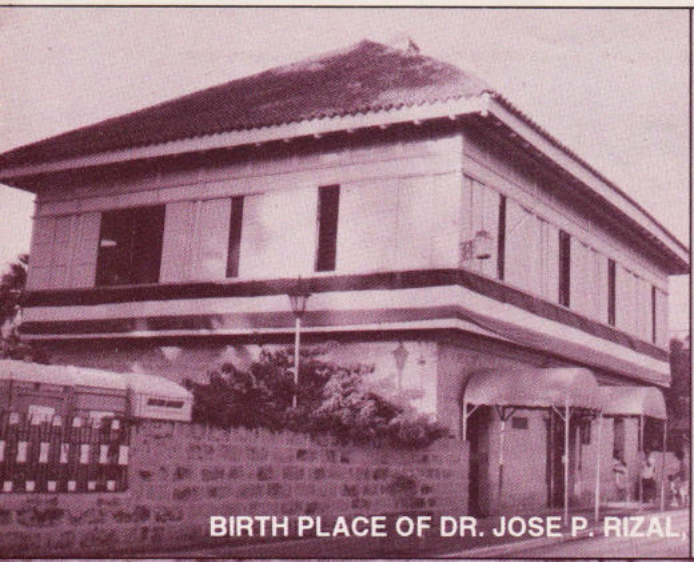
# The Cable Tow

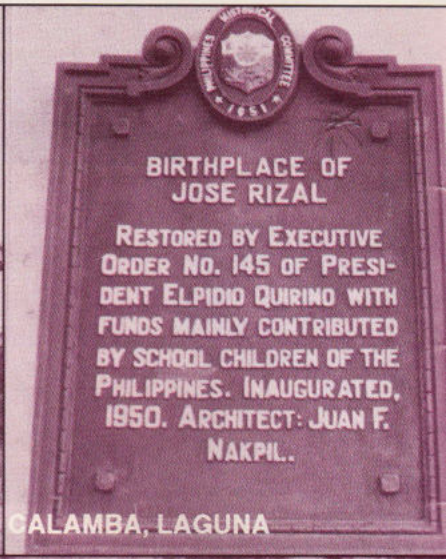
Vol. 73 No. 5 January-February 1997

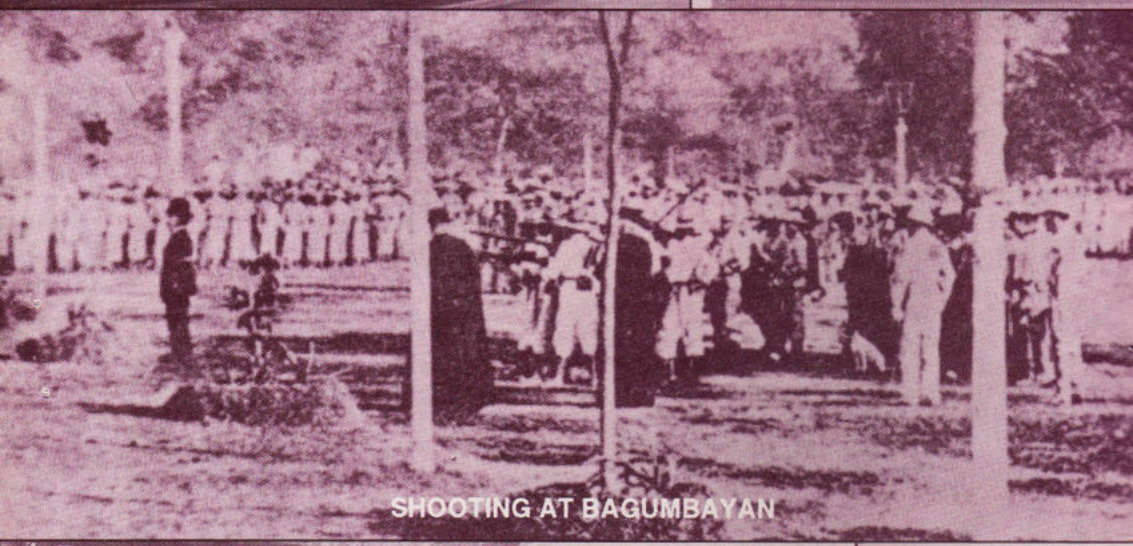
GRAND LODGE OF FREE AND ACCEPTED MASONS OF THE PHILIPPINES

## RIZAL AND HIS MENTOR

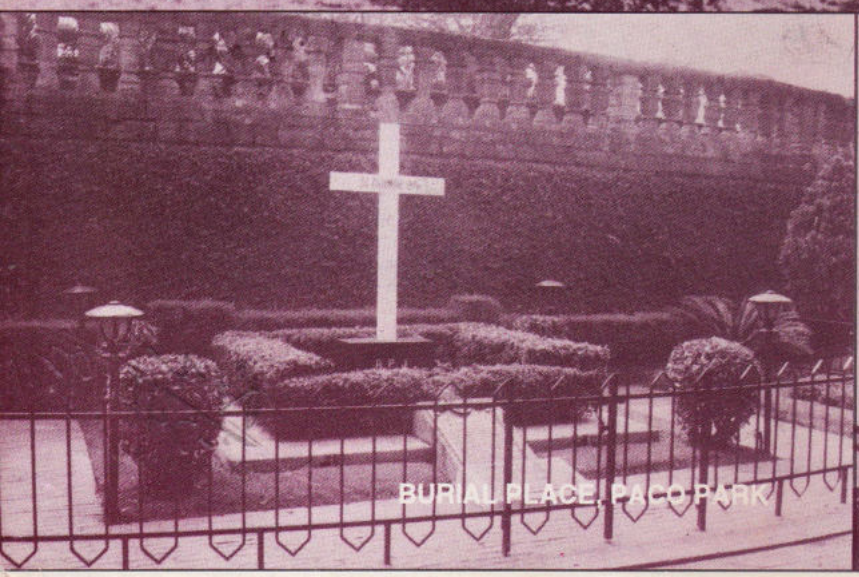


BIRTH PLACE OF DR. JOSE P. RIZAL, CALAMBA, LAGUNA



SHOOTING AT BAGUMBAYAN



BURIAL PLACE, PACO PARK

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**About Our Cover**

Ill. Bro. Francisco Pi y Margall and Bro. Jose Rizal were close friends. The former's human and intellectual personality strongly and decisively influenced the latter's life and thought. Unless one knows Pi y Margall, one would find Rizal an enigma.

Our back cover features two of the 13 martyrs of Bagumbayan. We celebrated the first centennial anniversary of the 13 martyrs of Bagumbayan, the majority of whom were Freemasons.


**EDITORIAL STAFF**

**J. Flor R. Nicolas**
Editor

**Charles G. Agar**
Photo / Layout

**B. J. Torres**
Circulation / Exchange

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# GRAND MASTER'S MESSAGE

**By the time you, dear brethren, read this message, you will have chosen the new set of officers of your Lodge. I would like, therefore, to remind the officers, both elected and appointed, that the primary function of a Blue Lodge is not to initiate candidates or to enlarge its membership, but rather, as the late MW Mariano Q. Tinio phrased it, "to train its members to understand the truths which the ritual and ceremonies are calculated to inculcate, to develop its members as benevolent men, to cultivate the social virtues among them, and to propagate the knowledge of the art."**

I fondly hope that you, dear officers, will pay more attention to the welfare, happiness and Masonic development of the members of your respective Lodges. I urge you to interpret and explain clearly to the members the lessons contained in ritualistic and Lodge work and to stimulate them continuously to a sincere and thorough understanding and consistentapplicationof the teachings of the degrees; for, decidedly, every one of us Master Masons must stand as the evidence of the efficacy and relevance of the fundamental principles and the lofty ideals of Freemasonry.

I fondly hope, too, that all of us prove ourselves to be dynamic members of our respective Blue Lodges. Let us, then, take into consideration the following statements of MW Raymond E. Wilmarth, our Grand Master in 1967-68:

"Signing the By-Laws of our Lodge only made you a member, gave you the right to be called Brother, and be known as a Mason. Signing the By-Laws did not make you a true Mason. Knowing what true Masonry is means finding happiness and pleasure in the practice of its tenets and looking forward with eagerness and whole-hearted willingness to serve and foster its interests and efforts. As long as attending to your Masonic duties presents a hardship, you have not found Masonry. But when you have found Masonry, you will find the real pleasure in serving it. You will not have to be asked to attend meetings; you will want to be there. You will not have to be coaxed to work in conferrals; you will be anxious to be chosen. When you find Masonry, it will be a wonderful day for you. Don't put it off too long. *Make it easy on yourself; let Masonry find you here, today."*

If and when all of us Master Masons in our grand jurisdiction have found Masonry; —if and when the officers of our Lodges concertedly plan, develop and carry out a many-sided year-long program of activities with some out-of-the-ordinary, special occasions—one which

provides every member, as well as his family, with opportunities for growth, development and fellowship; —and if and when, individually and collectively, we show to the non-Masonic public that we Masons are veritable builders of our local and national communities for God's greater glory, then we will come closer to the realization of our Masonic 2020 vision: the Brotherhood of Men under the Fatherhood of God.

Here's wishing every Blue Lodge a fruitful and meaningful new Masonic year!

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*Editorial*

# WHAT SIGNIFY THE MARTYRDOM OF DR./BRO. JOSE RIZAL ANDTHE EXECUTION OF THE THIRTEEN MARTYRS OF BAGUMBAYAN?

**Last December 30 marked the first centennial of the martyrdom of our esteemed Brother, Dr. Jose P. Rizal, and January 11, this year brings us to the commemoration of the first centennial anniversary of the unjust execution of the "Trece Martires de Bagumbayan," ten of whom were Freemasons. Eleven Masons, then, were martyred on Bagumbayan field! These 11 brethren were among the many Masons who gave all that a man could be called upon to give for liberty, a cause championed by their Fraternity. Despite persecution, prosecution, excommunication, exile and even execution, they held fast to their conviction that Freemasonry is a worthwhile way of life which teaches that all men regardless of color, creed or nationality should live together in Brotherly Love, Relief and Truth; that Masonry is man's belief in God as our Almighty Parent, his kindness to every man as his Brother, and his exemplary conduct as a Citizen of his country and the world; and that Masons are duty-bound to develop and transmit to posterity the civilization which our fathers wrought and passed on to us. It is very unlikely, then, that our heroic brethren retracted their Masonry. On the contrary, because of their zealous, persistent, self-sacrificing labor, Masonry took deep roots in our country.**

Their equally zealous, persistent, and hard-working successors built up the Temple of Philippine Masonry and spread its benefits far and wide.

It is now our turn to spread the benefits of Philippine Masonry farther and wider, believing as we do that the principles and ideals of our

ancient and honorable Fraternity may cure the prevailing ills not only of our country, but also of the Asia-Pacific region —nay, of the whole world.

Let us, therefore, take to heart this advice that the late MW Mauro Baradi gave some 30 years ago:

*"If we want to interest non-Masons in Masonry, we should no longer fold our hands and wait for them to knock at the door of the temple. Let no Brother conceal his Masonry. Be it known that as a Mason he is the guardian of freedom, the votary of liberty--for the individual, for the nation, for humanity; that the Craft of which he is a member is among the most democratic institutions in existence committed to uphold the cause of democracy everywhere."*

To make known that we Masons are the guardians of freedom or the votaries of liberty, individually and collectively, we must contribute to the carrying forward of the Craft's great practical objective: the physical, moral, political, and intellectual amelioration of man and his society. Individually and collectively, we must contribute to the improvement of our country's citizenry. There is so much we can do in this area of our everyday living.

We can, for instance, as has been suggested by Bro. Santiago Y. Toledo of Laong Laan Lodge No. 118, NBI Director, spearhead the campaign against the menace of prohibited drugs. Our Symbolic Lodges, he said, should form anti-drug committees, which in turn will be tied together through our Grand Lodge as a nationwide network to a national headquarters, which may as well be the NBI itself.

Let us take Bro. Toledo's challenge. Our country needs us. Let us not fold our hands. Let us, instead, show the way in combating prohibited drugs, just as Dr. Rizal and the 13 Martyrs of Bagumbayan showed the way in combating intolerance and oppression.

## RIZAL ON THE CULTIVATION OF VIRTUE

**When his mother told him not to forget his Christian obligations, Rizal answered her thus:** *"The greatest legacy that parents can bequeath their children is rectitude in judgment, generosity in rights, and steadfastness in adversity. The greatest honor that a son can pay to his parents is integrity and a good name, that the acts of the son may never make his parents live with indignation or shame, and the rest God will provide."*

Rizaliana

# PI Y MARGALL: HIS INFLUENCE ON RIZAL & OTHER FILIPINO THINKERS

**Pi y Margall is, to most Metro Manilans, just a side street in Sampaloc, Manila that lies perpendicular to Forbes Street near the University of Santo Tomas. But little do they know that the side street has been named in honor of Francisco Pi y Margall (1824-1901), whose human and intellectual personality strongly and decisively influenced Jose P. Rizal's life and thought, so that one would find Rizal an enigma unless he knows Pi y Margall.[1]**

Pi y Margall, as was mentioned in a preceding issue of this publication, was a Catalan lawyer and jurist, who discriminatingly advocated the doctrines of Hegel, Rousseau and Proudhon; a federalist and pacifist, who authored various books on federalism and progressive thought and who fervently defended the freedom of Cuba and other Spanish colonies, thereby establishing himself as perhaps the chief ideologue and defender of the bourgeois revolution in the 19th century; a president of Spain's First Republic (of 1873), who became a living legend or, in the words of Marcelo H. del Pilar, *"one of the greatest glories of Spain, who desired to conquer the love and affection of the Filipinos."*[2]

Pi y Margall was described by one of his contemporaries in this manner: *"He is an enigma... but he has been and always will be one of the most worthy, most modest, purest characters in Spain.... His fixity of purpose and intellectual honesty soon established a myth of his personality--the incorruptible in corrupt society, the imperturbable... An austere, modest, disinterested thinker, the fearless defender of lost causes, for years in the political wilderness, honest, sincere, a man of the People. Pi y Margall became a symbol of adherence to a rigid principle, admired for his unswerving loyalty to an idea. And*

*if he criticized himself, it was because he did not trust the people enough, not for trusting them too much. For politicians who struggle for power, for the crowd who admire all the greadeur of moral triumphs, Pi y Margall was the conqueror of the 19th century."*[3]

Pi y Margall had been an active Freemason even before the reorganization of Spanish Masonry in 1875.

In 1882, when he was starting his student life in Madrid, Rizal formed a close friendship with Pi y Margall, and frequently visited him at his home. Pi y Margall's daughter was said to have loved Rizal, who used to play chess with her father.[4]

Rizal, moreover, avidly perused the books of Pi y Margall and selectively imbibed his thinking.

One of those books, **Reaccion y Revolucion**, presaged a new phenomenon in Spain: that of the ideologist whose political activity is determined by intellectual theory. Pi y Margall's emphasis on the generating force of ideas is the most extreme example of the intellectual in politics in 19th century Spanish history (as is the case of Rizal in contemporary Philippine history). Pi y Margall dedicated himself to applying his intellectual theories to political activity. In the process, he led a frugal and austere existence (and so did Rizal).

In his youth, after years of vaccillation, Pi y Margall broke with the Church; instead, he maintained his faith in humanity. *"In the 19th century,"* he wrote, *"faith cannot withstand the examination by reason; hypocrisy prevails whenever religion serves as a pretext for power politics."*[5] (This came to be Rizal's opinion, too.)

In their attempt to subordinate political power to reason, both insisted that propaganda be preferred to conspiracy. This insistence led them to be so cautious that their followers became frustrated. Among Pi y Margall's followers eventually developed a Carbonari-like conspiratorial *"offshoot of masonry"*; similarly, among Rizal's followers in the **Liga Filipina** there developed a separatist tendency, which resulted in the founding of the **Katipunan**. But, of course, both Pi y Margall and Rizal continued to believe in an open society.

In 1869, Pi y Margall inspired a national pact of the Madrid republicans, declaring revolt to be a crime where the free practice of individual rights was permitted, but a duty where it was not permitted. (In **El Filibusterismo**, Rizal proclaimed almost as much.)

Pi y Margall affirmed in May of the same year that those who were loudest in their defense of Catholicism were those who had benefited from the sale of church lands and were now using religion to bolster property rights.[6] (Rizal would have used similar words had he not been murdered before the Philippines received its own government.)

Another book of Pi y Margall that Rizal studied was **Las Nacionalidades**, which contained the project of Spain's federal constitution of 1873, declaring the Philippines a territory to be made a state in accordance with its progress, a theory of federalization par excellence *"based on Reason and History."*[7]

Pi y Margall demanded that Spain's colonies should be autonomous as the regions of its

peninsula. In 1883, accordingly, his party demanded that all authority not explicitly delegated to the federation should belong to the regions, their autonomy equalling that of the regions of the Peninsula.

Pi y Margall wanted the sovereignty of the nation--the community of regions--to be replaced by that of its components.[8] He saw humanity respected in small federations (like contemporary Switzerland) rather than in centralized empires, which tended towards despotism, not stability.[9] His republicans held that centralization, which had been a part of monarchial systems, was responsible for Spain's misfortunes since it fell in 1519 under the Hapsburg dynasty. They insisted that the genuine "Spain of the People" was the Spain with the tradition of regional uprisings against royal centralizing power. They saw themselves, in effect, as successors of the post-medieval **Comuneros** and **Germanias**, defenders of the liberties of Aragon against Philip II and those of Catalonia against Philip V.[10] They contended that the union of Spain could only have been achieved through the granting of **fueros** or regional liberties, which had been the conditions of the regions for agreeing to unification.[11] They held fast to their leader's argument, namely: *"Just as authority over humanity will eventually come to be exercised by the vote of its nations, that over the nation can be legitimized by the vote of the regions, that of the regions by the votes of their municipalities. And only the vote of the individual citizen is to legitimize the power of municipalities."*[12]

Pi y Margall considered such federalism a natural result of the history of Spain, the political freedom of which had been conquered through local juntas. Besides, he saw the suppression of the regions to be the cause of Spain's contemporary crisis.[13] Wrote he: *"In states not originating from free mutual pacts of their constituent parts, the source of all authority, if there is war, Justice is on the side of the Provinces or Regions against the Nation,"*[14]

To Pi y Margall, the pact, a spontaneous decision of the parties, binding both sides, must not be modified unilaterally. Attempts to cancel the **fueros** nullified the sanctions for the continued acceptance of the national state. The pact, freely entered into by equal parts, was a cordial link which could be broken if the contract was abused.[15]

The pact, apparently, was applied to the Philippines. That's why del Pilar issued this reminder: *"Annexation of the Philippines through Spain (under Legaspi in 1571) was effected under the obligation of honor to assimilate the islanders to the conditions of Spaniards--and the Spanish, who had rejected Filipino Asimilismo, committed perjury."*[16]

Later, in "What the Filipinos Should Know," Andres Bonifacio, using Pi y Margall's theory of pact, concluded that the Spain which did not fulfill its obligations, undertaken through Legaspi, was not entitled to the obedience of the Filipinos.[17]

Pi y Margall was accused of having imitated the anti-Marxist socialist Proudhon, whom he translated between 1866 and 1868. In reality, however, in his **Reaccion y Revolucion**, published in 1854, he had anticipated the basic idea of the pact (harmonizing the principle

the pact (harmonizing the principle of freedom and the principle of authority, contractual relationships replacing hegemonic ones), which Proudhon expounded in **Federal Principle**, published in 1863.[18]

Concededly, Pi y Margall "borrowed" from Proudhon, but he selected from the latter what was applicable to Spain. Similarly, Rizal selected from Pi y Margall what was applicable to the Philippines. He selected from **The Struggles of our Days**, considered Pi y Margall's most representative work, those ideas which he had accepted as relevant to the Philippines. An example was what Rizal called *"the remedy for the misery of so many unfortunates,"* that *"land cannot be less than a common patrimony of Humanity, as is air and water.... it would be madness to hand them over by obsolute title to corporations or persons."*[19]

Applying to the Philippines Pi y Margall's condemnation of Spain's use of Christianity for the conquest of America, Rizal stated that Spain presented religion as a pretext to legitimize conquest. Using as example the enslavements and killings by the Spaniards of the defenseless on the east Indonesian island of Ternate in 1601 to the tune of "Salve Regina," he rhetorically asked: *"Is this the way to make the Filipinos love this God, making them believe that He had created them inferior to the others, whose slaves and toys they should be, while their hearts and conscience cry out in protest?"*

Rizal, furthermore, endorsed Pi y Margall's formulation about the holy war in the name of human rights. Hence, he held the following thesis, which he had actually borrowed from **The Struggles of our Days**: *"If God exists, is He not Justice? To establish Justice would be to fulfill God upon earth."*

In a speech he delivered at the Alhambra Theater in Madrid on June 8, 1890, Pi y Margall demanded once more that Spain should give autonomy to its remaining colonies. He said in part:

*"What reason... for us failing to apply our regime to the colonies? You are arbiters of your destiny! We would tell them tomorrow: Dictate for yourself the constitution that pleases you! We should do whatever we can to erase the memory of your former serfdom... And if, even with this, we would not have succeeded in pacifying them, we would have declared them independent; we are not those who recognize the right of conquest - -nor can against the liberty of the peoples suffice the prescriptions of centuries."*[20]

Since its very foundation, NUEVO REGIMEN, Pi y Margall's newspaper, campaigned against Spanish colonial policy. That, definitely, required courage in the face of accusations that he was facilitating the breaking up of Spain's territories. His federalist Republicans had been accused since 1868 of serving the Cuban separatists,[21] just as in 1896 the republican Miguel Morayta and his Freemasonry were accused of serving the Filipino separatists. And Pi y Margall frequently wrote about the Philippines in the spirit of Rizal, for example in 1891. But Pi y Margall warned that inert masses always succumbed before the armed establishment and therefore suggested that the more hopeful alternative of improved legislation be adopted, maintaining that *"every social question...is a judicial*

*question."*[22]

Rizal shared this preference, as well as Pi y Margall's optimistic notion that rebellion would stop as soon as *"the reign of law is established."* This optimistic notion proved to be a tragedy of Pi y Margall's Spanish Republic (of 1873), which, by the way, was recognized by no other governments except those of Switzerland and the USA. It was the Star Spangled Banner of the New World that the anarcho-federalist rebels against Pi y Margall's government threatened to raise over Cathagena.[23]

Unable to accept that the Cathagena "Cantonalistas" were enforcing something of his own program (of local autonomy) before the nationwide elections of the Constituent Assembly, Pi y Margall resigned from the presidency of Spain on July 18, 1873.

Out of power, he remained a moral conscience of Spain, admired by most, imitated by a few, repeatedly elected to the Spanish Cortes even by those who did not share his opinions because they saw him to be a man of ethical integrity.

Rizal, likewise, tried to give the Filipinos a moral leadership. In fact, all the governors of Dapitan called him *"a prototype of an irreproachable man."* Furthermore, like Graciano Lopez y Jaena, Rizal was offered by the Barcelona republicans to be their candidate for parliament because they also saw him to be a man of ethical integrity.

Perceived to have prepared the intellectual ground for the separation of Church and State, both Pi y Margall and Rizal, as well as others of their kind, were hated by the clerics.

Pi y Margall published a rationalist critique of Christian dogmatism. As early as 1852, amidst anathema and curses, in their sermons clerics demanded that his **Historia de la Pintura** be burned. This prompted Isabel II of Spain to prohibit its continuation. Pi y Margall, nevertheless, did not tire of demanding that funds spent on the Catholic Church be used for public instruction, for the improvement of the laborers' condition, and the like.[24]

In his novels, too, Rizal advocated a similar *"peaceful revolution."* As a result, his books were also placed in the censor's list.

Although Pi y Margall did not mention Marxism, Engels saw in him *"among all the official Republicans, the only socialist"* of Spain.[25] From the opposite side, the British Ambassador Layard contended that *"Pi belonged to a class of men who were responsible for the worst excesses of the French Revolution...."* In reality, however, Pi y Margall, like Proudhon, was a moralistic socialist. He applied ***justice***, not *"social laws"* nor *"historical materialism,"* to the social order. His was a socialism of a class harmony and opposition to class struggles, even to strikes, as much as to the laissez faire system which caused them.[26] The state's chief function was meant to be a regulating balance between collective and individual rights. For him, *"egoism is the evil of the epoch, making what could have been a society of brothers into a mob of fratricides."* Moralism bound his hands when he was in power, preventing him from executing his own program.[27] Not unlike Rizal, he insisted, with all his stoic (and particularly Kantian) ethos: *"Man should not aspire through his action to anything but the satisfaction of his conscience: we owe ourselves to Humanity..."*[28]

In 1854, Pi y Margall wrote: *"I*

*am bound to see myself solitary and yet to follow fearlessly what truth traces for me.... That I am (thereby) compromising my future, this does not weigh...."*[29]

A generation later, the moralistic Rizal would do a Pi y Margall. He decided to *"go it alone,"* thereby leading him to write his novels instead of writing treatises together with other members of the **Asociacion Hispano-Filipina.**

Pi y Margall came to be the first legally elected head of the Spanish state who endeavored to transform Spanish society, to solve its regional and social contradictions.[30]

He was also *"a true and trustworthy friend in whose fidelity you could with the utmost confidence rely."* One of Spain's most prestigious jurists, he was among the lawyers representing Rizal's family in the Kalamba lawsuit against the Dominicans. When Rizal was deported to Dapitan in 1892, Pi y Margall expressed his condolence. But lack of knowledge of the circumstances surrounding the deportation prevented his taking legal action on behalf of Rizal.[31] The latter did not use the possibility of legal action through the former, out of regard for the "reformer" governor, Despujol. And when Rizal was to be executed, Pi y Margall, who had always refused to petition the monarchy for anything so as not to recognize its legitimacy, sacrificed his republican legitimism by going personally to see the King's prime minister, Canovas, vainly attempting to prevent the killing of Rizal. Said he: *"I come humbly to request a favor from the Crown, to ask for something...(for) the life of Rizal, the pardon for him... Do save the life of Rizal. Grateful and generous, his influence shall give us the solution of the problem (of the Philippines). Do concede me the life of Rizal for the sake of humanity and for the sake of the fatherland."*

*"In Madrid,"* Canovas replied, *"there is hardly anybody who is not convinced that Rizal is guilty and that his execution shall convince the Filipino people...and the armed rebels to submit."*

*"A statesman should not subordinate his action to calculations of convenience and utility,"* the moralist Pi y Margall insisted. *"May Justice be done!"*

Pragmatically retorted Canovas: *"If Rizal is amnestied and then the armed rebellion is (still) not pacified, the people shall make us responsible for the blood that it shall then cost to suppress it, believing to see the assertion confirmed that it had been the lack of rigor in repression that caused the revolt...(Therefore) Rizal shall die tomorrow."*

Said Pi y Margall: *"Unfortunate is the nation whose destinies depend on opportunistic phrases."* Then he withdrew. He became sick as reaction to the execution of Rizal, which he failed to prevent.[32]

Amidst the anti-Filipino war hysteria, in his newspaper, he continued to blame the Spanish regime for the war that started in 1896. He insisted that it was keeping the Philippines under *"monastic communities, scarce in virtues and abundant in vices, who sacrifice everything to their ambition and greed,"* claiming that they lived from *"the ignorance of the people"* and that in *"ignorance they desired to keep the people so that their authority and income would not be diminished."* He explained that *"this was no longer easy"* by citing contemporary

Filipinos visiting Spain and then demanding the freedoms which the Spaniards had been enjoying by that time.[33] He refuted doubts of the ability of the Filipinos to govern themselves by pointing out the illegality of the original conquest and the failure of Spain, in 1571, to spread civilization throughout the Archipelago better than the Filipinos could have done themselves.[34]

The disaster of 1898 brought the veneration of Pi y Margall in Spanish public opinion to an almost mythical climax.[35] In that year, his newspaper reprinted *"Memoria sobre la Revolucion Filipina"* by Isabelo de los Reyes.

In 1901, de los Reyes brought from Barcelona to Manila Pi y Margall's Spanish translation of the works of Proudhon. Seemingly, Pi y Margall's idea of converting proletarians into owners, his emphasis on workers' instruction and mutual assistance,[36] contributed to de los Reyes advocating, in 1903 and 1904, in the tradition of Proudhon,[37] mutual exchange of services and the workers' claim to profit-sharing,[38] as well as participating in the administration. By conceiving an alliance between labor and capital,[39] de los Reyes became the first modern socialist of the Philippines and of Southeast Asia. He envisioned a future *"when the Filipino people shall bring forth only **Maria Claras** and patriotic **Ibarras**, instead of false politicians."*[40]

And we are proud to tell our readers that Isabelo de los Reyes was a Freemason, too.--Adapted from Emmanuel Sarkisyanz's article, *"Pi y Margall and Rizal"*

## Notes

1. Sanchez Fuertes, "The source of the Noli," in Arcilla, **Understanding the Noli**, pp.101 ff.
2. Marcelo H. del Pilar, **Escritos** (Manila, 1970), pp.100 ff.
3. C.A.M. Hennessy, **The Federal Republic in Spain, Pi y Margall and the Federal Republic Movement 1896-1874** (Oxford, 1962), p.86.
4. T.M. Kalaw, ed., **Epistolario Rizalino**, Vol. I (Manila, 1930), p.26.
5. Hennessy, pp. 10 ff., 78 ff. 6. **Ibid.**, pp.101 ff, 108, 103
7. Francisco Pi y Margall, **Las Nacionalidades** (Madrid, 1967), pp.194 ff.
8. Pi y Margall, **Lecciones del federalismo** (Barcelona, 1931?), p.138 ff.
9. **Nacionalidades**, pp. 59 ff., 67.
10. Hennessy, p. 75. 11. **Ibid.**, p. 263.
12. Isidro Molas, **Idearío de Pi y Margall** (Madrid, 1966), p. 145.
13. **Nacionalidades**, pp. 59 ff., 67.
14. **Idearío**, pp. 141-143.
15. Henessey, pp. 263, 265.
16. **La Solidaridad**, Vol. I., p. 586: La Solidaridad of September 30, 1889.
17. R.C. Ileto, "Tagalog poetry and image of the past during the war against Spain," in A. Reid & D. Marr, **Perceptions of the Past in Southeast Asia** (Singapore, 1979), pp. 387-392 ff.
18. Antonio Jutglar Bernaus, **Federalismo y Revolucion: Las ideas sociales de Pi y Margall** (Barcelona, 1966), p. 125.
19. **La Solidaridad**, Vol. II, p. 756.
20. **Idearío**, pp. 120 ff.
21. Hennessy, p. 257.
22. Pi y Margall, **Pensamiento Social, Seleccion y Estudio Preliminar de Trias Bejarano** (Madrid, 1968), pp.310 ff.
23. **Idearío**, p. 17.
24. **Pensamiento**, p. 311: **Las luchas de nuestros dias**, 5. Dialogo.
25. Friedrich Engels, in Iring Fetscher (ed.), **Marx und Engels, Studienausgabe in 4 Bunden**, Vol. III (Frankfurt am Main, 1979), p. 161.
26. Hennessy, p. 174 ff.
27. **Pensamiento**, pp. 309, 314. 28. **Ibid.**, pp. 315, 318
29. **Idearío**, p. 33.
30. **Federalismo**, pp. 11, 190.
31. Marcelo H. del Pilar's Letter, dated July 20, 1892, **Rizal, Cartas entre colegas de la Propaganda**, II, p.841.
32. Rafael del Pan, "Dos gigantes y un pigmeo (Rizal, Pi y Margall y Canovas): Episodio historico," in **Dia**

Filipino of December 30, 1913, pp. 6-7
33. Pi y Margall, **Cartas intimas, Obra postuma** (Madrid, 1911), p. 165: April 16, 1898.
34. **Ibid.**, pp. 188, 192: May 31, 1898 and June 1, 1898.
35. **Ideario**, p. 11.
36. **Federalismo**, p. 115.
37. Isabelo de los Reyes (ed.), in **La Redencion del Obrero** (Manila) of December 17, 1903, pp. 42 ff. and of February 11, 1904, p. 73.
38. **La Redencion del Obrero**, December 3, 1903.
39. Cf. William H. Scott, "U.O.D., First Filipino Labor Union," **Social Sciences and Humanities Review** (Manila, 1983), p. 140.
40. **La Redencion del Obrero**, December 31, 1903, p. 49.

# RIZAL DEFENDS THESIS WITH FLYING COLORS

## *by* General Fernando Canon

*(Note: The author of this account was a former classmate of Dr. Jose Rizal and one of his closest friends. Prof. Miguel Unamuno, who called Rizal "the Filipino Hamlet" and "the Tagalog Christ," was a Mason.)*

**When Rizal graduated from the Central University of Madrid with the degree of Licentiate in Philosophy and Letters (on June 19, 1885), there were very few Filipinos present to hear him, in his toga, discuss his thesis.**

We were very few Filipinos present to witness the event. Prof. Miguel de Unamuno, that learned Spanish political writer, was Rizal's sponsor when he wore the gown.... When the time came for Rizal to read his thesis, the audience, composed mostly of learned men of Spain, was surprised to hear that his subject was error in the translation of the angel's song over Bethlehem on the Nativity.

I still remember it as if it happened only yesterday. Rizal, in a voice that could have been distinguished in a crowd of any size, began his discussion by pointing at the mistake in the translation of the angel's message. He said, *"In the translation of the church, the message is given as 'Glory to God in the highest and on earth peace to all men of good will'. According to the original Hebrew, the message should run: 'Glory to God in the highest, on earth peace and to all men goodwill.' "*

Then for almost an hour Rizal discussed his subject and answered questions directed to him by the most learned men of Madrid and Barcelona. He came out triumphant in the oral examinations and was highly praised by the professors and savants present. It was one of the few occasions which we, Filipinos in Madrid, celebrated in spite of the pecuniary difficulties which we were experiencing at the time. (Reprinted in Dr. Camilo Osias, **Jose Rizal: His Life and Times**, 1948, pp. 95-96).

A Historic Letter

# RIZAL GRANTED POWER TO REPRESENT GRAN ORIENTE ESPAÑOL BEFORE OTHER GRAND ORIENTS

Note: The letter below, originally in French, was "loaned" to the editorial staff of this publication by MW Reynold S. Fajardo, PGM.

TO ALL FREEMASONS OF THE EARTH:

Please know: that the grand council of the Order of the Gran Oriente Español has authorized illustrious Brother Jose Rizal, Master Mason, to the effect that he can represent us before the Freemasonry of the Grand Orient of France and before the honorable Lodges of Germany. This representation is granted to illustrious Brother Rizal for him to greet in our name all the Masonic powers that have relations with the Gran Oriente Español, and also to present to the Glorious Orient and the Grand Lodges, which do not have a guarantor of amity or equal representative of our Grand Council, the sincere guaranty of our fraternal sentiments toward the Grand Masters, high dignitaries and members of their respective Masonic jurisdictions.

We pray that our brethren be good enough in fraternally receiving our Brother Rizal, and that they accept our heartfelt greetings and our wishes for the prosperity and greatness of the Masonic Family.

The Great Architect of the Universe wishes that this visit of our Brother Rizal to the Valleys of Germany and France be a new fraternal pledge and that it serve to establish for all time the relations of peace and solidarity among Masonic powers that he is going to visit (those whose treaties of amity with us have not yet been signed) and the Gran Oriente Español.

Given in Madrid on the 3rd day of January, 1891.

The Grand Secretary General

(signed) JOAQUIN RUIZ

The Grand Master
Grand President of the Council of the Order

(signed) MIGUEL MORAYTA

# VIRTUE: MOST IMPORTANT THEME OF MASONRY

*by* **Dr./Bro. Jose P. Rizal** *(Dimasalang)*

*(Solidaridad Lodge No. 53 under the Gran Oriente Español embarked on two principal functions, namely: (1) the education or indoctrination of the members with Masonic ideals, particularly with regard to the Philippines, and (2) the enlisting of political support for Filipino nationalist aspirations. Jose Rizal spoke on the trinity of Masonic duties: science, labor, and virtue. The following is his disquisition on virtue.)*

**Let us see what we understand as virtue because it encompasses an idea that is in the mouth of everybody but about which not all people agree.**

The Chinese see virtue in one's respect for his elders, in the cult of his ancestors and in the practice of numberless rites and ceremonies; the Indians, in ecstatic corporal immobility, considering one a saint who can keep a certain posture for months upon months. The Persians found virtue in the purity of life and as a symbol thereof a purifying by fire. The virtue of the Jew took the form of a great fear of his Jehovah, in following the material precepts of Deuteronomy and in waiting for a Messiah who would enable him to possess the entire world. Virtue, among the Greeks, was the stoicism which enabled him to bear all forms of suffering with perfect peace of mind, and because of this, the Spartan offered before her shrine his dearest sentiments and his natural impulses, believing that she was pitiless, while the Buddhists practiced it in the delicacy of his mores and his love for his fellowmen.

The Roman, on the other hand, sought virtue in integrity, and in the spirit of virile manhood and, because of this, called it **virtus** just as we say and use the term **virility.** To her, one was virtuous who preserved his manhood, who knew how to sacrifice in times of peril and who knew how to die for the laws, the name, and the glory of Rome.

Then came Christianity, which overthrew many other beliefs in its beginnings. In what consisted the virtue of the Christians? The Christian religion was the heir, the summary, the essence of all religions and reflected in itself the virtues of all of them. It sanctified humility, stoicism, and purity, and, in the oriental way, put them all together as charity--a virtue which Mohammedanism afterwards raised to a most sublime height.

Later on, as doctrines weakened, faith lessened, religious spirit fomented the spirit of sects, those who preached equality and poverty now wished to become wealthy aristocrats and virtue was confounded with intolerance and fanaticism; and when less offensive, it took the form that was anti-natural. It saw virtue in forced celibacy, when God said that one must increase and multiply. It became a virtue to be horrified at

the sight of beauty, a hatred of love when everything that is a part of nature is beautiful. Fast and abstinence became a virtue when man needed to multiply his strength in order to employ it in service for his fellowmen. To torture and to flagellate oneself became a virtue when we all know that pain is nature's cry of protestation and while the reptile wallowed in the mire, God was in heaven, and finally, even ignorance itself became a virtue, when wisdom is a divine attribute, when intelligence is a gift, and when mankind can redeem himself only by means of profound study.

Those were barbarous eras, in which the emanations from the cloisters overturned, in this manner, human intelligence. But it could descend even farther down and the downfall of reason became greater and deeper. They considered it a virtue to hate men who did not profess the same faith and to burn and destroy them. It was considered as virtuous to recite words on top of words and nonsense on top of nonsense and even blasphemies upon blasphemies, before images that were sanctified and deified. They considered as virtue the belief in the impossible and the refutation of the conclusions of science or experience; to have faith in the absurd; to give to a pope, for the support of his pompous show, money which was denied to youth for the improvement of their knowledge--virtue became folly, stupidity, ridicule and even vice itself, and all of these they mantled under a religious cloak. Having descended to these depths, human criteria, frightened at the downfall of virtue, turned their eyes back towards the past and sighed for the virtues of those older and more heroic eras.

What are you, O virtue? You are a futile name; you are a strength of will that resists all natural sentiments. You are perhaps a word invented by a certain malignant egoist by which simple souls hallucinated by the brilliance of your glory, kindled generous sentiments only in order to exploit them afterwards. They have placed you near the powerful in order to accustom the oppressed to bend their necks or they have called the unhappy to you in order that their conduct may be revealed to their oppressors. You were a protest and you were a fraud. You were that type of patriotism that grouped peoples into large families and you were that individualism that placed man in an eternal warfare against other men. If we have to admit the principles of the mob who consider virtue to be sentiments, the practice of which redounds to the good of others in prejudice of the one who practices it, then, in Spain, it would be virtuous not to be an employee, not to be an orator, but to die a long suffering debtor; in China, as in the rest of the world, it would consist in allowing ourselves to be deceived by everybody; and in France, in only giving but never receiving "pourboirs" or other favors. Before such contradictions and human appreciations, conscience needs a definite norm for Virtue.

*Virtue should be understood as the constant fulfillment of our duties just as vice is the constant infraction of our duties and, in this meaning of the word, virtue enters fully into the workshop of Masonry. One may say, in fact, that it is the main objective of Masonry and, indeed, its very life.*

By virtue, we understand the constant fulfillment of our duties.

In this definition, we must clarify the meaning of the word *duty*. What is the duty of man in these modern times? The principle *"Do good"* is rather vague; *"Do unto others that which you wish them to do unto you"* is defective because how many things do we have to do others that we wish them to do to us? Alms, for instance, is one of them. The principle *"Love your neighbor as yourself"* is a most beautiful concept, but how impractical! It is divine, but is it human? There is no man who can feel the same affection at the sight of any and every fellowman he may meet.

*The duty of man*, according to my viewpoint, *is to labor for the redemption of humanity because once man is dignified, there will be less miserable ones and more fortunate ones with reference to things which contribute to their condition.*

Humanity will never be redeemed while there are men who are exploited, while there are races that are oppressed, while some live because of the tears of many, while intelligence is castrated and eyes are blinded in order that some may live as sultans and that only they are entitled to enjoy the contemplation of the beautiful. Humanity shall not be redeemed as long as reason is not free, as long as faith tries to place itself above actual facts, while the whims of some become laws and while there are nations that are subject to others. In order that humanity may attain the high destiny to which God guides it, it is necessary that it should have within itself no dissensions and no tyranny, that plagues will not decimate it, that in its road to destiny, there will be no sound of groans and of malediction. It is necessary that its triumphal course should march to the sound of hymns of glory and of liberty; its face ablaze and its brow serene. Thus will Masonry preach and practice the holy principles of liberty, equality, and fraternity among men and in these will consist the Masonic virtues--the only virtues, the attainment of which will exile conflicts between men, curb abuses, and bring to pass the reign of righteousness that has been dream of all of the great reformers of the world. In this concept, under the present circumstances, Virtue has no other temple but the Masonic temple from which come rays which cast their light on many profane thinkers. In this concept, Virtue ceases to be something sterile, rare, anti-nature, ferocious, or pious; it becomes beautiful, fruitful, civilizing and universal because what is more beautiful than liberty, fraternity and equality among all men?

Myriads of worlds whiz around us in freedom across the immensity of space without end and in their divine course they sing a hymn of love to what created them. The eagles cross in majestic flight, see one another, and respect one another. The wild animals in the depths of their caverns or in the silence of the desert greet each one on its hunt without destroying one another. The trees lift to the sun their majestic tops, murmur and confide to the zephyrs songs of thanksgiving for the the light that gives them life and that clothes them with color. The flowers raise their delicate heads filling the air with perfume, with smiles, with life, and with joy. Freedom is born everywhere even in death and in the sweepings of ordure.

So man alone is the enemy of man, tyrannizing over his

fellowmen, oppressing all, transmitting his ire and his infirmities to the animals that fall under his power while he enjoys the humilations of his brethren. A flood of tears announces his life. Misery and strife beset the tortuous path of his existence with tears, blood and gall. Vice, disease and passion lead him to death, which usually unfolds itself between terror and suffering and as the tyrants that they emulate bellow and roar, weeping of tears of fire. This is the fate of the peasant, man, the king of Creation. With envy, he bemoans the fate of the butterfly that flies from flower to flower, seeking nectar--born at dawn but dying with the day--without having the good fortune to enjoy the sad shadows of the night.

# THE TRIP TO CUBA THAT ENDED AT THE LUNETA

**VW Bernardino L. Saplaco, Jr.,** *Grand Pursuivant*

**I simply want, in this article, to recreate important events that culminated in Dr. Jose Rizal's execution on Bagumbayan field (now the Luneta), the centennial anniversary of which we commemorated on December 30, last year; to pose at certain points, perhaps for polemical reasons, some pertinent questions which, to me, still clamor for satisfying answers; to reiterate a couple of famous tributes to Dr. Jose Rizal; and to suggest how we latter-day Filipinos can best honor the memory of our foremost national hero.**

Why, in the first place, did Dr. Rizal follow Professor Ferdinand Blumentritt's suggestion that he volunteer his services as a physician attached to the Spanish medical corps in Cuba?

For sure, in his farewell letter to his family which he wrote before the **Isla de Panay** sailed for Spain on his way to Cuba on September 2, 1896, Dr. Rizal said in part:

*"We are all in the hands of Divine Providence. Not all who go to Cuba die; and in the end, if one has to die, let him die at least doing something good." (Teodoro M. Kalaw, editor,* ***Epistolario Rizalino,*** *Vol. IV, p. 285).*

But, what was the "something good" Dr. Rizal would do in Cuba? Helping the Spaniards, whose misrule of the archipelago he had vividly exposed in his writings, quell the Cubans' struggle for independence?

Why, furthermore, did Governor General Ramon Blanco accept Dr. Rizal's application to serve as a volunteer physician attached to the Spanish medical corps in Cuba? Why did he, moreover, give Rizal a letter of recommendation, addressed to the Ministers of War and of the Ultramar, a portion of which is given below?

*"His [Rizal's] conduct during the four years he remained in Dapitan has been exemplary, and he is, in my opinion, the more deserving of pardon and benevolence in that he is in no way involved in the chimerical attempt we are deploring, neither in the conspiracy nor in any of the secret societies that have been formed." (**Ibid.**, p. 294).*

Some say that the governor general, a 32° Mason (Masonic name **Barcelona**), wanted to assist a distressed worthy Brother. Since public unrest was growing in Manila, he wanted Rizal out of the Philippines to keep him away from the friars' clutches.

In any case, when on September 30 the **Isla de Panay** was cruising the Mediterranean Sea, the ship captain informed Dr. Rizal that he had just received a telegraphic order to arrest and confine Dr. Rizal in his cabin. (**Documentos Rizalinos,** 1953, p. 64). The Minister of Colonies had sent Governor Blanco a telegram, which read: *"Not advisable that Rizal go to Cuba. He should be watched."* Thereafter the friars exerted pressure on the authorities, particularly Governor Blanco, to be strict on Rizal. Worse, Rizal's name kept cropping up in the investigations of those arrested in connection with the Revolution. He was, therefore, suspected of being the Revolution's secret leader.

When the **Isla de Panay** reached Barcelona on October 6, Dr. Rizal was immediately transferred to the prison Montjuich Castle, the officer in charge of which was General Eulogio Despujol, the governor who had him arrested and deported to Dapitan. (**Ibid.**, pp. 66-67).

Dr. Rizal was then transferred to the S.S. **Colon,** which arrived in Manila on November 8. Forthwith he was again confined in Fort Santiago.

From November 20 to 24 he underwent rigorous investigation, during which he patiently bore the questions propounded to him by the Judge Advocate, Colonel Francisco Olive, the same man who in 1890 commanded the troops that invaded Calamba and drove the Rizal family from their home. Dr. Rizal was accused of being *"the principal organizer and the living soul of the insurrection in the Philippines."* He was also identified as the person principally responsible for the introduction into the Philippines of Masonry among Filipinos. Specifically, his enemies claimed that it was Rizal who instructed Pedro Serrano Laktaw to organize lodges in the Philippines. He was, in other words, accused of high treason—of rebellion and sedition, of forming illegal associations.

On December 10 it was decided that the case against Rizal be heard by a court martial. The charge against him carried the death penalty. But Governor Blanco, whose confirmation was required, had decided in advance that he would veto a death sentence. Hence, Archbishop Nozaleda and the Provincials of the religious orders used all possible means, including bribery, to bring about Blanco's ouster. They sent a telegram to their cohorts in Madrid. The telegram read thus: *"Situation more grave. Revolt spreading. Apathy of Blanco unexplainable. To remove danger, an urgent necessity is the appointment of a chief (new governor general). Opinion unanimous, Archbishop and Provincials."*

On December 13, Blanco was replaced by General Camilo S. Polavieja. On December 19, Polavieja ordered the judge to proceed with Rizal's trial.

Given a list of army officers from which to choose his defender, Dr. Rizal chose Lt. Luis Taviel de Andrade, whose brother Jose was assigned by Governor General Emilio Terrero, a 33° Mason, as Dr. Rizal's personal bodyguard during his stay in the country in 1887-1888.

(We should recall, at this juncture, that in early February 1888, Dr. Rizal had to leave the Philippines posthaste for the second time and return to Europe, simply because his powerful enemies had made his stay in the country insupportable, portraying him as *"a German spy, an agent of Bismarck, a Protestant, a mason, a witch, a condemned soul, etc."* And who were Rizal's real enemies? The friars, of course!)

On December 26, Dr. Rizal was tried by a Court Martial of seven Spanish army officers, headed by Lt. Col. Jose Tagores Arajona. Lt. Luis Taviel de Andrade ably defended Dr. Rizal, who presented his own brief, too. But, of course, the latter knew his fate had been sealed, or that his cause had already been prejudged. The court sentenced him to the extreme penalty of death.

On December 28, Polavieja decreed that the accused Jose Rizal should *"be executed before a firing squad at 7 o'clock in the morning of December 30th instant, on the field of Bagumbayan, with all the formalities required by law...."* (See Jose Batungbacal, **The Mistrial of Dr. Jose Rizal,** 1940, p.25.)

In the morning of December 29, Dr. Rizal was formally notified of his death sentence. Then he wrote his valedictory poem, in which he developed the thesis *"The patriot must give priority to the nation's welfare or the common good (**tayo**) over the interests of his class, group or family (**kami**) and those of his own person (**ako**)."* His last poem, indeed, was marked by internal consistency; for he devoted more than 12 stanzas for expressing his agapeic love for his *"adored country, region loved by the sun, pearl of the Orient sea, our eden*

*lost,"* and less than two stanzas to his parents, brother and sisters; to *"friends of my infancy in the lost home"* (Calamba); and to the *"sweet stranger, my friend, my joy"* (Josephine Bracken).

Dr. Rizal hid his last poem in his alcohol cooking lamp, which he would later give to his sister Trinidad.

He also wrote farewell letters to his father, mother, brother Paciano, and intimate friend and confidant Blumentritt. He told them, *"I am going to die with a tranquil conscience."* (Kalaw, **op. cit.**, Vol. IV, p. 297). He, moreover, received visitors: the Jesuit priests who were his erstwhile professors at the Ateneo and who offered him spiritual consolation; Santiago Mataix, correspondent of the **Heraldo de Madrid;** his aged mother, his sisters, and Josephine Bracken. Why didn't the friars, including the Jesuits, visit Rizal from November 3 to December 28? Why did Archbishop Nozaleda send the Jesuits to visit Rizal only on December 29 when he was already in a death cell, closely and heavily guarded? Did Dr. Rizal really *"write"* and *"sign"* his *"retraction"* at 11:30 p.m., December 29? Were Rizal and Josephine really *"married canonically"* at 5:00 a.m., December 30 or two hours before the fatal moment?

The answer to the first of these last two questions is suggested in the eyewitness account that the late MW Rafael Palma, who was then 22 years old and who was not yet a Freemason since he would enter Freemasonry only in 1907. In his diary, MW Palma described what he saw on that fateful morning of December 30, a century ago. Here is his description:

**"I attended the execution this morning. A great multitude invaded the field of Bagumbayan where the execution was to take place.**

**" I was anxious to know the hero. I wanted to see his face, that face that had challenged the tyrants; his head that had borne such a grand idea--the creation of a nation; in short, I wanted to see the figure of that illustrious patriot who was willing to shed his blood for his country.**

**"I saw him two times. I imagined that he would be serene, tranquil as he marched to the scene of his glory and immortality; and I can say that I was not deceived. His face was pale but serene and bright like the sky above; he laughed at times as he joked with the two Jesuit priests and the officer near him.**

**"His lips shaded by a thin moustache smiled at the world, as if he wanted to bid goodbye to all. His eyes were small, but mobile and vivacious and seemed to play within their sockets.**

**"He walked with noble bearing, his body was upright, erect yet without affectation. *To me that represented his whole character--inflexible, daring--I could understand why he did not bend either to tyranny nor to death...*(Italics mine).**

**"He hurried as he neared the place of the great sacrifice. One may say that he ran after the glory that began to clear the border of his sepulcher and which might be delayed by his tardiness.**

**"From that time on, he disappeared from my sight. The people crowded around the scene and in spite of my efforts,**

**I failed to see the moment of his death. A shot rang out [at 7:03 a.m.] and something like an immense sigh arose from the multitude, indicating that all was over... "Shouts of 'Long live Spain! Death to the traitors!' could be heard three or four times. People began to leave the place, contented and happy at satisfying their curiosity. I even saw some Filipinos laughing."** (Originally published in **The Manila Chronicle,** Dec. 30, 1946, p. 4).

MW Palma, in **The Pride of the Malay Race** (1949), wrote this tribute to the martyr: *"Glory be to Rizal! In him are typified the best qualities of our race. He elevated the concept of our country before the world because all his life he demonstrated a sincere desire to work for the good of others; he had no ambition for glory or fame, nor did he expect rewards or recompense from anybody...."*

In his poem "To the National Hero," similarly, Cecilio Apostol called the martyred hero "redeemer of an enslaved country." Here is a stanza of that poem:

*How much the nation owes you! In your calvary you were yesterday a solitary star, which illumined the battlefields, the sweet apparition, heaven's smile, which infused to martyrs cheer, to heroes valor, and to mean fellows fear.*

Later in the poem Apostol used another analogy, as follows:

*You fell like a fruit already ripe, but with you fell the seed. Now the germ's a vig'rous plant; it has survived in the furrow of the path, and, free from mortal fight, beneath its branches your brothers sleep.*

Indeed, on December 30, a century ago a bullet shattered Dr. Rizal's skull, but his thought in turn destroyed an empire! He will live for ever because, after many, many generations, the blessings of a nation that does not forget its martyrs, decidedly, will immortalize his memory.

But, to me, the best tribute we can render to Dr. Rizal is to strive, in our own measure, to become like him and to emulate what he has done by exerting similar efforts, similar means of action, and similar devotion to duty that he displayed in the most heroic acts of his life.

## RIZAL ON WILLINGNESS TO DIE FOR HIS COUNTRY

*"I WOULD RATHER GIVE UP MY LIFE FOR MY PEOPLE THAN REMAIN HERE [HONGKONG] TO ENJOY A LIFE OF LEISURE."*

*"WHAT MATTERS DEATH IF ONE DIES FOR WHAT HE LOVES, FOR HIS LAND, AND FOR THOSE WHOM HE ADORES."*

*"FAREWELL, COUNTRY I ADORE, REGION THE SUN LOVES,/PEARL OF THE ORIENT SEA, OUR EDEN LOST.// I'LL BE HAPPY TO GIVE YOU MY SAD, WITHERED LIFE.// WERE IT MORE BRILLIANT, MORE FRESH, MORE FLOWERY,// I'D ALSO GIVE IT TO YOU, I'D GIVE IT FOR YOUR GOOD."*

*"DREAM OF MY LIFE, MY ARDENT DESIRE WHILE ALIVE,/YOUR HEALTH! SHOUTS TO YOU THIS SOUL SOON TO DEPART.// YOU HEALTH ! AH, HOW BEAUTIFUL IT IS TO FALL TO GIVE YOU FLIGHT,/TO DIE TO GIVE YOU LIFE, TO DIE BENEATH YOUR SKY,/AND IN YOUR ENCHANTED LAND ETERNALLY TO SLEEP."*

# RIZAL AND THE JUSTICE SYSTEM

*by* **MW Reynato S. Puno, *PGM***

**Editor's note:** *The author of this paper is an Associate Justice of the Supreme Court of the Philippines, a Past Grand Master of the Grand Lodge of F. & A.Ms. of the Philippines, and a Past Sovereign Grand Commander of the Supreme Council, 33°, A. & A.S.R., Republic of the Philippines, and a member of the Order of the Knights of Rizal. He delivered this paper on November 16, 1996 at the Plaridel Masonic Temple during the Symposium on Rizal jointly sponsored by the Scottish Rite Masons of the Philippines and the Knights of Rizal.*

**I have been asked to deliver a paper on Rizal and the Justice System. I accepted the task as a true Mason and as a true Knight of Rizal. Little did I realize the immensity of the job and the efforts required to research on the topic. Our history has been written and rewritten from different perspectives but it appears that our scholars have not sufficiently plumbed the legal aspects of our history during the 300 years we were under the political dominion of Spain. The scarcity of legal materials on our judicial system under the Spanish rule thus impairs the exhaustiveness or the intellectual breadth of this paper. With this caveat and with your dispensation, allow me to proceed.**

The family members of Rizal contended with the faulty system of justice at their time. The confrontation was destined to happen considering their unique social, economic and political chemistry. The Rizals were never awed by the arrogance of the powers that be who ruled with near absolute despotism. In a land where illiteracy reigned, they refused to submit to the darkness of ignorance. The Rizals were highly educated and they never felt any sense of inferiority from the Spaniards as did the multitude of indios. Francisco, Rizal's father, attended Latin school at Biñan and the College of San Jose in Manila. Francisco's father and grandfather had served as chief town officical--captain--of Biñan.[1] Teodora Alonzo, Rizal's mother, was more than a bearer of children. She attended the Dominican College of Santa Rosa in Manila. Rizal spoke of her mother as "...acquainted with literature and speaks better Spanish than I do; she is used to correct my poems and give me wise advice when I was studying rhetoric; she is a mathematician, and has read a great many books."[2] For a Filipina to be extremely literate in the mid-1800s is a phenomenon for in many parts of the world, women's rights were yet unheard of. Teodora Alonzo was likewise no stranger to political power. Her father was a municipal captain.[3]

From the start, Rizal's parents demonstrated their courage to stand and stand steadfastly for what is right and righteous. In his biography of Rizal, Palma relates how Francisco incurred the ire of the powerful alferez (or lieutenant)

of the Spanish civil guards. The alferez was typical of the abusive guardia civil of the time. He used to demand fodder for his horse from Francisco as a matter of right. The kind man that he was, Francisco always accomodated the alferez. One day, however, Francisco's ration of fodder failed to come and did not have enough for his own horses. Francisco was caught in a dilemma when a civil guard came and demanded fodder to feed the horses of the alferez. Francisco refused the request and explained his predicament. The alferez would not listen to his explanation. The alferez thought that in the heat of the confrontation Francisco would melt like a marshmallow. He was mistaken about the bent of Francisco's backbone. Bristling with righteous indignation, Francisco thundered to the guard: *"Tell the alferez that I voluntarily give when I have more than I need but I cannot give when I need for myself what I have. He can go and buy his fodder anywhere."*[4] The blood pressure of the alferez shot to stratospheric height for he had never received a rebuff from an indio. He swore to get even at the proper time. Thus, Francisco demonstrated that a Rizal would not allow himself to be a doormat even of powerful foreigners in his own land. As perceptively observed by Palma, *"The officer of the civil guard was a little sovereign within each town and his power was feared by the residents. He not only could catch and apprehend criminals but could also give confidential reports on any person suspected of being opposed to the Spaniards. To quarrel with him was equivalent to being on bad terms with the Spanish regime."*[5]

The harassments of the Rizals were not long to come. The first victim was Rizal's mother herself, courtesy of the secular authorities. It appears that her first cousin, Jose Alberto, was abandoned by his wife. He decided to divorce her but Rizal's mother would not hear of it. She exerted efforts to patch up their quarrel. Her good intention proved to be her undoing. Her cousin's wife resented her intervention. She alleged to the authorities that her husband was trying to poison her. But worse, she implicated Rizal's mother as an accomplice.

The charge against Rizal's mother was clearly the result of an imagination running riot. But the alcalde received the accusation as the incarnation of truth. He did not bother to hear the side of Rizal's mother. With inordinate speed, he adjudged her guilty. He ordered her to be imprisoned. The order was carried out by the alferez whose power had been previously defied by Francisco. The alferez forced Rizal's mother to walk all the way to the prison house, a distance of 20 miles.[6] Undeniably the incarceration of his mother without any tinge of due process and the cruelty with which her order of arrest was carried out left an indelible imprint on the mind of Rizal.

If secular injustice was bad, sectarian injustice was worse. The Rizals were Catholics but they were not of the see-no-evil, speak-no-evil variety. While in Spain, Rizal realized that the friars were the problem and not the solution to the problem in the Philippines. He wrote the *Noli Me Tangere* exposing the abuses of the friars. The shaft of *Noli* shattered the once sacred halo of the friars. *Noli* provided the powerful friars the *casus belli* against Rizal. Their rage escalated to an inferno when Rizal again

denounced the corruption of the Dominicans in the Calamba estate affair. The Calamba estate originally belonged to the Jesuits. Initially, it covered only a small part of the town. Its ownership passed to the Dominicans. Soon, the Dominicans expanded its area and the estate covered almost the whole of Calamba. But while the estate was growing more and more in size, the Dominicans were paying less and less in taxes. The stink was picked up by the nose of the authorities and the civil governor of Laguna was instructed by Governor General Terrero to start an inquiry. The tenants of the estate, which included the Rizal clan, sought the assistance of Rizal. Rizal painstakingly investigated the facts about the hacienda and revealed the misdeeds of the Dominicans in a public meeting. Some 60 families were emboldened by the courage of Rizal and they petitioned the Governor General to draw up more equitable lease agreement between them and the Dominicans.[7] Historian O.D. Corpuz observed that this was the *"...first agrarian reform proposal in Filipinas."*[8] But Coates observed that it was the beginning of the end for Rizal for *"he was attacking the friars on their most sensitive point—money."*[9] Predictably, the Dominicans struck back hard. They castigated the alcalde for not placing the town under martial law. In response, the alcalde sought permission to arm the militia. He used the dreaded guardia civil to monitor the movements of the people. The people were also warned by the Dominicans that *"if they were not obedient, the dire chastisement of God would fall upon them within not many days."*[10]

The show and use of force did not break the will of the tenants. The wily Dominicans then shifted their strategy. They decided to use the courts of law to eject the tenants. They filed ejectment cases in the court of Laguna. They won as expected. Rizal's brother, Paciano, and his brother-in-law, Manuel Hidalgo, did not easily give up the fight. They led the tenants appeal to the Real Audiencia in Manila. Again, they lost their appeal but they continued knocking at the door of justice. Paciano prepared the final appeal to the Tribunal Supremo in Madrid. He requested Rizal to fly to Madrid to assist in the appeal. They expected the highest court of Spain to be less biased against the Filipino tenants.

The Dominicans shattered their last remaining hope. They jumped the gun on the high tribunal. They forced the eviction of the tenants before their appeal could be decided. Governor-General Weyler sent a detachment of artillery to Calamba. The tenants were given 24 hours to leave or their houses would be either destroyed or burned. The Dominicans themselves chose which house to destroy and which house to burn. The quick wrecking operation rendered some 300 families landless and homeless.

Among the victims, the family of Rizal was hardest hit. Rizal's parents had to take refuge in the house of their daughter Narcisa. Paciano was forcibly deported to Mindoro. Manuel Hidalgo was arrested as a filibustero and then deported to Bohol. Other brothers-in-law were hunted and driven to live the lives of outlaws. Rizal's mother bore the ire of the friars. She was arrested and for the second time was slapped a false charge. The charge was for improperly using the

surname Alonzo.[11] She was ordered to be imprisoned at Santa Cruz, which could be reached more conveniently by boat via Laguna de Bay. She offered to pay her boat fare and that of her escort. She was refused. They compelled her to walk the long distance. She did though she was then 64 years old and almost blind. It took her four days to complete her journey to jail. Upon seeing her pitiable state, the civil governor of Sta. Cruz immediately ordered her release. She then fled to Hongkong where her husband Francisco and son Paciano had earlier escaped. The experience shattered the faith of Rizal's mother. In a letter to Bluementritt, Rizal wrote: *"It is a lamentable consequence of Dominican hatred that my aged mother, who was so pious and religious, now herself says that she can believe no more. She says everything is a fraud..."*[12] Again, the justice system failed the Rizals.

The legal rigmarole did not dampen the indomitable spirit of Rizal for justice. He fastracked his efforts to secure reforms from Spain though his views were undergoing radicalization. The volume of his criticisms against frailocracy reached a new decibel. He rushed the writing of *El Filibusterismo*, the sequel to *Noli Me Tangere*. He also joined Freemasonry by affiliating with Acasia Lodge No. 9 of the Gran Oriente de España.13 His affiliation with Freemasons was not without significance. As accurately observed by Coates, *"...in the light of the bitter opposition of the Spanish Church to freemasonry, this move on his part cannot but suggest the adoption of more extreme position in respect of the church; and remembering that the political problem of the Philippines was predominantly an ecclesiastical one, the move may in part reflect his diminished faith in the policy of assimilation."*[14]

Rizal's alliance with freemasons and freemasonry which was then growing by leaps and bounds[15] in the Philippines influenced his future course of action. In a radical move, he wrote the By-Laws of *La Liga Filipina* while in Hongkong. He patterned its structure after masonic lodges. Its aim was to organize Filipinos as one, *viz., "to unite the whole archipelago into a compact body, vigorous and homogeneous."*[16] He returned to the Philippines and among his first acts was to formally organize the *Liga Filipina* at a house in Tondo on July 3, 1892.[17] Rizal appeared to have metamorphosed from a theorist to action man. Gov. General Despujol saw the danger sign and ordered Rizal's arrest on July 6, 1892, or three days after he inagurated *Liga Filipina*. Several untenable grounds were used to justify his arrest. Essentially, he was arrested for smuggling anti-clerical leaflets which were allegedly discovered at his hotel in Binondo. Rizal was whisked to Fort Santiago and held incommunicado for eight days. He was later transferred secretly to the warship *Alba* and deported to Dapitan. Palma viewed Rizal's arrest as *"another proof of how despotic and arbitrary the Spanish regime was."*[18]

It was a foretaste of the worst injustice to come.

The news of Rizal's deportation spread like fire and it raised the revolutionary temperature of the people. In August of 1896, the Katipunan was discovered and the premature discovery forced Bonifacio *et al.* to start the uprising. Initially, Gov.

General Blanco did not suspect any involvement of Rizal in the uprising. In his August 3 letter to Manuel de Azcarraga, Minister of War and for Overseas Territories in Madrid, he vouchsafed the conduct of Rizal thus:

> *His conduct during the four years he remained in Dapitan as a deportee has been exemplary, and he is,in my opinion, the more worthy of pardon and benevolence in that he is in no way involved in the ill-advisedaction which these days we are deploring neither in any of the secret societies that have been formed.*[19]

On the basis of this certification of good conduct issued by no less than the Governor General, Rizal was issued a safe conduct pass to go to Cuba as a volunteer physician to help Spain put down the Cuban revolution. He sailed to Manila on board *España* but he had to wait for a month for the next boat going to Europe. In the meanwhile, he was transferred to the cruiser *Castilla* stationed at Cavite where he was detained but not as a prisoner. Finally, he got on board *Isla de Panay* going to Barcelona. The Filipino rebels initially scored stunning successes against the Spaniards. The Spanish authorities, however, resorted to mass arbitrary arrests as panic swept them. Prominent Filipinos were arrested at the slightest of suspicion. With Rizal in the boat *Isla de Panay* was Don Pedro Roxas, a filibustero suspect. Fearful of an arrest, Roxas got off in Singapore. The friends of Rizal advised him to follow Roxas. He refused saying: *"No, a fugitive, no. They would consider me an accomplice in the uprising."*[20] This show of innocence was of no help to Rizal. On September 27, when the boat left Port Said going to the Mediterranean, the captain of the ship received a telegraphic order to arrest Rizal. He arrived in Barcelona on October 3 and was brought to the Castle of Montjuich. Irony of ironies, he was welcomed there by General Despujol, the man who deported him to Dapitan. On October 6, he was shipped back to the Philippines on board the *SS Colon*. He reached Manila on November 3.

The secular and sectarian authorities were ready to inflict the supreme injustice on Rizal. They were prepared to charge him as leader of the rebellion then spreading in the country. They had rounded up suspects and extracted confessions from them by force and fraud. Rizal's brother, Paciano, was one of their worst victims. Coates narrates the barbaric means employed to break the will of Paciano:

*"He was submitted to torture. First, pins were driven between his nail and fingers, while seated before him the investigators repeated their demands. He kept silent. Next, irons were placed between his fingers and the clamp tightened repeatedly. He remained silent.* ***After this,*** *he was flogged by Spaniards with one inch rattan till he became unconscious. He was revived, and was then, with his hands behind his back, suspended by his wrists from the ceiling by a rope which, adjusted to leave him hanging, a foot or so above the ground, could be suddenly released causing him to drop defenseless upon the stone floor. The intervals at which he was dropped varied; there was no means of knowing when the rope would next be released. Still he kept silent. ... The prisoner was released and delivered*

*home on a stretcher. He left Fort Santiago* ***totally paralyzed*** *from head to foot, only a faint movement of the pulse showing that there was still life. He remained incapable of movement for several days."*[21] The worst of his torturers did not destroy the best of Paciano. He resisted the crudest attempts to extract lies from his lips. Unfortunately, others were not so faithful to the altar of truth. Their spirit succumbed to the punishment of their physical part. They signed documents which the authorities fraudulently used to link Rizal with the ongoing rebellion.

The preliminary investigation of Rizal started. It was conducted by a Colonel Francisco Olive, Judge Advocate. The procedure was totally inquisitorial. He was informed of the accusation against him but had no right to confront and cross-examine his accusers and the witnesses against him. He was able to give a statement but without the assistance of counsel. Col. Olive interrogated Rizal for five continuous days. He then transmitted the proceedings to Governor Blanco so the latter could appoint a special judge to file the charge against Rizal. Blanco appointed Rafael Dominguez, a captain of the infantry. Dominguez concluded that Rizal *"... is the principal organizer and living soul of the insurrection ... the principal chief of the filibusterismo of the country."*[22] The opinion was concurred by Nicolas Peña, the Judge Advocate General.[23] He recommended that Rizal be immediately tried; that he be kept behind bars (without bail) while on trial; that his properties be attached up to one million pesos (P1M); and that his defense counsel be an army officer. In a critical move the Dominicans were able to instigate the replacement of Governor Blanco by Governor General Polavieja.

Governor Polavieja at once ordered a court martial to try Rizal.[24] The charge was founding illegal associations[25] and promoting and inciting rebellion, the first being a necessary means of committing the second.[26] The fact that it was committed by a native was considered as an aggravating circumstance. The penalty for the crimes as charged was *mandatory* death. The prosecutor, Enrique de Alcocer, asked for its imposition. Rizal was defended by 1st Lt. Luis Taviel de Andrade.[27] On Christmas day, December 25, Rizal was gifted with the information that he would be tried the next day.

At 10 o'clock in the morning of December 26, 1896, the court martial convened in the building called Cuartel de España. Alcocer read the Brief for the Prosecution. Retana described the Brief as *"rich in rhetoric, poor in logic...excessive in impetuoisity and...empty of reason."* After him, 1st Lt. Luis Taviel de Andrade read the Brief of Rizal. Retana described it as *"a reasoned and in spite of its simplicity, a brilliant defense."* Then Rizal read the "Supplement to My Defense" which he himself prepared and where he rebutted point by point the factual bases of the charges against him. No member of the court martial dared contradict him. The case was considered submitted for decision without any question from the members of the court martial. The court martial made a short deliberation and condemned Rizal as guilty. He was sentenced to death. It further ordered: *"...in case of pardon the penalty, unless specifically remitted, shall carry with it the accessories of absolute,*

*perpetual disqualification and subjection of the accused to the surveillance of authorities during his whole life, to pay as indemnity to the State the sum of P1000,000.00with the obligation of transmitting the satisfaction of this indemnity to his heirs."*[28]

There was to be no pardon for Rizal. Within two days or on December 28, 1896, Governor General Polavieja approved the sentence and ordered that the sentence be carried out by *"means of execution by a firing squad at seven o'clock in the morning of the 30th of the present month on Bagumbayan Field...."*[29] Rizal was transferred to his solitary cell and awaited the footsteps of death with the peace that passeth understanding.

The question has been asked whether Rizal was given justice in his trial. Commentators have ventured the view that his trial was unfair and unjust. I humbly join this view for various reasons.

**First.** The hostility at the time precluded an impartial trial. The Spanish colonial authorities would not tolerate a successful rebellion of the Filipinos. Cuba had already revolted and they could not lose two colonies. The Philippine revolution had to be smashed and we know that when the guns sound, the laws are silent.

**Second.** Rizal had to be eliminated at all costs. His educational credentials were impressive. His love for the Philippines was unadultered. Of all Filipinos, he had the potential to unite the people against the Spaniards. He led the movement for reforms in the Philippines and he was relentless in his efforts. He was fast metamorphosing to a revolutionary. He posed a real danger.

**Third.** There was an extra special reason to destroy Rizal. He was anti-clerical. His novels **Noli Me Tangere** and **El Filibusterismo** and his numerous critical essays irreparably damaged the Catholic priests in the Philippines. Undeniably, they co-ruled the Philippines and they could not continue their reign with Rizal disputing their authority. Rizal was too much of a heretic and he did not show any indication he would go soft or slow with his attacks against the religious. They marked him as enemy number one.

**Fourth.** Rizal was charged and tried as the leader of the revolution. At the time of his trial, the revolution was succeeding to the consternation of the Spaniards who thought it could be stumped out with ease. If the revolution succeeded, the Spanish authorities knew they would be dead. It was their neck or Rizal's neck. They had to save their own neck.

**Fifth.** The preliminary investigation of Rizal was a mere show. It was an inquisition. A non-lawyer, Rizal defended himself. And he defended himself against accusers whom he could not confront nor cross-examine. The investigation was held only to comply with the formality required by law. As soon as it was finished, the charges against Rizal were readied as preconceived by the authorities.

**Sixth.** The records do not show how the members of the court martial were chosen by Governor Polavieja. Polavieja was not a symphatizer of Rizal. Indeed, the Dominicans exerted their influence to replace Blanco with Polavieja. The Dominicans did not trust Blanco whom they thought was using velvet

gloves against Rizal. Blanco was a known freemason.[30] Blanco is quoted as having informed Retana that had he continued as governor he would have never condemned Rizal to death.[31]

**Seventh.** The records do not show the background or the personality profile of the members of the court martial. They were all Spaniards. It does not appear that Rizal was given any opportunity to study their impartiality. In court martial proceedings, an accused is usually accorded the right to challenge and disqualify a prospective juror. Rizal was denied that fundamental right.

**Eight.** The records do not show that the members of the court martial actively participated in the proceedings. They merely *listened* to the prosecutor and the defense counsel read their respective Briefs. Despite the fugitive facts, *not one asked any question to* the prosecutor or to the defense counsel. Not one challenged Rizal when he read his Supplemental Defense. They were all as silent as a sphinx during the trial.

**Ninth.** The records do not show *how* the members of the court martial deliberated on the case. After the arguments closed, they retired and after a short while returned a verdict of guilty. There was no way to find out how they appreciated the evidence against Rizal.

**Tenth.** The various pieces of evidence against Rizal were not only weak but were also not admissible under the law of evidence at that time. The counsel of Rizal correctly invoked Rule 52. Pursuant to this rule, the testimonies of those with participation in the rebellion is inadmissible. The documentary evidence were out and out hearsay. Others were extracted by force. Even if they were admissible, these testimonies and documentary evidence lacked reliability. Worthy to note, the members of the court did not rule on the admissibility of the prosecution evidence. Indeed, they were all admitted and given weight and their weight crushed Rizal. In addition, the counsel of Rizal raised the issue that the atmosphere against Rizal was so poisoned with prejudice he could not be judged with fairness. His plea did not even raise any quizzical eyebrow.

**Eleventh.** Rizal adequately explained why the factual evidence against him cannot result in his conviction. The judges completely brushed him aside. Worse, there were facts within their notice providing the innocence of Rizal but on which they turned a blind eye. Among them are:

a. In May 1895, Rizal wrote a letter to Governor Blanco to be able to go to Spain to recover his health.[32] Rizal was in Dapitan as a deportee at that time. The rebellion then was starting to percolate and it was obvious Rizal was not its active leader.

b. Rizal left Dapitan and arrived in Manila Bay on August 6, 1896, the day after the boat which would take him to Spain had left. He had to wait for the next boat which was scheduled to arrive September 3. He spent the days on board the Spanish cruiser "Castilla" and he sent words to Governor Blanco that he did not want to communicate with anybody except his family.[33] By that time the Katipuneros had openly attacked the Spaniards. Rizal avoided any contact with them. He could not have been their leader.

c. On August 30, 1896,

Governor Blanco wrote letters to the Minister of War and the Overseas in favor of Rizal. The letter to the Minister of War categorically cleared Rizal from any involvement in the rebellion. It stated that Rizal is *"...in no way involved in the chimerical attempt we are now deploring neither in the conspiracy nor in any of the secret societies that have been formed."* The letter to the Minister of the Overseas had the same tenor.[34]

d. When Rizal's boat arrived in Singapore, he could have disembarked and escaped. This was easily done by Don Pedro Roxas who was also suspected as a rebel. Rizal refused to do a Roxas. He said: *"No, a fugitive, no! They would consider me an accomplice in the uprising."*[35] At that time, the rebels were winning pitch battles in Cavite.

e. The inquisitive press knew beforehand that Rizal would be convicted. They were aware that his trial was a farce. Before the court martial came out with its guilty verdict the correspondent of *El Heraldo* cabled the following story to Madrid, viz:

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The deliberation that followed the trial are still not known to the public. Neverthereless, it is considered that the sentence of death against the accused is certain.[36] Rizal never had any chance to be acquitted. Indeed up to the end, Governor Polavieja flaunted his bias against Rizal. He received the recommendation of the Judge Advocate General to confirm the death sentence of Rizal on December 27, a Sunday. The next day, a Monday, the day of Innocents, he approved the killing of Rizal. He did not think twice about the execution of Rizal. Looking back, the manuever of the Dominicans to replace Governor Blanco with Polavieja was a masterstroke. They foresaw the possibility that Blanco, a mason, would pardon Rizal. They foreclosed that possibility by eliminating Blanco and installing Polavieja as Governor General.

The tragedy of the Spanish authorities is that they thought by giving his execution a legal veneer the people would forget and foresake Rizal but murder does not cease to be murder simply because it is ordered by a court of justice. Indeed, the worse kind of murder is murder by the government, the worst kind of injustice is injustice by the judiciary.

Rizal knew the mystical quality of injustice that the last act that brings down tyrants from their pedestals of power is injustice. History tells us that tyrants can commit political abuses and for a time get away with them; they can engage in economic exploitations, and for a time succeed; but they can neither trample the liberties or take the lives of innocent people for long without tumbling down from their pedestals in a short time. The Spaniards forgot that immutable lesson. For three hundred years, the friars and guardia civil abused the Filipino. They immensely succeeded until they committed the mistake of misusing the laws and the courts to crush the liberty and the lives of Filipinos. They who use law for lawlessness will never last. Rizal's life validated this all-time truism. The authorities who condemned Rizal before their courts of justice also convicted themselves before the tribunal of the people. Within two years after decreeing that Rizal should die, their reign was ended by the people who exercised their right of revolution.

This is one of the enduring lessons in the life of Rizal which we ought to memorialize. We forgot it in the 70's and our amnesia compelled Benigno Aquino and others to walk the path of Rizal and the EDSA revolution became an inevitability. There will still be more Cries of Balintawak, more EDSAs as long as we perpetuate and remain unconcerned with injustices in the country. Today, our system of justice is again under hostile examination and cross examination by concerned sectors of society. Rizal showed us how important a pillar is our system of justice. After a hundred years, Rizal continues to be relevant to Filipinos. Our finest tribute to Rizal is to make him *"irrelevant"* by fulfilling his dreams about the Filipino.

## Notes

1. Coates, Rizal, **Filipino Nationalist** and Patriot, 1992 ed., p.7
2. Letter to Ferdinand Bluementritt, 8 November 1888, **Epistolario Rizalino**, Vol. V, No. 56.
3. Coates, **op. cit.**, p.8.
4. Palma, **Pride of the Malay Race**, a translation by Roman Ozaeta, Prentice hall, inc., 1949, p. 2.
5. **Ibid.**, p.3.
6. Coates, **op. cit.**, p. 141.
7. **Jose Rizal and the Asian Renaissance**, edited by M. Rajaretnam, 1996 ed., p. 17.
8. **Ibid.**, p. 67.
9. Coates, **op. cit.**, p. 141.
10. **Ibid.**, p. 168.
11. **Ibid.**, p. 212. Allegedly, she could use the name Realonda de Rizal. Rizal's mother had always used the name Teodora Alonzo.
12. **Ibid.**, p. 213.
13. **The Cabletow**, Vol. 73 No. 2, July-August 1996 issue featuring Masonry and the Philippine Revolution by R. Fajardo, p.12.
14. Coates, **op. cit.**, p.175.
15. The Cabletow, **op. cit.**, p.13.
16. Palma, **op. cit.**, p.195.
17. Elected were Ambrosio Salvador, President; Agustin de la Rosa, Fiscal; Bonifacio Arevalo, Treasurer; and Deodato Arellano, Secretary
18. Palma, **op. cit.**, p.222.
19. Coates, **op. cit.**, p.286.
20. Palma, **op. cit.**, p. 263.
21. Coates, **op. cit.**, pp.295-296.
22. Palma, **op. cit.**, p. 284.
23. **Ibid.**
24. The court was composed of Lt. Jose Tagores Arogana (Cavalry) as President and as members, Braulio Rodriguez Nuñez (Rangers), Ricardo Muñoz (Artillery),Fermin Perez Rodriguez (General Ordinance) Manuel Reguera (Cavalry), Manuel Diaz Escribano (Engineers), and Santiago Osorio (Rangers).
25. La Liga Filipina
26. See Article 189 (1) and Article 230 in relation to Article 229 (1) of the Penal Code.
27. He is the brother of Jose Taviel de Andrade who acted as his buard in Calamba.
28. The sentence cited Articles 188 (2) in relation to 189 (1) and 230 in relation to 229 (1); 11, 53, 63, 80, 89, 119, 188 (2), 189(1), 123 in relation to 11 (3), 122 and others of general application to the Penal Code. Horacio dela Costa, The Trial of Rizal, 1961 ed., p. 135.
29. He approved the recommendation of the Judge Advocate General, Nicolas de la Peña who reviewed the case within one day or on December 27, 1896. **Ibid.**, pp.137-138.
30. Palma, **op. cit.**, p. 258.
31. Coates, p. 297, footnote no. 1.
32. Palma, **op. cit.**, p. 257.
33. **Ibid.**, p. 261.
34. **Ibid.**
35. **Ibid.**, p. 263.
36. Coates, p. 306.

# DR. JOSE RIZAL: A CENTURY HENCE

*by* **MW Rizal D. Aportadera, *PGM***

**At about 6:15 in the morning, one hunded years ago today, a man impeccably dressed was led out of his prison cell in Fort Santiago and made to walk towards Bagumbayan. There was a festive atmosphere made complete with the attendance of Manila's rich and famous dressed in their Sunday best to witness the execution of this man by musketry. Not to be outdone were the members of the Church Hierarchy who were there to witness the end of a man, whose writing and vociferous attacks against the church were at last made to make him atone for his misdeeds. Mother Spain, long suffering the angst and pains of a growing nationalistic movement in the islands brought about by the enlightenment of its populace after more than three hundred years of servility, would like to dipense with the man who had brought her all the trouble. Many who were in attendance that morning in Bagumbayan were of the same sentiment that the death of this singular individual would write finis to the growing subversive movement.**

The subject of the execution that morning did not present himself as a formidable enemy of the church and state. Long regarded for his pronouncement and his writing as anathema to the church, he was considered a singular person whose pen cut clean and deep against the prevailing practices of the frayles. They could not deny,s however, the fact that Rizal was a product of Jesuit and Dominican influences, having been one of their prodigious students. Appearing composed and peaceful, Rizal did not betray any fear of his forthcoming demise. Even the military physician who took his pulse shortly before his execution found it normal. He was a man who prepared well for his death; a man who perhaps rationalized it by his innoceence of the charges leveled against him. He was a man long resigned to accept the cup that was passed on to him. A man who in his direst moment shortly before his execution would compose an epic that summarizes his love for his country and for the youth of the land. His love and his hopes for a free country were embodied in his *Ultimo Adios:*

*My dreams, when life first opened to me,*
*My dreams, when the hopes of youth beat high,*
*Were to see thy lov'd face, O gem of the Orient sea,*
*From gloom and grief, from care and sorrow free;*
*No blush on thy brow, no tear in thine eye.*

With the ominous beat of the drums and the deafening sound of the volley from the muskets of the firing squad at 7:03 a.m., ended the life of a man we are honoring today. This centennial celebration of the martyrdom of Dr. Jose Rizal is being celebrated today in all places in the Philippines, in Asia, Europe and America where he was known to have spent some time in his brief lifespan. Indeed, Dr. Jose Rizal was not only a man of his time but a man whose influence continues to permeate and influence our society today and even the next millennium. No less than our neighbor Malaysia, through its Deputy Minister Anwar Ibrahim, would like to espouse and propagate Rizal's teachings not only in the Philippines and Malaysia but all over Asia. Dr. Jose Rizal started a movement for national awareness way ahead of many Asean leaders in the likes of Gandhi, Sun Yat Sen and Tagore. The flames of the movement for nationalism and freedom were lit in our country way ahead of China, India, Indonesia, Malaysia and Vietnam. In a recent historic event, the International Conference on the Centennial of the 1896 Philippine Revolution which was held at the Manila Hotel last August 21-23, 1996, no fewer than one thousand scholars from all over the world converged and discussed the implications of the Philippine Revolution and the role of Dr. Jose Rizal. It was obvious from the papers presented and read by the different scholars that the following best described Dr. Jose Rizal:

*Rizal was a man of intellect.* The scholastic record of his early education here and abroad speaks well of his voracious appetite to read, write and learn. His ability to master and speak fluently several languages is unmatched by any Filipino of his time.

*Rizal was a man of God.* He was brought up by a deeply religious mother and had his early education under the Jesuits and Dominicans. He wanted to be a priest at first but later chose the next noble profession--that of being a physician--at the urging of his elder brother Paciano. In order for him to know and understand his faith and religion better, he proceeded to take two courses at the same time: Medicine, and Philosophy and Letters, and delved deeply into the comparative study of the great religions. A Greek professor, one of his mentors, said that in his whole career he never had a student that could excel Rizal. In his travels abroad and his intimate acquaintance with persons outside his faith he proved that indeed he was tolerant and able to work in the environment of diverse religious philosophies.

*Rizal was a statesman, a prime mover of the land reform movement.* During his sojourn in Hongkong, he befriended William Pryer, founder of Sandakan and manager of the British North Borneo Development Corporation, from whom he requested permission to allow a group of dispossessed families from Calamba to settle in Sabah, where they would be free of Spanish and Church oppression. Only the refusal of Governor General Despujol prevented Rizal from acquiring 5,000 acres of land, rent-free for 3 years in Sabah. His brief sojourn in Japan was another attempt to enlist support from that country for his libertarian movement.

*Rizal was a man of peace.* He never espoused armed uprising in order to gain freedom. His stay in

Madrid and his participation in the *La Solidaridad* were an attempt to bring the ills and malpractices of the friars before the Spanish Cortes. He believed that by barring all the injustices and lack of respect of the Spaniards for the Indios in the Philippines, he could hope for reforms. Realizing afterwards the futility of his plan, he went home to put up the *Liga Filipina* on July 3, 1892. Rizal foresaw the *Liga Filipina* as a uniting body whereby its members pledge to mutual protection and defense against violence and injustice; promote education, agriculture, commerce, and study and apply reforms. Rizal expected the *Liga* to be a means of organizing intellectuals and other elements of the country into a cohesive organization that would strengthen and make real and effective the ideals of those thirsting for liberty. In his talk with Dr. Pio Valenzuela who was sent by Andres Bonifacio to Dapitan to appraise him of the growth of the Katipunan and the impending armed revolution, he dissuaded him and voiced out that the revolution was premature at that time.

*Rizal was a visionary.* How he was able to chart the future of his country was up to the present an enigma to all. Every one in the International Congress was in accord that everything in *"Filipinas dentro de Cien Añes,"* particularly his predictions for the Philippines today, seemingly had all been fulfilled or had come to pass. The only thing that remained to be fulfilled was to see the Philippines, our country, under the Federated State of Government. Whether we are consciously or unconsciously steering towards that direction is for us to pause and ponder. Particularly we Mindanaoans who are the purpose of this exercise should not only relive the Saga of Dr. Jose Rizal but more profoundly contemplate on his philosophy. Two things stand out for which Rizal would prefer his pen name *"Laong Laan"* which means always prepared. The main duty of his life was to show the truth, to awaken and then without sitting back, let things take their course. He had revealed the truth in his novels and what remained for him was to be *"Laong Laan"*. Thus, he met his death that fateful morning with neither fear nor regrets for his untimely demise as he was seeing things unravel according to his vision of a free Filipino Nation.

## RIZAL ON COOPERATION AMONG MEN

***He who wants to help himself should help others; for if he neglects others, he too will be neglected by them. One midrib is easy to break, but not a bundle of many midribs tied together.***

***Our life is a perpetual toast, an eternal aspiration, an insatiable desire....It is a useless life which is not consecrated to a great idea. It is a stone wasted in the field without becoming a part of an edifice.***

# I WALKED WITH BROTHER JOSE RIZAL

(After a visit to historic Dapitan)

*by:* **VW Antonio T. Uy,** ***DDGM (Dist. 44)***

I saw the place where Brother Rizal had stayed,
the beautiful paradise of shorelines,
with the setting sun aglow as in a show.

I felt the presence of this noble Brother,
who had looked beyond the forests and even
the vast sea, accepting this solitude.

I cried with him, not for loneliness, but with
concern for and deep love of this land,
hoping that someday freedom would come.

I walked with Dr. Jose Rizal on the trails,
far and wide, falling deeply in love
with this land, which is worth dying for!

I laughed as I saw the vision of Dr. Rizal,
as he wrote poems and letters, reading
them with Josephine on hallowed ground.

I felt the pride, the pride that he had also felt,
as he knelt in deep supplication to God,
praying for His blessings upon our land.

I stood where Brother Jose Rizal had also stood;
looking up towards the sky, imploring God
for added strength in order to be bold!

I walked the hallowed grounds of Dapitan,
with a sense of gratitude to and deep love
for this man who had suffered for our land.

I felt the strength Brother Jose Rizal had received
in making a decision for freedom or death,
finally deciding to die, no more, no less!

I will remember for always this simple place,
not only for the beauty that it reflects,
but for the man who made it truly great!

# WAS WB MARCIAL "FIGHTING" BORROMEO A STUDENT OF RIZAL?

**MW Reynold S. Fajardo, PGM, believes that WB Marcial Borromeo was the eighth student of Dr. & Bro. Jose P. Rizal in Talisay, Dapitan, Zamboanga. He showed us a copy of the September 1940 edition of *The Cabletow*. Featured in the Vernacular Section of that edition was Wor. Bro. Marcial Borromeo. Below is the picture of WB Marcial "Fighting" Borromeo. The Spanish caption in the picture may be translated thus: "As his name suggests, Marcial is a 'fighter' and he is regarded as such, and in the Lodge he is liked because he speaks with 'warmth.'"**

Pointed out MW Fajardo: *"WB Borromeo was the Senior Warden of Maktan Lodge No. 30 in 1934 and 1935, Wor. Master in 1936 and 1937, and Treasurer in 1939, 1940 and 1941. I do not know what position he held in 1938. At any rate, in 1940 he was approximately 50 years old. Incidentally,* ***The Cabletow*** *gave his address as c/o Botica Santo Niño, Cebu City."*

MW Fajardo added that WB Borromeo was wearing eyeglasses when he was featured in *The Cabletow* in 1940, but when he was interviewed by Juan Claros Orendain, the author of *Rizal, Model Citizen of Dapitan,* WB Borromeo, who was then in his seventies, was no longer wearing eyeglasses. *"But compare the two pictures,"* MW Fajardo said. *"Are not the features the same—or at least similar?"*

We have communicated with Maktan Lodge No. 30, inquiring whether WB Borromeo was really the eighth student of Rizal. Pending receipt of the verification of Maktan Lodge, we tend to believe with MW Fajardo that Marcial Borromeo, one of the 21 *chicos* who studied in the school of Rizal in Dapitan, which lasted from the later months of 1893 to July 1896, could have returned to his native Cebu, where he established himself as a businessman.

That he developed himself into a fighter may be traced back to the training he received from his master in Dapitan. Dr. & Bro. Rizal, we should recall, did not charge any tuition. But he provided the following as requirements for admission:

1. Industry—Every student must work.
2. Honesty—A dishonest person is cowardly; only honest men can lead.
3. Courage—Only the courageous can succeed in a land like the Philippines. Education is meaningless without courage.

Dr. & Bro. Rizal, in addition, required his *chicos* to bring

sufficient clothes, beddings, and a bolo to use for work, as well as plates and tableware. He also required them to be willing to enter games, such as boxing, fencing, swimming, sailing, javelin throw, and difficut excursions. He gave them formal education, which consisted of reading and writing, arithmetic and geometry, Spanish and English. But he integrated cultivation of his 16-hectare plantation and learning about agriculture with formal education. Hence, his *chicos* planted and took care of the plants, attended to the poultry their master had and pigs they kept. The school, in effect, was self-sufficient; the *chicos* produced what they needed from their master's land.

Here is how Marcial Borromeo, when he was already in his seventies, recounted how he had passed the test of courage.:

*"I was seven years old when my father Cosme, a friend of both Carnicero and Dr. Rizal, enrolled me in the school. The eighth student to enroll, I was very much harassed by the older boys.*

*"One night, after supper, about nine o'clock, Dr. Rizal summoned me and told me to go get his bolo he had left on the low branch of a balete tree near the summit of the hill.*

*"To go to the balete tree, one had to pass by the spring, which was believed to be inhabited by* ***tumawo*** *and other spirits. Those spirits, according to Visayan superstition, could take one to the underground and keep him there. The balete tree, morever, was known as the home of* ***cafres*** *and* ***mantios****, believed to be so big as to be able to throw an ordinary man up the air where he might land out to sea.*

*"Naturally, upon hearing the master's command, I was scared to death. But I did not want to show my fear.*

*"On the way I tried to whistle but could not. It was a dry whistle. Then I reached the spring. Although my fear increased, I passed it. I hardly looked around as I went up the hill.*

*"When I was approaching the balete tree, tongues of fire swept the air. They were waving from different directions and I was ready to turn and run away. But I told myself, 'The master want his boys to be courageous'; so, I summoned my courage.*

*"I ran toward the branch where I thought the master's bolo was. Seeing the bolo, I grabbed it; then, without looking at the tongues of fire, I ran back as quickly as I could.*

*"I heard a shout, which I recognized to be that of Fernando Eguia, and the rest of my schoolmates joined in the shouting.*

*"I presented the bolo to the master. Eguia was there to accuse me of being a coward. I admitted that I ran away and that I was really afraid when I saw the tongues of fire (torches that waved at night).*

*"But I told the master, albeit weakly, that I had fulfilled my mission, namely, to bring back his bolo.*

*"I was scared as I awaited the master's decision. Then the master declared that I had passed the test for courage. He welcomed me as his 8th student."*

Years later Marcial Borromeo passed the initiation, passing, and raising in Maktan Lodge No. 30, where he demonstrated his fighting spirit and gained the respect and admiration of his brethren because he spoke with warmth.—***eF.R.eN***

A Patriotic Poem

*The poem below, eF.R.eN's modest translation of the original version in Spanish, is a tribute to the courageous revolutionaries against colonial and neocolonial rule, particularly those who fought in Iloilo.*

# VETERANS OF THE REVOLUTION

*by* **Flavio Zaragoza Cano**

When in the sad days the Country enslaved
asked blood and valor from your breasts,
the sword's ray you vibrated in the fights,
raising in the mounts the tri-colored flag.

And your breasts united in close bond,
you had for shield Unity's light.
Now that the Country fights
in search for her own rights,
for the triumph of our Liberty unite...!

Raise o'er the peaks, unconquered veterans,
red Balantang's flag untamed.
All the brothers' efforts summed up,
you vig'rous arms the yoke will break.

# SEMILLA LODGE OF ADOPTION NO. 8

*by* **MW Reynold S. Fajardo,** ***PGM***

**In the 1890s Masonry was a lawful association in Spain and therefore was practiced in the open. The Statutes and General Regulations of the Gran Oriente Español carried the stamp of approval of the civil authorities.**

The Lodges which the **Gran Oriente Español** founded in the Philippines, on the other hand, had to operate behind closed doors, despite the fact that, according to Illustrious Brother Apolinario Mabini, in his letter to Illustrious Brother Marcelo H. del Pilar dated January 25, 1895, they practiced Masonry *"exactly as Spanish Masonry."* Local ecclesiastical opposition to Masonry was so strong that the mere suspicion of membership in the Fraternity was sufficient justification for a person's incarceration or deportation. Secret orders were, according to Ill. Bro. Mabini once more, issued *"to the police to raid any meeting of the Freemasons and arrest the people they came upon as if they were gamblers."* Our Brethren, therefore, had to keep their activities from the watchful eyes of the local authorities. In this perilous enterprise they counted on the courageous support of their womenfolk. In those days, to avoid detection, the Brethren moved their meetings from one Brother's house to another's. To throw off the authorities, the womenfolk held parties in one section of the house while the Brethren conducted their meetings in a secluded room, relying on the ladies to give them timely warning of any approaching danger. Since the Brethren were able to keep their meetings sub rosa because of such assistance from the ladies, Masonry registered phenomenal growth.

In time the shared dangers and frequent associations under the umbrella of Masonry cultivated in our womenfolk a desire to participate in our activities. Hence, our Brethren decided to give them a corresponding share of the pleasures of our venerable Institution. Eventually one of the leading Lodges in the Philippines, Walana Lodge No. 158, under the leadership of Faustino Villaruel y Gamora, decided to pioneer the organization of a Lodge of Adoption.

The formation of **Triangulos**, **Camaras**, and **Logias de Adopcion** as a special branch of the Masonic Order was, after all, authorized by the Statutes and General Regulations of the **Gran Oriente Español**. They were patterned after those that sprang up in France in the 18th century. They adopted for the purpose a Rite of Adoption to govern their ceremonies. The Rite of Adoption was also called *"Masonry of Women"* and the lady members of the Lodge were referred to as *"Sister Masons"*.

The Rite of Adoption aimed at (1) engendering the practice of charity and virtue; (2) encouraging learning or propagating instruction; (3) dignifying the fair sex; and (4) making its affiliates true models of feminine tolerance, prudence and

good manners. In fine, it constituted a school of social education, free of all kinds of superstitions. It consisted of four degrees, namely: **Aprendiza, Compañera, Maestra**, and **Maestra Perfecta.** These degrees had very impressive ceremonies.

The lady members of the Lodge of Adoption, by the way, could aspire for any of the following positions: **Respetable Gran Maestra, Inspectora, Depositora, Oradora, Secretaria, Hospitalaria y Limosnera, Maestra de Ceremonia**, and **Introductora.**

Organizationally, the Lodge of Adoption was under the patronage of the Grand Council of the Order and subject to the direction of the adopting Lodge, the officers of which also occupied positions as officers of the Lodge of Adoption, provided they were Master Masons, and its Venerable Master presided over the meetings and ceremonies, particularly the rites of initiation and exaltation. But while the Lodge of Adoption was closely linked to the Masonic Order and was jurisdictionally under the Grand Council of the Order, its lady members were not allowed to become members, nor participate in the proceedings, of the Symbolic Lodge.

Now back to the organization of a Lodge of Adoption by Walana Lodge No. 158, the Venerable Master of which, as was mentioned earlier, was WB Faustino Villaruel. Masonic meetings and gatherings were held in his residence on Asuncion Street in Tondo. During those assemblies, his young, beautiful daughter, Rosario, entertained the Brethren, as well as held parties to camouflage the Masonic meetings. It was but natural, then, that when the decision to organize a Lodge of Adoption was crystallized, Rosario Villaruel would be accorded the honor of being the first lady initiate.

The members of Walana Lodge No. 158 scheduled her initiation on July 18, 1893. On that day practically everyone who was somebody in Masonry was in attendance. Most of the officers of the Grand Regional Council, as well as Brethren from several Lodges, were there. Among those present were Ambrosio Flores (symbolic or Masonic name, **Musa**), Grand Master; Numeriano Adriano (**Ipil**), Grand 1st Vice President; Faustino Villaruel (**Ilaw**), Grand 2nd Vice President; Jose Dizon (**Montgomery**), Grand 4th Vice President; Apolinario Mabini (**Katabay**), Grand Orator; Cipriano Castilla (**Algiabarat**), Assistant Grand Orator; Arcadio Flores (**Sosten**), Grand Secretary; Sixto Celis (**Liwayway**), Grand Accountant; Isidro Sotto Villaruel (**Galeno**), Grand Almoner; Luis Villareal (**Balisa**), Master of Taliba Lodge; Abelardo Cuesta (**Hernan Cortez**), Master of Luz de Oriente Lodge; Moises Celis (**Sinag**), founder of Dalisay Lodge; Bartolome Paez (**Duhat**), founder of Lusong Lodge; Venancio Reyes (**Kidlat**), co-founder of Dalisay Lodge; Lucas Ricafort of Dalisay Lodge; Timoteo Lanuza (**Adan**); Jose Nolasco, Treasurer of Walana Lodge; Santiago Suarez and Mariano Queri.

Pursuant to the Statutes of the **Gran Oriente Español**, a **Camara de Adopcion** (Chamber of Adoption) was then constituted for purposes of initiation. It was presided by Abelardo Cuesta (**Hernan Cortez**) because he was

the only 33° Mason present. Because of her tender age, Rosario Villaruel had to be initiated under a special provision of the Statutes of the **Gran Oriente Español**, which permitted the initiation of **Lewisas**, i.e., daughters of Masons who were at least 18 years old.

Rosario Villaruel selected *"Minerva"* as her symbolic or Masonic name. In those days there were three statues in every Lodge of Adoption, namely, those of Minerva, Hercules and Venus, symbolizing Wisdom, Strength and the Beautiful or Fair Sex (**Bello Sexo**). Evidently, being very intelligent, Rosario preferred Wisdom over Beauty.

The following week the Brethren met anew to initiate Josefa Rizal (**Sumikat**), Trinidad Rizal (**Sumibol**), Angelica Lopez y Rizal, Delfina Herbosa y Rizal, Salud Lanuza, Marina Dizon, and others. Other ladies, as is shown by records, joined the Lodge of Adoption. These included Romualda Lanuza (**Aurora**), Purificacion Leyva (**Ley**), Valeriana Legaspi (**Diana**), Sixta Fajardo (**Ester**), Carlota Zamora, Maria Teresa Bordas, Fabiana Robledo (wife of Sixto Celis), Lorenza Nepomuceno, and Trinidad Tecson.

With the adhesion of a sufficient number of female members, Walana Lodge No. 158 was able to formally organize the Lodge of Adoption. We have, however, no record showing when the Lodge of Adoption was granted its constitutive charter by the **Gran Oriente Español**. There is, nevertheless, ample proof that it was called SEMILLA NO. 8. We also know that Rosario Villaruel was its **Respetable Gran Maestra**, and that in one of its elections the following were chosen as officers: Purificacion Leyva, Respectable Grand Mistress; Rosario Villaruel, Inspector; Valeriana Legaspi, Eloquence; Trinidad Rizal, Secretary; and Sixta Fajardo, Depository.

We do not know, either, how long **Logia de Adopcion Semilla No. 8** existed, although for sure it did not last long--definitely not beyond 1896. At any rate, while it existed, it must have had lively gatherings as indicated by the following minutes of its meeting on December 12, 1893:

*A.L.G.D.G.S.D.L.L., in the name and under the auspices of the Most Illustrious Gran Oriente Español, Worsh. Lodge Walana No. 158, in its regular meeting of "Trabajos de Adopcion" (Works of Adoption) by means of convocatory ladder and in the regular manner at the Garden of Eden, the work was opened in Asia by the Worshipful Master* **Ilaw** *as Gr. M., assisted by the Worsh. Gr. Matron, Sister* **Ley**, *with the help of the most kind Inspector Sister* **Minerva**, *who governs the climate of Africa, and of the very dear Depository Sister* **Ester**, *who governs the climate of America, and in the presence of several brothers and sisters, active members of the Lodge, on December 3, 1893, v.e.*

*The ladder of the previous meeting was read and unanimously approved. Balloting for the election of Grand Master, Grand President of the Grand Council of the Order of Gran Oriente Español and a Secretary Investigator, according to Ritual, and in compliance with the decision taken by the Grand General Assembly on June this year, followed, the results*

*being: For Grand Master, Grand President, the Illustrious Miguel Morayta (**Pizarro**, 33°), by unanimous vote. For Secretary Investigator, the Illustrious and Powerful Brother Marcelo H. del Pilar (**Kupang**, 31°). Please take good note of the foregoing for its corresponding effects, in accordance with the Decree inserted in the Official Bulletin No. 75, Valleys of Binondo, in the Garden of Eden, December 12, 1893. The Worshipful Grand Master **Ilaw**, 3° ; The Worshipful Grand Matron (absent) **Minerva**, 1° ; The Secretary G.S. **Justicia**, 3° .*

The language of the aforequoted minutes may appear strange to some Masons. This is because Lodges of Adoption had a terminology of their own. Lodges were divided, not into East, South, West and North, but rather, into the **Clima** or **Region de Asia**, **Clima** or **Region de America**, **Clima** or **Region de Europa**, and **Clima** or **Region de Africa**. The Lodge itself was called the *"Garden of Eden"*; their documents were termed *"ladders"* and always commenced with a dedication *"A La Gloria del Gran Sol de la Luz"* or A.L.G.D.G.S.D.L.L.

The Logia de Adopcion Semilla No. 8, as was stated earlier, did not last long–definitely, not beyond 1896. The ladies of Masons, however, did not have to wait too long for the appearance of another auxiliary organization for them. In October 1904 the Mayon Chapter No.1 of the Order of the Eastern Star was organized in Manila. But that is another story.

# BIOGRAPHICAL SKETCHES OF SOME MEMBERS OF THE SEMILLA LODGE OF ADOPTION

**As we celebrate the centennials of the Philippine Revolution, we remember with much pride the members of the Semilla Lodge of Adoption which was organized by Walana Lodge No. 158 in 1893. Those women were called by TGAOTU and were given a role--a role of gallantry, which entailed fortitude or bravery to undergo any personal pain or peril when demanded by home and country. Through their sacrifices and courageous deeds, they contributed their share to making the Filipino nation freer and happier than before.**

## ROSARIO N. VILLARUEL BAUTISTA

Rosario was born in Binondo on May 29, 1875. But right after giving birth to her, her mother, Maria Asuncion Navarette Sotto, a mestiza and widow with a son named Isidro, gave up her life.

Rosario's father, Faustino Villaruel, a native of Binondo and a businessman in Pandacan, adopted Isidro upon his marriage with Maria Asuncion and gave him his family name Villaruel. He sent Rosario to the Colegio de Santa Rosa in Intramuros, where she was trained

in singing and playing the piano, and Isidro to the University of Santo Tomas, where he took up chemistry.

Faustino Villaruel exposed both Isidro and Rosario to Masonry. Isidro, in fact, became the Grand Almoner of the Grand Regional Council. Rosario was a guest in many a Masonic gathering. When, for instance, her father attended the meeting at the house of Doroteo Ongjungco in Tondo on July 3, 1892, in which Dr. Jose Rizal formally organized the **Liga Filipina**, Socorro was present as a guest. It was on that occasion that she met Josefa and Trinidad Rizal. Moreover, when her father hosted Masonic meetings and gatherings in their residence on Asuncion St., Tondo, Rosario held a party in one section of the house to camouflage the meeting being held in a secluded room.

When she was initiated as the first Filipino *"Masona"* on July 18, 1893 she selected *"Minerva"* as her symbolic or Masonic name. As Inspector of the Semilla Lodge of Adoption, she was very active, working closely with her father, who was then Venerable Master of Walana Lodge No. 158.

When, as an aftermath of the discovery of the existence of the Katipunan, the Villaruel house was searched by the Spanish authorities, Masonic documents were reportedly discovered and confiscated, including those penned by Dr. Jose Rizal under the pseudonym **Dimasalang**. Faustino Villaruel was therefore arrested and thrown into prison.

Rosario was also arrested because she was accused of professing revolutionary ideas, inflicting bodily harm on a Spanish friar, and refusing to kiss the hand of the archbishop. (Also arrested were Telesforo Chuidian, Mariano Limjap, Luis R. Yangco, Lorenzo del Rosario, Pedro Casimiro, Ambrosio Salvador, Bonifacio Arevalo, Maximino Paterno, Ambrosio Rianzares Bautista, Nazario Constantino, Antonio Salazar, Felipe Zamora, Numeriano Adriano, Ambrosio Flores, Dr. Isaac Albert, Isaac Fernando Rios, Marcelino de Santos, Dr. Jose Luna, Antonio Luna, and Juan Luna, among others.) Rosario Villaruel was, according to Mariano Ponce and Jaime de Veyra in **Efemerides Filipinas** (1914), forced to undergo humiliation and torture. According to other historians, however, while the men were confined to Fort Santiago, where they suffered cane beatings, water torture, or even death by asphyxiation, Rosario was made to live in the warden's house and later transferred to the Colegio de Santa Rosa, where she was treated kindly by the nuns, who in turn were able to persuade her to retract her Masonic connections. (See Armando J. Malay, "Pallid Virgin of the Revolution," **Manila Times**, Jan. 10, 1960.)

On a sheet of paper with the letterhead of the Colegio de Santa Rosa, she allegedly wrote her *"Public Retraction of Membership in the Masonic Lodge,"* as follows:

*I, Rosario Villaruel, declare candidly that I joined the masonic sect, having been made to believe, by some, that masonry is only a mutual benefit society and that Pope Pius IX had himself been a mason, as was the Queen of Spain. But now, with the horrible occurrences in the Philippines which all attribute to the masons, God our Father has enlightened my mind and I hereby publicly retract*

*membership in the masonic sect. I am sorry that I gave my name to a society condemned by the Church and Pope Pius IX and Leon XIII; that it is anti-religious, as it kept me away from the sacraments during this time that I was a member; finally that it is unpatriotic, defying the authority of their majesties,as is shown in this wicked rebellion. Blessed be God, who has illumined my reason! And I give notice of this, my public retraction, to repair the bad example which might have influenced other persons.(Ibid.)*

Rosario's *"retraction"*, which was reportedly found in 1935 with 27 similar documents, including one attributed to Rizal, was undated unlike her father's and those of others who were executed with him on January 11, 1897, namely: Domingo Franco, Numeriano Adriano, Moises Salvador, Francisco L. Roxas, Braulio Rivera, Eustacio Mañalac, Jose Dizon, Ramon Padilla, Luis Enciso Villareal, Antonio Salazar, Benedicto Nijaga, and Geronimo Cristobal Medina. (Of the 13 martyrs of Bagumbayan, only Nijaga, Roxas and Rivera were not Masons.)

The day before his execution, Faustino Villaruel consoled the doleful, tearful Rosario with this statement: *"My daughter, do not cry for as long as there is a Filipino left in the country."*

Even Rosario's fiance, a Spaniard named Luis Carvajal, who sympathized with the Filipinos and joined Masonry, was exiled to Dapitan, where he subsequently died. Isidro Sotto Villaruel, Rosario's step-brother, likewise, was exiled to the same place. Before his exile, however, he successfully persuaded his nearly-21-year-old step-sister to marry, from among her many suitors, a bookkeeper from Cavite whose family was well-to-do and who was then in his late thirties: Luciano Bautista.

The couple had six children, one of whom died at an early age. The other five were Augusto, popularly known later as Totoy Bautista, a sportsman and basketball referee; Elena (Mrs. Esteva); Remedios (Mrs. Luna); Socorro, who was married to Celedonio Agrava, former Director of Patents; and Francisco, an army officer and former U.P. basketball player.

On December 11, 1911, however, Luciano Bautista went home with a fever and later died of cerebral hemorrhage.

To support her children, Rosario V. Bautista gave piano lessons to her friends' children like Rosita Sandejas de la Concepcion, Antonia Roces Prieto (Don Alejandro Roces, Sr. s daughter), and the daughters of Don Ramon Roces.

Dr. Leon Goldenberg, the father of MW Michael Goldenberg, our Grand Master in 1945 and 1946, stated that Mrs. Bautista was a familiar figure in the gatherings of the best families of Manila. He described her as a *"gray haired still beautiful woman in her fifties."*

MW Manuel Luis Quezon knew her, too. One day, he saw her walking in Quiapo. Ordering his driver to stop his car, he went down to greet and embrace her.

At home, Doña Charing (as she was fondly called by relatives and associates) gave her children and grandchildren an enjoyable time, playing the piano and stimulating them to sing lilting melodies.

Soon after her release from prison, *"Minerva"* (her Masonic name) made contact with her brother Masons and maintained a

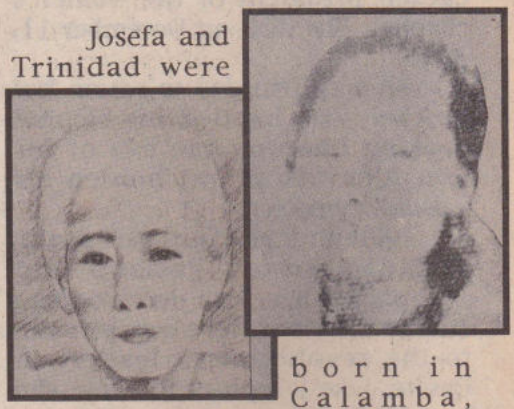
close affinity with the Fraternity the rest of her life. Wrote MW Reynaldo S. Fajardo, PGM:

**In 1920, she was a guest speaker of the Grand Lodge of the Philippines during the constitution of Filipinas Lodge No.54 in Unisan, Tayabas. After the ceremony of constitution she stood before the members of the Grand Lodge dressed in the habiliments of a mason. It was an impressive sight. Never before in the history of the Grand Lodge of the Philippines and, it is to be imagined, never before in the history of any Grand Lodge of American masonry, has a woman, wearing a Master Mason's apron, been called upon to speak at a Masonic gathering. Villaruel spoke of the joy which she felt in finding herself once more in the presence of the laborers in the Temple of Truth and in an era in which liberty of public assemblage and free speech were untrammeled by the circumspection of fanatical displeasure. Villaruel, like most Filipino masons, was a Roman Catholic who saw nothing wrong in being a Catholic and a mason at the same time. Like most Filipino masons, she could not understand the intractable stand of the Church against the Fraternity. In 1935, she declared: *"I had never ceased to be a Catholic and if I had been a Mason, it was because I sincerely believe that this is not in opposition with Catholicism."***

Doña Charing later became ashmatic; then her ashma degenerated into tuberculosis. She died in the house of her daughter Socorro in Pasay City on September 29, 1941.

She is known as **"the Pallid Virgin"** (also **"the Pale Madonna"**) of the Philippine Revolution as well as the **"Mother of Masonry"** in the Philippines.

**JOSEFA and TRINIDAD RIZAL y ALONSO**



Josefa and Trinidad were born in Calamba, Laguna–the former in 1965 and the latter on June 6, 1868. After the agrarian trouble in Calamba, they moved to Calle O'Donnel in Sta. Cruz, Manila, where they lived simply and frugally but comfortably, depending on rentals for their livelihood.

Josefa learned languages easily. In fact, she could converse with her brother Jose in French. She and Trinidad studied English during their family's sojourn in Hongkong. Eventually, she could write well in English, so that her brother Jose wrote letters to her in that language.

On the occasion of his second departure for abroad (February 1888), Dr. Jose Rizal gave his two youngest sisters, Trinidad and Soledad, this advice: *"Keep always in mind that the world is large, and fate is changeable and subject to misfortunes. That is why it is preferable... always to follow our conscience."* He also counseled Trinidad *"to study and not give too much importance to kissing the hands*

*of priests and nuns."*

Josefa and Trinidad joined the **Logia de Adopcion** in late July 1893. The former was given the symbolic name **Sumikat**, and the latter **Sumibol.**

Several months after the founding of the Katipunan, the women organized themselves and affiliated with the organization. Josefa was chosen president of the women's chapter. She died on December 11, 1946.

It was Trinidad to whom her brother Jose handed his alcohol cooking lamp on the eve of his execution. In it was hidden his valedictory poem.

After her brother Jose's death, Trinidad joined Paciano and Josephine Bracken in crossing enemy lines to offer their services to the revolutionary leaders in Cavite. Like Josephine Bracken, she actually witnessed the Tejeros convention of March 22, 1897. She died on May 11, 1951.

Both Josefa and Trinidad were initially buried at the Veterans Mausoleum in the **Cementerio del Norte.** But later their remains were reinterred at the General Paciano Rizal's Shrine in Los Baños, Laguna.

**ANGELICA R. LOPEZ ABREU**

Angelica was born to Antonio Lopez of Morong, Rizal and Narcisa Alonso Rizal on April 27, 1877. One of the first members of the Lodge of Adoption, she served conveniently as a *"courier"* for the revolutionary movement.

During the organizational meeting of the women's unit of the Katipunan, she was elected fiscal.

She also served as sub-treasurer under General Emilio Aguinaldo.

Angelica was with Doña Teodora Alonso Rizal and six of her daughters when they visited Dr. Jose Rizal in Dapitan in 1893. Before his execution, Dr. Rizal left Angelica a handkerchief.

During the American regime, Angelica enrolled in the Philippine Normal School and completed a normal course there.

She married Benito Abreu, a shipping agent, with whom she had a daughter: Anita Lopez Abreu de Garcia.

When her husband died, she lived with Anita. But, pained by her husband's demise, she died on December 1, 1937.

**DELFINA R. HERBOSA NATIVIDAD**

Delfina was born to Mariano Herbosa and Lucia Alonso Rizal on December 20, 1867. When her father died, he was not given a Catholic burial because the friars claimed that since his marriage to Lucia, he had not gone to confession. This must have developed in the young Delfina a deep sense of nationalism, so that in July 1893 she became a member of the Lodge of Adoption and later of the women's chapter of the

Katipunan.

On February 19, 1898, she got married to General Jose Salvador Natividad, one of the revolutionary leaders who converged in Biak-na-bato, Bulacan. Shortly after this, she accompanied her husband to Hongkong, where he was exiled together with General Emilio Aguinaldo and other prominent revolutionists.

When Gen. Aguinaldo requested Mrs. Marcela Agoncillo to sew the flag of the Republic, she in turn asked Delfina to help her and her daughter Lorenza in this project. It took the three ladies five days to complete the historic flag, which was unfurled at the proclamation of the Philippine Republic on June 12, 1898 in Kawit, Cavite.

Mrs. Delfina Herbosa Natividad died on March 10, 1900.

**MARINA B. DIZON SANTIAGO**

Marina was born in Trozo, Binondo on July 18, 1875 to Jose Dizon and Roberta Bartolome. She was a cousin of Emilio Jacinto, the *"Brains of the Katipunan."* His mother, Josefa Dizon, took care of Marina, who was only eight years old when her mother died. Marina, therefore, referrred to Emilio as her brother.

Marina was a member of the Lodge of Adoption. Then in July 1893, accompanied by Emilio Jacinto, she was initiated into the Katipunan, along with Josefa Rizal, Angelica Lopez, and Delfina Herbosa. Andres Bonifacio himself and his wife Gregoria de Jesus (**Lakambini**) presided over the initiation. Marina was elected secretary of the women's chapter of the K.K.K.

After the outbreak of the Revolution in August 1896, Marina's husband, Jose Turiano Santiago, who served as secretary-general of the K.K.K. from February 1893 to December 1895, was arrested and imprisoned. Marina had to sell her valuables so as to be able to bribe her husband's guards to allow her to visit him in prison. Then on January 11, 1897 her father Jose was executed, together with 12 others, on Bagumbayan field (now the Luneta). To avoid capture by the Spanish authorities, Marina burned Katipunan records which she had been holding for safekeeping.

At the start of the American regime, her husband worked as an accountant in Manila. Suspected of being a revolutionary, he slipped off to Hongkong before he could be arrested. There he remained for six months before returning to Manila.

Marina Dizon Santiago, who became an accomplished singer, guitarist and violinist of the Troso Compara Band, died on October 15, 1950.

**TRINIDAD PEREZ TECSON**

Trinidad was born on November 18, 1848 in San Miguel, Bulacan to Rafael Tecson

and Monica S. Perez. In her teens, for self-defense she took up native fencing from Juan Zeto, a well-known local fencer. She came to be known in the town for her fearlessness.

She married Julian Alcantara, a katipunero, at 19. The couple had two sons: Sinforoso and Desiderio.

She was a member of the Lodge of Adoption and then of the women's chapter of the K.K.K. Although the women were not required to sign their oaths of affiliation with the K.K.K., like the men, Trinidad signed hers by drawing blood from her forearm.

She was one of the revolutionary leaders in Central Luzon who converged in Biak-na-bato under General Mariano Llanera's wing.

Since the Katipunan was in dire need of arms, Trinidad and three companions went to the courthouse in Caloocan to seize badly needed arms and amunition. She successfully overpowered the **guardia civil** and carried away the guns. On another occasion, she led a band of five men and captured firearms from the jail of San Isidro, Nueva Ecija.

Hounded by the Spanish authorities, she moved to Obando in Bulacan.

In December 1896 the newly-arrived governor general, Camilo Polavieja, concentrated his offensives on General Llanera, whose forces eventually became scattered. Nevertheless, with a few men and his limited resources, General Llanera started raiding the railroad and towns around Manila, plundering and burning, bringing havoc to the better organized and well-equipped Spanish troops. In all these activities Trinidad Tecson was an effective ally. Hence, General Llanera recommended her later to the rank of Brigadier General.

Trinidad Tecson fought in 12 battles--under General Llanera, General Isidro Torres, and General Francisco Soliman Makabulos of Tarlac.

Once the **guardia civil** caught her trying to hide some firearms and amunition. For five days they tried to extract information from her, to no avail.

Aside from participating in actual fighting, she ministered to the sick and wounded in Biak-na-bato. Thus, she was called *"Mother of Biak-na-bato"* and the *"Mother of the Red Cross"* in Bulacan.

At the beginning of the Filipino-American War, Aguinaldo's forces had to move northward to the hinterlands of Luzon. Aguinaldo first moved his capital to Malolos, Bulacan. Here Trinidad Tecson served the commissary of war of the Republic. From Malolos, Aguinaldo transferred his government to San Isidro, Nueva Ecija, Again, Trinidad followed this move. From Nueva Ecija she crossed the Zambales mountains to Sta. Cruz and Iba, bringing with her the sick and the wounded. In Zambales, she met again her husband, Julian Alcantara, who was an Officer of the Infantry. Overcome with exhaustion, hunger and defeat, she reluctantly surrendered to the Americans in Olongapo.

After her surrender, Trinidad lived a peaceful life. But the deaths of her husband and two sons left her desolate and alone.

Upon the establishment of peace, she engaged in business activities, mainly in the sale of meat in San Antonio and Talavera, Nueva Ecija. There she met and married Doroteo Santiago, after whose death she married Francisco Empainado.

She died at the Philippine General Hospital on January 22, 1928. She was buried in the plot of the Veterans of the Revolution at the **Cementerio del Norte.**--*eF.R.eN*

# GLP/PPSA 1996 STANDARDS NATIONALS

**The 1996 Standards Nationals Shooting Competition jointly hosted by the MW Grand Lodge of F. & A.Ms. of the Philippines (GLP) and the Philippine Practical Shooting Association (PPSA) held at the Philippine Army Firing Range proved to be an exciting affair for shooters and non-shooters alike. Participants from the police, the military, the Masons, and civilian groups competed for four days in eight pistol and eight shotgun events organized by a committee composed of the following: MW Jose Percival L. Adiong, overall chairman; Gerry Lazaro, chairman; Hermogenes E. Ebdane, Jr., vice-chairman; and Benjamin N. Libarnes, co-chairman.**

The inclement weather nothwithstanding, some 57 participated in the shotgun competitions and 292 *pistoleros* from as far south as Zamboanga and as far north as the Cordilleras vied against one another. There were also participants from Cebu, Bicol, Kalibo (Aklan), and even from the USA.

On the first day the range officers pitted their skills against one another, testing the range equipment in the process.

Eddie Garcia suggested that eggs be offered at St. Mary's church in Quezon City with a request to the Sisters that they pray for divine intervention for a better weather. WM Ben Tan of Labong claimed the suggestion worked wonders. The weather cleared up!

On the second day the participants enjoyed the interesting, challenging shooting stages designed by Bro. Jimmy Fibre, such as the King Solomon's Summon, Deacons Attend, and West to East.

Labong Lodge played a prominent role in the organizing, planning and conduct of the said event.

The awarding ceremonies were held on the fourth day, right after the Man vs. Man for the pistol and shotgun matches. MW Raymundo N. Beltran, PGM and Grand Secretary, represented MW Adiong in the awarding ceremonies. He was assisted by Bro. Benjamin Libarnes and Gerry Lazaro, who represented the organizing committee.

Following are the results of the competitions:

Team competitions: Armscor, champion; Target Master, 1st runner-up. Masons teams: Luzon Lodge No. 57, champion; Laong Laan Lodge No 185, 1st runner-up.

Regie Labayog was champion in Man vs Man, with Bert Espiritu as runner-up.

The winners among the Masons in Top 16 (Standards) were: Reiner Cruz, champion; Louie Salugumba, 2nd runner-up; and Dollie Panlilio, 2nd runner-up.

In Top 8-Single Stack competition, Bert Espiritu emerged as champion and Daryl Gascon 1st runner-up.

Winners in Top 8 R. O. (Single

Stack) were: Ding Gerodias, champion, and Serafin Mendiola, 1st runner-up.

In Top 8 R.O. (High Capacity), Gerry Lazaro was champion and Alex Sia 1st runner-up.

In Top 8-Open Category, Lee Mangubat was champion and Ariel Garcia 1st runner-up.

In Top 3-Modiefied Category, George Go and Oscar Rocarfort came out as champion and 1st runner-up, respectively.

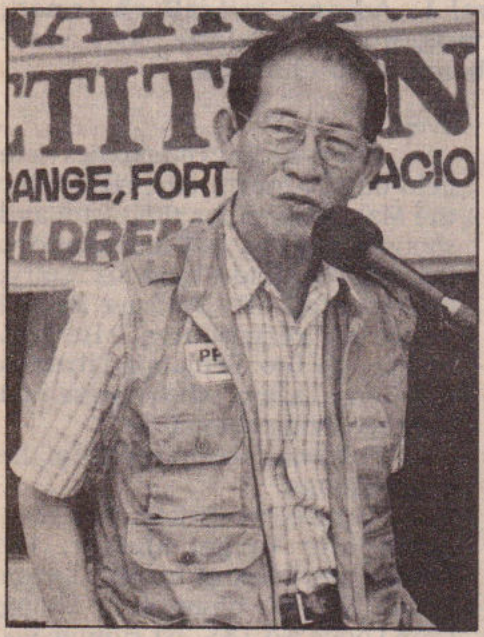
Percy Doronela and Nedy Mangahas were champion and 1st runner-up, respectively, in the Senior Category, while in the Junior Category Mary Grace Tan captured the championship, with Severo Lejano as 1st runner-up.

In the Revolver Category Doyo Puzon was champion, with Charlie Villanueva coming as 1st runner-up.

The following were champions in their respective categories: Ladies, Mary Grace Tan; Celebrity, Eddie Garcia; and Lawman, Reiner Cruz, with Jonathan dela Cruz as 1st runner-up.

The Stage awardees were Jerome Morales, champion; Reiner Cruz, 1st runner-up; and Daryl Gascon, 2nd runner-up.

Right after the awarding ceremonies the participants enjoyed the luncheon featuring *lechon baka* and other delicacies. ***WM C.G. Agar (#82)***



*MW Rey Beltran, PGM, delivers the opening remarks.* ⇐

*Masons champion Reiner Cruz* ⇓

Benjamin N. Libarnes receives trophy.

Will Benito Tan of Labong murmurs, "I deserve this."

Big applause for the winners

Cablefow

# CONVENTIONS

## DISTRICT 40 HOSTS FIRST MULTI-DISTRICT CONVENTION

**District No. 40, with Bukidnon No. 245 as lead Lodge, hosted the multi-district convention in Valencia, Bukidnon. Districts 26, 28 and 30 also participated in the convention.**

On the first day the Brethren had a sportsfest, consisting of tennis, chess, and bowling. In the evening they had an enjoyable fellowship at the poolside of the MGM Resort in Dolon, Maramag, Bukidnon, fraternizing over variegated foods, especially roasted calf. The host district's DDGM, VW Joseph B. Baula, emceed the fellowship dinner.

Early in the morning of the next day Grand Master Jose Percival L. Adiong and his party, together with the convention's keynote speaker, Senator Raul S. Roco, arrived at the Cagayan de Oro City airport and breakfasted at the residence of Hon. Socorro D. Acosta, Congresswoman of the First District of Bukidnon en route to the convention site. Upon arrival, they learned that the Brethren had already conducted a floral offering at the monument of Dr. Jose Rizal, followed by a motorcade around the *poblacion* of Valencia.

WB Victor E. Monsanto, Master of the lead Lodge, received VW Joseph B. Baula, who in turn received the DDGMs and DGLs of the participating districts, then the Grand Master and his party, Hon. Roco, and finally Mayor Berthoda R. Ancheta, who welcomed the delegates immediately after the invocation led by Fr. Boy Cagatin. He cited the big role that the Masons played in the rapid growth of Valencia, the first to be a city in the province of Bukidnon.

Introduced by WB Elmer M. Alfonso, Sr., M.D., Board Member of the province, Senator Roco dwelt on the vital role of information via computer networking, particularly the Internet, as key to progress.

The sons and daughters of the Brethren of the lead Lodge performed a number titled An Adaptation of Song and Dance. The Brethren waved their respective banners, the Grand Master the Grand Lodge flag, and Senator Roco the Philippine flag while dancing to the tune of "Magkaisa na Tayo." Then VW David M. Porticos presented plaques and awards.

After a brief respite the tiled Lodge resumed its labors: report of the Secretariat, roll call of Lodges, reading and approval of the minutes of the 11th tri-district convention hosted by District 26, with Agusan Valley No. 160 as lead Lodge.

In the afternoon Senior Grand Lecturer Fernando V. Pascua, Jr. conducted Masonic education, stressing the Masonic tenets,

Brotherly Love, Relief and Truth as well as the cardinal virtues of Temperance, Fortitude, Prudence and Justice.

The reports of the DDGMs were followed by the presentation of resolutions, the nomination of incoming DDGMs, and the bidding for the hosting of the next multi-discon.

After the Grand Master's inspiring speech, he was presented with a plaque of appreciation and the Lodge was closed in short form.

The Brethren again enjoyed the roasted calf that served as the main dish during the Grand Master's Night in Classique Restaurant. The Brethren and Sisters of Bukidnon Lodge presented a "surprise" number, followed by an entertaining presentation from our Brethren's sons and daughters. After the presentation of plaques and awards, ballroom dancing ensued. The Grand Master once more gave his message and VW Porticos closed the night's affair.

The next morning the Grand Master played tennis with the Brethren of the lead Lodge. Next he was interviewed by anchorman Nanding dela Cruz at the radio station of DXMV of the University of Mindanao. During the more-than-an-hour interview the Grand Master dwelt on both police matters and Masonry.

In Cagayan de Oro City the Grand Master and his party breakfasted at the residence of VW Eddie Estrella, PDGL. Then the Grand Master met with Governor Nur Misuari of the ARRM in the Philtown Hotel. The two leaders discussed matters confronting the SPCPD, including the peace and order situation in Mindanao.

The Grand Master and his party (VW Nanding Pascua, VW Oca Bunyi, and this reporter) were profuse with thanks to VW and Mayor Pax Mangudadatu, JGL for Southern Mindanao, who came all the way down from South Cotabato to Cagayan de Oro just to drive us to Valencia and back.

*--WB CHARLES G. AGAR (#82)*

*GM is being received.* ⇐

*Mayor B. Ancheta welcomes the delegates.* ⇒

*Hon. Raul Roco* ⇐

*....delivers his speech.* ⇒

⇐ *GM waves flag to the tune of* ***Magkaisa na Tayo.***

*Hon. R. Roco & Grand Master with the brethren.* ⇓

# WE ATTENDED THE MULTI-DISTRICT CONVENTION IN APARRI DESPITE DIFFICULTIES

*by* **VW Mag Nuevo,** *PDDGM*

**Typhoon Seniang came and went, wrecking havoc and leaving in shambles and without electricity not only seven towns in Cagayan, but also the joint convention of Masonic Districts 39, 43, 45 and 49 (host) in Aparri, Cagayan.**

Several brethren arrived at Tuguegarao, Cagayan on Friday, only to find the road to Aparri impassable. Converging at La Casa Ludivina, they were warmly welcomed by RW Leon A. P. Bañez, Jr., despite his having a fever at the time. He told the delegates that he might not be able to attend the multi-discon.

The delegates were informed, moreover, that Bubugan bridge, some 24 kilometers from Tuguegarao and damaged during a previous typhoon, was inundated; that the approach of Maraburab bridge was washed out; and that there was a landslide in the vicinity of Nasiping Bridge, some 58 kilometers from Tuguegarao.

Several brethren decided not to proceed to Aparri and returned home. But the brethren of Masonic District 45--notably members of Cagayan Valley No. 133 in Santiago City, led by Worshipful Master Angel Sarangaya, VW Nards Chua, JGL and VW Mag Nuevo, PDDGM, and some members of Ganano Lodge No 313--decided to go on, typhoon or no typhoon. They spent the night at Tuguegarao and surveyed the route the following morning. They drove their vehicles up to Bubugan. Leaving their vehicles there, they took a boat ride, rented a passenger jeepney at the other side, and proceeded to Aparri.

They arrived at Aparri at about eleven that morning. On seeing the delegation, Bro. Paulino Lim, Junior Warden of Mabini Lodge No. 39, heaved a sigh of relief. VW Rene Cruz, DDGM of the host district, warmly received the late arrivals. The brethren of Masonic District No. 39 led by VW Alvaro Rumbaoa, DDGM who arrived Thursday evening yet in their cars before Seniang unleashed her fury were huddled at the anteroom and around the Temple. Later, they had to travel via circuitous route through Patapat and Ilocos region to return home to Nueva Vizcaya. And so, the show must go on, indeed!

The First Lady of Aparri, the charming Dr. Shalimar Tumaru, representing her husband, Dr. Ismael V. Tumaru, Municipal Mayor, who was out of town attending a seminar, welcomed the delegates. VW Nards Chua, JGL-NL, lectured on the proper reception of the flag and dignitaries. Very Worshipful Nanding Pascua, Senior Grand Lecturer, gave a very enlightening lecture on right manners and Masonic Etiquette at the Altar of Freemasonry, as well

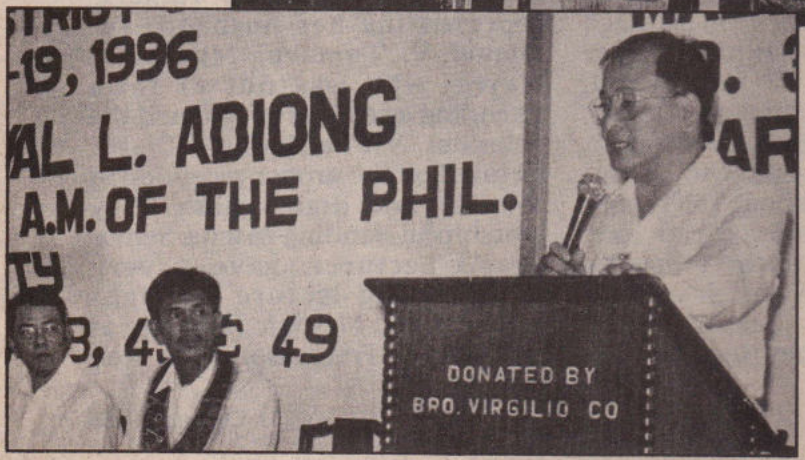
as explained the pass and passgrip of each degree, the meaning of the substitute for the ancient Master's Word, and the Cardinal Rules of Masonry--to the delight of the brethren.

The convention could have been attended by more brethren but for Seniang. Many Lodges were not represented and those that had resolutions to submit failed to arrive. The convention closed at about 5:30 p.m.

Later in the evening, the delegates were entertained to a fellowship by the host district... where refreshments and sumptuous dinner were served.

*Brethren of Isabela pose at Bubugan bridge before crossing it.* ⇐

*I now declare the convention open. -- VW Rene Cruz* ⇒




*JGL Leonardo Chua conducts Masonic lecture.* ⇐

WM Manuel Littaua presents a plaque of appreciation to SGL Pascua after his lengthy Masonic lecture.
⇐

VW Julio Laceda, PDDGM, Hiram awardee, is invested with collar by VW Fernando Pascua, SGL, assisted by VW Leonardo Chua, JGL.
⇒

⇐VW Nanding Pascua, SGL and VW Leonardo Chua, JGL pose with convention hosts.

GLP party, led by VW F. Pascua, bring "sunshine" to a Brother of Mabini Lodge.
⇒

# BACOLOD CONVENTION

**Masonic District 22 held its two convention at the Bacolod Masonic Temple with Kanlaon Lodge No. 64 as host.**

Having been received by WM Rene Aurelio, VW Miller V. Serondo, DDGM, presided over the convention. He received MW Reynold S. Fajardo, PGM, Guest of Honor and Speaker; RW Franklin Demonteverde, JGW; VW BJ Torres, AGS; and VW Gil Octaviano, JGL for Western Visayas. Then he received Hon. Evelio R. Leonardia, Bacolod City Mayor.

WB Abraham E. Tionko, PGLI, led the invocation after the usual flag ceremony and singing of the Grand Lodge Hymn. VW Octaviano gave the opening remarks, while Mayor Leonardia welcomed the delegates and guests to his city.

*"I am really intrigued by the extraordinary way you receive your guests,"* the Mayor remarked. *"It is really unique—quite different from the way any other group receives a guest."*

VW Jose L. Justiniani, PDDGM and District Secretary, called the rolls of Lodges, while VW Antonio K. Ko, PDDGM, introduced the keynote speaker, MW Fajardo, who in turn principally dwelt on the life of Dr. & Bro. Jose P. Rizal, focusing on whether he retracted his Masonry or not.

After the open forum, VW Serondo, assisted by VW Pong C. Tan, PDGL, presented a Plaque of Appreciation to Keynote Speaker Fajardo.

After the break, the delegates were divided into discussion groups, as follows: Group I: Worshipful Masters, Senior and Junior Wardens; Group II: Treasurers, Secretaries, Auditors; Group III: Grand Lodge Inspectors; Group IV: Appointed Lodge officers; Group V: New Master Masons. The following served as discussion leaders/moderators: WB Jesus D. Angodung and WB Enrique C. Lim for Group I; VW Samson P. Mateos and VW BJ Torres (*vice* WB Beethoven B. Fuentespina) for Group II; VW Pong C. Tan and WB Amando K. Alcantara for the Group III; WB Pablo M. Estacion and VW Martin F. Yulo for Group IV; and VW Marzo P. Agarao and WB Abraham E. Tionko for Group V. These discussion leaders/moderators then reported the results of the discussion of their respective groups, thereby enabling the delegates to gain more knowledge of Lodge management and related matters.

In the evening the brethren and the Eastern Stars tendered a testimonial dinner in honor of the widows at the Apollo Restaurant. Sis Fanny Octaviano gave the opening remarks. The brethren and ladies of M.D. 22 presented an original Ilongo dance and song entitled "Idog Idog Diutay," led by DDGM Serondo himself and Sis Lorna Demonteverde presented a dance number.

A Brother widower serenaded the widows, who were presented with fresh flowers, pins and certificates. The widows honored were Mrs. Nora Tioko Jaroda Demonteverde, the widow of the late MW Ruperto S. Demonteverde and mother of our Junior Grand

Warden, RW Frank, and Sis Baby Sta. Maria. The latter gave the response.

What an enjoyable night it was!

On the second day, VW Oscar Bunyi, Grand Chaplain, gave a lecture-demonstration on ways of handling the rod, reception of the flag, and related matters; he also touched on proper decorum in Masonic assemblies. Then the Senior Grand Lecturer, VW Nanding Pascua, talked on the symbolism of the first three degrees of Masonry. VW Carlitos E. Magno presided over the ensuing open forum.

*(VW Procopio B. Trabajo II, DDGM for M.D. 24, took the opportunity to invite the delegates to the multi-discon in Cebu City on Nov. 22-23.)*

After lunch, the District Secretary, the District Treasurer, the Worshipful Masters, and the DDGM gave their respective reports. Despite some minor problems, the Lodges and the Districts have reaped accomplishments in line with the Grand Master's theme: Masons build for God, for country, and for mankind.

VW Jesus J. Aurelio, PDDGM, assisted by VW David J. Lozada, Sr., PDGL, presided over the presentation of resolutions, among which were the revival of the regional convention for the Visayas, provision of a space in the Bacolod Masonic Temple for the office/records of the District, blood-typing for the brethren in the district, increase in the required number of attendance at Lodge meetings from 3 to 6, request Grand Lodge to furnish the print-out records of members so that Lodges can update their records and correct inaccuracies....

Nominated for the position of DDGM were WB Jesus D. Angodung, WI Eugenio O. Flores, Jr., and VW Alejandro L. Tupas, Jr., DGL (North).

Manuel M. Abello Mem. Lodge No. 200 will host the next district convention.

After the convention proper the brethren had a brief respite. Then they and their families proceeded to Apollo Restaurant for the fellowship dinner. Chaired by Bro. Abner Notarte, the fellowship and accompanying program were, to the say the least, Masonically warm and enjoyable.

Decidedly, we the brethren from the Grand Lodge, appreciated the way their Ilongo brethren attended to them. All we could say was *"We came to Bacolod, we saw the Masonic family in Bacolod, and we were conquered by the members of that Masonic family."*—**C.G.AGAR & eF.R.eN**

*Hon. Mayor Leonardia welcomes the delegates.* ⇐

*MW Reynold Fajardo, PGM: keynote speaker ⇐*

*A plaque of appreciation is presented by VW Miller Serondo while VW Leo Cuachon & VW BJ Torres look on.⇒*

*Night for widows... ⇐*

*Fresh flowers from RW F. Demonteverde & Sister Lorna⇒*

***Idog-idog diutay*** *by VW Miller Serondo & a Sister.*
⇐

*Proper way of handling the rod demonstrated by VW Oca Bunyi, Grand Chaplain*
⇒

*RW Franklin Demonteverde delivers message in behalf of GM.*
⇐

# LAOAG CITY MASONIC CONVENTION

**Masonic District 47 successfully staged a two dayMasonic convention Laoag City, with Laoag No. 71, which was celebrating its diamond jubilee (75th founding anniversary), as lead Lodge. The two other participating districts were 37 and 41.**

Delegates from the three districts came early on the first day since enticing come-ons were at stake for early registrants and different sports activities were lined up by the hosts. An enjoyable South capped the day.

Early in the morning of the next day brethren conduced floral offering at the monument of Dr. & Bro. Jose P. Rizal.

After formally receiving the guests and dignitaries from the Grand Lodge, VW Ernesto Cua, DDGM for the host district, expertly steered Masonic business matters.

The absence of MW JPL Adiong, Grand Master, who was still abroad at the time, was ably filled up by RW A.P.Bañez, Jr. and RW Enrique L. Locsin, DGM and SGW, respectively. Other brethren who came with the two RW Sirs included AGS BJ Torres, VW Ben Brown, VW Emil Langomez, VW Bert Pagotan, and Bro. Paulino Lim.

The three District Deputies proudly presented the achievements and projects of the Lodges in their respective jurisdictions, while the Grand Line Officers keenly listened and took down notes.

The main course of the convention in the afternoon of the 9th was the scholarly speech of RW Locsin, which delved into the coming centennial celebration of our declaration of independence and the important role Masons played in it. Every one of the delegates averred that it was, indeed, a well-researched piece on Freemasonry's major contributions to the independence movement.

The resolutions that were discussed and approved by the delegates will be forwarded to the Grand Lodge for proper study and action.

Each district submitted nominees for the position of DDGM, and Lingayen Lodge No. 161 won the right to host next year's tri-district convention.

To celebrate its 75th anniversary, Laoag Lodge No. 71 treated the convention delegates to a sumptuous dinner and gave away valuable prizes and commemorative tokens. Practically all delegates present received prizes and tokens.

Commented VW Jaome L. Nabua, editor of ***Lee Sin Times***: *"Thus, another tri-district convention was successfully staged, with much fun, peace and harmony—the Masonic way.*

**" More Masonry among Masons, more Men in Masonry." —*Camilo Osias***

# MASONIC DISTRICT 11 HOLDS FIRST CONVENTION

**District 11 (formerly a part of District 9-A), composed of Silanganan Lodge No. 19, Marikina Lodge No. 119, Teodoro M. Kalaw Memorial Lodge No. 136, Juan Sumulong Memorial Lodge No. 169, and Mandaluyong Lodge No. 277 held its first convention at the Camp Crame Multi-Purpose Hall, some 100 delegates from the member lodges attended the affair.**

VW Manuel S. Crudo, Jr., DDGM, was accompanied by VW Rey A. Banaag, DGL, WI Cirio Ernani Cruz, WI Renato T. Apuan, WI Epifanio C. Gacusan, and Jaime R. Camino. MW JPL Adiong, Grand Master, was in the United States and Ramon Tulfo, the invited guest, had to attend his sister who passed away.

The following brethren opened the convention in ritualistic form: Bro. Romeo P. Escudero, **Wor. Master;** WB Marcial B. Sese, **S. Warden;** WB Arthur L.O. Florentin; **J. Warden;** WM King Alvin Villanueva, **Treasurer;** Bro. Roberto A. Medina, **Secretary;** Bro. William U. Page, **S. Deacon;** Bro. Alberto D. Burdeos, **J. Deacon;** Bro. Gregorio C. Alvarez, Jr., **Marshal;** Bro. Eulalio Lorenzo, **S. Steward;** Bro. Florante de Castro, **J. Steward;** and Bro. Manuel V. Estillore, **Tyler.**

Past DDGMs of Masonic District 9 and 9-A who were present included the immediate PDDGM, VW Bernardino L. Saplaco, Jr., Grand Pursuivant; VW Froilan Madriñan, VW Nitoy Abargas, VW Emil Andrion, and VW Ramon Nuñez. Also present were VW Oscar Bunyi, Grand Chaplain, and VW Raoul Victorino, Grand Bible Bearer. The PDDGMs and the guests were individually escorted to the East.

The Philippine flag having been escorted by Bro. Gregorio C. Alvarez, Jr., Marshal, and the national anthem sung, WB Peter Pagunuran led the brethren in singing the Grand Lodge Hymn and WI Gacusan led the opening prayer.

Bro. Roberto A. Medina, T.M. Kalaw Lodge Secretary and concurrently District Secretary called the roll of Lodges, which revealed that there were 96 delegates from the various Lodges.

The Past DDGMs were requested to speak on topics relating to their current activities in the public or private sector. VW Emil Andrion spoke on his experiencesas a public servant under the National Food Authority and his experiences with provincial brethren. He was recently recalled top the National Capital Region to help solve the rice crisis.

VW Froilan Madriñan, currently a Professor of Sculpture at the UP, recalled that, together with WB Onofre Pandela, PGLI, and WB Delfin del Rosario, Past District Secretary, he founded the JODERA, a youth organization composed of Master Masons' sons and daughters, at the UP in 1992.

VW Juanito Abergas, current an officer in the Departmnet of Public Works and Highway, talked on the program that VW Saplaco and he started regarding the status

of the Capitol Masonic Temple.

VW Saplaco talked on his experiences in his travels with Grand Lodge Officers in their provincial visits and attendance in multi-district conventions. He also talked on the Mutual Assistance funds (MAF), a project that benefited widows and orphans of departed Master Masons.

VW Victorino informed the brethren that he was scheduled to leave for Switzerland that same afternoon, but he had to reschedule the trip in order to attend the convention. As President of the National Council of Churches in the Philippines, he is serving as spiritual adviser to President Ramos. He then spoke on the importance of the Holy Bible to Freemasonry.

VW Crudo, DDGM, congratulated the district for the laudable attendance and expressed appreciation for the unity the district has displayed for the success of the affair. He cited the projects of the various Lodges and urged them to continue their good works. He pointed out in particular Marikina Lodge No. 119, under the current leadership of WB Greg Mendoza.

The body approved the following resolutions.

**1.That the Annual Communication be permanently held in Manila.**

**2. That Masonic Districts 9 and 11 be reverted to one district.**

**3.That Proxy Voting be allowed during the Annual Communication.**

WM Deo Ibañez of Silanganan Lodge No. 19, WM Greg Mendoza of marikina Lodge No. 119, WM Art Mondejar of Juan Sumulong Mem. Lodge No. 169, Bro. Roberto A. Medina of Teodoro M. Kalaw Memorial Lodge No. 136, and WM Kim Alvin Villanueva of Mandaluyong Lodge No. 277 delivered their respective reports.

VW Banaag expressed appreciation to VW Bros. Andrion, Madriñan, Abergas, Saplaco, Bunyi, and Nuñez; to Bro. Danny Flores and WB Zito Ochoa; to the brethren of lead Lodge T.M. Kalaw Mem. 136; and to all brethren of M.D. 11.

After the closing of the convention in public form, dinner was served. The fellowship that followed was enlivened by music provided by a live band.

## RIZAL ON DUTY TO COUNTRY

In a letter to Marcelo H. del Pilar, Rizal advised the Filipino students in Spain--in Europe for that matter--to stop wasting their time on trivial activities and fulfill their duty to their country. He wrote: ***"May our compatriots there [Madrid] obey the voice of their heart and devote the precious time of their youth to something great, which is worthy of them. We do not have the good fortune of other young men who can dispense with their time and their future. We have upon us a duty: to redeem our mother from captivity; our mother is pawned; we must redeem her before we amuse ourselves."***

# AROUND The LODGES, DISTRICTS

## JOINT CHARITABLE MISSION

**Leonard Wood Lodge No. 105, Capitol City lodge No. 174, and Pampanga Lodge No. 48 joined hands with Masonic District No. 23 in conducting a dental-medical mission at the DSWD Reception Center in Barangay Pandan, Angeles City.**

MW Jose Percival and Sis. Gloria Adiong, together with Grand Lodge dignitaries and officers and members of the participating Lodges, met at Leonard Wood Lodge. From there a convoy of some 30 cars proceeded to Pandan.

Reception Center Head Cancy Ilagan welcomed the *"missionaries."* VW Jose B. Montejo,Jr., DDGM of MD #23, introduced the Grand Master, who in turn congratulated the participating Lodges for taking time out to demonstrate their concern for the hundreds of abandoned, abused and stray children housed in the Center. He expressed optimism that other Lodges would undertake similar joint projects, for the main thrust of his administration is extending help to our less fortunate countrymen, especially the children.

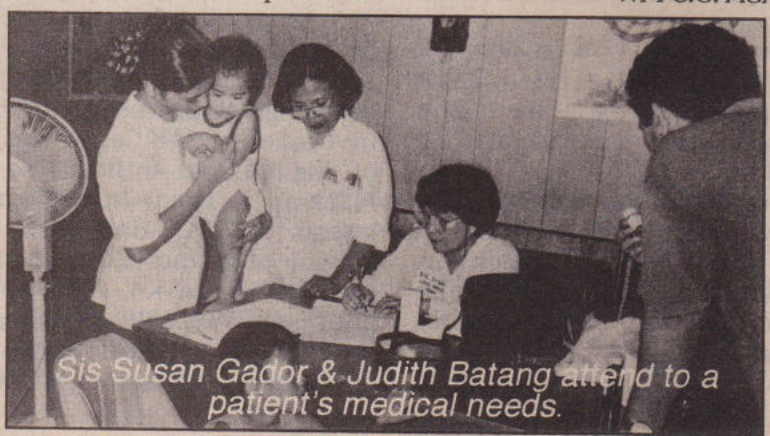
The orphans regaled MW Jose Percival and Sis Gloria Adiong and the visiting brethren with several dance numbers.

After a guided tour of the Center, the lady doctors--Sister Susan Gador, Judith Batang, Princess Ocampo, and Mila Ocampo--busily attended to the orphans' medical and dental needs.

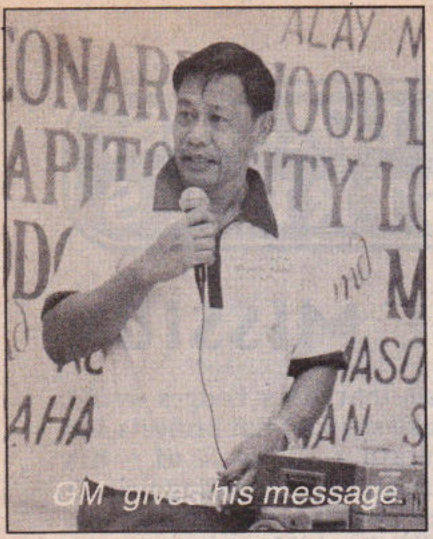
The Grand Master then turned over to Ms. Ilagan the various goods donated by the participating Lodges.

The *"missionaries"* proceeded to Villa Verde Subdivision in Angeles City where they fraternally lunched, compliments of Leonard Wood No. 105.

*–WM C.G. AGAR (#82)*



Sis Susan Gador & Judith Batang attend to a patient's medical needs.



GM gives his message.

The orphans regale the "missionaries."

Turn over of goods

# KASILAWAN CELEBRATES DIAMOND JUBILEE

**Kasilawan Lodge No. 77 celebrated its 75th anniversary at the Golden Palace Restaurant in Binondo.**

The affair was attended by MW Jose Percival L. Adiong, Grand Master; MW Raymundo N. Beltran, PGM and Grand Secretary; MW John L. Choa, PGM; MW Teddy Baldonado, PGM; VW Ricardo and Sis. Rosita Galvez; and brethren from different Lodges.

After the sumptuous dinner, the program proceeded as follows: invocation by WB Cesar Yu; singing of the National Anthem, led by JW Mariano K. Lee; --introduction of guests by VW Adam Sim, PDGL; singing of Grand Lodge Hymn, led by WB Felix S. Ko, GLI;--welcome address by WM William Malaki; and--brief account of the development of the Lodge by WB Jacinto Astrero, PM.

GM receives plaque of appreciation after motivational speech.

WB Antonio Yupitong receives from GM Hiram Award jewel while WM William Malaki & WB Vic Que look on.

The officers & brethren of Kasilawan Lodge No. 77 pose with the Grand Master.

WB Vic Que presided over the giving of 25-year Life Membership Certificates to VW Franklin Littaua and WB Jack Jacinto–and the Hiram Award to WB Antonio Yupitong for his invaluable contributions to the Lodge.

In his speech, the Grand Master stressed the role of Masons in our struggles for independence from colonial and neo-colonial rule.

**To obtain peace for national growth,** the Grand Master stated, **we must unite as Filipinos regardless of political belief and creed.** He expressed his belief that the SPCPD is the road to peace in Mindanao. **Our former colonial and neo-colonial former masters, he said, pursued the policy of divide and rule, and the effects of that policy are still very much evident among us. Now is the time to unite and obtain progress.**

The Lodge having given the GM a Plaque of Appreciation, a warm fraternal fellowship ensued.

*–WM C.G. AGAR (#82)*

# MOUNT HURAW CONDUCTS MEDICAL-DENTAL MISSION

**The officers and members of Mount Huraw Lodge No. 98, together with six doctors and four dentists, conducted a medical-dental mission in Barangay San Policarpio (IPAO), Calbayog City, thereby dispelling the residents' misconception that *"Freemasonry is a secret and elitist organization."***

With the assistance and cooperation of the barangay chairman and councilmen, as well as several volunteer health workers, the *"missionaries"* were able to render free medical and dental services ***cum*** free medicines to some 600 indigent patients.

The residents were profusely grateful since that was the first time such a mission was conducted in their barangay.

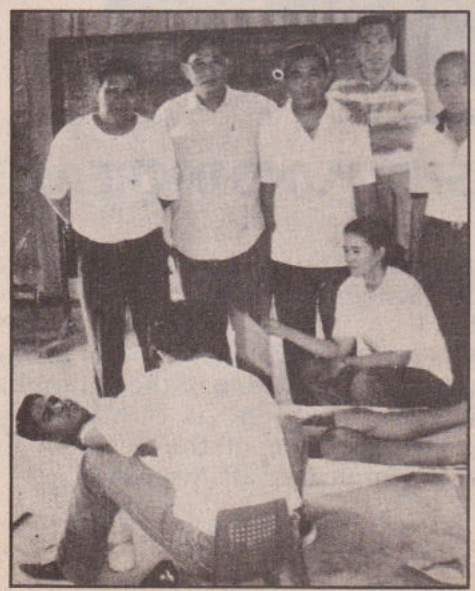
*The dentists in action!*
⇐ ⇓

⇐*The tooth, the whole tooth, and nothing but the tooth!*

# SOUTH COTABATO MASONS PURSUE REACH-OUT PROGRAM

**The following statement by Baroness de Hueck seems to have stimulated our brethren in South Cotabato to concentrate their efforts on Relief and Charity: *"A bell is not a bell till you ring it... A song is not a song till you sing it... The love in your heart was not put there to stay. Love is not love till you give it away."***

One prong of the reach-out program of Koronadal Lodge No. 209 is CIVAC, in which the brethren go to depressed areas in the province to extend medical and dental services to residents therein. They rely of course on the help of the local hospital's medical and dental personnel as well as donations from drug companies.



The other prong is "DUGTONG BUHAY," which the brethren undertake in coordination with the local chapter of the Red Cross.

After undergoing blood-typing, the brethren, together with the Red Cross crew, headed by Chapter Administrator Fe Bondad, went to Barangay Reyes in Banga, South Cotabato to supervise the blood-letting among members of the 28th Special Forces Company, PA, led by Capt. Jose Narciso, PMA Class '89.

Conspicuously present were WM Rodolfo C. Soledad; Past Masters Antonio Sarrosa, Eligio B. Salanga, Leonardo A. Sandoval, Isaac Alvero V. Moran, Laureano M. kabigting, and leopoldo C. Hong; and Bros. Nelson Joel M. Decolongon and Geronimo C. Cordero.

The following brethren contributed to the success of the project: WB Salanga, P3,500; Bro. Jose R. Barroso, P1,000; WB Moran, foodstuff; and WB Sarrosa, bread and pastries.

To further stimulate the officers of the Lodge to be more zealous in their leadership, WM Soledad quoted our illustrious Brother Sousa who said of the composition of a great band: *"Give me seven or nine musicians and the rest of the sixty can toot."* He also distributed to the brethren copies of "Fifteen Ways to Kill a Lodge," reprinted from Masonic Home Journal of Kentucky.

# LABONG CONDUCTS LECTURE ON "FUNDAMENTALS OF MARKMANSHIP"

**Labong Lodge No. 59 conducted a lecture on the "Fundamentals of Markmanship" at the lobby of the Grand Lodge.**

The resource speaker was WB Benito K. Tan, guest instructor of Special Intelligence Training School since 1985, President of Manila Gun Club, founding member of PROGUN, and director of the Army Reserve Rifle and Pistol Association. He covered the following topics: Firearms Safety Features (1911 Model Semi-Auto and Smith & Wesson Revolver Model 10), Safe Gun Handling Technique, Ammunition Designs and Effects, and Defensive/Practical Shooting Techniques.

Participants were brethren from different Lodges in District 3.

A lively open forum followed the lecture.

WB Tan took the opportunity to drumbeat the PPSA 1996 Standards Nationals Shooting Competition to be hosted by the Grand Lodge of the Philippines at the HPA Firing Range. The funds to be raised in this project will be used for carrying out the Grand Master's Masonic endeavors.

# MENCIUS SCHOLARSHIP FUND INCREASES

**The Scholarship Fund of Mencius Lodge No. 93 has grown partly through cash donations by brethren celebrating their birthdays.**

Ms. Sophia Ong, daughter of the late WB John Ong Lin Siu, gave the Lodge a check of P6,000 as her contribution to the Lodge's Scholarship Fund.

The Lodge, meanwhile, contributed P3,000 to the Scottish Rite Foundation of the Philippines, Inc., which is undertaking renovation of the Scottish Rite Temple on Taft Avenue.

# DISTRICT 9 EYES RETENTION OF BOWLING CROWN

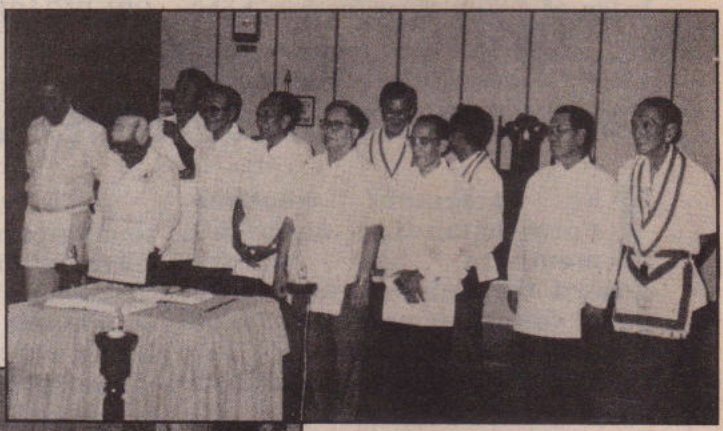
The leadership of District 9 decided to drop the bowling tournament among the Lodges in the district. Instead, it formed a formidable team consisting of two representatives from each Lodge. The team will endeavor to retain the bowling crown come Ancom in Leyte.

# KUTANG BATO HONORS SENIOR MASONS, MASON HEROES

Kutang Bato Lodge No. 110 in Cotabato City, led by WM Roberto O. Ang, honored the following Brethren in this year's Senior Masons Nite: VWBs Hector P. Narajos, James U. Yap, Primitivo S. Bella, Jr., Roberto Lim Chua; WBs Sangacala M. Baraguir, Antonio L. Lumayod, Juan J. Ty, Antonio T. Lim; Bros. Santiago P. Armamento, Bernardino L. Cue, Romeo W. Ma, and Alfredo C. Hollis.

Present during the occasion, which was highlighted by a fraternal dinner, were brethren from Datu Bago Lodge No. 197 and Bantugan Lodge No. 223.

Earlier, Kutang Bato held a program honoring Mason heroes. It invited Rev. Bartolome M. Tandog, a history major from Notre Dame University, as guest speaker during the program.



*WM Roberto O. Ang with their guest in the East. ⇓*

*⇑ The officers and members of the Lodge pay tribute and honor their senior members.*

# THE LODGE ON TOP OF A HILL

**Time was when the Brethren had to travel from Mariveles to Orani, Bataan just to attend a meeting. Finding it quite difficult to traverse the approximately 60-kilometer stretch, particularly during the stormy season, some Brethren started to think aloud: *Why not build our own Lodge building in Mariveles?***

The late Bro. Luis J. Reyes bought the idea. He donated a piece of land in Cabcaban, Mariveles on which to erect the dreamt-of building. Then the late WB Froilan Silva contributed a sizeable amount of money with which to start the construction of the Temple. In time the other Brethren contributed whatever amount they could afford. Today on top of a hill proudly stands a Masonic Temple, on the ledge of which is printed in bold relief LUIS J. REYES MEM. LODGE NO. 224, F & A.M.

In the 1980s, several American Brethren, led by WB Chuck de Morse, became members of this Lodge. They found the Lodge very comfortable; for, being on top of a hill, it absorbs the cool breeze coming from the sea.

The members of the Lodge do not mind that their Lodge is the farthest of all the Lodges in Bataan. They love attending Masonic functions in that Temple on top of a hill. Hence, Luis J. Reyes Mem. Lodge No. 224, F & A.M., has the bright prospect of becoming the best Lodge in the District.

The Brethren of the Lodge, led by WM Eduardo G. Florendo, a Board member of Bataan, SW Wilfredo C. Sison, and JW Amado M. Garcia, invite other members of the Craft to come and visit the Lodge on top of a hill....–
*VW RICARDO J. LEUTERIO*

# CAPITOL CITY LODGE 174 CELEBRATES 32ND ANNIVERSARY

**The inclement weather notwithstanding, about 60 members and guests graced the celebration of the 32nd founding anniversary of Capitol City Lodge 174 at Perlie's Restaurant in Quezon City.**

This writer, who served as emcee, started the impromptu program with an opening prayer. VW Justo Wayland Cabanban, DDGM, welcomed everybody, expressing appreciation *"for sharing with us the joy of celebrating this momentous event."*

The ensuing voluntary singing participation added more color to the festivities. VW Bro. Roy Chu sang his favorite, *"My Way,"* which was warmly applauded. Others with guts followed. DeMolay Richard Asuncion, a promising tenor and a special guest, sang numerous numbers--to the delight of the audience.

The DDGM's son, DeMolay Gaudencio Benito N. Cabanban, better known as *"El Gabriel,"* showed a few magical tricks. He will be the main feature in our February concert at the Abelardo Hall, UP.

The concert, entitled *"You, the Music and Magic,"* will be free to the general public.

A sumptuous dinner was served. Numberless courses lined the long table, plus two big *lechon*, courtesy of Bro. Freddie B. Fier, a practicing lawyer, and WB Peter Pagunuran, a businessman. The rest of the brethren contributed one or two bottles of booze.

The successful party could not have been possible without the tireless effort of Bro. Bienvenido A. Jimenez, Jr., who almost singlehandedly coordinated the physical arrangement of the venue and the food preparation. Bro. Nonol personally shouldered the financial expenses, with the help of DDGM Cabanban and few others.

An all-female band, famous in Metro Manila nightspots, provided non-stop musical pieces, ranging from old-time favorites to the new generation tiempo that made the party exceedingly enjoyable.

The PMs present included VWBs J. Wayland Cabanban and Roy Chu, WB Benjamin Villanueva, WB Francis Ferino, WB Peter Pagunuran, and this writer.

Thirty-two years ago, a few pioneering and energetic brethren established Capitol City Lodge No. 174, the first Wor. Master of which was the late Mayor of Quezon City, WB Norberto Amoranto.

Today, Capitol City Lodge No. 174 stands consistently as one of the most active Lodges in District 9.-- ***WB JOSE B. DE JESUS, PM***

# MOST WORSHIPFUL RUPERTO S. DEMONTEVERDE MEMORIAL LODGE U.D. INSTITUTED

**RW Franklin J. Demonteverde, Junior Grand Warden, representing the Grand Master, MW Jose Percival L. Adiong, presided over the ceremonies of the Institution of the Most Worshipful Ruperto S. Demonteverde Memorial Lodge U.D. at the Farmers Training Center, Kabankalan, Negros Occidental. VW B.J. Torres, Assistant Grand Secretary, assisted by WB Amando K. Alcantara, acted as the Master of Ceremonies.**

Installed officers of the Lodge were: Leo C. Cuachon, PDDGM, **Wor. Master**; Jesus D. Angodung, PM, **Senior Warden**; Arturo C. Villaroman, Jr., **Junior Warden**; Roberto E. Locsin, PM, **Treasurer**; Orlando T. Lorenzo, **Asst. Treasurer**; Abner D. Notarte, **Sectretary**; Joselito C. Villaroman, **Asst. Secretary** and **Senior Deacon**; Angel S. Gabriel, PM, **Auditor**.

Enrique C. Lim, Jr., PM, **Chaplain**; Victor M. Cores, Jr., PDGL, **Marshal**; Federico M. Espende, PM, **Junior Deacon**; Horacio H. Ramos, **Almoner**; Samson P. Mateos, PDGL, and Amando K. Alcantara, PM—**Lecturers**; Edgardo L. Catilo, PM, **Orator**; Leopoldo H. Bataoil, **Senior Steward**; Michael M. Bisagas, **Junior Steward**; Carlos E. Mondia, WM, **Organist**; Menrado D. Cuenca, WM,

Tyler; and Leopoldo H. Bataoil, P.R.O.

WB Bienvenido M. Celis gave invocation, and VW Victorio H. Cortes, Jr. led the singing of the national anthem. The singing of the Grand Lodge Hymn over WB Jesus D. Angodung gave the welcome address, followed by the inaugural address of Wor. Master Cuachon.

Bro. Arturo C. Villaroman, Jr., Junior Warden, introduced the guest speaker: Msgr. Rogelio "Boy" Cruz, Vicar General, Diocese of Kabankalan, who in turn stressed that the Church and Philippine Masonry should be allies in the task of building for God, for country, and for mankind. Msgr. Cruz was presented by Bro. Abner D. Notarte, Secretary, with a Plaque of Appreciation.

RW Demonteverde then read to the brethren the message of MW Adiong, and VW Miller V. Serondo, DDGM, gave the closing remarks.

Fraternal lunch followed...

At 2:00 p.m. the newly institued Lodge held its first stated meeting.

# Grand Master's Message to the Officers and Members of a Newly Instituted Lodge

**Cell division, my dear brethren, is a sign of growth. When there is growth, there is life; and when there is life, there is hope for the better.**

I fondly hope, then, that the birth of your Lodge will result in the betterment of Freemasonry in this part of our grand jurisdiction. I am optimistic that you will meet the following requirements, so that you, as a Lodge, will be an asset to our Fraternity.

**One.** You will remain active and true to your sworn duties and obligations.

**Two.** You will practice in and outside of the Lodge those great moral and social virtues, those beautiful tenets of our Fraternity: Brotherly Love, Relief, and Truth.

**Three.** You will satisfy and meet your financial obligations as a Lodge to the Grand Lodge, to those worthy brethren in distress, and to the community by undertaking worthwhile projects that will contribute to making it a better place to live in.

Four. You will endeavor to build your own temple for your meeting place and for conducting your ceremonies and degree work.

**Five.** You, as a Lodge, will continuously draw into your fold good and fine gentlemen who, in your honest belief, by a similar fidelity will ultimately reflect honor and good name to our honorable institution.

**Six.** You will maintain a harmonious, good and wholesome relationship among yourselves and with other brethren of other Lodges.

**Seven.** You will inspire one another to improve yourselves in Masonry.

**Eight.** You will produce members who are proficient in both the lectures and in the works and who can form a team to initiate, pass and raise fellows and brethren at impressive ceremonies which will

inspire candidates to seek further truths and lights in Masonry.

**Nine.** You will produce members who have known the real value, meaning, and joy of service to others.

**Ten.** You will produce members who always seek the glory of God, so that each of them will be ready to stand alone before the Great White Throne when called upon to do so, there to receive judgment for the deeds done while in the body, and to receive such welcome words from the Judge Supreme, *"Well done, thou good and faithful servant. Enter thou into the joy of thy Lord."*

If you do these *"ten commandments,"* you will certainly deserve to be constituted as a Lodge and receive your Charter.

## STRENGTHENING DISTRICT 45 THROUGH SPORTS

**Apparently, the leadership of M.D. 45 feels that sports are a potent means of strengthening the chain of sincere affection that links together the brethren and families of the District's 11 Lodges, as well as the officers and members of allied and appendant bodies.**

This year's inter-Lodge sportsfest was ruled by defending champion Mallig Plains #191, followed by Maharlika # 180 and Tumauini #251.

Cagayan Valley #133 captured the basketball crown when it overpowered Maharlika in the finals. Rufino S. Roque Mem. #289 bagged the gold in the obstacle course, while Tumauini and San Mariano #307 shared the first honors in chess. Ganano #313 ruled the marathon, followed by Mallig Plains and Ganano.

Mallig Plains won the 400-meter relay and tug-of-war, while Ganano reigned supreme in table tennis. In lawn tennis, Isabela #60 emerged champion in the singles, and Maharlika in the doubles. The R.S. Roque ladies were tops in dart.

DDGM Angel T. Bacoling, Jr. lauded all the participants for displaying Masonic sportsmanship and for making the most of the event for strengthening Masonic ties in the district.

# LT. GEN. & BRO. MARIANO LEADS BONIFACIO DAY RITES

**Philippine Army officials led by Lt. Gen. & Bro. Clemente P. Mariano, Army chief and concurrent AFP vice chief of staff, honored Filipino hero and father of the 1896 Revolution Bro. Andres Bonifacio during his 133rd birthday anniversary held at Bonifacio monument flagpole in Fort Bonifacio, Makati City.**

Nenita Destrito, a great granddaughter of the Supremo, represented the Bonifacio family as invited special guest in the wreath-laying ceremonies attended by Luis Pangilinan, vice president of Fort Bonifacio Development Corp.; VW Justo Cabanban, DDGM for Masonic District 9; WB Raynor Taroy, WM, Andres Bonifacio Lodge No. 199; Bonifacio descendants headed by Mrs. Liwanag Destrito and other Army officers.

In his speech, Lt. Gen & Bro. Mariano said, *"Supremo Andres Bonifacio of the Philippine Revolution is given today the recognition he duly deserves for the great role he played in the 1896 Revolution..."*

He said that the Bonifacio monument would always have a place in the 100 hectares retention area of the PA camp, which would be developed by the Bases Conversion Development Authority as a modern city.

On her part, Destrito expressed her gratitude to military officials for the invitation as special guest in commemorating the birth anniversary for the great proletarian hero. She also thanked Defense Secretary Renato S. de Villa for his concern for the living Bonifacio clan.

During the fellowship dinner VW Cabanban spoke on Bonifacio as a veritable democrat.

# NEW GRAND ORATOR

**"Knowing your great interest and sacrifices, as well as your capabilities, I have the pleasure of appointing you Grand Orator effective September 21, 1996."**

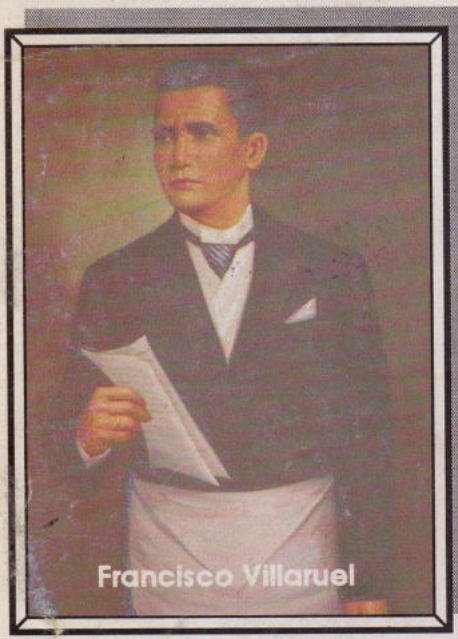
Thus said MW Jose Percival L. Adiong in his letter to MW William Webb, DGL for District No. 1. VW Webb in effect replaced the late VW Amancio S. Donato as Grand Orator. VW Webb accepted his appointment as Grand Orator, thereby signifying his availability to attend the Grand Annual Communication in Tacloban City on the last Thursday of April 1997.

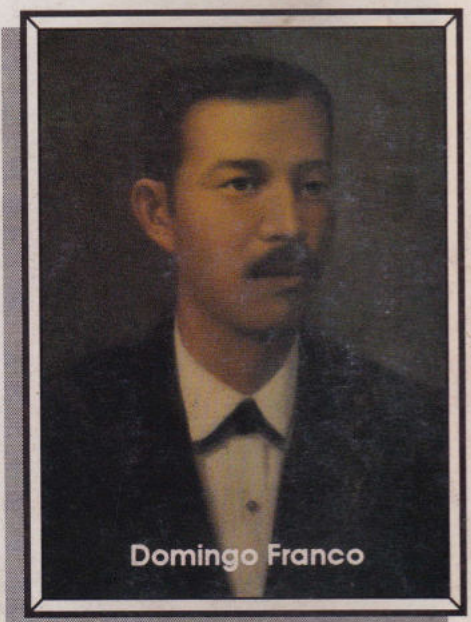
Shown in the photo are MW Adiong (seated), VW Webb, MW Raymundo Beltran, and VW and Ill. Bro. Agerico Amagna, Asst. Grand Treasurer.

Facade of Our New Plaridel Temple

31. III. 97
P 002.00

**Grand Lodge of Free and Accepted Masons of the Philippines**
PLARIDEL MASONIC TEMPLE 1440 SAN MARCELINO ST., ERMITA, MANILA, PHILIPPINES D-2801


Francisco Villaruel


Domingo Franco

# TWO OF THE 13 MARTYRS OF BAGUMBAYAN

CURVA, PEDRO M. # 57
AQ-176 NORTHSIDE HOUSING AREA
FORT BONIFACIO,
1201 MAKATI CITY

To Postman: Change of address requested