, to the Minister of the Colonies, dated October 1, 1896 is published in full in W.E. Retana's *Documentos Políticos de Actualidad*, Madrid, 1897, p. 248.

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that it performs service that should be confided to 100 agents, considering the quality and extent of the service that is rendered daily and has been rendered from the date of creation of the corps about a year ago. This untiring police body which, under my orders, has performed most important services, is the one that has done most in gathering data in this productive labor of making known the vandalic deeds that have been committed.

"The labor of Masonry has not been the labor of a year or two. The society was established many years ago, and according to the statement made in an official investigation held by this government by Romualdo Teodoro de Jesus, a sculptor who had a place of business in the Santa Cruz district of this city, he was the first to establish the Katipunan in 1888, the same year in fact in which an important native manifestation was made in the city of Manila against Archbishop Payo because of the orders of Sr. Quiroga regarding the entry of bodies of the dead into the churches, an affair which created great excitement in those days and set a bad precedent in the history of this ungrateful people.

"This same Romualdo de Jesus, alias Lolong, defines the Katipunan and the purposes of the society, and defines



FLORES



APACIBLE

them as laconically as horribly, saying that 'it was to kill all the Spaniards and seize the island'.

"In order to carry out this fearful and criminal idea they found it necessary to recruit many people of all classes and from all provinces, seeking a subtle means to launch the plot. The Filipino peasant being, by reason of his ignorance and his lack of culture, like all people of his kind, subject to fanaticism, they set about to fanaticise the masses, these hordes of childish people, these ignorant laborers; this they did by means of the *pacto de sangre*, causing them to swear war to the death against the Spaniards, making an incision in the left arm, and with the blood that flowed from the wound they made them sign their frightful oath.

"The Katipunan is a society collective in its ends and independent in its methods and form of membership, as each province has its society which conducts its labors independently, and whose president maintains direct relations with the Grand Council or Junta Suprema in Manila, which is the body that issues the instructions for the entire movement and for other activities connected with the collective purposes of the infamous association."

MASONIC JURISPRUDENCE

RE: LIFE MEMBERSHIP BY LONGEVITY

QUERY: The query posed by WB Hilario G. Esguerra of Sinukuan Lodge No. 16 is whether "a brother who is a dual member of two subordinate lodges when declared and designated a life member by one of the two lodges is automatically entitled and qualified as a life member in the other lodge in which he joined as a dual member."

OPINION: The answer is in the negative. Paragraph 607, section P of Article II of our Constitution pertinently provides —

"x x x A Master Mason who has been a member in good standing in the fraternity for a least 30 years and has paid his dues to the lodge for the same period of time may be declared and designated a life member and issued a certificate which exempts him forever from the payment of dues."

It is immediately clear from the foregoing provision that the grant of life membership by longevity by a lodge to a particular member is a distinctly personal gesture. It is testimonial of the love,

esteem and respect of the lodge to the particular member upon whom it is extended. For this reason, a member cannot compel his lodge to confer on him life membership by longevity even if he has been a member thereof for at least 30 years and has paid his dues for the same period of time. Hence, the aforementioned provision used the word "may" to signify the discretion possessed by a lodge in deciding whether or not to grant the privilege to a member. Consequently, the conclusion is inevitable that a dual member who has been given life membership by longevity by one of the lodges where he is a member cannot demand the same privilege to be automatically extended to him by the other lodge in which he is a dual member. More so when the member demanding the privilege has not complied with the minimum requirement of 30 year period of membership without unpaid dues in the lodge in which he is a dual member. (Opinion No. 3, Series of 1982; RW Reynato S. Puno, *ponente*).

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