



The Cabletow

Official Organ of the Grand Lodge of the Philippines

VOL. LV NO. 5



MAY, 1978



MW DESIDERIO DALISAY, SR.
GRAND MASTER
1978 - 1979

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1978-1979**

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Grand Master's Page



GO OUT AND SERVE

The excitement and pleasures of the Grand Communications just concluded still hover over us. I was pleased to observe the fellowship and friendship which have been renewed and strengthened during our annual proceedings. I was also pleased to notice the absence of petty jealousies and recriminations which usually occur in the choice of elective officers of large organization such as ours. This speaks well of the character and the level-headedness of each and every member of the Craft.

As we return to our respective Lodges, I would like to state in clear and unmistakable terms that the program of this Masonic Year will resolve around the theme: "GO OUT AND SERVE."

In my inaugural speech, I mentioned the four (4) areas of service in which to devote our time and our energies. First, is our work of charity. This is the first ornament that should glow in full brilliance in our lives no matter how busy we are in our respective endeavors. To give part of ourselves for others is the most worthy donation that man can conceive. I urge every Masonic District that has not done so to have, create and organize its charity arm. We cannot truly be happy when we become hear to the wail of the widows or the cry of the orphans. The second point I would like to lay stress on, is the creation of new Lodges without impairing the quality of membership. While we cannot directly invite new members into the Craft our own exemplary conduct will constitute the best invitation to draw men in to our fraternity. The third point I discussed was the attention we should give our young. Every Masonic District should have a DeMolay Chapter. We who are in our declining years should now establish the roots for good citizenship for the young so that when they take their respective places in society, their minds are founded on

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SALUTE TO THE NEW GRAND MASTER

The Cabletow doffs its hat to Most Worshipful Desiderio Dalisay, Sr., new Grand Master of the Grand Lodge of Free and Accepted Masons of the Philippines. Incidentally, as Grand Master MW Dalisay is chairman of the Cabletow Board of Trustees.

With fraternal rejoicing Cabletow takes note of the inspiring message by MW Dalisay on his installation. Masonic charity and relief was the first important point in the Grand Master's call as he declared: "Wherever we are, whatever office we hold, whomsoever we deal with and whatever high goals we aim to reach, we should ever remember that to relieve the distressed is a duty that is incumbent on all Masons." In this regard all Masonic districts in this Grand jurisdiction are urged to establish some sort of charity arm "to serve those who cannot see and those who cannot walk."

Elaborating on the topic, MW Dalisay stressed that among the greatest gifts that a man possesses is his willingness to give a portion of his time, talent and treasures to the poor. "We shall walk the world for these people and while from them we shall receive no awards that shall sing, in our lives they will gratefully and humbly cling. We shall never be able to pay in full the ransom for the poor but we can freely and nobly pour into their lives our love and services."

The other points of the Grand Master's message were his call for the growth of the fraternity but with the admonition not to impair the quality of its membership; for the reactivation of Masonic youth organizations, such as DeMolay chapters, Job's Daughters, and Rainbow Girls; and assistance to poor but deserving students who are sons and daughters of Masons.

No further argument is necessary to emphasize the need for strengthening the ranks of our fraternity through growth in membership. There is need, however, to reemphasize the formalities and requirements which must be faithfully complied with in receiving petitions for Masonic degrees.

On the other hand, the proper upbringing of the young is a natural duty of parents and elders, and most especially in the matter of education. The Cabletow therefore, cannot but endorse fully MW Dalisay's message to all brethren in this jurisdiction. In fact, his call constitutes a part of the overall aspirations which the Masonic fraternity has long endeavored to achieve.

In capsule form, the Grand Master summed up the principal objectives of his administration when he said: "Our toils for charity shall therefore become one of our major points to accomplish."

The Cabletow hereby pledges its full support behind the Grand Master for the success of all these endeavors.

I.P.G.

MW DESIDERIO DALISAY, SR.

By: THE CRAFTSMAN

Our Grand Master, MW Desiderio Dalisay, Sr., is a product of the school of hard knocks. He was born February 11, 1905 to Isaac Dalisay and Marciana Franco in Ibaday, Aklan.

At the age of 14, he went to Manila to seek his fortune. He left Ibaday with ₱25.00 in his pocket. After changing jobs so often and earning only a measly sum, he decided that Manila was not for him.

He went to Davao in 1923 and worked as a stevedore at the pier in Sta. Ana, Davao City for the Luzon Stevedoring Company. He rose from the ranks and became the highest paid Filipino in the company. After 23 years, he decided to put up his own stevedoring Company. This was the start of his meteoric rise in the business field.

The position he has held and are now holding are: from 1929-1949 Labor Leader; President, Davao Stevedore Mutual Benefit Association; 1951-1954 Member, Davao City Council; 1952-1954

Member, Labor Management Advisory Board, Department of Labor (Labor side), Manila; Regional Vice-Chairman, National Confederation of Trade Union, Mindanao and Sulu; 1952 (June-Sept) Adviser to Workers Delegation to Geneva and Tokyo (ILO) Management side; 1960 - present Member, Labor Management Advisory Council for Mindanao (Management side); First Chairman and Member, Philippine Mental Health Association, Davao Chapter; Life Member, Philippine Veterans Legion, Davao Chapter; Life Member, Philippine-American Guardian Association; 1970-present Director/Incorporator, Community Chest & Council of Davao, Department of Social Welfare registered office; 1971-present Life Corporate Member, YMCA (Card No. 3372); 1972-present President for Life, Maharlika Charity Foundation, Inc. 1973-(April) Member, Board of Trustees, Brokenshire Memorial Hospital, Davao City; 1974-(Oct.1) Life Member, Philippine Constitu-

tion Association (PHILCONSA).

His heart has a special niche for the poor and the young. Thus, his charitable work is by-word among the poor. The following are a few of the donations he has made; Puericulture Center in Panabo, Davao del Norte; School Building in Sta. Ana District, Davao City; School Building in Barrio Paradise, Davao City; School Building and Lot – Dalisay Village, Manay, Panabo, Davao City; New Municipal Building – Carmen, Davao del Norte; Girl Scouts Building – Tagum, Davao del Norte; Shangri-la Lodge Building – Tagum, Davao del Norte; One unit (1) Nissan Jeep-Tagum Davao del Norte; Two (2) units Dump Trucks - Tagum Davao del Norte; Twenty Five (25) years of continuous financial support to Catholic Missionaries in Northern and Central Luzon; Free Elementary Education to Company Workers' Children for the last seven (7) years up to the present (Manay and New Corella); Bridges for Carmen, Davao del Norte; Children's Playground – Ibjay, Aklan; P500.00 Monthly for Life – The Good Shepherd Sisters, Davao City; P500.00 Monthly for life – Maharlika Charity Foundation, Inc.

Four of his scholars have become lawyers, two became full-bright scholars. There are still a number of scholars under his sponsorship.

MW Dalisay saw the light of Masonry in Sarangani Lodge No. 50, Davao City, having been initiated on June 21, 1947, passed July 26, 1947 and Raised September 9, 1947. He was conferred the degree of Master of the Royal

Secret (32°) in the Philippine Bodies, on September 23, 1948. He was conferred the rank and Decoration of Knight Commander of the Court of Honor in 19 Crowned Inspector General Honorary and Coroneted Sovereign Grand Inspector General by the Supreme Council of the 33° and last degree Ancient and Accepted Scottish Rite of Freemasonry of the Philippines.

He became a Charter Member of Shangri-la Lodge No. 196, Toril Lodge No. 208 and Beacon Lodge No. 213. He was elected Master of Shangri-la Lodge No. 196 for two terms.

He was appointed District Deputy for Masonic District No. 18 in 1973. He was elected Junior Grand Warden in 1975; Senior Grand Warden in 1976, Deputy Grand Master in 1977 and Grand Master in 1978.

He is the recipient of many awards, both Masonic and from other organizations. Some of them are as follows: The Jose Abad Santos Medal of Honor; The Zerrubabel Key International Order of DeMolay-July 1974; The Legion of Honor of International Order of DeMolay-1975; KCCH-1974; IGH-1975; SGIG-1976; and his non-Masonic awards are: DATU BAGO Award on March 1, 1973, highest award by Davao City; Highest award as civic leader; Plaridel Plaque of Honor by Davao Integrated Press Club-1977; He is also the recipient of a long, long list of certificates of appreciation from religious, civic and social organizations in the city and province of Davao. His involvement in charitable work has become a pattern for imitation.

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THE DUTY INCUMBENT TO ALL MASONS

In conformity with good custom, my first words are expressions of sincere thanks and gratitude to those who have elevated me to the highest position within the gift of their suffrage. I want to give you my full assurance that for the entire tenure of my office, I will give full time and dedication in the discharge of my duties and responsibilities that properly belong to the Grand Master.

The past days of the week have been characterized by so much activities and excitement. What affected me most beautifully was the evident manifestations of our friendship and fellowship that have permeated the atmosphere of our annual communication.

Prior to my elevation to a seat in our Grand Lodge, I have for 20 years been only a paying member of the fraternity.

I must, therefore, catch up, with lost time and with your attention and assistance, I shall move faster and push further the aims and purposes for which our founding brethren have deemed fit to create the Craft.

Time and circumstances did not allow me to delve into details of the program of activities which I shall pursue during the ensuing masonic year.

I shall, therefore, content myself with laying before you in

broad perspective, the goals we expect to achieve and the missions we hope to accomplish.

Wherever we are, whatever office we hold, whomsoever we deal with and whatever high goals we aim to reach, we should ever remember that to relieve the distressed is a duty that is incumbent on all Masons.

Among the greatest personages in world history are those who shared their own lives with those who in life are tempest-tossed by the waves of misery and distress.

I want to restate here what I have said before several audiences in the past, that in life's giant board, the scores are reckoned not by the clothes we wear but by the charity we bear.

Our conduct should not be governed by the examination of other people's belief but should be influenced by the extent we are willing to give relief.

In our several stations in life we are pre-occupied by a hundred and one problems. We cannot all be architects of our nation's economic structure nor engineers of our industrial and agricultural development, neither may we rise as planners of our commercial growth but each and every one of us can become powerful tools to exert our might and use our resources to the rescue the fallen and the downhearted.

While we may enjoy the comforts of our swivel chairs and air-condition rooms, let us also, give time to listen to the poor for they, too, have their story. Let us pledge that our works of charity shall assume greater and wider dimensions than ever before, that the nameless widow, the lost orphan and the wary traveller will have less tears to show because of our willingness to do acts that only love can bestow. We must resolve that the noble tenets of the fraternity which we know by heart shall never become tinkling cymbals but shall become arrows that shall pierce the veil of indifference and unconcern.

Our toils for charity shall therefore become one of our major points to accomplish.

Last January, it was my good fortune to be the guest speaker in San Pablo City on the occasion of the inauguration of their medical and dental foundation participated, in by the brethren of Malinao Lodge No. 25. Among others I quoted the words of an anonymous poet who said: "If I can ease a brother of sorrow and aid him in distress; If I can brighten his tomorrow with deeds of kindness; Then, we shall have found God's meaning of the word called charity. For when we have given ourselves away, we have found life's mystery."

In Davao City, we have our own Maharlika Charity Foundation that attends to the needs of principally the blind, the crippled and the infirmed. Hundreds have been helped and our Maharlika Charity Foundation has been the recipient of numerous letters of commendations and thanks. I wish that all Masonic district of this Grand Juris-

diction to have some sort of charity arm to serve those who cannot see and those who can not talk.

Among the greatest gift a man possess is his willingness to give a portion of his time, talent and treasure to the poor. We shall never be able to pay in full the ransom for the poor but we can freely and nobly pour into their lives our love and services.

The second subject which I would like to request the assistance of our brethren is the creation and constitution of more subordinate Lodges without impairing the quality of its membership.

We are still misunderstood in many parts of the country. The intolerant speak ill of us. The ignorant condemn us as unworthy citizens of our community. Let us, therefore, install the banner of our craft on high ground that people may see the fraternity through us as one that will never proceed with its work without first invoking the blessings of God. That their lives of the members of the fraternity a firm belief in justice, fairness and equal dealings, that we will not do unto others what we don't want them to do unto us. We shall shy away from political controversies and religious issues but will respect the right of every man to exercise his political preference and his religious beliefs.

So, in faith, service, charity and goodwill, we shall conquer.

Relative to the constitution of more Lodges I urge all subordinate Lodges to have inter-Lodges relations and communications through degree work. To this end, you will discover the beauty of proficiency in all degree work. Many years past,

the Davao Brethren visited Cebu. Olongapo masons visited Davao this year. And before that Masons coming from Germany visited Davao during the months of November and February. In all these activities, I have noticed our friendship strengthened and our mystic tie of brotherhood reinforced. Here, I have discovered the true worth of the trowel which unites all Masons into one sacred band or society of friends and brothers. In having our inter-lodge relation, we shall learn of each other's problems and will have an opportunity to extend our fraternal assistance.

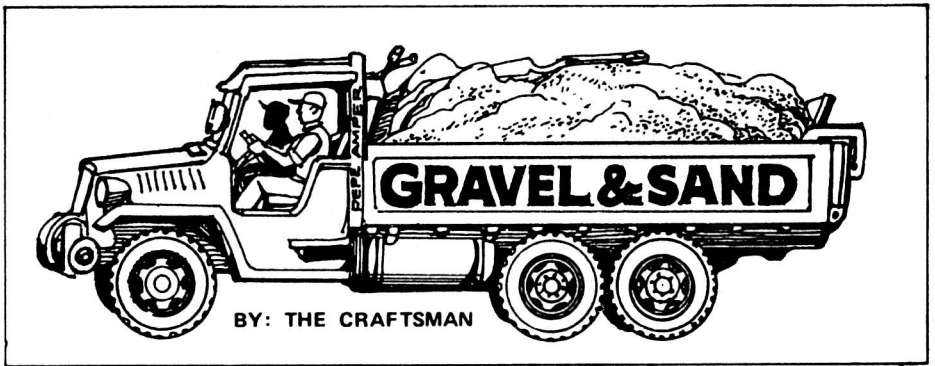
The third subject which I would like to do during my incumbency as Grand Master is the reactivation, revival or revitalization of the youth organization such as the DeMolay Chapter, Job's Daughters and Rainbow girls. Right behind me now are brethren who are in the afternoon of their careers and twilight will soon be upon us. Our sights may grow dim and our footsteps may every now and then falter. Let us give some of our time for the guidance and wisdom of the youth. Rizal's thought that the youth is the hope of the fatherland is still true today and will be true in all the years when time shall no more. But those who will govern tomorrow must necessarily learn to obey and respect now. It is a sad commentary that sons and daughters of well-known families have become drug addicts. The pain they have suffered, the sorrows they have caused their families exceed monetary considerations. Just as we are taught to regard the human species, as belonging to one family, so should we consider the youth as our own,

to love, to guide and to educate. Let us remember that the errors of the few has become the dismay of many. Let us therefore put into play that Masonic exhortation "to fortify their minds of resolution against every allurements to vicious practices."

The last subject which I would like to be done is the loan assistance to poor but deserving students who are sons and daughters of Masons. We started this in Manila but I want to make it an effective instrument to aid those who are in temporary financial distress. Let us dig well into our pockets to help those who yearn for learning. The money we lend to them will never become money lost, for the grateful heart will never forget the generous host. Let us not attract the attention of the prince whose favors we ask, but let us give due assistance to the pauper whose welfare and happiness should be our task. Let us not live in a cruel world that pretends to be charitable but let us join forces in making it a garden of laughter and of song, of goodwill and of gratitude.

Finally, as we prepare ourselves to take steps towards another Masonic year, let us pause and reflect upon the past, the glorious deeds of our proud predecessors that we may move forward with resolve and with courage that we may dedicate and devote our time and our effort to accomplish the task that we must perform so that by the guidance and wisdom of Him who rules on high, He may give us a richer and fuller life till our sands shall be no more.





THE 62ND ANNUAL GRAND COMMUNICATION

The 62nd Annual Grand Communication of the Grand Lodge of Free and Accepted Masons of the Philippines was held April 27-29, 1978 at the Jose Abad Santos Hall of the Plaridel Masonic Temple, 1440 San Marcelino Street, Ermita, Manila.

The Grand Master, led the Grand Officers and brethren in the wreath-laying rites at the foot of the statues of Bros. Jose Rizal, Marcelo H. del Pilar and Graciano Lopez Jaena.

After the floral offerings, the turn-over ceremonies of the Youth Center was held. The Youth Center was renovated by Saigon Lodge No. 188.

The delegates then proceeded to the Jose Abad Santos Hall for the opening of the Grand Lodge by the Grand Officers.

After the usual ammenities, the Brethren buckled down to business.

At 11:00 o'clock, Bro. Salvador H. Lopez, the guest speaker, was received into the Lodge. He delivered an inspiring address.

In the afternoon, the annual general meeting of the Acacia Mutual Aid Society Incorporated was held at the Social Hall. This was followed by the conferring of the Installed or Past Master's Degree.

Highlighting the afternoon session was the presentation and approval of number of resolutions.

The first day was capped by the Grand Master's Dinner held at the Stafford Hall of the Scottish Rite Temple.

The session was continued on the second day.

In the afternoon, the second section the third degree was exemplified by a team from King Solomon Lodge No. 150.

Highlighting the second day was the election of the Grand Officers for the ensuing term. Elected were: MW Desiderio Dalisay, Sr., Grand Master; RW Jolly R. Bugarin, Deputy Grand Master; RW Manuel D. Mandac, Senior Grand Warden; RW Simeon Rene Lacson, Junior Grand Warden; MW Jose L. Araneta, PGM, Grand Treasurer.

Appointed were: MW Raymond E. Wilmarth, PGM, Assistant Grand Treasurer; MW Esteban Munarriz, Grand Secretary; VW Marcelino P. Dysangco, Assistant Grand Secretary; VW Jose E. Racela, Grand Chaplain; VW Raymundo N. Beltran, Grand Orator; VW Jose B. Legazpi, Grand Marshall; VW Ricardo A. Cruz, Grand Standard Bearer; VW Bayani B. Ibarrola, Grand Sword Bearer; VW Bayani B. Ibarrola, Grand Sword Bearer; VW Eduardo P. Gonzales, Jr., Grand Bible Bearer; VW Hermogenes P. Oliveros, Senior Grand Lecturer; VW Teotimo G. Juan, Assistant Senior Grand Lecturer; VW Alejandro A. Eusebio, Senior Grand Deacon; VW Honesto R. Nunez, Junior Grand Deacon; VW Bayani R. Sabater, Senior Grand Steward; VW James C. Go, Junior Grand Steward; VW Rodolfo G. Gonzales, Grand Pursuivant; VW Jose B. Abejo, Grand Organist; VW Felix Wong Tay, Grand Tyler.

Board for General Purposes: elected were; MW Raymond E. Wilmarth, President; MW Manuel M. Crudo, Member; MW Damaso C. Tria, Member; MW Teodoro Kalaw, Jr., Member; MW Calixto O. Zaldivar, Member; RW Jolly R. Bugarin, Secretary.

For District Deputy Grand Masters, appointed were: For District No. 1 - Amancio S. Donato; 2 - Leon A. Banez, Jr.; 3 - Salvador S. Aquino; 4 - Salvador M. Valdez; 5 - Arcangel Y. Cervantes; 6 - Emilio J. de la Rosa; 7 - Filemon B. Zafra; 8 - Nestor N. Niguidula; 9 - Jose B. Perez; 10 - Cecilio S. Villanueva; 11 - Ricardo C. Buenafe; 12 - Cesario Villareal; 13 - Ernesto del Mundo; 14 - Panfilo B. Enojas;

15 - Santiago L. Chua; 16 - Florentino B. Almacen; 17 - Pedro W. Guerzon; 18 - Ricardo V. Azarcon; 19 - Antonio A. Espinosa; 20 - Frederick Dumlao; 21 - Kenneth M. Crabtree; 22 - Robert A. Gibson; 23 - Pablo D. Baguioen; 24 - Peregrino L. Cornel, Sr.; 25 - Gerardo Padilla; 26 - Isagani S. Bella; 27 - Cayetano Palmares; 28 - Pedro E. Palacio; 29 - Jesus V. Evangelista; 30 - George F. Krause; 31 - Wilfredo T. Mendoza; 32 - Socrates G. Cesar; 33 - Gregorio O. Calit; 34 - David D. Adrian, PRGM.

Appointed Junior Grand Lecturers were: District No. 1 - Eliseo A. Arandia, Jr.; 2 - Leandro B. Resurreccion; 3 - Paulino A. Corales; 4 - Jacinto V. Morales; 5 - Pedro L. Fajardo; 6 - Antonio P. Pascual; 7 - Horacio S. Mendoza; 8 - Federico S. Magat; 9 - Bienvenido S. Ongkiko; 10 - Romeo B. Argota; 11 - Rodolfo R. Soriano; 12 - Apolinario A. Villaverde; 13 - Lorenzo Talatala; 14 - Dominador H. Aujero; 15 - Juanito C. de la Cruz; 16 - Jesus T. Limkimso; 17 - Manuel T. Lee; 18 - Samuel G. Pangan; 19 - Jose R. Luna; 20 - Achoy Lau; 21 - John B. Davis, Jr.; 22 - Clarence E. Grant, Jr.; 23 - Esmeraldo Mirasol; 24 - Peregrino G. Cornel, Jr.; 25 - Gervasio J. Riconalla; 26 - Pio Elevazo; 27 - Enrique Maravilla; 28 - Rosauro L. Magtibay; 29 - Eduardo E. Pascual; 30 - Anthony Vasconcellos; 31 - Felix M. Caburian; 32 - Sergio F. Dalisay; 33 - Jose M. Lagahit; 34 - Ernest L. Albert, PRGM.

The morning of the third day was devoted to seminars for District Deputies, Grand Lodge Inspectors, Masters and Wardens, Secretaries

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THE OUTLOOK FOR HUMAN RIGHTS

By Salvador P. Lopez

In the last five years or so, I have dealt with freedom and human rights in most of my writings and public speeches. Some of my friends are worried. They consider the subject of human rights to be dangerous at this time. But I am of a contrary opinion. To stop thinking of human rights is dangerous—for the individual and for the society. For a man or a society that has stopped thinking of human rights, whether out of fear or indifference, is fast sliding into slavery, fast ceasing to be truly human.

There is another reason why one should not fear to think and speak of human rights. By his own repeated avowals, President Marcos is a stalwart champion of human rights. On June 12, 1970, he declared in a speech:

Is there any alternative to freedom? No, freedom cannot be substituted. We will never bargain freedom for efficiency, nor for comfort, nor riches, nor progress, nor ...

economic development. We will develop, we will move forward, we will attain the objectives of the material progress we all seek, but we will not in the process lose the freedom that our forebears have fought for four hundred years.

You might say: well, that was in 1970, and much water has flowed under the bridge since then. Maybe, but as recently as August 22, 1977, in a speech before the World Peace Through Law Conference, President Marcos said:

I have come today to pledge anew that our New Society is dedicated to the attainment of the true dignity and freedom of our people under a Rule of Law.

This is my passion, this is my life, as this is the passion and the life of our people.

As I have sworn allegiance to our Constitution and our

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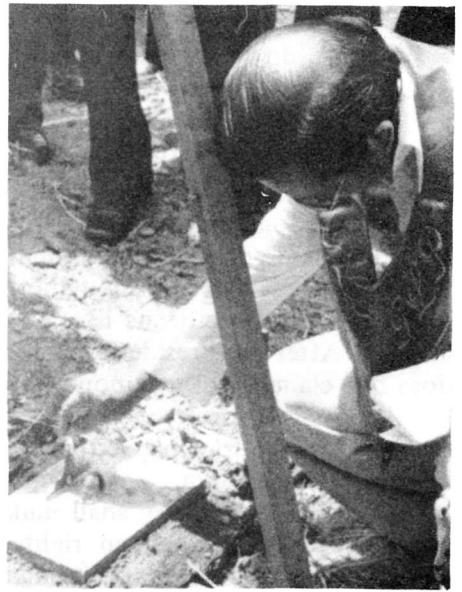
NEWS

IN

PICTURES



MW CALIXTO O. ZALDIVAR SIGNS DEED OF DONATION OF A LOT FOR JACOBO ZOBEL MEMORIAL LODGE OF A LOT 202 AS MEMBERS OF THE LODGE LOOK ON.



CORNERSTONE LAYING RITES OF JACOBO ZOBEL MEMORIAL LODGE NO. 202.



MW ESTEBAN MUNARRIZ, GRAND SECRETARY DEPOSITS CANNISTEN CONTAINING RELICS.

flag, so do I personally resolve and swear that neither time nor tide, neither men nor events shall swerve me from this purpose.

If freedom and human rights is a topic safe enough for President Marcos, I guess it is safe enough for ordinary Filipino citizens like you and me. After all, President Marcos does not claim to have a monopoly on the passion for freedom. He is gracious enough to concede that we may share it with him.

And so today we shall talk about freedom and human rights. I'm aware, in speaking of human rights, however, it is desirable to begin by defining our terms.

What are human rights? Human rights are rights that appertain to man simply because he is human. They are part of his natural birthright, innate and inalienable.

Human rights fall into three groups. First, the rights that protect man against any act of the state that may deprive him of life or liberty, without due process of law, or subject him to torture or to cruel and degrading treatment or punishment. Second, the rights that entitle man to live as a free and responsible member of society—freedom of thought and religion, freedom of speech and of the press, freedom of assembly and association, freedom of movement—and the right to participate in government. And third, the rights that enable everyone to enjoy a standard of living sufficient to satisfy his basic needs for food, clothing, housing, health, welfare, and education.

Central to the concept of human rights is the principle of balance and limitation. As a rational being, man is aware of the correlation between right and duty. Thus, his right to life is balanced by his correlative duty to respect the life of others.

Man has a right to liberty. But this right is balanced by his duty to respect the rights of others. There can be no rights without duties.

Man has a right to property. He is entitled to the fruit of his own labor, or to a just share of the fruit of labor exerted by him jointly with others. But in a just society, this right is limited by the need to prevent the exploitation of one man by another.

The essential ingredient of a just society is equality of rights enforced by positive law. This is important because men are more prone to insist upon their rights than to respect the rights of others, and because governments have a natural tendency to evade the restraints placed upon their authority by the constitution and the laws.

Since human rights are inherent in man, it follows that the state is merely the *guarantor*, not the *grantor*, of human rights. It follows further that a man cannot renounce these rights. Nor can a man be arbitrarily deprived of his rights. Thus, a man cannot sell himself into slavery. Nor may the state take away from man rights that it never gave him.

No man may presume to turn our rights off and on, at his will and pleasure, as if they were tap water from a faucet. These are natural, God-given rights which not even

God may take away without destroying the human species.

The concept of human rights is essentially Western in origin. The concept came to the Philippines through the writings of the leaders of the Propaganda, the Revolution against Spain, and the War with the United States. Jose Rizal, for example, published his own translation in Tagalog of the French Declaration of the Rights of Man and of the Citizen. Human rights provisions were embodied in the Constitution of the Malolos Republic, the Jones Law of 1916, the Constitution of 1935, and the Constitution of 1973.

It is clear, therefore, that the articulation of the rights of liberty by Jose Rizal and Marcelo H. del Pilar, by Andres Bonifacio and Emilio Jacinto, or by Manuel L. Quezon and Claro M. Recto, etc., sprang from their knowledge of Western political philosophy. But this does not mean that their advocacy of human rights was not validated by Filipino experience.

The contrary is true. The Filipinos mounted more than a hundred revolts and uprisings against Spanish colonial rule during a period of about three centuries. These were provoked by policies of brutal oppression and abuse of authority, including slavery, forced labor, unjust payment of tribute and religious intolerance. Under American rule, the Filipinos strove to gain a fuller knowledge of human rights, and to devise strategies for the peaceful termination of American colonial domination. During the Japanese invasion and occupation, the Filipino people resisted the enemy in Bataan and elsewhere with a courage that knew no bounds.

Thus, the love of liberty runs like a crimson thread through Philippine history from Mactan to Bataan, and beyond.

In the matter of human rights, there are no Americans, Europeans, Asians or Africans; only human beings. There are only two kinds of people in the world: those who love liberty and those who don't.

Civil and political rights are morally compelling universal rights which belong to all people, at all times, and in all situations. There is no valid excuse for any democratic society to refuse to recognize and enforce these rights immediately. By contrast, the economic, social and cultural rights belong to the realm of desirable aspirations, being dependent for their satisfaction on the organization and resources of the state.

For instance, the enjoyment of the right to be immune from arbitrary arrest and torture requires only that the state refrain from performing certain acts; on the other hand, the right to a decent standard of living is contingent on the capacity of the society or the state to satisfy it.

It is also argued that it may be necessary to sacrifice individual rights in order to advance the common good. However, it would be necessary to show that there is a connection between the act of the state in arbitrarily depriving Citizen Juan of his life or liberty, and the ability of the state to provide Citizen Pedro with a full bowl of rice. What usually happens is that even though Juan has been deprived of his life or liberty, Pedro is still without his full bowl of rice.

The relationship between these two sets of rights in a democratic society is not a disjunctive either/or relationship; it is rather a conjunctive relationship of mutual support. Thus, a citizen needs civil and political rights.

It has become the fashion since September 1972 to advocate national development even at the expense of human rights and fundamental freedoms. President Marcos cannot possibly agree with this view. He has said that "there can be no trade-off between human rights and economic development." Nobody knows better than President Marcos that without the right to a fair and speedy trial, or the right to participate in government, especially the right to hold office, he would not be alive today, or if alive, would not be President.

We are sometimes asked to choose between food and freedom. But the true alternatives are not food or freedom, but food with freedom or food without freedom. For the chances are that a person who chooses food without freedom will end up without food as well as without freedom.

There is really no reason to believe that death by starvation due to poverty is more dehumanizing and painful than death after slow torture, or death by firing squad, without due process of law. Both should be opposed and condemned.

We are told that we can't eat the Bill of Rights. True, but without the Bill of Rights, our chance of eating may be greatly reduced. Either there is nothing to eat, or we are dead.

We are also asked to endure the suspension of some of our

basic civil and political rights under martial law because the purpose is to correct the evils of democracy and to reform society. But a martial ruler faces the same dilemma as the surgeon who said, "The operation was successful, but the patient died." Sure, let's cure the ills of our democracy, but let's not kill democracy in the process.

Development can be achieved without freedom or with only a modicum of freedom. But the production of enough food, clothing and shelter for the people, and the building of roads, bridges, and temples of art and culture, are only half — and the less important half — and the less important half — of the story of development; the other half — the more important half — has to do with the building of a better man, the improvement of the interior human being. And you cannot make a better human being without freedom, for the simple reason that freedom is of the very essence of being human.

It is a great and good thing to produce enough food, houses, and roads for the people, but it is infinitely better that these be produced by the labor of men who are free.

If you try to achieve development without freedom, you will get something like the State of Oceania in Orwell's frightening novel, *1984* — a nation of robots and slaves who are reasonably well fed, housed, educated and healthy.

Freedom is both the means and the end of development.

For a developing society the alleged advantages of authoritarian rule can become irresistible. There is usually a long history of legislative ineptitude and chicanery to

justify a proposal to reform parliament, and no tears are shed when it is in fact abolished. The licentious mass media and the unruly universities are placed under control. As a result, the wheels of government begin to turn with unaccustomed energy and speed.

Unfortunately, government cannot yet be run by computer. Even after the technocrats have replaced the politicians, serious blunders are committed. Orders are badly carried out or are not carried out at all. After a while, the bad habits and familiar evils of the past—the arrogance of power, the corruptions of office, etc.—begin to creep back from under the shining new carpet of the “command society.”

It is true that the democratic process is often slow and wasteful. This makes authoritarian rule extremely attractive for many developing nations, especially if the regime is run by technocrats who are not beholden to politicians.

What's wrong with technocracy? First of all, a regime of technocrats is accountable to nobody but itself. Therefore, the evils of abuse are inevitable. Secondly, whatever the form of government, there is always a certain alienation of the people from government. Where genuine, free elections have been abolished, the feeling of alienation becomes total. The “command society” is transformed into a “spectator society” composed of citizens who are content to let the government do everything for them, including the process of thinking. Although the ruler may like this at first, he soon realizes that in the absence of a real parliament and a

free press, there is no counter-vailing force against abuse of authority and so remedy against the risks of catastrophic error.

The gravest predicament of the society, however, arises from a far more fundamental problem than this. Under prolonged authoritarian rule, conformity becomes the governing principle throughout the society, being effectively enforced by rules and generously rewarded by the state. The whole society becomes one vast School of Conformity for the training of docile and obedient citizens, bereft of dignity and self-respect, without initiative or imagination, deprived of the sense of discrimination and the critical faculty that distinguish man from beast.

The regime of martial law is said to be constitutional, and the phrase “constitutional authoritarianism” has been used to describe it. But it is constitutional only in the sense that it is an extraordinary remedy provided for in the Constitution which is to be availed of only “in case of invasion, insurrection, or rebellion, or imminent danger thereof.” Being an extraordinary remedy, it must be used with great prudence; indeed, the tradition of martial law in a democratic polity ordains that its application be limited and specific in terms both of time and space. In ancient Rome, dictatorial rule was rigorously limited to six months. In effect, a dictator was given six months to do the job or he was fired.

The reason for such caution is clear. Just as a bird can get used to the confinement of a cage, so can a free people be lured into accepting the deceptive advantages of

authoritarian rule, particularly if the denial of constitutional liberties is enforced by exemplary measures of intimidation and punishment. At the same time, the holders of emergency power, seduced by the attractions of unrestrained authority, are tempted to believe that the delegation of power to them is permanent. They tend to develop certain inclinations and interests that could dilute their loyalty to the Republic and the Constitution.

While martial law may have provided the occasion to initiate a process of social reform, it may not be indefinitely prolonged on the ground that it is needed to complete the process. Social transformation in a democracy is a long term task of all the people living, consulting and acting together in freedom and responsibility.

Nor can martial law be justified by the continuing troubles in the south. If necessary, let martial rule continue in the troubled areas. But if you make the lifting of martial law contingent on the pacification of the entire Moslem South, then you are saying, in effect, that martial law will last indefinitely, perhaps forever. We've had troubles in the South from time immemorial.

What is there left for us to do today, more than five years after the proclamation of martial law? First of all, we must renew our historic commitment to human rights. Since human rights and martial law are mutually exclusive and incompatible, we should demand that martial law be lifted soon and lifted permanently. All political prisoners not facing criminal charges should be released at once and those facing such charges should

be speedily brought to trial in civil courts. This would restore one of the greatest of all human rights: the right to due process, including immunity from arbitrary arrest and detention.

Secondly, freedom of the press must be restored. A licentious press is bad, but a controlled press is worse. Fortunately, our choice need not be limited to one or the other. What we need is a press that is neither licentious nor controlled, perhaps something patterned on the British model of self-regulating media. Press, radio and television would operate without prior censorship or other external constraints. But they would be subject to corrective measures in accordance with guidelines previously accepted by the media themselves. However, the measures of self-regulation should not exceed the limitations set forth in the Universal Declaration of Human Rights, namely, "such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society." Obviously, there would be no need to muzzle a press that has already cut off its own tongue.

Freedom of the press is the keystone of the great arch of human liberty. All the other freedoms depend on freedom of the press. A free press is indispensable to the establishment of a just, responsible and democratic society wherein, to use the words of President Marcos himself, "government and people are joined together by the principle of consent" and "poli-

tical authority is accountable to the people.”

Thirdly, we must have genuine, free elections. I'm afraid that the recent so-called elections for the Interim Batasang Pambansa were anything but free and genuine the reason is simple: You cannot have free and genuine elections under martial law. For a nation that has had seventy years experience of parliamentary democracy, the recent elections were a total disappointment. They were unworthy of a people who, prior to 1972, had the proud distinction of having set up one of the only two or three functioning democracies in Asia. How embarrassing it is for our people to realize today that far from being a leader of the democratic tradition in Asia and the Third World, they are now thought to be so politically incompetent that they cannot be trusted to hold genuine free elections. I very much fear that the recent elections may have set back Philippine democracy by at least half a century.

When President Marcos denies that violations of human rights, like the torture of prisoners, have occurred in this country, it is possible to believe that he may not have officially sanctioned or may not be personally aware of such violations. But it is the duty of a ruler to know about the deeds or misdeeds of those who act under his authority. In any case we must demand that the torturers be punished and that orders against the use of torture be rigorously carried out.

Three years ago, I described President Marcos as a “Crypto-Democrat who can not quite get over

his democratic upbringing.” This would partly explain the relative leniency of what has been described as “Martial Law Philippine Style,” as well as the extra-ordinary efforts he has exerted to give the regime the mantle of legitimacy. Obsessed with his place in history, he has stated that he does not wish to be remembered as the leader who imposed authoritarian rule on his people and did not know how to lead them back to democracy. He has also said publicly that “Any violation of human rights is one too many.”

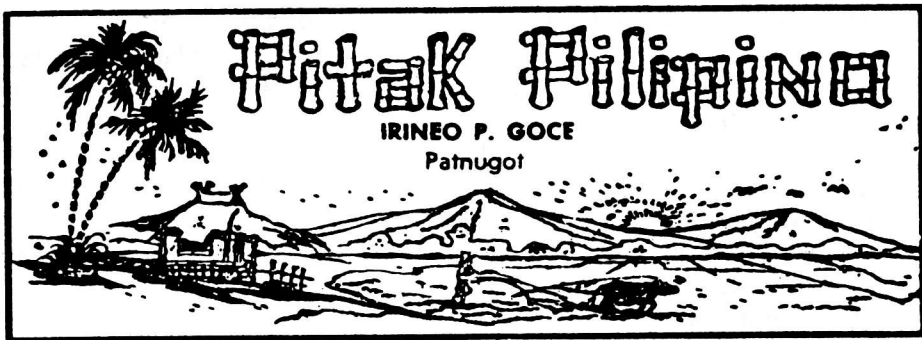
Such statement may sometimes sound hyperbolic. Yet we could do worse than take President Marcos at his word. For only if we take at face value his statements in favor of human rights would we have the right to keep the pressure upon him to do what he says, to act conformably with his words.

Fortunately, recent events are also pressing upon him to do so. In Spain, Portugal, India, and Sri Lanka, authoritarian regimes have been toppled in rapid succession by nothing more violent than the will of the people freely expressed through the ballot box. Nations everywhere are undergoing a new birth of freedom. Democracy is gaining new strength around the world.

President Marcos has one clear option before him: to come to terms with the reviving forces of freedom and democracy while there is time to do so.

Last July when President Marcos impliedly gave his support to President Jimmy Carter's inter-

Turn to page 23



MARIO FAROLAN RACELA – IN MEMORIAM

(Luksang Ala-ala sa Kapatid na V.W. Mario Farolan Racela, P.D.D.G.M. sa kanyang maagang pagpanaw nuong ika 11 ng Enero, 1978).

Kapag nababalik yaring ala-ala
Sa ating kahapong putos ng ligaya
Nalulungkot ako kung aking makita
Ikaw, Kapatid ko, ngayon ay wala na.

Kahapon ay lagi tayong magkalaro
Ngayon ay hindi na – tayo’y magkalayo . . .
Ang iyong pag-alis ay tila palasong
Sa puso ng DeMolay ay biglang tumimo.

Ang ating kahapo’y matamis na lubha
Magkahati tayo sa alin mang gawa;
Kung ikaw’y masaya, ako’y natutuwa,
Kung ako’y malungkot, ikaw’y naluluha.

Subali’t isa ngayong bigla kang pumanaw
Nagluluksang lahat Mason at DeMolay;
Kung mayrong malungkot, kalungkut-lungkotan
Wala nang uuna sa iyong paglisan . . .

Sa iyong pagpanaw ay nawalang bigla
Itong Kapatiran ng dakilang Diwa;
Walang Manananggol ang api at dukha
Pagka’t si Mario ay biglang nawala . . .

Wala na rin ngayon ang gurong marangal
Ang Masong sumunod sa dakilang aral:
Pag-ibig-Kapatid sa lahat ng tanan,
Pagka-kawangawa at Katotohanan.

“Kung ang paggawa ay lubhang magaan
Tulad nang humiling”, Kapatid kong mahal,
Ang aking gagawi’y natutulog ka lang
Upang gumising ka sa kinabukasan.

Datapuwa’t ako ay isa ring wala
Tulad mong nagbalik kung saan nagmula;
Wala kaya akong ngayon ay magawa
Kungdi tuhugin lang ang patak ng luha.

Maaaring ngayon ay magkalayo na,
Matagal na tayong muling magkikita;
Nguni’t ang Kahapong mabango’t masaya
Laging magbabalik sa tuwi-tuwina . . .

KAPATID NA MARIO:

Walang ala-ala itong Kapatiran
Sa iyong malungkot, maagang pagpanaw
Maliban sa ikaw’y aming ipagdasal
Sa Diyos na lubhang makapangyarihan . . .

— MANUEL M. CRUDO, P.G.M.



LOPEZ . . . from page 21

national campaign for human rights, there were those who thought either that he was merely trying to beguile people on both sides of the Pacific, or that he was yielding to powerful pressure from the outside. As a Filipino I would prefer to believe that President Marcos is heeding at last the clamor of the Filipino people for the restitution of their rights

and liberties. More, I am confident that he has the capacity to restore democracy in the Philippines, in a peaceful and orderly manner. Knowing that an alternative course could lead to bloodshed and chaos, we can only hope that President Marcos has also the will and the courage to do what needs to be done, and to do it soon, before it is too late.



OUR GRAND MASTER (*fr. p. 3*)

work has become a pattern for imitation.

As a businessman, he holds the following positions: President, Desiderio Dalisay Investment, Inc.; President Davao Stevedore Terminal Co., Inc.; President, Desidal Fishing Industries, Inc.; President, Panabo Planters, Inc.; President, Desidal Fruits, Inc.; President, Glorious Resurrection Memorial Park, Inc.; Chairman of the Board, Panabo Planters, Inc.; Director, Mindanao Chemical Industries, Inc.; Proprietor, Spring Valley Subdivision, Buhangin, Davao City; Proprietor, Desi-Heights Subdivision, Digos,

Davao del Sur; Proprietor, Desidal Realty Development Co.; Proprietor, DD Homes; Proprietor, Daluz Recreation Center, Panabo, Davao City; Proprietor, Cine Dalisay, Panabo, Davao City.

He has six children with his former wife Regina. They are: Primo L. Dalisay, Desiderio L. Dalisay, Jr., Felito L. Dalisay; Veronica D. Tirol, Magdalena D. Tecson, Edita D. Valenzuela. When Regina died, he married Patricia Sienes with whom he has a son, Desiderio S. Dalisay IV.

MW Dalisay is well-travelled. He has toured around the world four times, and has visited the United States several times.



THE 62ND ANNUAL . . . *from p. 10*
and Treasurers conducted by the Grand Officers elect.

After the seminars, a Lodge of Instruction was conducted by the Senior Grand Lecturer.

In the evening, the new Grand Officers were installed into office. MW Calixto O. Zaldivar was the installing officer. He was assisted

by MW Damaso C. Tria. MW Mauro Baradi, PGM presented the Past Grand Master's jewel to MW Calixto O. Zaldivar. The Past Grand Master's Cup was awarded to Pangasinan Lodge No. 56. A new award called the Baradi Cup was awarded to WB Peregrino Coronel, Jr.

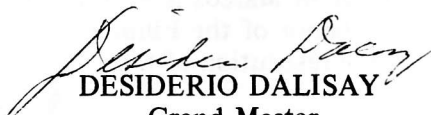
Musical numbers were rendered by the Scottish Rite Chorale.



MESSAGE *from page 1*

firm foundations. The last point I discussed was the extension of financial relief to students who study far from their homes. Let every Masonic District and I hope I shall be happy to hear reports on the subjects just discussed.

I wish to extend to each and every Lodge and member my heartfelt thanks for their assistance and cooperation during our last annual communications.


DESIDERIO DALISAY
Grand Master

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