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Research Note

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Masonic Parallels in Mabini's True Decalogue and Constitutional Program

Apolinario Mabini's True Decalogue and the Constitutional Program of the Philippine Republic reflected some parallelisms with ideas derived from Freemasonry. Being a Mason, Mabini wrote the two texts with the end in view of transforming the moral, philosophical, and political framework of Philippine society and government that was being born through the revolution. This research note analyzes the two texts as well as the ideas that Mabini expressed in them and compares them with Masonic texts, particularly the Código Moral Masónico, one of the guiding moral and philosophical books of nineteenth-century Freemasonry.

**KEYWORDS: FREEMASONRY · PHILIPPINE REVOLUTION · MASONIC
MORAL CODE · APOLINARIO MABINI · KATIPUNAN**

On 24 June 1898, Apolinario Mabini printed a pamphlet that contained the texts of “The True Decalogue” and “The Constitutional Program of the Philippine Republic,” which formed the basic documentation of the programs pertinent to the revolutionary government being established by the revolutionary government of Emilio Aguinaldo. His goal, in Mabini’s words, was for the people to “understand that reason and your conscience constitute the only solid and true basis of your moral education, in the same way that honest work is the real basis for your material education” (Palma 1941, 41). Mabini continued by stating that what was contained in the documents were his proposals for the *internal* revolution, which the people ought to adopt as their moral and behavioral guide, and for the *external* revolution, which the revolutionary government should espouse as the framework of governance.

On 6 July 1898, Emilio Aguinaldo authorized the pamphlet to be printed and distributed, with the Decalogue serving as the preface to the constitutional program of the revolution. The pamphlets were sold at a peseta each; as Mabini requested, the proceeds were used to support the revolution (Majul 1964, 58). The pamphlet was published with Mabini’s hope that the Revolutionary Congress, which was being formed in Malolos, would soon approve his proposals and apply them as a supplementary law of the revolutionary government (Palma 1941, 42). Most apparent in these documents were the Masonic ideals on which they were premised and the Masonic principles that guided Mabini’s revolutionary philosophy, ethics, and moral values. The documents suggested that Mabini drew inspiration from the Código Moral Masónico (Masonic Moral Code), which served as the basic framework for his revolutionary philosophy.

Histories of Philippine Freemasonry

A number of studies on the history of Philippine Freemasonry and its interphase with the second phase of the Philippine revolution should be mentioned in assessing the significance of Masonic influences on Mabini’s philosophy. Teodoro Agoncillo (1960, 240) noted that the debates in the Malolos Congress that ensued between Felipe Calderón and Mabini were due to the latter being influenced by Masonic ideas, but Agoncillo was unable to show how and why these ideas were inconsistent with the orientation of those in the majority who were followers of Catholic religiosity.

Agoncillo (ibid.) mentioned “how [Calderón] found out that Mabini’s project was unpopular less because he was aloof and uncompromising, than because the Constitutional Programme was based on the General Statutes of Universal Masonry—a fact which the majority of the delegates, who were confirmed Catholics and Mason-baiters, abhorred.” Agoncillo (ibid., 308) reported that Mabini’s “Constitutional Programme, the result of his painstaking labor, had been rudely set aside owing mainly, as has been seen, to the objections of the Catholic majority who saw it as a Masonic document.” Cesar Adib Majul (1964, 57), for his part, stated that “Mabini’s decalogue is a veritable civic code,” but Majul did not mention the influence of Masonic ideas when he stated that

God was viewed primarily in a deistic fashion and probably mentioned simply as a concession to the general religiosity of the Filipino people. Actually the emphasis is on the reason and conscience of the individual and these two faculties could, without any contradiction in the decalogue, remain logically independent of the notion of God. It is no wonder then that there were many persons who were not sympathetic to Mabini’s formulation of his civic code.

What both Agoncillo and Majul failed to discuss were the elements in Mabini’s proposals that could be considered “Masonic” and therefore unacceptable or objectionable to others in the Malolos Congress. Generalizations were made even without specific references to which provisions in the Mabini proposal were Masonic in origin and which were not. Moreover, by presenting the debates in a one-dimensional mode of conflict between religion and free will during the deliberations, the two authors seemed to have assumed that Masonic ideas were anathema to the articulation of a belief in the Supreme Being or in remaining religious and faithful to one’s church.

Focusing on the debate that ensued in the Malolos Congress regarding the constitutional provision on the separation of church and state, Filomeno Aguilar (2015) also did not dissect the Masonic ideas in Mabini’s proposals but analyzed the debate among the delegates in Malolos as reflective of their differing views on the formation of the national community. Aguilar historically located the role not only of Mabini but also and more importantly that of Calderón, two major personalities who influenced and shaped the debates that ensued in the Malolos Congress.

The two major histories of Philippine Freemasonry written by Freemasons Teodoro Kalaw (1920) and Reynold Fajardo (1998) provide extensive and exhaustive discussions on the role played by Masons in the different phases of the revolutionary struggle against Spain and the United States. However, these two works are limited to the chronological discussions of the events that paralleled, on the one hand, the formation by Filipinos of Masonic lodges in the Philippines,¹ the formation of the Regional Grand Lodge under the Gran Oriente Español, and the eventual Americanization of Freemasonry in the Philippines with the formation of the Grand Lodge of the Philippine Islands (now the Grand Lodge of the Philippines) and, on the other hand, the Filipino Freemasons' involvement in the reform and Propaganda Movement, the revolution, and the Philippine–American War. The ideas that inspired these parallel movements—the movement to establish Masonic institutions and the movement to establish a national community—are mentioned tangentially.

Perhaps the most comprehensive appreciation of the role played by Masonry in shaping the revolutionary ideas in the Philippines is Jim Richardson's (2013) publication of Katipunan documents. Richardson describes the similarities in the rituals of Masonry and of the Katipunan, but he also makes the distinction that, while Masonic rituals and degrees were conducted in Spanish, the Katipunan rituals and the titles of its officers were all in Tagalog (ibid., 103). Moreover, Masons would often ask a candidate about one's belief in God, while Katipuneros would ask initiates about the condition of the nation and its history (ibid.).

Comparing Andrés Bonifacio's *Katungkulang Gagawin ng mga Anak ng Bayan* (Duties of the Children of the People) with the *Código Masónico* and *Programa Masónica* of the Gran Oriente Español, Richardson (ibid., 127) notes that the *Katungkulan*

similarly opens with a direction to exalt the Creator, and similarly extols charity and love for one's fellows. It, too, enjoins lodge members to be calm, to be guided by reason, and to support one another, "even at the cost of one's life." . . .

The crucial difference between the masonic credo and Bonifacio's Decalogue is one of ultimate purpose. The mission of masonry, according to the Gran Oriente's "Programa," is exclusively humanitarian. It strives to "foster charity and philanthropy among free

men of good standing" and to establish "fraternity among mankind." The mission of the Katipunan, the Decalogue makes clear, is to liberate the country from enslavement.

On Jacinto's *Kartilya*, Richardson (ibid., 130) compares the Masonic declaration for lodges in the Philippines to be formed and affiliated with the Gran Oriente Español under Miguel Morayta, noting similarities in two documents addressed to those who wanted to join the Katipunan (in the case of the *Kartilya*) and the Masonic lodges (in the case of the declaration). He also notes the distinction made in both documents between the principles of the organization and its teachings as well as the invocation of the individual's free will as the basis of one's decision to join and make a pledge to the association's objectives. Moreover, Richardson (ibid.) notes the two documents' advise to all members to consider each other as equal and true brethren and "to 'renounce disorderly habits' and to 'defend the oppressed.'"

Although Richardson discusses extensively both Jacinto's *Kartilya* and Bonifacio's *Katungkulan*, his book ends its coverage of documentary analysis in 1897, before Mabini's Decalogue and Constitutional Program were published. Thus, Richardson is unable to extend his analysis of Masonic parallelism to the documents of the revolution in its second phase, which is what this paper seeks to do. Moreover, Kalaw's and Fajardo's Masonic histories can be further elaborated on through a discussion of Masonic texts and ideas that guided the Masonic movement. Agoncillo's and Majul's limitations on the complexities found in the second phase of the revolution, both in terms of the personalities involved and the ideas that governed them, as cited in Aguilar's paper, can be complemented by the discussions that follow.

The Masonic Moral Code

Historically, the Masonic Moral Code was attributed to the pronouncements and promulgations set, developed, and approved at the Universal Convention of Supreme Councils of Masons held in Lausanne, Switzerland, from 6 to 22 September 1875 (Carvalho 2007). The convention was attended by Masonic bodies from Switzerland, Wales and England, Belgium, Scotland, France, Italy, Peru, Portugal, Greece, Hungary and Cuba. Greece and Scotland would withdraw from the convention before the signing of the document, and only the representatives of the nine remaining Supreme Councils affixed their signature to the final document.

The Masonic Moral Code was a listing of ideal practices, beliefs, and codes of conduct that every Mason must emulate and follow, if one was to lead and live a true Masonic life. Framed in the form of commandments to guide members not only in their dealings with each other inside the fraternity but also with others in human society, the moral code focused on the major Masonic principles of belief in the Supreme Being (referred to by Masons as the Great Architect of the Universe) and the application of the principles of beneficence, temperance, charity, and other core Masonic values as one relates with others in one's daily life. Stated in about thirty items,² the moral code was meant to serve as a basic guide for the application of Masonic values, principles, and virtues in one's behavior and relations with other people. The idea of moral uprightness, rational conduct, and virtuous life was emphasized in the majority of the articles. In true Masonic spirit, the moral code's first two articles pertained to belief in the Great Architect of the Universe (*Galeon.com* n.d.):

1. Worship the Great Architect of the Universe.
2. The true worship of the Great Architect consists mainly of good works.

The third to the thirtieth articles emphasized the role of one's conscience and rationality as moral guideposts of behavior. The nine articles that followed the first two were:

3. Always keep your soul in a pure state; appear decently in your conscience.
4. Love your neighbor as yourself.
5. Do not do wrong and expect goodness.
6. Do not do wrong if you wish to expect goodness.
7. Value the good, love the weak, avoid evil, but do not hate anyone.
8. Recognize the achievements of your brethren but do not use flattery. Accept recognition with modesty as a motivator of good.
9. Always listen to the voice of your conscience.
10. Be a father to the poor; toughness of heart makes so many curses that will fall on one's head.
11. Practice charity.

Having been raised³ as a Mason in September 1892 (Majul 1960, 79), Mabini himself was inspired and guided by the very same Masonic principles

enunciated in the Masonic Moral Code. As a member of the Gran Oriente Español, Mabini would have been attuned to the moral code to which the lodges bound themselves. Not unexpectedly, six years later, his formulations of the basic moral and political philosophy found in the Decalogue and Constitutional Program would reflect parallel principles articulated in the moral code.

Masonry and the Enlightenment

In his seminal work on Mabini's role in the Philippine Revolution, Majul (1960, 79) summarized Masonry's impact on Mabini's political and moral philosophy. To wit, Majul (*ibid.*) asserted that "it was well known that Masonry, of which Mabini was a member, became a medium for the spread of the ideas of the Enlightenment as well as for liberal and republican ideas."

To Freemasons, the moral code would be stated explicitly in the primary conviction of belief in the Great Architect of the Universe, the values of following one's conscience, and the belief in the essential goodness of humanity. To Mabini, as to most Freemasons of the revolutionary period, the values of beneficence, kindness, honesty, and integrity were all moral virtues that were guided by the belief in the Supreme Being and the maintenance of a good conscience and rational thought. These virtues would only be attained if the individual rights of the people were acknowledged, recognized, and observed.

The belief in individual liberties premised on the rational orientation of one's consciousness would tend to seek its self-expression of being free, especially if suppressed by monarchical or imperial political structures. Therefore, the assertion of the basic liberties innate in one's existence would mean the promotion of alternative political structures of the republican type, which would counter the scope of monarchical or imperial obscurantism and repression. According to Majul (*ibid.*, 109), "[t]hat masons were singled out is a situation understandable within a European context for the reason that in the nineteenth century, in Europe, Masonry allied itself with republicanism in its conflict with monarchical absolutism. Masonry, in the Philippines, due to European influence, was associated with republicanism, and hence, with ideas of separation." Liberalism, republicanism, and separatism became integral to the revolutionary agenda of the nascent Philippine republic. This republic, by and large, was Masonically inspired and historically framed within the basic parameters of Masonic values.

The historic origins of Freemasonry in the British Isles and continental Europe also provided the context for the engagement of Masons in “reforming and radical impulses” (Jacob 1991, 69). These impulses made possible the formation of Masonic bodies that articulated ideas of governance and constitution not only in their own fraternal organization, but also in the society in which Masons found themselves (ibid., 96–97).

The True Decalogue

One can observe some of the major expressions of Mabini’s liberal, republican, and Masonic ideals in the True Decalogue. Well acquainted with the Masonic Moral Code, Mabini expounded on the liberal, moral, and patriotically oriented code for Filipinos to take in their desire to be free (Majul 1960, 135.) Instead of the thirty articles of the Masonic Moral Code, the True Decalogue would mirror the ten commandments of Moses,⁴ but expressed more fully in the historical context of the Philippines in the late nineteenth century. As the “true” Decalogue, it would combine moral principles and political concepts that were often presented side-by-side with each other. The boundaries between moral philosophy and political philosophy were blurred in Mabini’s Decalogue, as he saw in the formulations both the realization of moral rectitude and the political independence that Filipinos should advance, if Filipinos were to achieve what he termed the objectives of human life. The following were the basic tenets expressed in the True Decalogue:

First. Love God and your honor over all things; God, as the source of all truth, all justice, and all activity; your honor, the only power that obliges you to be truthful, just and industrious.

Second. Worship God in the form that your conscience deems most upright and fitting, because it is through your conscience that God speaks to you, reproaching you for your misdeeds and applauding you for your good deeds.

Third. Develop the special talents that God has given you, working and studying according to your capabilities, never straying from the path of good and justice, in order to achieve your own perfection, and by this means you will contribute to the progress of humanity; thus you

will accomplish the mission that God himself has given you in this life, and achieving this, you will have honor, and having honor, you will be glorifying God.

Fourth. Love your country after God and your honor, and more than you love yourself, because your country is the only paradise that God has given you in this life; the only patrimony of your race; the only inheritance from your ancestors; and the only future of your descendants: because of your country you have life, love and interests; happiness, honor and God.

Fifth. Strive for the happiness of your country before your own, making her the reigning influence for reason, justice and work; if your country is happy, you and your family will also be happy.

Sixth. Strive for the independence of your country, because you alone can have a real interest in her aggrandizement and ennoblement, since her independence will mean your own freedom, her aggrandizement your own perfection, and her ennoblement your own glory and immortality.

Seventh. In your country, do not recognize the authority of any person who has not been elected by you and your compatriots, because all authority comes from God, and as God speaks to the conscience of each individual, the person chosen and proclaimed by the consciences of all the individuals of a whole town is the only one that can exercise real authority.

Eighth. Strive that your country be constituted as a republic, and never as a monarchy: a monarchy empowers one or several families and lays the foundation for a dynasty; a republic ennobles and dignifies a country based on reason, it is great because of its freedom, and is made prosperous and brilliant by dint of work.

Ninth. Love your neighbor as you love yourself, because God has imposed on him and on you the obligation to help one another, and has dictated that he does not do unto you what he does not want you to do

unto him; but if your neighbor is remiss in this sacred duty and makes an attempt on your life, your freedom and your properties, then you should destroy him and crush him, because the supreme law of self-preservation must prevail.

Tenth. Always look on your countryman as more than a neighbor: you will find in him a friend, a brother and at least the companion to whom you are tied by only one destiny, by the same happiness and sorrows, and by the same aspirations and interests.

Because of this, while the borders of the nations established and preserved by the egoism of race and of family remain standing, you must remain united to your country in perfect solidarity of views and interests in order to gain strength, not only to combat the common enemy, but also to achieve all the objectives of human life. (Mabini 1941/2007a, 103–5)

A perusal of the basic principles expressed in the True Decalogue reveals its obvious parallelism with the Masonic Moral Code. Just like the code, the Decalogue would have the first two articles centered on the belief in God and the attribution to all the just, goodness, and truthfulness of all existence and being.

The Masonic Moral Code put emphasis on the attribution and acknowledgment of the capacity of one's conscience that would lead to an individual's belief in and worship of God. This ascription to one's conscience and belief in the Supreme Being would lead to the refinement of one's character, development of one's creative skills and capabilities, and the achievement by humanity of the values of goodness, justice, and honor necessary in glorifying God. It implied that all men and women were already endowed with the moral conscience that would lead them to the recognition of the Supreme Being, while at the same time working toward the attainment of moral virtues and just conduct.

These moral virtues and just conduct were presented by Freemasons through a system of rites and rituals to reflect the system of allegory and symbolism that articulated ideas of governance, moral rectitude, and belief in the Supreme Being. These rites and rituals projected ideas on life and death, human motivation and action, governance and laws, and rectitude

and crime as modes of teaching moral virtues and human conduct (Darrah 1995, 300). These values were put into practice as Masonic members began performing tasks that were not common in societies governed by absolutist monarchical systems. These practices included “elections by ballot; majority rule (except for unanimous vote for admission to a lodge); in all matters, one man one vote; taxes in the form of dues; registration of membership; and, not the least, rules of social behavior” (Jacob 1991, 46). To some members of the fraternity, therefore, membership in Freemasonry meant the experience of forms of governance guided by a system of moral codes and constant reminders through the performance of rites and rituals.

If the focus of the True Decalogue's third article was on the ability of one's conscience to develop one's intrinsic capabilities as an individual, the fourth to the eighth articles focused on patriotic values that Filipinos should develop, which would lead to the attainment of republican attributes. Even though these articles were not directly lifted from the Masonic Moral Code due to the specificities of the Philippine case, the libertarian course of these articles would highlight and point to the basic Masonic values of fairness, justice, and equanimity—all tangentially expressed in the patriotic dent of the articles.

The last two articles in the Decalogue would be explicitly reflective again of the articles in the Masonic Moral Code, focusing on one's respect and love of one's neighbor and love of countrymen. The preservation of life, liberty, and property, as well as the pursuit of happiness and the realization of aspirations and interests would be the main foci of the last two articles. The summon to God, moreover, as having imposed on humanity the obligation to help one another would resonate back the basic tenets of the first two articles in both the Decalogue and the Masonic Moral Code. Rationality and belief in God would further be expressed in the last items of the Decalogue.

According to Majul (1960, 81), “Mabini claimed that the truths contained in his True Decalogue were ‘commandments of God communicated to men by means of their reason’ . . . He also wrote that ‘like other men’ he believed ‘in definite truths which guided his conscience in judging his actions.’ It is implied that these beliefs were inspired by Reason without any religious qualification.” To Mabini, this secular interpretation of religion as being inspired by reason would resound the ideal Masonic principles of morality and rectitude without abandoning the idea of belief in the Supreme Being.

Constitutional Program of the Philippine Republic

If the True Decalogue was an exposition of the influence of the Masonic Moral Code on Mabini's ideas, "The Constitutional Program of the Philippine Republic," to which the Decalogue was prefaced, was an attempt to put into practice the ideas of liberalism, republicanism, and Masonic morality presented in the Decalogue.

Divided into ten titles with a cumulative 130 articles, "The Constitutional Program of the Philippine Republic" was Mabini's (1941/2007b) attempt to provide a legal framework for the revolutionary movement. The following were the ten titles in the Constitutional Program:

- Title I. On the Filipinos
- Title II. On the Philippine Republic
- Title III. On the Congress
- Title IV. On the Senate
- Title V. On Popular and Provincial Councils
- Title VI. On the President of the Republic and His Government
- Title VII. On the Administration of Justice
- Title VIII. On Taxes
- Title IX. On the Military Forces
- Title X. On Public Instruction

Despite the fact that Mabini's Constitutional Program was never adopted by the Malolos Congress, largely due to political infighting, a number of its provisions are worth noting. One such article contained provisions regarding religion. Article 12 explicitly stated that the Philippine Republic "will not profess any religion, leaving this matter to the conscience of the individual who will be free to select the religion that he believes is most noble and logical" (ibid., 131). This provision clearly showed the Masonic and secular attitude that Mabini had already expressed in the Decalogue and further reflected the first two items in the Masonic Moral Code. The recognition of individual conscience as the most significant element in the determination of one's religious choice also reflected the Masonic principles of the belief in the Supreme Being as being guided by reason and individual conscience. Moreover, the article also prohibited the persecution of individuals for their religious beliefs or for the practice of their faith, unless it violated universal morality. This provision echoed the basic desire for religious freedom, while

at the same time resounded well the attempts at preventing what many Masonic members had experienced during the many periods of persecution they suffered from conservative elements of society.

Although not given the title Bill of Rights, Mabini's Constitutional Program contained specific provisions for the rights of every citizen, to wit, the freedom of expression, speech, writing; the right to peaceful assembly; the right to association; and the right to appeal and petition the authorities of the state, including the Congress, the Senate, and even the president of the Republic (ibid., 132). Moreover, freedom from arbitrary arrest (ibid., 130, Article 4), protection against unwarranted searches of personal papers and possessions, and freedom of communication (ibid., 131, Article 7) were all guaranteed by the Constitutional Program.

The provision for the development of a state-directed educational system up to the tertiary level was one of the major innovations of the Constitutional Program. Mabini called for the establishment of an elementary school in every town, a high school in every province, and a Central University for the archipelago (ibid., 163–64, Article 125). The system required full government support for public instruction, with the population receiving full instruction free of charge. While not explicitly stated, education was regarded in Mabini's Constitutional Program as a right of the people and not a privilege to be enjoyed by the very few. Again, the idea of Masonic principles as opposed to conservative obscurantism was remarkable in the program.

Another advancement in the Constitutional Program pertained to the recognition of the political, social, and economic rights of women (ibid., 133, Article 17). In the program, women were given the right to vote and the recognition to hold public office, the right to study any branch of knowledge, and the right to employment, except in positions controlled by the church. While this may be a radical political orientation, given the prevailing conservative dent of the period, one must be reminded again of the Masonic Moral Code (Item 20)⁵ that called for respect and recognition of women's rights in society. The right to suffrage would not be accorded to Filipino women until 1937, but Mabini's foresight—and the Masonic inspiration on which it was based—was truly remarkable and noteworthy.

While the Constitutional Program gave Filipinos their basic rights, Mabini again reflected his Masonic disposition by not extending the right to suffrage to those who were not engaged in work and thus not earning wages.

The program defined those who were “lazy and idle” as those who had no apparent means of livelihood or who made their living by gambling (ibid., Article 16). In true Masonic character, Mabini recognized that the right to suffrage should be given only to those who valued labor and were actually engaged in it for the upkeep of oneself and one’s family.⁶

All in all, Mabini’s Constitutional Program reflected both his Masonic and republican tendencies. According to Majul (1960, 136), “the constitutional program of Mabini is a republican document . . . It represented an attempt to adopt a system of fundamental laws believed to be conducive to a progressive and secure life . . . It has a bill of rights, provisions for the separation of governmental powers, and provides for a cabinet form of government.”

Unfortunately, despite its progressive orientation and endorsement by the Aguinaldo government, Mabini’s program was not adopted by the Malolos Congress. In fact, the political infighting in Malolos resulted in the marginalization of Mabini. Anti-Masonic sentiment also permeated the Malolos Congress and determined the fate of Mabini’s proposals. According to Agoncillo (1960, 240), Mabini’s project was unpopular because it was perceived to be reflective of masonic ideas, which the majority of the delegates who were confirmed Catholics and Mason-baiters rejected.

In the power struggle between Mabini and his adversaries, his opponents would eventually gain the upper hand in Malolos and in the outcome of the war against the Americans. The irony was that those who became victorious in the power struggle and gained ascendancy in the leadership of the Malolos Congress would also, quite regrettably, be the first ones to ally themselves with the new colonizers, leading to the demise of the revolution and the defeat of the revolutionary movement.

In an apparent expression of exhaustion and in recognition of the failings of the revolution in adopting most of the principles that he presented, Mabini (1969, 63–64) later expressed the lament that

The revolution failed because it was badly led; because its leader won his post by reprehensible rather than meritorious acts; because instead of supporting the men most useful to the people he made them useless out of jealousy. Identifying the aggrandizement of the people with his own, he judged the worth of men not by their ability, character and patriotism but rather by their degree of friendship and kinship

with him; and, anxious to secure readiness of his favorites to sacrifice themselves for him, he was tolerant even of their transgressions. Because he thus neglected the people, the people forsook him; and forsaken by the people, he was bound to fall like a waxen idol melting in the heat of adversity. God grant we do not forget such a terrible lesson, learnt at the cost of untold suffering.

It was not only that Mabini’s program was not adopted by an antagonistic Malolos Congress, but his proposition for an internal revolution was also set aside by those who took its leadership, leading to tragic consequences. Things could well have been different had the course of history chosen to adopt the Masonic principles that guided the Mabini project.

Notes

- 1 For most of the nineteenth century, only Europeans were permitted to form and join Masonic lodges in the Philippines. In the late 1880s, Filipinos in Europe gained admission into the fraternity and by the 1890s Masonic lodges were formed by Filipinos in the Philippines with dispensation from the Gran Oriente Español under Grand Master Miguel Morayta.
- 2 There are many versions of the moral code consulted by this author, with items ranging from twenty-five to thirty, depending on how some articles are aggregated into different formulations. The most consistent, though, was the code of thirty items. I used the Spanish version found in *Galeon.com*.
- 3 Masons use the term “raise” and “raising” to refer to the ritual performed in the Master Mason degree, wherein candidates undergo rites with strong references to being “raised from the dead” or “raised from darkness to light” to signify one’s attainment of full-fledged membership in the fraternity and of the expected Masonic enlightenment. The term “raised as a master Mason” signifies one’s elevation to both full membership in Freemasonry and being an enlightened member of society.
- 4 A great portion of Masonic degree rituals was directly lifted from Biblical passages and stories. Some were recited as part of the initiation process, while others were invoked either in Masonic lectures or in oaths performed by members. Nevertheless, Freemasons did not consider their fraternity as a religion. For a discussion on Freemasonry and religion, as well as the reaction of the church to Freemasonry, see Darrah 1995, 259ff; Vindex 1952, 74–79; Pick and Knight 1953, 134–35; Jacob 1991, 55–60.
- 5 Item 20 states: “Respect women; do not abuse their weakness, much less think to destroy their honor.”
- 6 Being able to support oneself financially through one’s labor has been a basic requirement before being accepted to the fraternity. The idea behind it again resonated their appreciation to reason

and free will, which could not be attained if an individual was dependent on another for one's upkeep. Hence, the Masonic saying that one becomes a Mason "to receive wages, the better to enable me to support myself and my family."

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