



Service, Land, and Legacy

Speeches, Articles, and Letters of Atty. Paz Lahoz-Argel

From the Heritage City of Vigan, Ilocos Sur



Compiled for the family: Ma. Nila O. Argel

June 3, 2026
Love Conquers All Day

Front Cover:

A day dedicated to love and its triumph over adversity. In life's challenging moments, the true depth of love is revealed, highlighting unwavering commitment and devotion.

At 72 years old, I reflect on my genuine love for my mother-in-law, Atty. Paz Lahoz-Argel, which inspired me to support her wish to compile her letters, speeches, and articles. Through 15 years of togetherness since my marriage to her son Pacifico (Chicoy) in 1980 until her passing in 1995, our bond grew stronger, forged by shared experiences and unconditional acceptance.

Together, we faced difficulties as pillars of strength, creating a lasting legacy of love. Atty. Paz Lahoz-Argel, a devoted wife and mother, served the Philippine government with distinction as Deputy Commissioner of the Land Registration Commission and Register of Deeds of Ilocos Sur. Her husband, Atty. Manuel Argel, practiced law in the Philippines after obtaining his Bachelor of Laws degree from Georgetown University in Washington, D.C.

Their legacy lives on through their children: Pacifico, a respected businessman; Imelda, a Sydney-based Solicitor; Manuel Jr., a former Judge of the Regional Trial Court; and Rosario, an Information Technology Contractor in Sydney. Mama Pacing, as she was fondly called, left a lasting impact, embodying peace and love. Her heritage home in Vigan, now the Escolta Homey Lodge, stands as a testament to her love and values. The unveiling of the 12-foot statue of God the Father on December 9, 1999, marked a moment of inspiration, blessed by the late Archbishop Edmundo M. Abaya, D.D.

This work celebrates the enduring power of love, commitment, and devotion that transcends time and adversity.



DEDICATION



Life is portrayed as a continuous challenge, where true richness is found in the heart rather than in material wealth. My late mother-in-law, Atty. Paz Lahoz-Argel, born on April 22, 1917, exemplified simplicity and contentment despite her successes. She passed away on December 17, 1995.

On the eve of her birthday on April 21, 2026, I begin compiling her articles and speeches, starting with M I R A C L E S. It takes time to type for I pause as I reflect on the delightful memories left by her remarkable life.

Lovingly dedicated to her memory,
Maria Nila Ortega-Argel

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FOREWORD



It is with great honor and privilege to introduce a book compiling the speeches, articles and letters of Atty. Paz J. Lahoz-Argel (1917-1995) at 78 years old. She lived a full life to family love, public service, and integrity. She was married to Atty. Manuel A. Argel and were blessed with four children: Pacifico, Imelda, Manuel Jr. and Rosario.

She is one of the few pioneering women lawyers herself of this heritage city, in the whole Ilocandia and perhaps even in the entire Philippines during her era. She served as deputy commissioner of the Land Registration Commission and Register of Deeds of Ilocos Sur. Although coming from the Alta Ciudad of her heritage town, she always had the preferential option in mind and heart to serve the poor and the oppressed. She was also active in her Catholic faith and religious activities in the church of Nueva Segovia.

This book is entitled "Service, Land, and Legacy." It highlights her values of integral public service, love of family, and cultural heritage. And her works on land administration serve as governance's enduring legacy for future generations of Bigueños, Ilocanos, and aspiring servant leaders for our times.

This book was compiled and edited by her own daughter-in-law Maria Nila U. Ortega-Argel herself, who had 15 years of togetherness, forged by shared experiences and unconditional acceptance and love.

As you go through the entire collection of her works, you can gain an interesting glimpse of the glorious historical past, a challenge to live the present with courage, and a future to look forward to with confidence and trust in the Divine Mercy in our lives as it is reflected in her life.

Congratulations to her family, and more power to the readers all for the glory of God _ the common good of humankind!

P. Roque C. Reyes

P. Dr. Roque C. Reyes
Pastor Emeritus
Vigan Cathedral Parish
12 June 2026

Immaculate Heart of Mary Abbey
Benedictine Nuns of the Eucharistic King
Pantay Fatima, Vigan City, Ilocos Sur



What is an Oblate of Saint Benedict?

Oblates of St. Benedict are Christian individuals or families who have associated themselves with a Benedictine community in order to enrich their Christian way of life. Oblates shape their lives by living the wisdom of Christ as interpreted by St. Benedict. Oblates seek God by striving to become holy in their chosen way of life. By integrating their prayer and work, they manifest Christ's presence in society.

Saint Paul tells us that each member of the body of Christ, the Church, has a special function to perform. Most are called to the married state and the raising of a family. Some are called to the single life in the world and others to the life of a priest or religious man or woman. The role of Oblates is to live in the world, to become holy in the world, to do what they can to bring the world to God by being witnesses of Christ by word and example to those around them.

Oblates concern themselves with striving to be what they are, people of God and temples of the Holy Spirit. Their prayer life will flow from this awareness, as will their willingness to offer themselves (that is the meaning of the word oblate) for the service of God and neighbor to the best of their ability. Oblates do not take on a new set of religious practices and are not required to say a certain number of prayers or engage in special devotions. They do not live in a religious community or take vows.

My parents-in-law, Atty. Paz-Lahoz Argel and Judge Manuel were members of the Oblates of Saint Benedict. I remember going with Mama Pacing during mass, attending some meetings and activities.

When she died in December 1999, the nuns suggested that I take the place of mama and be an Oblate. Mama was in charge of the souvenir program of the Benedictine Nuns of the Eucharistic King, during their 50th anniversary celebration.

I was interested for St. Benedict had a twin sister, St. Scholastica. I joined an activity immediately which was for three days. After being away from Friday evening to Sunday, I realized that my three sons aged 10, 8 and 6 years old needed by presence at home, thus I did not pursue my being an Oblate of Saint Benedict.

I am attaching her article entitled PAX to show you how intense her desire for peace is. She truly lived out her name Paz. The word "paz" in Spanish translates to "peace" in English, absence of conflict. It represents tranquility, harmony, and inner calm, often associated with emotional well-being and stability. In various contexts, "paz" can symbolize a state of spiritual tranquility and is deeply rooted in cultural and religious traditions, particularly in Spanish-speaking countries.

PAX is our MOTTO

by: Sister PAZ LAHOZ-ARGEL



When I received an invitation some forty (40) years ago, to go on probation preparatory to becoming a Secular Oblate of St. Benedict, I had no second thoughts. I jumped into the bandwagon without hesitation.

It was their Motto-PAX-that primarily induced me to join the revered and renowned Benedictine Oblates of St. Benedict.

An incident in my young life, I know, had something to do with it. And I am thankful and glad.

This incident happened when I was in Grade I. I went home crying from school one afternoon because some of my classmates kept chanting: "Pas-Pas Coripas-pas." I told my father I did not like my name and he change it to FELICIDAD or PACITA, after all, Felicidad was my other given name. My father must have been amused but quite seriously, he convinced me, that Paz is better than Felicidad or Pacita. He said that Felicidad means happiness but when you are peaceful, you are also happy. He said that Pacita also means peace, but Pacita is little Paz and he wanted me to grow big and dependable. Speaking about peace, he said that peaceful people do not have enemies. They hate no one and no one hates them, and they are loved by God. He told me not to hate my classmates, I should laugh with them because there is nothing wrong. They only wanted the rhyme.

I was appeased and I became happy and proud of my name. And I acquired a special liking for those named Paz or Pacita, hence my joy at joining PAX.

Thanks be to God, He has allowed me to remain a Secular Oblate Sister of our dear Benedictine Sisters, though a very poor one at that. Sometimes, I wonder whether I shall merit the habit of our regular Nuns when I die.

But back to the endearing appellation.

When Mother Prioress and Sister Geraldine were trying to determine what would be the title of this souvenir program, I suggested PAX and they readily agreed. It is their way of life these 50 years and more; it is also the cry of the hour.

We see sisters-in-law picking up from the quarrels of their little children.

A group here, is out to avenge itself blaming the whole world for lack of luck. They forget that idleness breeds poverty--and so, they take the short-cut to wealth by kidnapping for ransom, robbing, stealing and other forms of cheating.

Another group are the self-styled guardians of the people. They claim the masses are down-trodden - so they take up arms against the government, as though the government cannot take care of the country and the people cannot take care of themselves.

Injustice! Greed! Tyranny!

Families are broken.

The Country is in chaos.

There is no progress because there is no peace.

Could justice bring in peace?

Let all the law-books be read, and all the laws, applied. Let all the Courts come in and settle all the family disputes. Put the criminals behind bars. Let all arms be confiscated.

Will there then be peace?

No, if no one turns his other cheek when one cheek is slapped; when stone is thrown for every piece of stone; when eye is taken for an eye; a tooth for a tooth. Never the twain shall meet.

There can be no peace as long as we fail to note, or we forget, or we ignore what Jesus came here for: to show us love and to let us know, that only love, mercy, forgiveness, sacrifice and reconciliation can produce PEACE. We find them all in the Holy Rosary. Let us find PEACE in the rosary - and prepare through it, for the second coming of Jesus - So Mama Mary will not cry.



1. Legion of Mary

A. Why I Joined the Legion of Mary

Sis. Paz Donato assigned to me the Legion duty of speaking on the subject: *Why I Joined the Legion of Mary.*"

My dear fellow Legionaries:

We are all sisters in one universal organization, bound together by the same purpose, the same objective, the same end that of personal sanctification first of all, second, of bringing the souls of others unto God's fold, through Mary.

Thus, it would be rather trine for me to restate my own private aim, because your aim and my aim, your daughter's aim in the Jr. Praesidium as well as my own daughter's are one and the same.

Sis. Paz, here our worthy President, would have picked up anyone to speak on the subject, and I would not be able to add one word to her reasons why. But in relation to my own way of life, I'd like to explain under your kind indulgence, *Why I joined the Legion. Why I returned as an active member after some years of falling out.*

When I first joined the legion some years ago, I did not know much about it then but I went to the meeting because I considered it a very great honor on my part to have been invited to a religious organization where the members were supposed to have been carefully chosen.

I was not disappointed. The solemnity of the atmosphere, added by the fact that it took place at 1:00 P.M. inspired awe and fervor. Every time, our good Pres. then dropped in for me for our field work, we would kneel down in prayer and invoke the Holy Ghost and the Blessed Lady for the much-needed power to save the world.

But I was not as persevering as Sis. Naty F. here, or Sis. Pacita _ who despite their being very prolific, manage to have been able to stay. A new child came, office work, home and family work, and a sickly father came in, and I just had to give up the organization.

Some years afterwards, I was again invited for an important date with Mary. I relished the idea for my first meeting of legion work. I could not make the first meeting, but I went at the second. This time, the weekly schedule was kinder, for it takes place as it does now, right after the Novena of Our Mother of Perpetual Help at 5:15 every Wednesday.

For a time the sailing was smooth and easy, and I managed to be with the Mater Admirabilis some years. This time, Civic duties got the better of me. We had the Girl Scouts, the Red Cross, PTA, the Puericulture Center, daughter, mother and wife duties, in the office for that matter and to the general public. I thought, were enough excuse for me to stop active Legion Work. Mary will understand me, I thought for she can see I am so busy on account of scouting!

I began faltering too. Fearing that I didn't deserve to be a legionary because there was so much dirt in my own backyard. But if you want my personal and ulterior motive, as I am sure each and everyone of us has his own primary aim, well I am going to tell you, that I join the Legion to drink.

These past 12 years of my life seems to show me that I was meant to be of service in the world, beyond my humble family circle. And I cannot give that degree of service, expected of me if I don't first of all have my fill. From the Legion, I learn to be selfless, charitable and serviceable. I learn to feel and think, speak and live in a saintly way. Its meetings are systematic. And as I join other organizations, civic and professional with the aim in view to serve, I feel that I can serve better while I am in the Legion because I take the Legion as the mother club from which to learn.

Rather than cut out the Legion from my life, I feel the need of the Legion now to help me improve myself and those around me; whether I am at home or in the office, with the Mother's class, the Girl Scouts, with the rich, the learned and the wise, or the unschooled, underprivileged and undernourished or like me.

B. Mater Admirabilis Praesidium

Respected Guest of Honor, Rev. Fr. Directors, My dear Sisters and Brothers in Mary, Friends and visitors:

You will notice in the program, that Mater Admirabilis is supposed to give you a short talk this morning. Were that the Blessed Mother would really descend upon me now, so that as an honoured medium you could hear Her through me.

But that could not easily be, for in fact I feel that I do not even deserve to represent my sisters in the Mater Admirabilis Praesidium—by speaking for them here. There are 13 sisters there, besides and all above me, and with the deep understanding, and kindness of our affable Spiritual Director, Rev. Fr. Miguel Garay, I feel and I know, I should be the last one among them, standing here. It is not "my will be done", however, for we have our Spiritual Director, Sis. Pacita Donato and Sis. Lourdes Bello, Pres and Vice-Pres. respectively, whose decision we have to follow, and so, much to my regret, this poor soldier has no recourse but to obey.

I assure you, however, that if we who are here now, and the rest of the members who are inevitably absent, persist in the Legion, you will be hearing each and everyone of the good sisters in the M.A. Praesidium someday, as well as our very amiable and good hearted Fr. Miguel Garay.

But to be heard and seen, is not the important thing in this reunion. The essential thing is that members from every praesidium get to know and get acquainted with one another, so that deriving rich friendships from these associations, we may improve ourselves and ultimately our legion, by getting the good traits that we see in each one, and implanting them to become our own.

The Praesidium Mater Admirabilis is only a year old. Whereas we are composed of members mostly older than these in other Praesidia, all except one of us, being married, we are, in point of Legionary age, much younger, and so, we have a great deal to learn from you. As our forebears, we expect you to look down at us with encouragement and understanding, and we have also the right to expect you to live your individual lives, and perform your legionary duties, in a way worthy of our emulation. I am not trying to make excuses so that you may expect little from us. No, because we are individually older. And as such, we can neither get away from our duties towards the younger.

It matters not, therefore, to what praesidium we belong. What matters is that we are all Legionaries, and that as such we are all working selflessly with warmth and understanding, towards the common endeavour of bringing the Sacred Heart into the hearts of men. May there never be any rivalry, rancour, nor misgivings from one Praesidia to another, nay from one legionary to another. May we ever bear in mind that the noblest deeds are wrought by unknown hands—because after all, God for whom we work, sees all and from Him comes everything that we have and everything that we are and hope to be.

I am very glad that the program says this number is a short talk. If Sister Paz Donato our Incumbent Pres were not very happy with a new addition in her family just now, she would not disappoint us today with her absence. I would not bore you further, so thank you so much, for listening, in the name of Praesidium Mater Admirabilis.

C. President Sis. Pacing Donato on Paz Lahoz Argel on Joining the Legion

Dear Brothers & Sisters;

Sister Paz Lahoz Argel, joined the legion of Mary in the mid-sixties. She joined the praesidium Mater Admirabilis, of which members are composed of Matrons. Then, later became the Secretary of the said praesidium. She was one of the best known legionaries because of her devotion to the work and duty, in spite of the many organizations where she belong, and her duties in her office, register of deeds duties at home. She took time to serve Our Lady at her best. It was when she was promoted and transferred to a higher position in Manila, did she cut off her active membership but still remained an auxiliary member.

She always showed great appreciation of her legion membership, which she mentioned when she came back to Vigan after her retirement. She tried to come back to the active ranks, but there was so much demand of her time to other duties, and the legion is very strict in attendants. Once she told me this "I shall always regard and great privilege to have tried to join the active ranks of the legion of Mary, however, my spirit is always there. As when we are together in the board meeting of St. Joseph Providence, she always cite the example of the beauty of the legion system and its discipline and devotion to Our Bl. Mother.

May her generous soul rest in peace. Thank You.

Pacing Donato

2. Magsingal Institute
Commencement Exercise

Respected Director of the Magsingal Institute, dear members of the faculty, my dear graduates, students, parents and friends, ladies and gentlemen:

The first thing, a commencement speaker usually does, is to congratulate each and everyone of you, particularly the graduates and their parents.

But my first impulse tonight, is to congratulate myself. For it is a real break for me to find myself an honoured guest at so auspicious an occasion as the commencement exercise of the Magsingal Institute, of which our beloved, much respected and ever active colleague of the Ilocos Sur Lawyers Association, Judge Felipe Tolentino, himself a renowned educator, is the Director. And I find my presence here tonight doubly significant in that, of all times, I have been invited at a time for what I am, and not for what my husband may probably be able to do in the form of any help his humble position as Board Member could have extended.

May I congratulate myself, therefore, for this privilege and may you join me in wishing that faith, hope and charity will not play a great part in hiding disappointment over the choice of your speaker tonight.

Faith, I say—because when a speaker received applause at the beginning of his speech, the audience applauds him generally from faith in hearing from him an interesting speech.

When he gets some applause in the middle of his speech, it is because they are thus far disappointed, they will hope for the better to come.

And when they applaud him at the end of his speech—they only have to be charitable, anyway.

And so, now I congratulate each and everyone of you, for having successfully brought to fruition a four-year endeavour which marks the third phase of your educational life. I particularly congratulate you for having had the wisdom of studying in this school, which is not only famous for its athletic team, but for the educational astuteness of the students it has always turned out. We do not have to go far to gather the sterling proofs of the high standard of your school. Just look at all the children of your able Director, Judge Felipe Tolentino, just look at all the professionals and successful sons and daughters of Magsingal who studied here—and Judge for yourselves whether having gone through the same grind, you will not have even better chances in store.

I congratulate you too, for another display of wisdom. In having studied here rather than outside of Magsingal, you have economized in no little way—in terms of money, time and energy, especially at this time almost every small family in Ilocos Sur is devoted to tobacco. I am sure you are happy in being able to help your parents in the fields or at the barns after class hours—which you likewise won't be able to do, were you enrolled elsewhere than in your own hometown.

You are right, stepping from the memorable portals of this Magsingal Institute. Some of you may pursue college studies. Others may join the vocations, still others who may not be so fortunate, will content themselves with studying directly from the hard-knocks of making a living.

There are a number of good things which you learned here, which no one can reiterate in teaching you in the future. Whatever you study, wherever you be in work—hold fast to the ideals, the knowledge and principle that you learned here, therefore, and make them a part of your mind, your heart and soul.

Remember, if you turn good, it is not alone the Magsingal Institute or your director or your parents that will be happy and honored. The people will perhaps long have forgotten what school you came from: but your success is yours and yours alone.

For those of you who will pursue college education, some of you may have already set their hearts on what degree to pursue. But I know too, that at this stage, some are still undecided. Psychologists say, that one person always has a line—and if you are smart and honest with yourselves, in nothing well, where you find deep interest and where you can excel, where you are poor and where you may fail—it will not be difficult to choose a career. When too, other factors to consider are the demands of the times—we need nurses, agriculturists, horticulturists, economists, chemists and scientific researchers. Farming in the Philippines still at the hide and miss stage. We little know or avail of the services of a soil laboratory—where a soil chemist may tell us, what plant is suitable for this type of soil, or what kind of fertilizer and how much, is needed on that soil in order to grow this kind of plant.

To little appreciate the nursing profession thinking that a nurse is just an assistant to the doctor. And those who study commerce usually never are serious in their studies thinking that business is more common sense—so much so that in the yearly output of commerce graduates from universities in Manila and all over the Philippines, we can only hand-pick today, but a few who really can help solve the financial problems of our country.

Let not false pride and vanity misguide you in the choice of your profession. Pride always goes before a fall and it will never bring you anywhere. So don't imagine, that because you have a cousin who is a doctor, not to have your family outdone, you must insist on being one, even when brains and resources fall short.

I would rather be an excellent dressmaker, or perhaps dress-designer than be a teacher who can't get in any school to teach because I cannot manage to put these English words together. I would rather be an A-1 carpenter than be a medicine doctor who has no patients—don't you think so? Only thus, shall we put things in their proper places. Only thus shall we make a lowly profession or calling dignified and uphold and maintain the dignity of every dignified calling. Only thus shall each individual find success to the fullest and obtain happiness out of their work, to the limit.

Respected parents—together with the graduates, you are to be congratulated. Your children have received enough of the education needed by men. They have now enough of the enlightenment to enable them to lead a civilized, happy, culture and independent existence. They can even stop schooling now, and you can rest assured that together with the school authorities you have produced useful citizens of the town. But—if you have a means—and I trust you all do, allow your sons and daughters to go further in their educational pursuits. You will not have sacrificed in vain.

It is the ambition of every parent to find happiness in the unfolding of his child's personality, and that personality can not unfold to the fullest if like the roses in your garden, you don't give them every drop of water so necessary for a full and beautiful bloom. The stride of the times now calls for an education above the secondary level. For some, college education in the Philippines is not even enough any more. They have to go to the States or in Europe for post-graduate courses.

We all want our children to be better than we have been. We want them to have more privileges too, than we ever had. Thus and only thus, shall we have an improvement of the Filipino race. Only then shall the Philippines move on to progress and stand out steadily and surely, as the center of civilization; the home of a happy, contented and well-fed people: the bulwark of democracy and freedom in the Far East and anywhere in the globe.

Carve out the future of the Philippines. It is in your hands now my dear parents and now my dear graduates. I lay this as a challenge to you.

I thank you.

3. 29TH Commencement Exercises

DIVINE WORD COLLEGE

VIGAN, ILOCOS SUR

March 16, 1975, Sunday

His Excellency, Archbishop Juan C. Sison, Very Rev. Fr. Pres. Panfilo Guianan, Rev. Frs. Rev. Sisters, respected members of the faculty, dear members of the graduating classes, students, parents and friends:

As I see the many familiar faces among the audience and on the stage tonight, I wonder why it is not anyone of them, who should be standing here before you, instead of me. There is no rule against making the hierarchy, the faculty of the parents from being guest speakers, and I am sure, many of them certainly would justify you so many listening minutes better than I can.

Ever since I received the kind invitation of our good Father President, I had been trying to think of what I could possibly say to you tonight. But the thoughts, just won't come—and I have Father President partly to blame, because his letter was as flattering, I had no more incentive, since the compensation come before it was earned. You will therefore have to bear with me tonight.

But I do wish very much to congratulate you all: the sagacious faculty headed by as worthy a Father President—for a work again well done; my fellow parents, for being now able, at least, to see the fruit of their sacrifices; and above all, the graduates themselves, was, but the mere fact of graduating from the Divine Word College, deserves to be congratulated. The high standards and traditions of this renowned institution of learning is reflected by the success of its numerous alumni, who are now occupying places in our society. I am sure, you too, will live up to the paths paved by your predecessors.

There is no better way to thank your Alma Mater than to live up to the high standards of morality, proficiency and dignity that it upholds. There is no better way of thanking your parents than to remain listening to them though you were still little children.

Tonight, you are suddenly classified as adults. Some of you may not yet have reached their 21st birthday, considered in law as the legal age. But because of your educational attainments, because of the certification and endorsement of this good college that you have fully satisfied all standard requirements, you are now licensed to go out to the world and present yourselves as being to serve. I wish you good luck. You are now ready to find your places in society.

But whatever fate you shall have, I wish to remind you of a few guideposts to a happy life:

1st—That no matter how successful you shall be in your chosen careers, you should never fail to respect authority. Think that no matter how lowly your parents may be, no matter how far below your educational attainments they may have reached, they will always remain wiser than you, because of the wisdom that grows with age and responsibility and for that, they deserve your respect and your love.

There are times when you will think your parents are wrong. Or may even hate them. But you are the ones who could be judged as wrong, for a parent can never wish ill of his children. The adage that right or wrong, mother is always right, should be adopted by every child. There are many lawsuits for the custody of children. But there is not one, where children quarrel over the custody of their parents. It is only after their parents are dead that children come up, quarrelling over the properties they have left behind.

St. Joseph was but a poor carpenter. He did not go to College. Yet, he headed the Holy Family of which the ruler of the world was a member. And Jesus bowed to him, and unquestioningly obeyed him, because he was his duly constituted father on earth. You too, must respect authority—the authority of your parents and guardians; the authority of husband over his wife; the authority of the government over its citizens; and the authority of the Church over its flock.

Without respect for duly constituted authority, there is no order, no harmony. Consequently, there is no work that be accomplished, no advancement, no progress, no prosperity.

You might recall what a crazy society, ours was turning out to be before September 21, 1972. Those who threw the Molotov bombs, who displayed disgraceful placards, who marched the streets, perhaps were thinking that those who did not were lacking in patriotism, or they were all a bunch of cowards and “tutas”. They were turning out to be the parent heroes in a chaotic society. We were lucky in our province, because your classes did not have to be suspended. Think how much in casera, and in time was wasted by students then living in the greater Manila area. Yet, the great majority of those marching down the streets did not know what they were doing. They thought they were being patriotic. They thought there were crusaders, trying to claim government, the martyrs sacrificing themselves for a cause.

They might have been in good faith. Their leaders might really have been for good government rather than for their own selfish ends. It is granted that they were couched with the best intentions at improving society. Yet, if they only had a bit of an awareness that it was their duty to respect duly constituted authority, much bloodshed, chaos, sorrow and nonsense would have been averted.

This duty stems from the Ten Commandments itself. When God commands us to honor our father and mother, that includes to honor those at the helm, not only our respected families, but also of the bigger units into which our families are grouped. Neither did God say we must honor them only if they were wise, intelligent, right, upright, good, honest, educated and bright. God didn't distinguish. There is a principle in law, which says, that when the law does not distinguish, we must not distinguish.

2nd _ That before you open your mouth to criticize, you must first gather the facts, and next, be able to offer an alternative, or a solution to the object of your criticism.

Too much loose talk is responsible for man sorrows, misunderstanding, even the wars in this world.

Do not add fuel to the fire before you know what is cooking. You might connect a recipe that should kill you or your neighbour.

Do not talk for the sake of talking. Talk because what you say edifies, because it offers a solution, or because it helps.

If you cannot offer a substitute for a prevailing situation, shut up.

3rd _ That both man and wife should always be mindful of their role in our Philippine Society, sooner or later you will form your own families. Our Filipino family structure is something to be proud of, should be preserved. I can see that a great majority of our graduates are girls. To them can only say, that the Filipino values of morality will never be outmoded, come the mini, the midi— now the maxi. But inside us, we still love the Maria Clara, and if we must preserve our posterity the respect and adulation that we women in the Philippines enjoy, it is all up to us and to you girls of the coming generation. You have heard it is said in the wedding ceremony: husband, love your wife as Christ loves the Church. Thus, while husband rules the house the wife, no matter how high a position she may hold outside of the home, must remain submissive and complimentary to the tasks, ideals and aspirations of her husband; for while he is the head, she is the heart; while he is the kin, she is the queen; while he is the body, she is the soul.

When I was a young girl, there was an old lady in my mother's hometown, who had plenty of money. She had a jar of gold coins in one corner of her house, and another jar of silver coin in another corner. She had plenty of lands which she bought from the barrio folk at the cost of one tapis a piece. She had a number of collectibles, from usurious loans extended to young men migrating to work in plantation in United States and Hawaii. To save on laundry, she was always in black—in that all faded black skirt and camisa. Like all the affluent old ladies of the time, she was always in stockings. Black stockings too.

When my sister got married, she obliged with a napkin for six as a regalo. We opened it, and well to our amusement, the chocolate stains revealed she was till saving, even in the act of giving. This old lady had plenty of money. But was she right? Her only world was money. She had no culture, no sense of charity.

When she died, his estate went to her only nephew, who had three sons who became gamblers, drunkards and bandits. They squandered everything. Two of them landed in jail. There is not even a marker at the tomb of the old land nor than of her nephew.

On the other hand, I know someone who hardly knew money. He as hard-working, he worked in his car shop from 9 a.m. until sometimes 10 p.m. He loved his work and he did it well. He did not count the hours he spent nor the money that came in. As long as he could give his family a decent life, that was enough for him. He had time for his children and his friends. He read with them, played with them, worked with them. He felt rich because he enjoyed life immensely. When he died, he did not much have to leave his children. But he gave them best education he could. I should measure his life as a successful one, because from his very lips he used to say he was rich because he was happy. And I think, when a person says he is happy, nobody else can question that, because only the person concerned can tell.

4th_ That money is not the measure of success. Some people keep accumulating money as though money were the end of everything. They have made themselves the slaves of money, rather than money their slaves. Some accumulate so much, they will never be able to open them. Others, want so much, they do not want to spend them. Money should only be a tool, a means to achieve happiness, if at all. It is not synonymous to success, much less, of happiness. Of course, it is not right to minimize the value of money. Otherwise, we would all turn to be parasites of society. But perhaps I can explain best from the lives of two persons I have known.

My 5th and last reminder would be—for you to form the habit of meditating on the way of the Cross at all times.

It is a significant that commencement exercises take place in Lent, at a time when every Catholic is affected to focus his attention to the holy Way of the Cross. You will meet in your new way of life, several crosses, several trials, problems and duties, which, if you can bear with patience and forbearances, will lead you to much happiness and success, just as it led Jesus Christ to the resurrection.

Think of the relevance of the Holy Way of the Cross to our daily life. Think of the cross not as a punishment but a trial. The horizontal place in the bar, the trial, the problem, the difficulty, the errand, everyone must hurdle, bear, solve, perform in the course of his dealings with his fellowmen in order to rise up and ascend the perpendicular part of the cross!

This perpendicular piece of wood signifies our relationship with god the success that follow after each trial. See the spirit of the bayanihan and the alay kapwa as Simon helps Jesus to carry his cross; as Veronica wipes the disfigured face; as Josefa of Arimathea wraps Him with the Holy Shroud and brings Him to the Sepulcher. All through Way, we play the role of both, Jesus and the community—of Jesus as we carry our own cross; of the Community when we share what we have with others, profit from the example, the promises, the message of hope and the solace of the crucifixion, because we see Jesus in every person we meet.

Again, wish you luck and thank you.

4. THE IMPORTANCE AND IMPLICATIONS OF THE FAMILY CODE

University of Northern Philippines

December 9, 1988

I wish to commend your dear Pres., Dr. Dorotea Campus Filart, your active Vice President, members of the Faculty, Management and Guidance, Staff, for continuing their traditional celebration of Family Week, from year to year.

I recall that some 15 years ago or more, I was again honoured with an invitation to speak on a similar occasion within the four walls of this great institution of Learning and the subject assigned to me then was the Role of Mother under the sub-topics of Modesty and Fidelity.

Well, it was a much easier subject then, because I did not have to study and go over any law—a very new Law—only 4 months and 5 days old at that.

I was able to locate an unfinished draft of that speech, and I am tempted to read it to you, if only to assess whether our values then, are still with us now; and whether they could have stood against the liberalized provisions of the Family Code, on the Annulment of Marriage and Legal Separation.

The Family Code is only 4 months and 5 days old and on that account, I was inclined to decline your very kind invitation. However, it is to be discussed during nap-hours, so I simply obliged under the insistent demand of your good Prof. Remy Cabebe and Prof. Lei Macanas—lest they get a demerit for failure to get you a Speaker; and hoped, that most of those who have been ordered to come down here this afternoon my lose their concentration and not care whether I can make good their minutes and hours sitting here. On the other hand, I was also imbued with another motive, and that is, to do some service to myself. For—for all you know, I won't perhaps even bother to acquire a copy of the Family Code, much less open it, were it not for this assignment. And of course, I would be the loser because then I wouldn't be able to give any Family Code advice to any man or woman who feel they are in distress.

So—what is the Family Code?

Well, the Family Code is an Executive Order—Executive Order No. 209 as amended by Exec. Order No. 227 issued by her Excellency Pres. Corazon C. Aquino, which implements the provisions of the Constitution of 1986 at the same time that it up-dates the provisions of the 1949 Civil Code of the Philippines, particularly its provisions on Marriage; Legal Separations; Rights and Obligation Between Husband and Wife; Property Relations between Husband and Wife; The Family; Paternity and Filiation; Support; Parental Authority; and Emancipation and the Age of Majority. It has left as subsisting, the provisions of said Civil Code, on Civil Personality, Citizenship and Domicile, Funerals, Care and Education of Children, Use of Surnames, Absence and Civil Registrar.

To avoid inconsistencies, it has likewise abolished certain provisions of the P.D. 603 as amended by P.D. 1174, otherwise known as the Child and Youth Welfare Code. Such provisions have to do with Title II entitled the Child and Youth Welfare and the Home, and the articles thus abolished, refer to Joint Parental Authority; Grandparents; Absence or Death of Parents; who may Adopt; Who may not Adopt; Adoption by Husband and Wife; Who may not be Adopted; Whose Consent is Necessary; Effects of Adoption; Rescission by the Adopted; Revocation by the Adopter; and Effects of Rescission and Revocation.

All these laws, repealed as well as subsisting revolve around the family—that is why this Code is entitled FAMILY CODE.

Seven sub-topis have been asked of me, to discuss this afternoon.

They are:

1. The Family Code and the Rights and Obligations of Children
2. The Family Code and Domestic Peace
3. The Family Code: Its Implications on the Health of the Family
4. The Family Code and Family Relations
5. The Family Code and the Rights and Obligations of Parents
6. The Family Code and Economic Stability
7. The Family Code: Its Effects on Family Life

These are very timely topics to discuss, indeed. However, to discuss them thoroughly might be physically impossible within this limited time.

May I therefore beg of you, to allow me to give you just a few of the highlights and interesting features of the Code and hope to be able to come up with your own conclusion whether the Code fosters peace, health, moral and economic stability, progress and prosperity not only in our homes but also, of the whole Community, our Country, and the World as whole.

To begin with,

The framers of the Family Code, aware of the growing number of failed marriages, have provided for preventive as well as remedial measures.

As a preventive measure, for those who may enter into the marriage state in haste and might repent at leisure, it has raised the minimum age of a valid marriage to 18. It is no longer 14 and above for the woman, and 16 and above for the man. Both must be at least 18 years of age.

And they cannot get a marriage license, if being between 18 and 21 they do not have the consent of their parents or guardians; or being between 21 and 25, they do not have the parental consent and advice, if they fail to attach to their marriage application, a certificate issued by a priest, inam or minister authorized to solemnize marriage or by a duly accredited marriage counsellor, that fact that parties have undergone marriage counselling. I cannot say whether the deletion of the Mayor of a City or a Municipal Mayor from the list of those qualified to solemnize marriage is also a preventive measure. At any rate, they are now disqualified

And by the way, in order that a Catholic Marriage may be valid, the officiating Priest must have the authority from the Parish Priest or Bishop of the place where the marriage is celebrated.

Let us however make some fine distinction with regards to those age requirements.

Thus— 1. those contracted by any party below 18 years of age even with the parent's or guardian's consent are VOID AB INITIO.

2. for those above 18 years but below 21, if solemnized without their parent's or guardian's consent, the marriage is voidable, unless after attaining age 21, such party feely cohabits with the other and both live as husband and wife.

3. for those between 21 and 25 if solemnized without the Certification of the Marriage Counselor and within the 3 months waiting period—marriage is valid, but officer issuing the marriage license may be subject o administrative sanctions.

I am sure you are too familiar with the other grounds of the annulment of marriages, void from the very beginning, such as: - when they are solemnized without a marriage license unless one or both of the parties are in ARTICULO MORTIS; bigamous or polygamous marriages, unless with regard to absentee situations, the prior spouse had been absent for 4 (no longer 7) consecutive ears and the spouse present, having a well-founded believe that the absent spouse was already dead, obtained a summary judicial declaration of presumptive death without prejudice to the reappearance of the absent spouse; these contracted through mistake of one of the contracting parties as to the identity of the other—such as, for instance in th case of twins—when one thinks he is marrying TWIN “A” but it was TWIN “B” who appeared at the ceremony; and those marriages contracted subsequent to an annulled marriage, if the judgement of annulment or of absolute nullity of marriage; the partition and the distribution of the

properties of the spouses; and the delivery of the children's presumptive legitimes have not been made and recorded in the proper civil registry and Property Registry.)Art.36).

I am sure you are aware also of the fact that marriages between ascendants and descendants of any degree; and between brothers and sisters whether of the full or half-blood whether their relationship be legitimate or illegitimate—are incestuous and VOID. (ART. 37)

As a matter of public policy, the following marriages are also void from the very beginning:

1. Between collateral blood relatives whether legitimate or illegitimate up to the 4th civil degree
 - brother and sister are 2nd degree
 - aunt and nephew; or uncle and niece are 3rd degree
 - first cousins are 4th degree
2. Between step-parents and step-children
3. Between parents-in-law and children-in-law

Between the adopting parent and the adopted child.

Between the surviving spouse of the adopting parent and the adopted child.

Between the surviving spouse of the adopted child and the adopter.

Between an adopted child and a legitimate child of the adopter.

Between the adopted children of the same adopter; and Between parties where one, with the intention to marry the other, killed that other person's spouse, or his or her own spouse.

The foregoing are easy to understand and do not leave room for interpretation.

But let us take a look at Art. 36 of this Family Code. It says: "A marriage contracted by any party who, at the time of the celebration, was psychologically incapacitated to comply with the essential marital obligations of marriage, shall likewise be void even if such incapacity becomes manifest only after its solemnization."

I came upon one of the framers of the Family Code and he said that this provision is a common ground, i.e., it is similar to what other religions including the Roman Catholic Religion have provided. He said that since the Church does not favour divorce, but grants annulment, what they did was to follow the same provision or grounds provided by the Church. The difference however, lies in the fact, that the Catholic Church calls it a declaration of nullity—which means to say that there was never a marriage-bond and therefore there was nothing to annul—and therefore nothing to put asunder, what God had joined together.

In Civil Law, we call it annulment of marriage—and it may be declared either VOID AB INITIO, or VOIDABLE.

Whatever it is, however, the parties achieve the same end.

"Psychological incapacity to comply with the essential marital obligations" is so vague and broad that it could be interpreted in several ways, and give ground for varied causes.

This incapacity should have existed at the time of marriage, but it need not have been manifest at that time. It is still a ground if it becomes manifest afterwards.

The abortion of a conceived child whether such act be intentional or unintentional shall be governed by the pertinent provisions of the Revised Penal Code.

The first right of the child then, is to be born alive. As we shall see later, it has also the right to be supported. It says that Parental Authority includes the caring for and rearing of their unemancipated children for civic consciousness and efficiency and the development of their moral, mental and physical character and well-being. (Art. 209)

It makes parents civilly liable for injuries and damages caused by their unemancipated children living in their company. The general rule is that emancipation takes place upon attainment of the age of majority, which is 21 years of age. However, emancipation may also take place upon the marriage of the minor or when the minor is at least 18 years of age, he and his parents make an agreement to that effect and they register that before the Local Civil Registrar. That agreement is irrevocable.

It fixes the order of priority in default of parents or a judicially appointed guardian, as to who would exercise substitute or special parental authority over the unemancipated minor.

For domestic peace, the Code defines what constitutes Community Property, Conjugal partnership of gains or separation of property; when and how may each be constituted and acquired, administered, enjoyed and disposed of; how they may be dissolved and the assets and liabilities liquidated.

It provides that only the law may fix family relations. It does not allow custom, practice of agreement to govern it. (Art. 149).

It calls for the dismissal of any suit between members of the same family—such as between husband and wife; between parents and children; among other ascendants and descendants; and among brothers and sisters whether of the full or half-blood unless it appears from the verified complaint or petition that earnest efforts toward a compromise have been made but have failed. (Art. 150 and 151)

1. First in the order, is the surviving grandparent.

2. Next is the oldest brother or sister above 21 years of age unless unfit or disqualified.

3. Last, is the child's actual custodian, neglected or abused children and other children similarly situated; parental authority shall be entrusted in summary judicial proceedings to heads of children's homes, orphanages and similar institutions duly accredited by the proper government agency. (Art.217)

You might find the provision of Art. 218 of great importance. It says:

"The school, its administrators and teachers, or the individual entity or institution engaged in child care shall have special parental authority & responsibility over the minor child while under their Supervision, instruction or custody.

"Authority and responsibility shall apply to all authorized activities whether inside or outside the premises of the school,

Entity or institution." An example might be the case of epileptics. Through all appearances, they might look normal, but it is only after the marriage has been solemnized that the other spouse realizes that he or she, cannot perform his or marriage obligation.

This psychological incapacity could mean anything, from physical, economic to moral obligation. It could fall under consent obtained by fraud. It could mean concealment of drug addiction, habitual alcoholism or homosexuality or lesbianism existing at the time of the marriage. In fact, these constitute fraud as to give cause for the annulment of marriage under Art. 45. The grounds for legal separation have likewise been liberalized. A petition therefor may be filed on any of the following grounds:

1. Repeated physical violence or grossly abusive conduct directed against the petitioner or common child, or the child of the petitioner.
2. Physical violence or moral pressure to compel the Petitioner to change religious or political affiliation.
3. Attempt of the respondent to corrupt or induce petitioner, a common child, or a child of the petitioner, to engage in prostitution, or connivance in such corruption or inducement.
4. Final judgment sentencing the respondent to imprisonment of more than 6 years, even if pardoned.
5. Drug addiction or habitual alcoholism of the respondent.
6. Lesbianism or homosexuality of the respondent.

7. Contracting by the respondent of a subsequent bigamous marriage whether in the Philippines or abroad.

8. Sexual infidelity or perversion.

9. Attempt by the respondent against the life of the petitioner; or

10. Abandonment of the Petitioner by respondent without justifiable cause for more than one year. In all cases, whether of annulment or of legal separation, the Code providing for the legitimacy, custody and support of the children had in common and awards some to the custody of the innocent spouse, subject to the choice of children above 7 or as the Court may deem fit and proper. The Code also fixes the rights and obligations between husband and wife. *It observes the fundamental equality of women with men and thus makes them jointly responsible on the administration of their absolute community property or their conjugal property of gains; on the management of the affairs of the household; on the right of either spouse to exercise hi or her profession or engage in business without the consent of the other; on the right to fix the family domicile; and the obligation to support each other and to observe mutual fidelity and respect. In case of disagreement, the Court decides. With regard to Parental Authority, however, in case of disagreement, the father's decision prevails unless there is a judicial order to the contrary.*

One of its modern innovations is that of recognizing under certain conditions, the legitimacy of a child who is a product of artificial insemination. (Art. 164)

But first of all, what are the rights and responsibilities of a child.

Birth determines personality; but the conceived child shall be considered born for all purposes that are favorable to it, provided it be born alive at the time it is completely delivered from the mother's womb. However, if the child had an intra-uterine life of less ssthan seven (7) months, it is not deemed born if it dies within 24 hours after its complete delivery from the maternal womb. (Book 1 Art. 40; 41 c.c.)

And the Code continues with the liability corollary to responsibility. It says:

Art. 219: These given the authority and responsibility under the preceding Article shall be principally and solidarity liable for damages caused by acts or omissions of the unemancipated minor. The parents, judicial guardian or the persons exercising substitute parental authority over said minor shall be subsidiarity liable.

The respective liabilities shall not apply if it is proven that they exercised proper diligence required under the particular circumstances.

But parents, or in their absence, the individual, entity or institution exercising parental authority are not entirely helpless when their children or wards are wayward. They may file a verified petition in Court for disciplinary measures over the child. Such Such disciplinary measure may include commitment of the child for not more than 30 days in entities or institutions engaged in child care or in duly accredited children's homes.

But in no case shall the school administrator, teacher or individual engaged in child care exercising special parental authority inflict corporal punishment upon the child. (Art. 233)

On the other hand, if the unemancipated minor is so good or lucky as to have earned or acquire with his works or industry or by onerous or gratuitous title any property, such property shall belong to him in ownership and shall be devoted exclusively to his support and education unless the title or transfer provides otherwise.

The fruits and income of said property shall be used primarily for the child support, and secondarily for the daily needs of the family.

The father and the mother shall jointly exercise legal guardianship over the property of their unemancipated common child without need of a Court appointment. In case of disagreement the father's decision shall prevail unless there is a Court Order to the contrary.

When the market value of the property or the annual income of the child exceeds P50,000 the parent concerned shall be required to furnish a bond in an amount fixed by the Court but not less than 10% of the value of the property or of the annual income.

We will note that under the 1949 Civil Code, bond is needed when the property of the child is more than P2,000. The increase to P50,000 today was equivalent to P2,000 in 1949.

Parental Authority may be suspended or terminated depending upon the seriousness of the offense inflicted on the child. It may be permanently terminated by the Court if he subject the child or allw him to be subjected to secual abuse. (Art 232)

The Code does not spell-out how it may provide health and economic stability to the family. Nevertheless, we can say that these are by-products of Domestic Peace, which the Code if followed could not bur produce.

5. Mary and the Home

Most Rev. Monseignori, Rt. Rev. Monseignori, Rev. Fathers, Rev. Sisters, fellow Catholic Women, Ladies and Gentlemen:

I stand here before you with a great deal of apprehension, aware as I am of the deep Catholicity and the mastery of our religion by everyone of you, and of the dynamic magnetism and good humor of the next speaker, my sister Scouter Mrs. Maria Kalw Katigbak and of the golden tongue of the Rev. Fr. Jesus Cavanna.

It gives me great courage tho, in the thought that this is not an oratorical contest and that since you are all treat— as is the case of everyone who is great— you are also generous. Let me ask of you therefore to be most generous with me, and not judge me—for what I am nor of what I will say, much less judge our poorly maligned province because of me. Ilocos Sur is already so poor. She cannot afford to be maligned some more. I was merely picked at random. And I do not deserve to stand in representation of the thousands of deeply religious and highly educated women in our province today.

Ladies and gentlemen: The topic assigned to me this morning is: “Mary and the Home”.

When I was turning the idea over in my mind the other night, I thought what a mighty mistake the Rt. Rev. Msgr. Mabutas made in picking on me—for I am one woman who is not actually confined to the home. I can sew too, like another ordinary woman, and I can cook and wash and clean when I have to.

But like the millions of Filipino women today, I am out to office 8 hours a day for 5 days a week; I consume 15 to 20 minutes a day to church, 3 hours a week on my legion meeting and field work, and one hour a month and many other staggered hours each week on different civil and other social activities.

Where is Mary and the Home there, this way we live, fellow club women?

Is she lost, and is the Filipino home lost with her in the midst of the hum-drum and turmoil of modern life?

Is the present way of life the cause of juvenile delinquency and the upsurge of crime everywhere?

And who remains answerable before God, before our Country and our people for all these?

Fellow Catholic women, I stand accused, by you as much accused as I am— otherwise you would neither be here— for if we all believe that to have good home we must never leave home—then rather than be here this morning, you would right now be busying yourselves with home chores, darning spoiled hubby's clothes and scrubbing your 6 yr. old's back in a warm bath.

But times have changed and we cannot roll it back. I think that is why we are gathered here this morning to exchange views and improve ourselves in this changed and changing world.

When I was but a girl in the high school, there were already a few Filipino women in the limelight; educators, civic leaders, writers and molders of public opinion. I remember having read an article then which passed an inquiry from the children of many of these women, as to how they felt, with their mothers being busy elsewhere than in the home. I remember too, that the consensus of opinion ran high in favour of these women leaders—their children turned out not only to be better than the children of ordinary parents, they were happier too, and they voiced their pride over the success of their parents.

We might take a similar survey these days. And I am sure our children will point out, we are not as guilty as some may seem to think of us.

However, there is one guiding star, one beacon light to which we must hitch our wagon, lest we really be lost as a nation—and it is Mary, for Mary would not want us go out to sanctifying our neighbour when we are not ourselves sanctified.

Our membership in this and that organization would be useless if we didn't go there to drink. She would frown if we go legionizing other children when we cannot catechize our own children. She would not like to see us reconciling mother and daughter next door where we do not keep in our own homes excellent family relations. Much less would she like to see us seek public office when our own private lives do not reflect the way of life, nor foster the respect and admiration of our constituents—for a public official should be one who must love his town or his country dearly and he cannot mean to love it when he cannot start loving the minutest constituents of his own town, and that is his family.

Mary was a poor, humble housewife and mother. But she became exalter mother of the whole human race because that miniature home that she kept was destined to be the model of all homes, in holiness, in discipline, and in love.

Mary did not have to stand up before an audience as we do now—but in her simple little way, she was the eloquent model of motherhood.

What then, as mothers, as wives and daughters, can we do in our little way, to restore the peace and order that is so much ruffled in our midst today?

The problem is not only Ilocos Sur nor is it that of any government official or head of a province or town. Nor is it the problem of the P.C. or the church or the school alone. Mainly, it is the problem of the home. Mainly it is the problem of the Filipino woman—commonly known as the queen of the home. This is a challenge to her, and if she cannot keep that coveted position by turning in her thoughts and her ways with Mary, she has no where to go but to go down.

Of course the head of a province or town or any government official has much to do with peace in a community. For like the conductor in a concert, he cannot produce harmonic music and he is liable to create chaotic noise, if he is not careful or if he is inefficient.

Of course the P.C. can minimize crimes but the peace and order that they produce is only temporary and is only artificial. Peace coming from them is peace from without—not from within; it does not spring from individual though peaceful conscience and quiet soul.

The church and the school are doing their best—but so long as we have women who are only pious but not holy; women who spend 4 hours in the morning and 4

hours in the afternoon, in church reading a row of novenas, muttering a series of rosaries without meditating and then go home with the firm resolution of going after this debtor who has not paid his usurious interest, or that tenant who has not brought chicken along with the harvest; so long, as we have women who think nothing but out-do one another in high society; or waste so many hours who are not there when sonny arrives from school—so long shall we have this perennial problem of peace.

The Blessed Mother at Fatima gave us the short cut formula to peace. But when it comes to her request for penance and much sacrifice—how many of us think of sacrifice only in terms of kneeling down, abstaining from a sumptuous meal, or not talking when we have to? How many of us have taken it upon themselves to sacrifice by not being a yes—mother or a yes—wife to all the whims of husband or son, all the time?

How many of us have taken it a sacrifice to learn how to be tactful not to offend even when we have to say “no”?

How many of us have gone out of our way, patiently in the spirit of sacrifice to take the quick temper out of our children—telling them they should always do justice tho they can't always get justice!

We, Christian women, at marriage were told by the Priest to be subject to our husband as to the Lord because the husband is the head of the wife as Christ is the head of the Church. Many kept her place. She occupied the background, she was never over-bearing to Joseph—but it was her inner strength that caused a fountain of virtue to flow from that little home of Nazareth, to the whole of humankind.

It was her martyrdom to virtue, to humility and love that made Joseph the most respected of fathers and Jesus the most obedient of sons.

What of our families today. Father utters a word and mother cuts him short with a slurring comment, right at the table, where the family is gathered. The children are confused. They lose respect of a father. They learn not to believe in him. And a family without a head, is like a body that is dead.

A mother was crying over my shoulder one afternoon—how sorry she is, that her son turned to be a thief. History of the case is: that when sonny was small, she didn't curtail his overtures at picking from Papa's pants. The Papa turned furious at times—Mama pitied the boy so much, what a false pit it was—she covered up and owned the blame. Result: He has acquired such thrill at petty thefts, he acquired because he loved it. If mama were attuned to Mary, then mama would never have tolerated her son to dip into anybody's pickets even if was his own father.

Then there was that mother whose son has had 4 lives to his name. Too bad, he has only one give. At first this boy was just going out innocently with other boys. Then they organized themselves and pledged loyalty among themselves. Then a big-wig got wind of the fact and he joined the clique and became boss—and now the loyalty is his.

If mother were attuned to Mary she should have taught son—we should never pledge loyalty to our fellowmen. We should only be loyal to God and to our Country. She should have cut the cancer right from its root. For we should only be loyal to our sense of right and wrong. If we pledge to be loyal to any particular individual, then we pledge to follow him whether he is right or he is wrong. Most of the time he would be wrong—otherwise he won't be the kind to exact loyalty to himself.

Mother, if you hadn't let your good tomato mix with the rotten tomatoes. Mother, if you only stayed up longer at night, sitting by sonny till he had studied his lessons. Mother, if you were only a little more courageous and not be so easily frightened by the political boss.

And mother don't you know—it is your solemn duty too, to be politically awake? If you didn't take time out to know the qualifications of the candidates, compare them and chose them with no other consideration than the good of the Country; if you didn't speak out what in conscience you believed to be best; it is time that you should.

Pious little old women who never bothered themselves with the polls; who shrugged their shoulders and said—life to them would all be the same whoever wins; who little connect the high cost of commodities with the ways of dirty elections; our tablecloth is not self-cleaning. It does not become clean of itself. We, women, are the best dish-washers, the best laundry, the best house-keepers. Let us do the cleaning for them—You don't have to go out and deliver speeches. You don't have to run for any position to do so. Start right home. Tell son and daughter, sister, husband and neighbor to watch out for politicians and political parties who have to deceive, terrorize and buy votes in order to win.

Public office means public service. The good man merely should offer himself to the public, and if the public deems he is fit—then well and good. But he should not force himself upon people through foul means—for then he certainly is not seeking service—that opportunity to sacrifice for God and for fellowmen; - verily, he is seeking self aggrandizement or worldly glory—and verily he should not deserve to come out and win.

Each in our own chosen ways of life—whether you are a career woman, social and civic leader or a simple housewife—there remains that one obligation we have: to remain the inspiration of your husband and of your children; to fashion your home with Mary, in Mary, for Mary and through Mary. So shall we strengthen the Filipino home—that these homes united may form a strong nation, a nation that shall endure because it is dedicated to the Glory of God and the happiness of her people.

November 24, 1959 Luna, La Union at the Canonical Coronation of Our Lady of Namacpacan

6. THE ROLE OF THE HOME IN CIVIC AND CULTURAL DEVELOPMENT

Laoag City, October 29-31, 1961

Before I start the report allow me to read from the Readers Digest October, 1961, of a man and a family in their influence in the Philippine community department. This example shows that in the family can influence greatly or prevent the children from improving their community.

The life history of the individual is first and foremost, an accommodation to the patters and standards traditionally handed down in his community.

From the moment of his birth the customs into which he is born shape his experience and behavior. By the time he can talk, he is the little creature of his culture and by the time he is grown and able to take part in its activities, its habits are his habits, its beliefs his beliefs, its impossibilities his impossibilities.

Culture in the popular sense is generally thought in terms of refinement. A person who likes symphonic music, the arts, the classics is often referred to as a person with culture. According to the sociologist, culture is the sum total of the complex social heritage of a group which is created and transmitted from one generation to another. As such culture includes non-material as well as material elements ranging from the moral and religious values of group to the physical objects which man uses to survive. Culture is defined also as that complex whole which includes knowledge, belief, art, morals, law, customs, and any other capabilities and habits acquired by man as a member of society.

And since the family is the cornerstone of society, the basic unit and the "greatest social institution where the strength of a nation depends," its influence in the community is therefore great.

From the beginning, God has so ordained and therefore it is the law of nature, that man like Jesus Christ must be brought up by a father and a mother and must be guided and loved within its confines of the security and serenity of a home.

Very often and especially in this modern day of specialization, we come to think of moral duty in terms of the church, civic duty in terms of the government official and employee; culture in terms of the school; and of the home and family in terms of money alone. So highly developed and so well emphasized are the functions of the church, the government and the school that we have learned to lean on them for almost anything. There is nothing wrong in this except that we are on the verge of letting these institutions absorb all the responsibilities of parenthood. We are about to shift all these responsibilities from the parent to the church, from the parent to the school and from the parent to the government. And this is wrong, because it is unnatural. Because God did not mean it so—and because we must admit that there can be no substitute for parenthood.

Many fail to note that moral and civic duty, culture and constructive economy starts in the home. The strength of a nation lies in the intelligent and well ordered homes of the people. "In there we built our character, our culture. What we become in after years is largely determined by our training and home environment." "Only the home can form a state". The young of today will be the leaders of tomorrow and their first training ground in civic as well as cultural development is in the home.

A writer once wrote that "civic responsibility is a social virtue which implies a feeling or thought for the welfare of the community, province, a nation." It has within its purview, the duty of every citizen to obey the laws and to cooperate with government officials in their enforcement. How can this be done if the homes does not cooperate?

Hand in hand with the civic, we have the cultural—the refinement of our moral faculties, the preservation of our national traditions and the cultivation of our aesthetic and intellectual senses that there may flourish a highly educated, well- Hand in hand with the civic, we have the cultural—the refinement of our moral faculties, the preservation of our national traditions and the cultivation of our aesthetic and intellectual senses that there may flourish a highly educated, well- rounded, happy, useful and law-abiding individual.

Civic and cultural progress are subjects so related that we shall discuss them together.

I invite you to picture a mother who brings her 8 year old child for a walk. The flag ceremony in a public school is going on but she does not stop to show a civic courtesy, neither does she explain to the child the meaning of a ceremony. She does not instill the love for country. The father shows disrespect towards government officials, towards public buildings; does not see the impropriety of disfiguring monuments, littering the street and other atrocious deeds. Surely, the children will imitate what their parents are doing.

When we speak of the intellectual, aesthetic and educational or cultural development of an individual, the first question we often ask is in what school or college did he pursue his studies? We seldom ask, what kind of parents does he have?

Of course, we do not mean by these that only parents who have professional training can produce professionally trained children; nor that there cannot come good children out of bad parents and vice versa. But one thing we can agree on is that there is a greater tendency for educated parents to produce good, educated children than for good children to come from immoral and uncivilized parents.

It is also then the duty of the parents to give a good example in everything they say. A good home begets good children. A patriotic home begets patriotic children. Brave men will have brave children. Cultured parents will also pass on their virtues to their offsprings. This is because one cannot give what one does not have.

Psychologists say that a child's "Intelligence Quotient (I.Q.) in latter life often depends on the way his interests are directed and his reading materials in the home are chosen, in the early years of his life. Well-chosen reading materials, encouragement in such a way that the child learns to find in guided reading, not only the answers to questions, but also discovery and imagination are necessary for cultural advancement and patriotism. And this function belongs to the home as much as the school if not even more, especially when it refers to the formative, pre-school age of the individual.

A story is told about the life of a great painter whose talent would have remained hidden and undeveloped if it were not for the watchful and appreciative eyes of a mother. He was sketching by the window one afternoon and as he lifted the sketch upon the shadow of the fading sun, his mother noticed that he had been painting. It was not exactly an excellent piece of art but because of the praises of his mother, he was encouraged to develop this talent and thus grew up a renowned artist to the benefit of the ages.

Now let us see next, what the home has to offer for the civic development of the country. Just as I said earlier, we often link civic duty in terms of the government, the government official or the employee. Neither then the act of going to the polls to drop his vote once in two years or perhaps pay his land tax once a year, when the tax collector goes around or perhaps buy a residence certificate when he sells a piece of land—he practically never thinks that he has anything at all to do with the government. He reads the newspaper and comes across various articles of graft and corruption. And yet, when the tobacco trading comes, he will say—I would be stupid if I will not upgrade my tobacco, so long as the men on the receiving line agree to accept it with a little envelope under the table.

He reads of the impending cholera epidemic and blasphemes about the scarcity of anti-cholera vaccine but he does not do anything about the garbage disposal, water drainage, the flies and the uncovered food in his home.

He passes by the plaza and he comments on the absence of street sweepers at their job of street cleaning. But he and his family were also among the audience in that interesting movie at the plaza the previous night and were among those who scattered wrappers and peanut shells, where they were standing.

If every father who reads about graft and corruption and laments about it, were only a little civic-minded by undergoing a little sacrifice of not having to gain much in order to keep the government man within bounds; if only every parent or child were made aware that it is their civic duty to avoid throwing rubbish in their town streets, places and public highways; if every mother were made to know that she has to pay her taxes regularly in order that the town may afford more policemen who stand guard, in order that she may be able to open their windows at night—if every family only went a little farther than the word "DUTY" but out of LOVE and the spirit of PATRIOTISM, went out of their way every day to make this town a little further than the word 'DUTY' but out of LOVE and the spirit of PATRIOTISM, went out of their way everyday to make this town healthier, cleaner, and progressive and more peaceful—not necessarily because there are laws to obey but we have our neighbors to love and our future to protect; if only every family in every town lived as we hope every family in our lives, then what a bright future Ilocos Sur would have, what a good country ours would become and what a good insurance that would mean for our future.

The purpose of this report is not to direct it to our parents in order to teach them

However, each one of us, even at our age, can wield a great influence in our own homes right now.

Besides, if we want better homes of tomorrow, the time to build is now: BY BEING GOOD CHILDREN.

7. POPULATION CONTROL TODAY
SYMPOSIUM
UNIVERSITY OF NORTHERN PHILIPPINES

Had I known that I would have to face the whole student body, composed as it is of highly intellectual students led by no less an intellectual than your esteemed and be-degreed President, Dra. Dedicacion Agatep-Reyes, your dynamic Dean, Mrs. Dorotea Filart and your charming and very capable Instructors like Miss Sebastian, Mrs. Sangca and Mrs. Ancheta and had I known that your panel of speakers are led by no less than the formidable Father Venancio Acas, whose way of elucidating things has always awed me, I would have known that I am useless here and won't have given Mrs. Ancheta's invitation a second thought.

But Mrs. Ancheta is an old friend in scouting, and her happy scouting experiences have overshadowed her awareness that this subject is within the elements of your very own Fiscals Guerrero, Cabildo and Tacazon.

Be that as it may, you will for the moment have no recourse but to bear with me.

So now, I would like to congratulate all of you for this very interesting subject, which comes on time, at a time when the whole human race is at a race with time to decrease its number.

Without trying to contradict or justify family-planning, I will try, since it is the subject assigned to me, to present the legal implications of population control.

For indeed, the fastest and surest way to population control is to eradicate—and we found many such agents before martial law—what with the truckloads of evidences of instruments of destruction retrieved throughout the Country.

But I am not going to delve into the consequences and the punishment for infanticide, homicide, murder and parricide. It is very evident that they are a crime and no sane man would use as a means for controlling population to improve the human race.

But what about abortion? Well... You might have come across that article in the Times Journal of Jan. 24, 1973, headlined: Abortion in U.S. Liberalized." In that decision, the U.S. hold that for the first three months of pregnancy, the woman and her doctor may decide that pregnancy may be terminated free from interference from the State; that from the 4th to 7th month, the State may impose certain controls; but that once the fetus has matured to the point where it can reasonably be expected to survive in an incubator, normally about the 28th week of pregnancy, the state may have laws designed to protect the rights of the child to be, including laws forbidding abortions.

Surprisingly, this decision was backed by seven out of nine Justices, including Justice William Brennan, the only Catholic on the Tribunal.

While many groups, like the Women's National Abortion Coalition of America and the president of the Planned Parenthood Federation of America hailed the decision, Cardinal John Krel of Philadelphia, who is the U.S. President of Catholic Bishops, said that the decision represented bad logic and bad law, seeking to straddle the fence and giving something to everybody, and called it an unspeakable tragedy for the nation.

We should be glad, that at least, in our country, we have not reached that stage of merry mix-up among our leaders and magistrates.

Our Revised Penal Code stands. It is firm and uncompromising in consonance with the moral background, the religion and standards of our people.

It stems from the fact that once the seed has germinated within the mother's womb, the embryo, whether it is one day or nine months old, is a living soul entitled to life, health and the protection of our laws.

It also springs from the premise that man cannot have his cake and eat it too. If a woman does not want to bear a child she should not allow herself the liberty to generate one. The remedy would be mental discipline, self control and perhaps, the legally and morally accepted methods of prevention.

According to Black's Law Dictionary, abortion is the act of bringing forth what is yet imperfect, the delivery or expulsion of the fetus prematurely, or before it is yet capable of sustaining life.

According to our revised Penal Code, abortion may be intentional or unintentional. It may be committed by the woman upon herself, or by another upon person, and it may be with or without her consent. That other person may be a complete stranger, her parent or parents of her physician, midwife, husband, friend, or any other person.

Not all unintentional abortions are punishable, but all intentional abortions are. Unintentional abortions are punishable only when violence is inflicted on the woman and abortion results, even if the offender does not know that the woman is pregnant. Thus, when a man beats a woman and even if he does not know that she is pregnant, she suffers an abortion, he may be penalized, according to Art. 257 of the Rev. Penal Code, with prison correctional in its minimum and medium periods. (min. 6 mo & 1 day to 1 yr. 8 mo. & 20 days; Med. 1 yr. 8 mo & 21 days to 2 yrs. 11 mo. & 10 days.)

Should the woman die, he would be guilty of homicide or murder, coupled with the complex crime of unintentional abortion.

Suppose the accused was driving a car and through reckless imprudence and without intent to kill, he bumped against a pregnant woman she dies and also suffers an abortion, the crime would be homicide with abortion through reckless imprudence. (people vs. Ang Eng, 64 Phil. 1057).

The criteria here, that makes unintentional abortion, criminal, is the presence of violence, whether the violence be intentional or through reckless imprudence.

Hence, supposing a husband administers a drug to his wife, thinking that it would cure her of her stomach ache, but she suffers an abortion instead, there is no crime there, because there was no violence, nor was there an intent.

In contrast to unintentional abortion, the criteria that makes the act criminal, in intentional abortion, is the presence of intent to abort. It does not matter whether there was violence or not, or whether consent was given by the woman herself, by her husband, parent of whoever. The intent to cause an abortion coupled with the means employed in any form, is always punishable, the severity of the punishment only varying in degree, with one committed with violence as the heaviest; within violence such as by the use of drugs in beverages but the consent of the woman as the least severe. But the punishment ranges from reclusion temporal, which is also the punishment for homicide (12 yrs. & 1 day to 20 yrs), to prison may or (6 yrs. & 1 day

to 12 yrs.—if without consent), to prison correctional in its medium and maximum periods—(2 yrs. 4 mons and 1 day to 6 yrs.) if the woman shall have consented.

Nor can the woman get away with it. If she gives her consent, her penalty is as severe as that to whom she gave the consent for her to be aborted—no matter if that person be her own mother, husband or physician.

If however, she is an unmarried woman and she caused an abortion upon herself or consented that any other person should do so for her, she may be entitled to a mitigating circumstance if can be proven that she is a woman of good reputation, and she did so to conceal her dishonour.

But if even her parent or parents should be motivated by a desire to conceal her dishonour, they are not, like her, entitled to mitigation. The philosophy of the law here, is that it is not the concealment of the dishonour that deserves the mitigation, but the state of obfuscation and excitement that pervades her.

Earlier, we said that no matter who that third person is, who causes an intentional abortion, be it her husband, parent, physician or midwife, that person is subject to punishment. When it is the physician or midwife she commits the crime, the penalties provided by Sec. 256 of the R. P. C. shall be imposed in their maximum degree, if he does so by taking advantage of his scientific knowledge or skill. It is not necessary for a physician or midwife to inflict violence, the use of his scientific knowledge or skill is sufficient.

In the case of Goluz as C.A. 2 SCA 801, it was held that abortion without medical necessity to warrant it is a criminal act and neither the consent of the woman nor that of the husband would excuse it.

What is stressed by this decision is that crime cannot be compromised. However, it seems to give a leeway—by the phrase “medical necessity to warrant”. Nevertheless, a physician who does so still has to do so at his own risk—so that even if the weight of danger is in the balance between the mother and the fetus, the law remains unrelenting. There is no justification in choosing the life of one is against the other.

Lastly, pharmacists are liable too, by the mere fact of dispensing an abortive without a physician's prescription, whether he knows that it intended to use it to cause an abortion or not. (arrest mayor: 1 mo. & 1 day to 6 mos. & fine not exceeding P1,000).

All these goes to prove how zealously our laws guard and value life.

8. Rizal Day

Respected Guest of Honor, Mr. Toastmaster, fellow members of the Filipino Community in Kansas City, dear visitors and friends:

I feel it a great honor and pleasure to speak before you again this year, particularly in this great Filipino event, at the celebration of the death anniversary of the greatest of Filipino patriots and martyrs, the late Dr. Jose Rizal.

Back home today, Filipinos of all walks of life, school children, professionals, the rich and the poor alike, are celebrating his day—some with all the fan fare. Music and speeches and dances that we often do here, some quietly, but always with a prayer in their heart, and only in commemoration and thanksgiving for having had once such great man, but deeper even. In the hope that every man and woman, every child, nay, the nation as a whole, shall imitate and emulate him.

To us, Filipinos in the United States, this yearly Rizal day celebration has still another meaning. It is an occasion to remember our folks back home, to refurbish our memories with the stock the Filipino is made of; it is one day in a year, when total strangers as we had been to one another, we group together and unite as one because of that color, that blood, that nationality, that brotherhood that binds and equalizes us. It is one big occasion when Filipinos, anywhere in the world, their Filipino blood bubbling with pride over their worthy traditions; humbled by the difficulties, poverty and privations of their less fortunate brothers, but ennobled and encouraged by the bravery of Jose Rizal, Andres Bonifacio, Apolinario Mabini, Gomez, Burgos and Zamora, and a great many other heroes; of those young and patriotic soldiers who fall in Bataan and elsewhere in the Philippines, for the cause of democracy, - are re-united, and reawakened, to re-evaluate themselves, as Filipinos enjoying in a foreign land, the dignity that their nation so painful at times, but proudly earned.

In return, what can we, Filipinos here abroad do for our native land? First, let us remember them back home. A gift or aid is not always necessary. But a letter now and then to show that we are all right here, that we are still alive, and that we still remember mother and we are interested to know how she is—can do a lot to give happiness and hope for our loved ones who keep wishing they see us soon.

Second, let me conduct ourselves in here, that we may truly represent the true Filipinos - honest, hard-working, conscientious, educated and civilized. When at times we feel lazy and would not mind how we look or act—let us brace up and remember, we must be above ourselves, because we are a Filipino and our neighbors are watching us. When at times we lose our temper and feel like stoning the man next door—remember, we are strangers. One single, unworthy act that we do, will reflect upon the entire Filipino nation, it will not be singular judgment against you, and me alone—it will be a count against all Filipinos in this community, against all Filipinos in the United States, it will be a point against Filipinos in the Philippines, your brothers, sisters, fathers, mothers and loved ones.

Before I close, allow me to grasp these few moments to extend my thanks to all the members of the program committee for their splendid cooperation in making this event a success; to all the Filipinos in Kansas City, who in one way or another made this gathering possible—and to all of you—for sacrificing a few moments of your time to be with us tonight.

May we live to be together again next year and the next, to celebrate this happy occasion. I extend to you my best wishes for a Merry Christmas and A Happy New Year, and may we close with a prayer in our hearts that as with us here, all is well with our Filipino folks back home. I thank you.

9. Birth Anniversary of Fr. Jose Burgos

Respected President Bello, my dear members of the Faculty, students and friends:

I consider it a great honor to have been invited to come and speak before you this morning. Yet, I consider it even more honorable for you, for having seem fit to celebrate so important an event—this, which marks the birthday of Fr. Jose Burgos (a native of Vigan) a monumental hero in his own right, he was one of the three martyred priests known as GOMBURZA (Gomez, Burgos, Zamora), whose execution in 1872 awakened Filipino nationalism. It was 118 years ago, but we are just at the point in history of our country when a call to men like our Filipino martyr is of prime necessity - when, to have a Philippines that may survive, we should have men of the courage, valor and vision of Padre Burgos.

We are not asking that you, the youth of today and leaders of tomorrow, may, to become heroes, die the martyr's death that was of Fr. Burgos, Gomez and Zamora, executed as they were on February 17, 1872 at the Bagumbayan field.

Father Burgos, as you will recall, was a peace loving, God fearing man. Although he was orphaned early, he was able to study in the best schools of the country at the time. Thus, he studied in the San Juan de Letran, where he excelled as a student. Next, he went to the University of Santo Tomas where he was said to have been one of the wisest and most intelligent students of the Dominican Father Ceferino Gonzales, a priest who became an archbishop of Toledo. While at the University of Santo Tomas, Father Burgos finished 7 degrees: Bachelor of Philosophy, Bachelor of Theology, Licentiate in Philosophy, Licentiate in Theology, Licentiate in Canon Law, Dr. of Philosophy and Dr. of Canon Law. His mother would have prepared that he took up law. But loving God as the only Truth he could not be dissuaded from taking Priesthood, his real vocation. And a good priest he was.

Not content with his duties as a curate in the Manila Cathedral, nor a fiscal in the Ecclesiastical Court, his mind longed to have his people the peace and contentment which tyranny and iniquity would not give under the Spanish rule.

Thus, he joined other Filipino priests, such as Fathers Pedro Pelaez, Jacinto Zamora and Mariano Gomez to work for the recognition of the Filipino human rights.

In so doing, he caused the ire of the Spanish rulers, who misunderstood him, and to eliminate him and other thinkers of the time, the Spaniards lay the blame of the Cavite uprising of 1872 upon them. Innocent as they were, the three priests were condemned to death, and an ignominious death it was—that of being beheaded at the public plaza in the face of all the rulers and citizen of the time. Till the end, he was shouting his innocence.

History has vindicated him. History has revealed what a really good and peace loving man he was. History will honor him throughout the ages.

My dear young friends, we are here today in the face of a challenge. Fr. Burgos was born here, right in the heart of our town, right in our midst. If Vigan was able to give birth to a Father Burgos 118 years ago, can it not do so every moment, any moment, any time? We cannot leave that far fate alone to determine, my friends. Man is born with a will. Let us all have the will to emulate our hero.

As students, strive to be diligent like him. Aim for the top and try to be there. Do not let the ideals that you learn in school fade as quickly as the school year closes behind you. Work for the betterment of the town, nay of the country. It is not enough that you find comfort and ease and contentment for yourselves. You must elsewhere look after the downtrodden right of others.

We are just now met with a new crisis—an impending war, which we all hope and pray should not reach us as it has done so fifteen years ago. While if war comes, we cannot all go to war—we can at least help forestalling it, by helping in the enlightenment of those who otherwise would turn against our present way of living. I mean to say, that if everyone tried to teach each other, no Filipino would ever turn communist. The communist turns so because he thinks that the rich should give away what they have to the poor, in order that all may be equal. Such was not the law of Christ. There is no war between the rich and the poor. Christ only wants to tell us—that we must be unattached to wealth, but it is no crime to be wealthy, nor it is a virtue to be poor.

Thus while wealth rightfully earned is welcome, provided wealth is not made the end, the aim of living, and poverty is neither to be shunned, for the poor man is in this country given as much opportunity as anybody to rise from his ranks and improve his way of living—if he deem so, not by grabbing or divesting the other of what he has, but by working and producing, by earning, from the sweat of his own brow.

Before I close, allow me to congratulate your able interesting Pres. Bello, and all your very capable members of the faculty—for the success of this program.

I Thank you.

10. NAUGURATION OF A DRAMATIC CLUB BURGOS MEMORIAL, October 1954

I congratulate you for having been chosen members of the Dramatic Club of this school; I am sure that you are not only fitted for the job ahead of you, and that you will benefit this school for which you proudly work and study, but that it will in the long run benefit and train you too.

Dramatics is a playful method of developing a child's personality.

In a drama, you try to imitate the character you represent. You practice and practice till it is as tho you are not imitating anybody but that you are actually the person you try to portray.

This is and should also be the case in real life. We are all actors in our respective roles in life. And how well we can portray the role we play is how far we can succeed in life.

What would you think, for instance of a doctor who looks sick, a priest who talks like a comedian, a lawyer who goes to Court in ma-ong, a caminero sweeping the street in his newly-pressed while suit, or a teacher who is in short pants, like a school boy? Imagine what a laughing stock these people would be. Will any of you consult that doctor? He cannot even cure himself, you'd say. And if you were the Mayor of the town, would you want to see the caminero sweeping the next day? You'd think this person is either joking or crazy or he does not need the job, or he is too good for that job and you, as Mayor wouldn't wait till the next day—right then and there you'd dismiss him. And suppose Mr. Alcain came here in short pants may be you'd run to the police station and report that somebody in school is out of his mind and will they please come over and catch him. Imagine how many misplaced persons there would be: How confusing this world would be!

But my dear children, your dramatic club will teach you to act—not only the various plays you'll soon present, but from your experiences on the stage you'll come to learn that you ought always to live the character that you are. What I am driving at, is that, in this world, be you big or small there is always a place for you. Everything and everyone be it big as the elephant or small as an ant—if he does what it has been destined to do, and does it well, can turn a lowly insignificant job into one of importance and admiration. In this school, the lowliest job seems to be that of janitor. Yet, janitor tho your janitor may be, he deserves the respect and love of each and everyone of you because he does his duty well; he is industrious, he opens the windows and cleans the school before the bell rings; he is trustworthy without and would not sell away the test questions prepared by your teachers; he keep the school for anybody orders from the Principal; in a word, he is plaing his role of janitor excellently well. He is the picture of self confidence and respect, he is a success in the part he plays.

My dear children, I pray and hope that when your time comes to play the independent roles you'll have chosen t play in life, you will become a rousing success, each in your chosen fields. In the meanwhile, do as your teachers say—play the role of pupils well—learn to listen and to imbibe what you have heard. And benefit as much as you could from this dramatic club.

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This is and should also be the case in real life. We are all actors in our respective roles in life. And how well we can portray the role we play is how far we can succeed in life.

What would you think, for instance of a doctor who looks sick, a priest who talks like a comedian, a lawyer who goes to Court in ma-ong, a caminero sweeping the street in his newly-pressed while suite ,or a teacher who is in short pants, like a school boy? Imagine what a laughing stock these people would be. Will any of you consult that doctor? He cannot even cure himself, you'd say. And if you were the Mayor of the town, would you want to see the caminero sweeping the next day? You'd think this person is either joking or crazy or he does not need the job, or he is too good for that job and you, as Mayor wouldn't wait till the next day—right then and there you'd dismiss him. And suppose Mr. Alcain came here in short pants may be you'd run to the police station and report that somebody in school is out of his mind and will they please come over and catch him. Imagine how many misplaced persons there would be: How confusing this world would be!

But my dear children, your dramatic club will teach you to act—not only the various plays you'll soon present, but from your experiences on the stage you'll come to learn that you ought always to live the character that you are. What I am driving at, is that, in this world, be you big or small there is always a place for you. Everything and everyone be it big as the elephant or small as an ant—if he does what it has been destined to do, and does it well, can turn a lowly insignificant job into one of importance and admiration. In this school, the lowliest job seems to be that of janitor. Yet, janitor tho your janitor may be, he deserves the respect and love of each and everyone of you because he does his duty well; he is industrious, he opens the windows and cleans the school before the bell rings; he is trustworthy and would not sell away the test questions prepared by your teachers; he keep the school for anybody without orders from the Principal; in a word, he is playing his role of janitor excellently well. He is the picture of self confidence and respect, he is a success in the part he plays.

My dear children, I pray and hope that when your time comes to play the independent roles you'll have chosen t play in life, you will become a rousing success, each in your chosen fields. In the meanwhile, do as your teachers say—play the role of pupils well—learn to listen and to imbibe what you have heard. And benefit as much as you could from this dramatic club.

11. GIRL SCHOOL AND BALINTAWAY DAY CELEBRATION
NORTHERN HIGH SCHOOL
AUGUST 26, 1954

EXCERPTS

Mme Toastmaster, Respected Pres. Bello, My dear Mrs. Unciano, members of the faculty, beloved girl scouts, students and friends:

It is indeed a great pleasure on my part to be with you this morning, most especially because it grants me the opportunity to congratulate you and your beloved Pres. Bello for these impressive ceremonies. I am grateful to him for the due emphasis he is giving to girl scouting in this school and I wish to congratulate him also for making it a point to have every important Filipino national holiday fittingly celebrated.

Without this program, the important event in our history that was the "Cry of Balintawak" would only belong to the yellowing pages of a history book. But this program that we have now, enables us to reenact, revive, relive the glorious morale of this event, for our own benefit as well as of our own children. And while we Filipinos are, so to say, already living an independent political existence, and may not now seem to need the "Cry of Balintawak" to remind foreign aggressors that we have a deep sense of justice to rise up against tyrants, it can and it still should remind us, that we should, as our forefathers were, be lovers of peace and freedom, ever ready to safeguard the due process of law and give an exact justice where it is due.

My dear girl scouts of the Northern High School, you who have been invested today, are new members of the great and worldwide sister-head of girl scouting. I welcome you, and I congratulate you. You are very lucky to have been invested at this memorable day. Live up to the lofty ideals of today's significance.

I told you, you are new members of the great sister-hood of girl scouting. Remember that from today your duties have become wider, broader and graver. You had your duties to God, to our country and to yourselves. Today, you have accepted an additional task—your duty towards the Girl Scout Organization.

This organization, like the human body is composed of different organs and as a wise nun once made the comparison, you are now an essential organ. To that Body in much the same way that your hands and feet are important to your own body if it must function well. Imagine a body with a very wise and alert head to think, but whose feet are weak and lazy and wouldn't walk. You do not say its feet are sick. You do not say you have sick feet or lazy feet. You say the body is sick.

For it is the whole body that is sick. It is the whole body that is weak. It is the whole system that is paralyzed and affected. You see, therefore, that when you, girl scouts of the NHS or each and everyone of you, do not do your duties at all, nor do them well, you affect the whole girl scout organization not only of Ilocos Sur, nor of the Philippines, but of the whole world. For no girl scout organization can be called good, if it is bad in some parts or in any part, anywhere, be in the remotest barrio at the foot of the mountains or between the rivers and the hills. Nor would you let any comment of the sort go by—that, "yes, the girl scout organization is as a whole a good organization is as a whole a good organization. But look at that girl scout. She behaves as a cancer to the worthy organization." As you know, a cancer of the human body, is nothing but a cell that grows the wrong way and not harmoniously nor in the same way as all other cells of its kind should grow. It is called by the medical profession, a malignant growth—a bad or hateful growth.

My dear girls, beware! You could become a cancer by an act of omission as well as by commission. You know now, all of the girl scout promise and the laws. When you fail to perform these duties, you become a cancer by omission because you do not do what all other girls in your organization are doing. When, you do not only fail to perform the promise you have made and fail to obey the laws that you have bound yourself to obey—but go beyond that, and disobey them, or do a positive act that is contrary to them, you are a cancer because you live in contravention of the girl scout ideals and aspirations.

My dear young friends, be it only in the way you carry your uniform—be a pride to our organization; carry on!

Brush up, on the girl scout promise and the laws its ideals and aspirations, examine your conscience, whether you are living as a part of a healthy and growing system, or as its disease or germ. Give life and vigor to the organization by doing your part well. Never let yourselves down—because if you do so, you are also putting this organization down.

This year, we have a Rank Profession and Awards Committee, the duty of which is not only to rank, promote or demote you, but more, to inspire you to win higher ranks. We would be thrilled to hear reports of your outstanding heroism or meritorious services. But if chances for these do not come by, do not be discouraged.

You can be little heroines every insignificant day of your lives. Every little good deed that you would not feel like doing, but which you do, anyway, on account of God and girl scouting, is a heroic sacrifice. I wish you wrote them down in your daily good notebooks. These will inspire you from time to time, especially in your later years. It may be an unkind word, an angry tone, a cutting remark, a cold glare, a proud stare, which you wanted to express or say but which you withheld. It may be a rash judgment which you strived not to utter. It may be the little act of dusting your furniture every day. It could be that of studying your lessons better than you ever did before. If you do or do not do these, purely because you want to improve yourselves and because you want to become as good Christians as every girl scout should be, you will have amply justified your membership in this worthy organization, and this world become more fit to live in—because of you.

Remember, it is these little good acts, attitudes and thoughts, if continuously repeated till it takes no effort to do or be them, that form a habit. Habit forms character. Character is what you are—and if you these good little acts, or adopt a pleasant and kindly attitude, you cannot but have good character. I need not tell you where good character can bring you. You all know that if it doesn't bring you a life that abounds in friends, success and happiness, you certainly shall have your reward in heaven.

Whether these is a Rank Profession and Awards Committee to rate you, therefore, and whether you will ever have a chance to be rewarded by this Committee or not, is not the important thing. Your reward is immeasurable. It is in you, with you and for you alone. You will be the winner, still.

If you have any problem with regard to scouting, you are in the hands of your able and energetic leader, Mrs. Conrada Unciano. I am sure Miss Genoveva Ferraren, our Local Executive is ever ready to come here at your request, to help you with all your problems—and I would myself deem it a great honor to be of any service to you.

I wish you all good luck. I thank you

12. Church Day of the Girl Scout Week
Burgos Memorial School
October 5, 1954

I am both proud and happy to be with you this afternoon and I wish to congratulate you for this fine celebration on Church Day, which you have been celebrating since this morning. I am so happy because I find it here not only the Girl Scout of the Burgos Memorial School, whom I expected, but also the Girl Scout of other schools, the Ilocos Sur High School, the Northern Luzon School of Arts and Trades, the Northern High School and the Vigan Central School. I am proud because you have not underrated the importance of Church Day of the Girl Scout Week.

You will recall that every Girl Scout constitution states, that the Girl Scout Organization is a non-sectarian organization. By that is meant, that this Worldwide Organization is not to emphasize the beauty and importance of one particular religion over others — that it must not play favoritism with one kind of religion, to the prejudice of others. But it certainly does not mean that Girl Scouting is unconcerned with religion, that is prohibited from dealing on religion, or that the Girl Scouts are a group of un-religious or irreligious girls. On the contrary, this organization sees to it that no girl without a religion can be admitted into the organization that whatever you are, and whoever you are, you must have a religion. Is there one among you girls, without any? I trust that there is none.

That is why there is a Church Day, in every Girl Scout Week. In fact, Girl Scout Week always begins with Church Day — to show you, my dear girls that religion, the Church and God, comes before and above everything else. Remember my dears, you may be the valedictorian in your class, you may be the highest in Arithmetic, Geography, or Spelling but when you are about to die and you feel that you must give an accounting to the Creator, you will not worry to say: "Where is my Arithmetic? I meant my Arithmetic book because God is right there, wanting to know what I have done with my Arithmetic." No, for Arithmetic or Geography or any of the acquired skills are only a grain of sand in the phase they will have played on your life. That is essential in life then is: How have I dealt with the Creator, my life-long? Can I meet Him face to face? Church Day is preparing us for that.

You might have met some group-up men who would often decide prayer as a waste of time, you can be sure, that at least once, at one time or another, this man, like any other men have sought at one time or another, this man, like any other men have sought refuge in prayer. For it is instinctive for man to pray, even with just one exclamation — Jesus — when they are sad and unhappy, forlorn and sick. In 99 out of 100 cases, man turns to God when he is about to die, that is, if God gives him that grace to have time to turn to God. Yet, when man is prosperous, happy and successful, how many of them mock at prayer, little thinking that they are mocking at God.

My dear girls, let us think and see if that is a fair way to treat God. You might have younger sisters and brothers. Suppose they cry out for your help when they are in danger, and you run to help them. But just as soon as they are on their feet they send you away especially if they want to hide some candy from you. Next time they need your help — well, you are girl scout, and like good girls you naturally help them still, because you cannot afford to forsake anyone especially your own little brother and sister. Still, you recall how naughty that little boy was a moment ago, and so you like them feel that you would be helping him with a kinder heart if he never displayed such a wrong attitude towards you. It is true that God is God and we cannot compare our attitude towards that little brother with the attitude God would take towards us when we forsake Him once in a while.

But if we, mere creatures can see how wrongly others have thus treated us, shouldn't we in all humility always take care never to cause misgiving or create offense against God our Creator? To turn to Him only when we need Him is very similar to the childish act your younger brother displayed, of turning towards you only when he is in danger.

Prayer is an intimate conversation with God, humble, ennobling and uplifting. When we pray, we should not pray only to ask. The first step should be to open up our hearts. To recall the offenses we have committed, to be sorry for them and to resolve never to sin again. The reason why there are so many who say they keep praying and yet their prayers are never granted is because—we seldom pray with a contrite heart. And when we pray, we should pray not only for ourselves, our parents and brothers and sisters, friends, relatives and enemies. As girl scouts especially, you must never forget to pray for our country, those that govern us, our civil as well as spiritual leaders. We must pray that the President of the Philippines lead us right, and we must pray for those other men below him that guide us — the governor, the mayor, down to the humblest public official. It is our duty to pray that our country will never fall into evil or undeserving hands: we must pray for all mankind—that there be justice and peace throughout the world.

And when we pray, we must pray reverently and respectfully. Remember you are talking to God. When you recite in class, you stand up to show respect towards your teacher and classmates. When somebody comes to visit you in your house, you run to the room and put on better clothes that what you might be wearing in the house—all there is a sign of respect due to the importance of the person you are talking to. How much more respect should you then give, when you are talking with God. Do you wonder then why we should kneel down and bow reverently, or at least stand up or sit down when we pray? My dear girls, my prayer are for you and with you now. Let us pray, ever and ever.

**13. THIRD PROVINCIAL TRIENNIAL CONVENTION
GIRL SCOUT COUNCIL
CATBALOGAN, SAMAR
August 29, 1970**

THEME: YOUTH ACTIVISM THROUGH GIRL SCOUTING

Mrs. Antonio Cui, Rev. Fathers and Sisters, beloved President, Miss Ramona Vasquez, respected Commissioners and government officials, dear members of the Council, DA Chairman, Coordinators, Leaders, Girl Scouts, friends:

There is a saying in law—*Res Ipsa Loquitur*, the thing speaks for itself—you must therefore take me for what you find me and not as others, in this case, the kind Mrs. Cui, told you about me.

I heard a ripple of excitement when Mrs. Cui mentioned that I come from Ilocos Sur. Perhaps, because it so far away and I had to cross the seas to reach you. Perhaps too, because our province seems very controversial these days.

What surprises me though, is that, when you could not get Mrs. Maria Kalaw Katigbak, our illustrious President to be with you here today, why you had to compromise on just any Central Board Member—and now, I am here—and that is what you get for insisting, considering that as I heard each and everyone of you presented, you are very rich in human resources. If you had wanted a Register of Deeds, my colleague, Atty Pacoli over there, would have been more than sufficient.

As for crossing the sea, I really found it exciting. I thought coming from Leyte to Samar via steamer was only a matter of minutes, like crossing Cebu to Mactan. However, if our beloved Ferdi of the North had found your good and noble Imelda right in Leyte or Samar and not in Congress, I am sure he would not have hesitated to have crossed the seas. And if one who was so much an asset to our country then, could take the risk, why not poor me—after all, I am a nobody—just a poor provinciana like most of you here. And as I find it, coming here is worth the risk—what with seeing the President and the First Lady's labor of love in the San Juanico bridge, and other exciting sites.

Now for my dear Ilocos Sur—please do not think we are as controversial as we are pictured. We are still the hardy, God-fearing tribe that we read in the geography books.

And now to the subject assigned to me this morning, which is: Youth Activism through Girl Scouting.

I would say the subject is timely.—it is important and very relevant to our Organization, dedicated as we are to the spiritual, moral and social development of the youth.

Are we keeping up with the times? Is our Movement doing its share towards citizenship training? What is our stand on youth activism?

First of all, I would want to state, that Girl Scouting is not just an organization. It is a Movement. There is no movement without activity. Since it has always been a Movement, we have therefore, as an organization, always been activists.

However, youth activism in the popular sense of the term and as practiced today, is not the kind of youth activism that we employ in Girl Scouting.

Youth activism in the way of placards, strikes and demonstrations is no delicate a subject, yet so popular and apparently acceptable, that to discuss it at its time, might make one as lonely as a girl wearing the midi amidst the minis at the Escolta.

We, in accounting, realize that youth is aggressive, impatient and intolerant. But it is our task to tame the temper as we try to achieve results, through the various aids and vehicles as envisioned by Lord Baden Powell.

To approach our subject, therefore, let us make a review of the aims, the policies, standards and procedures of Girl Scouting; and as we do this, let us compare it, back of our minds, with what the common run of youth activists are doing today:—

Thus, we start with the Pledge, the Promise and the Laws. Because, before one can be accepted into scouting, whether as an adult or as a girl, she must first of all, accept the Pledge of Allegiance. And by accepting, she must do so with conviction, with all her heart, with all her might.

When we pledge allegiance to the Filipino flag, certainly we mean the Filipino flag with the blue up. It has been said in the papers that a student was flying it with the red, up. I wonder if that is not seditious—an outward manifestation of lack of belief in our duly constituted government and its authorities and therefore an advocacy to revolution. I wonder why the fellow should not have been arrested; at least, to explain his motives. Certainly, he was not then, flying a kite!

Next, we, in Girl Scouting, must also accept the Promise: We promise, yes, I promise: "On my Honor." And when we say "on my honor" — it is the whole of our being to the integrity of our past, our conscience of the present, our hope for Heaven.

Thus: we promise to do our duty to God our Country; to help other people at all times; and to obey the Girl Scout Laws.

It presupposes, when we promise to do our duty to God, that we have a God; we have a firm belief in Him, and as one of our duties to Him, we should protect that belief as against the intrusions of those who have none.

When we go to these demonstrations, and there is the risk that those of a different ideology might infiltrate, no matter how noble the motives of the demonstration, the message is lost by having allowed the risk of being used as a tool for those with other ends.

The same thing goes for our country's sake. For those of us in the towns, in the barrios—our Country is our town. It is as much our duty to love this spot where we stand now, as it is the duty of every other Star Scout to love every patch of soil wherever she may be in the whole country and that sense of duty does not belong to President Marcos alone or the other officials in the government, or the school authorities and teachers, any more than it is the duty of every farmer, every child in town or barrio. This country is God-given to us. It is the soil on which we were born. It is easy to choose one's friends. But we cannot choose our relatives, as they say. That also goes true with our country. We ought to love it and like it. We ought to build it and not destroy it. And by destroying, I mean not only tearing down the buildings or running over the grass and the shrubs which Doroy Valencia lovingly tends over at the Luneta—I mean, that not even by our thoughts, nor our words should we destroy it—by unfair criticism—by slander, by wrong publicity. I do not mean by this that we should imagine and we should picture that our Country is all green and roses. But when we criticize, it should be after an unbiased analysis, and in order to be able to offer a cure. Like an individual, nobody is purely good nor purely bad. A Country, like a person, may have both her good and her bad points. To despise and to criticize is the easiest thing one can do. One could wreck a house in 3 minutes, which it might have taken the father of a family his lifetime to build. That is why, we in scouting, emphasize, that we have a duty to our country, and among them is duty to emphasize its good points; to study its weaknesses and to help solve its problems.

When we speak of duty to neighbour on the second part of the Promise, we mean that: helping our neighbour is not just giving material aid. We teach our girls that moral support is also a type of help. Nor does it mean we should not mind helping those at home so long as we can help the one next door. No—for charity still begins at home. We have no business extending the luxury of a donation for charity when we should not support our helpless mother agonizing thee of old age. We have no business appearing to be of help to our country by burning the effigy of the President, when we should start from our own homes by not demanding so much from our parents—we drive them to buy smuggled goods or to commit graft and corruption.

We come next to the third part of the Girl Scout Promise—and it is, to obey the 10 Girl Scout Laws. They are the code of conduct by which our girls live from day to day. Whether they be only Star Scouts or already Cadettes. Whether they be only a working on membership requirements or already on their service aid program, whether they are at home or in school, they must love and live these laws every moment of their life. When one of our laws says that a Girl Scout is a friend to animals—it does not mean that we should feed and coddle or leave unhurt any dog or bird that come our way and yet be tiger-like and ferocious, jumping each time a fellowmen commits a mistake.

We come next to the vehicles, the methods and procedures by which Girl Scouting carries out its objectives of building the character of the girl that shall be the leader of the morrow.

1st—we have the SPIRIT—as envisioned by Lord B.P.—that spirit which pervades every activity—the spirit of achieving results, in the spirit of game and fun and relaxation.

Take out this mode and what remains is not scouting

Teach by corporal punishment.

Teach by scolding. Teach by despising.

Teach by insulting.

Teach by derogating human dignity.

Teach in the formal sit-down way writing on the 4 walls of the classroom.

No, these are not the scouting way.

As observed today, there is no Patrol system among our youth, when everyone of them wants to talk and at the same time, or when the one who talks, does so even without authority.

And by the way, for the advantage of our leaders who sometimes feel they are ever-burdened with too many assignments outside of teaching, the application of the Patrol System is a relief. By giving instructions to only 3 patrol leaders once a week, which patrol leader will carry on the work for the rest of the week, the Leader can afford to meet the troop only once a month.

Through the patrol system, the girls also learn how to listen and how to give in to the good ideas of others. They develop self-reliance, dependability and trustworthiness. There is democracy in action, for they are the ones who elect their own officers. Strong ties are development among the girls within the patrol. There is purpose, there is direction in their activities. There is deliberation and everyone is given the chance to learn to say politely and well what she wants to say.

2nd—we have the good turn—by means of this, the girl is expected to carry out the pledge, the promise and the laws, simply in order to do good without expecting to catch the headlines, or receiving a medal—or any material or ulterior reward.

3rd—we have the Patrol System. Through this, we have leadership and democracy in action. It reminds me of my sister who has 8 children, and when they were still very young, I suggested that she adopt the Patrol System of teaching them. To my chagrin, she said it was not necessary because, anyway, their neighborhood is paying for a man to patrol their area every night. And I cannot really blame her, for although I was already some years in scouting, it was not till I went to Kuala Lumpur that I thoroughly understood how the Patrol System works. In our 10-day conference, we had no activity without applying the Patrol System, whether alighting from the buses or boarding them up; choosing what beverage to take at night or the socials to attend; joining the troop meeting or the Court of Honor, or working on the challenges. And I found it very systematic and very satisfying. For instance, when we would go up the buses after every stop in our sight-seeing, the troop leader would say: Patrol 1, raise your hands and she counts whether her 8 members are there; and so on with Patrol 2 up to the last Patrol. It is substance, the meat of scouting, in the sense that by working on them, the girl develops the character, the attitude, the knowledge, the skills, the talents, that make her a well-rounded citizen: the program inspires holiness; it generates creativity, awakens civic and social consciousness, and international friendship; it teaches what are the Filipino virtues and traditions that must be conserved, and what traits must be discarded as

objectionable; it focuses on the greatness of the past, and the values of the present; it builds the girl in order to be the hope of the future.

No longer is the girl merely the housewife, who must sit by the cradle and embroider and cook and launder each day. Aside from being helpful in the home, she is taught that she is a citizen and must be an actively participating member in her community. By participating, I mean she could be vocal and useful. But at her age, I would say she could, in preparation for the future, that when her time comes to take over, be it only as a simple housewife and mother, or as Superintendent of the Division of Public Schools, or senator or even President of the Philippines, she will be able to play her role well.

By learning, I do not mean she has to participate in the strikes and demonstrations as though they were the only means of effecting results.

4th—the 4th vehicle is the 9-Program Emphases. I should say this is both procedure and substance. This is procedure in the sense that it is still a means of carrying out the goal of building the girl.

Scouting has deep respect in the free will of the individual. It is a voluntary activity. It does not hamper; it does not regiment. It is like watering a plant, and waiting for its flower to bloom but not forcing it to bloom by opening its petals one by one.

Of course, we must give some credit to some demonstrations for some of the marked changes we see among our national leaders and fellow public servants today.

And for them to remain a continuous threat to those who have the propensity to corrupt and be corrupted is good for our country.

But I cannot but pity these children and their parents, and at times, those who are the object of their sometimes unreasonable ire.

In putting up all these placards, are they not hurting themselves while they hurt their own object? Will these experiences not deaden or thicken the sensitivity of their own souls?

Who of them can say they and their own parents care so pure, they can afford to throw to Magdalene the first stone? With the way they are criticizing the judiciary or pointing to the guilt of certain persons even before trial has opened—are they sure they are not guilty of pushing through, Pontius Pilate decisions? Pontius Pilate had to condemn Jesus even if he knew Christ was innocent because of his fear of the mob; and because that seemed the easier thing to do at the moment.

With the ruthlessness that they blame the President for everything—are they not wrecking down democratic processes, driving the President into becoming a dictator, who must put his finger into every pie? How many of them have so much as read the Constitution, and yet keep blaming so many of our life on the Constitution? And how many of them that have joined demonstrations gathered their facts completely, and of their own knowledge before acting? This reminds me of one comic strip: the little girl was making a placard—"Down with Ramon!" and her father asked, who is this Ramon? And the little girl answered: I do not mind nor care who, basta I join.

With all these, I cannot really blame the youth. Some adults, somewhere down the line, might even be behind these things.

A new prayer, it has been said, is: "O Lord, save me—from youth activists."

But we see priests who would not obey their Bishops; bishops who refuse to obey the Pope; teachers who demonstrate against their supervisors. We also have parents who do not want to bear children.

So, if we have children who refuse to obey their parents; children who howl against their teachers; children who demonstrate against the President —

Sorry na lang—everyone seems not to remember that Jesus who as God Himself had to obey a poor carpenter, humble and lowly as Joseph was, because Joseph was destined as the authority that was to be his father while on earth.

Or—are they Girl Scouts?

**14. QUEZON CITY COUNCILWIDE RALLY
GIRL SCOUT WEEK
SEPTEMBER 20, 1970**

THEME:

"ECUMENISM": GOD, FAMILY AND HOME

In keeping with the challenge of change, we culminate Girl Scout Week throughout the Country this year with the theme of times, ECUMENISM—and its bearing on the First Point of our Revised Program—revised also in keeping with the Challenge of Change—that of God, Family and Home.

When the late, His Holiness Pope John XXIII first thought of Ecumenism, everyone in the Catholic world was surprised. It is said that not much was expected of him when he became Pope. He was already very old. Furthermore, he was just a simple peasant. But there was that basic love of fellowman in him, and that was enough to change the Catholic World. Thus, a Decree on Ecumenism, in keeping with the Challenge of Change, was formally promulgated by His Holiness Pope Paul VI on November 21, 1964, entitled, "Declaration on Religious Freedom, and defining the Freedom in Matters Religious.

As we look around us, we see the challenge of Change, everywhere, the most popular perhaps, being strikes and demonstrations not only among the youth, but also among adults and even among some Priests.

Like the Vatican, however, we accept the Challenge Change in the spirit of Ecumenism and within the time-tested internationally accepted program of Girl Scouting.

Strictly speaking, Ecumenism means Movement for Unity among all Christian Churches, like the Catholics, Protestants and Episcopalians, who all believe in Christ but only differ in methods and in certain degrees. It went on further, to include all men of whatever religion, and the procedure laid down for us to achieve unity, is to stop criticizing and despising our fellowmen with regard to their beliefs, and without giving up one's own, to form a continuous dialogue with them, in order to separate matters of which both are agreed upon, from those they differ from, such that they would continue discussing the latter until they can achieve Oneness in thought and understanding.

Inasmuch as we are not theologians, we shall not deal more lengthily on the philosophical angle—that belongs to Fr. Pernia and Rev. Cortez—let us just say that where there is Unity and harmony, there is Ecumenism. I would add, where there love—because there can be no unity nor harmony without love. And I like to use the word, because I once heard Lady Baden Powell say, that Scouting is not an organization of rules and regulations. It is a Movement, and it is a Movement of Love. It is a game, and it is for the young. Don't you think she sounded ecumenical? That was 7 years ago, also, about the time of Pope John was enunciating this idea.

It is therefore very fitting, that Ecumenism, should go hand in hand with God, Family and Home, the foremost item in the Nine-Point Emphases of the Revised Program. For whether one is a student, teacher, employee, Priest or Nun, he is necessarily a product or a member of a Family, and for any family to survive, it must lean on a God and there must be love and unity within its bounds. For a nation to survive, the families that compose it must be strong, stable and dependable. A nation is only as great as the individual that compose it. No, it is not President Marcos or any President or for that matter, the delegates to the coming Constitutional Convention that can make this Country great. They could lead us to greatness, it is true. But as long as each one of you, dear girls-in-green, over there, do not lift soul and finger together, like water which seeks its own level, we can not rise higher than where we are now. We could only be like the horse, whose mother brought it to the river to drink, but that is all, he cannot force the horse to drink.

In much the same way we the cell is to the human body, as the family is to society, and thence of the whole Country, so are the individual members, likened to the parts of the human body, with the father as the head, the mother the heart, the children the arms.

What is the function of the Girl Scout, as member of a family? Imagine that you are a finger, and that finger is pricked with a pin. It is not that finger alone that feels the pain, but the whole person. Or imagine that you are the eye. You see something beautiful. You do not say my eye sees that beautiful girl. You say I see a beautiful girl. All of these manifest the fact that when you as a person go wrong, it is not you alone who is affected, or who feels the pain. It is the whole of your family. Your whole neighborhood suffers with you. Your whole town, province, country. There is a news item about a mother in my province. You are told I came from that province. Right away, you associate me with that incident, whether, personally, I had anything to do with it or not. The duty of every individual becomes clearer, I hope. So that now we realize, that our duty to do good does not begin and end with the individual. It is one's duty to do good, because he owes that duty to his family, to his neighbor, to his townmate, province mate, his whole country.

When we want to see our family happy and contented, we envision members who are in communion with God. They are in communion with God when they follow His example of being unselfish and of not prejudicing the rights and interests of others. As students, how can you make the other members of your family happy about you. If you ask me, as a mother, nothing would make me happier than to see my daughter study her lessons with all her heart and her mind, so that when the time comes for her to take over, she will be fully prepared. The demonstrations are not the job of my children. Under the Patrol System, I can not see where they come in. The trouble is, they are not girl scouts. They have not heard about the Court of Honor.

Some of you might even now have attained a higher schooling than your parents. But that is no ground for you to be rude and defiant with them. Remember that there is wisdom that grows with age, which are not necessarily in the books. Remember Pope John XXIII. Remember St. Joseph. He was not brilliant nor did he attain a high education. But Jesus who was God Himself obeyed him while on earth, to teach us, that is is our duty to obey our father and mother, and for that matter, our duly constituted authorities.

I once said, that right or wrong, a mother is always right. I said that to three sisters who were in continuous wrangle with their mother, over jealousies of one against the other. When I was a little girl, I used to be very sad too, whenever my mother refused to give me even just P.01 with which to buy candy. I thought my mother was very stingy and unkind.

My mother was a very firm and strong-willed disciplinarian. Later, when I outgrew my narrow concept of kindness, I became very thankful that had such a mother, for as in this case, she deprived me of the candy, so I could have good teeth, which reason, I could not at that time accept. We have come across matrons who have made names for donations they have given to charity, for children they feed at Sunday school, for orphans they have adopted as their own. But look at their back door. Charity is the form of luxury, a status symbol, you know. And we could be so foolish, soliciting their donation, when with their left hand they had grown rich through smuggling. I know one who allowed her mother to run a welfare institution. She did not even go and see the old lady when she died. All her efforts at extending charity to others could not compensate for this one dastardly act she committed against her own mother.

And now to help the family, perhaps financially, it is not only by way of earning that you can help. Why don't you talk it out with your father, or your mother first, and lay out a plan as we do in our Patrol meetings. Just imagine, or try making your father, the Patrol Leader in fact; your mother the pruser, you the scribe and so on with the little ones.

Tell your Patrol Leader, that your family must have a Budget, where priorities are listed down, just as Mrs. Katigbak fondly does with the GSP budget. Let him list down the income too as well as the expenses. And help, which expense could be minimized, in order to be able to move on to the next priority need. After you have made the budget—be flexible about though before the other members have approved it—present it to the other members of the family; listen to their suggestions and keep watch whether they would be willing to give up some of their expenditures in order that you could achieve still a greater good. You might end up dividing the household chores among yourselves. In so doing, you might do without the need of one of your household helps; or for those who never were in need of one, you could make every body feel light and happy, because of the distribution of the work.

Our of simple, day to day exercises such as this, you develop strength and a hardy, dependable, yet happy and harmonious family.

Go to a school or College of your choice. You will not be rebuffed on account of your social standing or the color of your skin, or the religion you believe in.

As for jobs—many firms are on the look out for young men and women who are honest, industrious, willing and knowing how to do the work they want done. The trouble sometimes is, they find a hard time looking for the right person.

My dear girl scouts, will you try to be this right person? Opportunity is just around the corner. Ecumenism is the key word. Do your part.

Paz Lahoz-Argel
Northern Luzon Regional Chairman

15. Responsibility of the Public Servant May 2, 1957

Hon. Pedro Singson, distinguished guests, Atty. Abelardo Samonte and Messrs. Agustin and Ernesto Vergara, Instructors from the UP Institute of Public Administration, respected Pres. of the Philippine Government Employees' Association of Ilocos Sur, Engr. Pablo Barroga, my dear co-workers in the government service, Ladies and Gentlemen:

I take it a great privilege to have been invited to speak before you this morning and on so important a subject assigned to me, as "The Responsibility of the Public Servant" _ not so much for the honor or distinction it might do me, but more because my thinking of the subject has made me better aware of my inadequacies or shortcomings.

Allow me, therefore, not to let this moment pass without congratulating our leaders who are the wise proponents and organizers of the In-Service training Course offered in Manila and elsewhere in the Philippines, and I think my co-workers in the government service of Ilocos Sur would be willing to join me in thanking them, our Hon. Gov. Pedro Singson, Engr. Pablo Banoya, our kind instructors and everyone else who has made it possible, for extending this course to us in this province.

The object of this Course is to make us better public servants, with the end in view that we shall render better public service: And since the best way of making us better public servants to make us aware of our responsibilities, you should not expect from me a complete dissertation in a few minutes, over a subject so essential as should require the whole course or even lawyer to exhaust.

In the limited time that we have, let me therefore limit my topic to what I deem the important qualities a good public servant must have—anyway, how well we can perform our responsibility in a way depends on how good we are. Before I do, I would like to forward my impression _ that public servants, in general, and those of Ilocos Sur in particular, are not so bad as public servants are picture to be; that their faults, if any are ingrained habit of dishonesty and corruption; that such shortcomings being superficial, I am confident about this. In Service Training Course will bring to us in Ilocos Sur, as with all other employees throughout the Country, the much expected successful results that such be the case perhaps.

You will agree with me also with the following I have listed down which I think are essential qualifications of a good public servant.

First, he must be honest.

Second, he must be efficient

Third, he must have moral courage

Fourth _ he must live a clean and decent public as well as private life, and

Fifth _ he must have good human relations.

Once, we have these and continue to have them, I trust we need not worry about the oft-repeated expression of bringing the faith of the people back in the government.

But before we discuss these qualities, let us see some facts that the public servant should know such as what is the nature of a public office, the meaning of public servant, and who is the master in a democracy.

A public servant may have all the five (5) qualities forecited, but if he does not comprehend that a public office is not a private property but a public trust which he has only to administer for the common and general welfare and in accordance with the just laws of the land, very unknowingly he is liable to appropriate his office for his personal aggrandizement or above it to please but a few.

For we may err in our actuations, not necessarily because we are lazy, negligent, stupid or corrupt, but merely because we know not where our loyalty belong, to whom we are responsible, who is our master and we know not what we do!

Thus, it is easy to say we are all public servants, the lowly janitor as well as the renowned Chief Justice of the Supreme Court; the humble town mayor as well as the Pres of the Philippines _ but it is often difficult to disassociate service from the power or that the Mayor is not the master of the municipal secretary, or that the office chief is not the master of the clerk. They as servants, all, whose duty it is to work and serve, not the powerful rules, kings or prince who must be feared, served and pampered. Yes, we live under the happy blessings of a free and untraveled democracy, where this government is a government of the people, by the people and for the people—but not all of us are vigilant of the meaning of the last phrase, “for the people” where “people” in the abstract and general public, the body politics, the unknown citizen, everyone is the master and not specific person such as your son, your friend, your compadre or your office chief.

Else, why would there be camineros sweeping private homes instead of public roads, teachers marketing for school officials, electives repaying personal favors with their sacred votes?

It is one thing to impose discipline but another think to expect servility. The relationship between master and servant should be distinguished from office head and office staff. The head of office while he is not the master has the right and duty to impose the discipline required and allowed by law for him to impose on his personnel.

But in so doing, the chief is only executing the law and administering the office the obedience is not towards himself but to the law. Their duties and rank differ, but both alike, their loyalty belongs to the government, and like the older brother to the younger, they owe each other their mutual respect and justice.

The idea of master and servant is well enunciated whenever the Hon. Pedro Singson is acquiring the requests within his masses says: “Oh yes, after all you are the “Governor”.

By that he means that like himself, his addressee is a governor, and that like the lowly government employee, he, Gov. Singson is a sacrificing public servant. He means thereby that since he was elected to hold the title of Governor, his proper duty is to administer the affairs of this province, in keeping with the will of the electorate, the master, that will, which is the public good—not the exploitation of the wealth, strength and resources of the men within his sphere of influence, nor the distribution of favors for just a few...

We come now to the qualifications and as I have said, “HONESTY” is number one in our list.

We must immediately do something to correct the impression or we government employees as a class all sink down in history branded as crooks _ what with grave scandals like the Import Control, the Reparations Deal, the Zero Percenters Over-Staying Chinese Visitors, the Surplus and dollar allocations. The headlines are flooded with anomalies of men who are supposed to be our foremost leaders of good, clean and respectable government.

Those men are but a handful of the millions occupying government positions. Theirs are just isolated cases and they may not even be as bad as they are pictured to be.

But little men in the provinces and all over the Philippines can go a long way to correct the impression you can.

Let us begin right from ourselves. Right from our office, right from our homes. The men in our public service today, are after all, “but products of our different homes.

If we want a better and cleaner government, let us be better men and women, and let us produce better ones for the generations to come. Remember, we as a people can get only the government that we deserve. If there is graft and corruption in the government today, we can at best only blame our people for producing and placing in choice positions men and women who are but a reflection of their (the peoples’) morality and mentality.

Our Criminal Law makes a distinction on the punishment to be imposed, depending upon the money involved and the method used against property. You are not more honest because you brought home only an office pad or less honest because you blew the safe. You are not more honest because you accepted a tip without asking for it, nor less honest because you asked for a bribe. No, because there is no such description as more honest or less honest. If you are not honest, you are simply dishonest.

Thus, when your children reach for your pocket and slip off with a centavos, let us not laugh that off lest, when they too occupy positions like we do, they will feel it is only something funny to bring home such little things as office supplies.

Another reason why some people steal government funds is that they feel that there is no sin because what they took does not belong to a private individual point at. Yet, “what is ours I should not call mine.” What belongs to all does not belong to one. It belongs to the 22 million people of our body politics in the country, it is a crime against the 22 million Filipinos who own it.

Speaking some more, on tips and bribes. Just the other day I was among a group of government officials when a minister challenged us with saying: “Accept, but do not ask”. Some of us acquiesced, “No” said someone. Example: They offer you a tip. You did not ask for it. Will you accept?...

We, public servant, are already paid our salaries and wages by the government. Why should we expect or receive extra compensation for the performance of what it is only our duty to perform?

Our next important qualification is “Efficiency”.

No government can serve on public relations, moral courage, honesty and clean living alone, or all of these put together. It is so in much the same way that we cannot produce anything out of nothing. Take out that fundamental and basic necessity which is knowledge and efficiently, or the government structure crumbles.

The Hon. Antonio Noblejas, Commissioner of the Land Registration Commission, Manila, in his LRC Circular No.46 to all Registers throughout the country, has set out eleven (11) factors to be considered and the procedure to be followed in gauging the efficiency of a public servant.

They are: a knowledge of the details of your job and of those related to it; quantity and quality of work accomplished; initiative; sound judgment; industry; ability to learn and grasp new ideas; reliability; cooperation; regularity and punctuality of attendance; and a positive attitude, interest, pride, if not love in your work.

A supreme degree of efficiency can at best be attained when we love our work so well, we are more enthused in the beauty of its perfection that we are bothered by the effort we have to exact the time we shall consume or the wage it can bring us.

The 3rd in our code is Moral Courage. For again, we sometimes fail, not because we do not know what to do, or because in bad faith we intent to commit a wrong, but because we are afraid to impose our conviction—we are afraid to do the right thing.

We are afraid of a number of unnecessary things: — afraid of a revenge, afraid to die, were are afraid of disappointing a friend; we are afraid lest an expected favor will not come—till consequently we become unafraid to do the wrong thing; we sacrifice the truth, we sacrifice righteousness.

Why not adhere to the laws and rules to have a clear conscience.

Our 4th qualification is that one must live a clear, sound and moral life, in public as well as in private. We must be mindful, that the moment we step in to assume public office we bind ourselves to be subjected to the legitimate scrutiny of the people. They are our employers. Therefore, they have a right to scrutinize, criticize and meddle with our own affairs.

Our next important qualification is "Efficiency".

No government can serve on public relations, moral courage, honesty and clean living alone, or all of these put together. It is so in much the same way that we cannot produce anything out of nothing. Take out that fundamental and basic necessity which is knowledge and efficiently, or the government structure crumbles.

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Some government employees think that they should mind only when are within the 4 walls of their office and that once outside they are nobody's business and are free to wine, women, song— for anything. Often office personnel feel that office

and command responsibility from the office chief should not reach them outside of office hours. But the philosophy behind making them liable is that, our conduct outside the office affects our conduct inside. You have seen municipal treasurers malvertising public funds due to gambling after office hours. And we cannot really separate our personality as a public servant from that as a private individual. We are only one person and so should not have the dual personality of being saintly while sitting before our desks but devilish at the corner bar. Neither should we fail our people, because we were selected as the best for the position we hold, from among a row of other applicants, and it is our duty to deserve that estimate at all times and wherever we are.

The last in our list, but not the least important is Human Relations. How true it has been said that everywhere we turn we are surrounded by a sea of human relatives. How so often a college cum laude regardless of his intelligence has to be transferred from one office to another simply because he cannot get along with other people; he cannot adjust himself to the ways of others!

What constitutes good human relations? Is it ability to hit publicity in the newspapers, is it self-assertion' is it gain popularity and goodwill? If that be public relations, I would call it empty public relations.

But I would say, *res ipsa loquitur*, that "the thing speaks for itself". For, if you are honest, you are efficient, you have moral courage and you lead a moral life. Those qualities speak out for themselves for you, and you top them with a courteous manner but springs from a sincere spirit of kindness to obtain the best human relations you could every hope to acquire.

Be good; be well-intentioned and let yourself and your intentions be understood. Remember the Golden Rule and apply it. Your pleasant behavior which it is your duty to keep, your well explained and inoffensive "no" when it is your duty to refuse; and your gracious "yes" for you must give out charity and good cheer should bestow upon you the enviable reputation that reflects goodness.

My dear co-workers in the government service, the hope and future of a whole Country is pinned on each and everyone of us. May our Country survive to be strong, dignified democracy and maintain a respectable place in the family of free nations, because it has z noble men and women, the Public Servants, who direct and discharge the affairs of government.

I thank you.

16. THE SCA OUTLOOK OVER JUVENILE DELINQUENCY

Like any human being, it flatters me not a little to speak before a group of good, bright, young students such as compose this audience this afternoon. I should say you are the group who least need listen to a lecture on the burning problem of juvenile delinquency, the subject which you want me to discuss with you today. And I congratulate you for having enrolled in this well-administered institution, zealous in its duty to elevate the intellectual as well as the moral standards of the youth; as well as for having wise and conscientious parents who, by enrolling you here, show that they could not neglect your souls, however much they are after the sharpening of your intellects.

While it does not personally affect you, therefore, let us view the problem in the light of how we may arrive at the common goal of solving it.

What is the SCA outlook over juvenile delinquency? Do you believe that this really exists? Do you believe that this problem is graver now than in past generations? How are you going to help in its solution?

Court records are replete with facts showing that crimes committed by boys below 18 years of age are ever on the increase. Petty thieving, drunkenness, gambling, crimes against decency — these and many other crimes and misdemeanors that never even reach the courts exist, and we know it. The writings on the walls of houses and public buildings, broken glass windows and street lamps, boys loitering at street corners over pretty girls — whether these have been committed with the passion to do harm or simply for the thrill of it, or whether they happened without intent to do wrong — are, to a greater or lesser degree, cases of juvenile delinquency.

Some writers say these are not juvenile delinquents. What we have, they say, are delinquent parents. That could be partly true. But since God has endowed every man with his own free will and reason, while the bad influence of erring parents could affect the child, it does not always follow that a bad child is always to be expected from bad parents.

Rather than pinpoint the blame on any particular institution, or these institutions put together — like the parents, the school, the government, or even the Church — I would like to think that this is part of the sudden change of the times, the so-called atomic era, where labor-saving devices, all sorts of entertainment, the cinema, and television shorten hours of work, meditation, and thinking; where everything moves fast and everybody wants to do things in a hurry.

I can see that most of you are in a hurry with your lessons. You think you can swallow up and digest them in one gulp. In our times, we used to read a lesson at least three times in order to catch its full meaning. You even eat, take a bath, and comb your hair in a hurry. And what is worse, what are you rushing for? You rush, but not for work. You are only hurrying in order to save more time for more leisure.

Granted — this is the atomic era of rush. This rush is part of the ever-continuing adjustment between one generation and the next.

But if rush you must, you should rush in order to save time for more work — not for more leisure. The trouble with most children today is that they no longer know that leisure could be found in changing one form of work into another. They are so impressed with the saying, "All work and no play makes Juan a dull boy," that they cannot imagine themselves other than being subjected to torture if they had to devote more time to work than to play. Much less could they believe that play could simply be a different form of work.

Yes, we have the Boy Scouts and Girl Scouts organizations, the women's clubs, the PTAs, and other civic organizations dedicated to the guidance of the young. Our Church is as strong, as vigilant, and as militant as it has always been.

And you are lucky here because you have a very good and capable Rev. Fr. Director and devoted members of the faculty who give so much of their valuable time in order to drive fear and love of God into your hearts. You have Rev. Fr. Rosal to inspire you in the SCA, and you are fortunate because the Rev. Fr. Director himself has made a deep and broad study of that curious specimen called the "growing boy," and his supervision over you is direct and intimate.

But think of the boys and girls who have no opportunities such as yours. What do they do with the idle hours they save? What can they do with them? For if we believe that idle hands breed evil minds, then too much leisure is dangerous.

No, we cannot set the pace back. We cannot ask you to slacken with your work. We cannot ask those who have them to get rid of the television, the hi-fi, the comics, the electric appliances, and other labor-saving devices.

But I have not heard of a man who died *from hard work*. I would recommend hard work for all, without exception, therefore. I would ask the SCA to lead in this. Let us create more work. Let us invite other people to work with us. Let us work and work steadily until we no longer need self-discipline in order to do so, but simply work for the sheer love of it. Hard work precedes preparedness. Preparedness gives peace of mind. Peace of mind radiates happiness; happiness gives health; and health breathes life.

If your parents have not thought of providing the work that you should do at home, I can see that there is plenty that you could do here.

You could volunteer, for instance, to turn these grounds into a green, sprawling lawn, with vines here and shrubs there. You could mend the holes in the walls or sweep the floors till they shine. You need not wait for the administration to ask you. You could do odd and clerical jobs for the Rev. Fr. Director or Fr. Prefect, or for the good fathers at the convent or the seminary.

Where are the boys who used to chop firewood and carry water for mother? Where are the girls who made their own dresses? Where is the son who went directly home from school to help father in the shop or do odd jobs in the house? I would not, therefore, ask you, dear members of the SCA, to engage merely in debates or oratorical contests wherein you roast your audience. You roast Mama for overruling Papa at the table until you children know not whether Papa is the head of the family or Mama, whom they should always believe and follow. You blame our government officials for devoting so much of their time to their cocks, poker, or mahjong that they not only create a bad example for the youth but also have no time to attend to the serious business of public administration — and then you wax in disgust over the state of affairs, care little about your future, and turn delinquents.

Nor should you rail against your teacher because she comes to class waiting and in a bad mood after losing fifty pesos at mahjong the night before and going home at three o'clock in the morning. "Oh, but if teacher is in it, why shouldn't I?" you say. Or blame Papa for having been so chicken-hearted that he never whipped you over the bench even when he heard that you had been drinking and gambling

17. Formula for Peace

La Union Executive's Conference _ May 26, 1972

1. It is better to be killed than to kill.
2. Gratitude or loyalty belong only to God who is the owner, the giver, and dispenser of all things.
3. Honor can be had only by living in accordance with God's laws, in the likeness and love of God. -Honor is not lost by the insults, mockery, and criticism of fellowmen; is it to the redeemed by revenge, retaliation, nor by another insult.
4. Peace is the mental attitude of doing unto others what you would want others to do unto you, but if they do not do unto you what you have done unto them, do not get discouraged, sad, angry, or offended.

Waiting for my turn in our very own law. Juanita E. Ariola's clinic over at the RH Hosp. Last Wednesday, I came across an article in the "Nation" written by Juan Saben, which struck me for having named the virtues even of honor and loyalty as the main requisite in the present peace and order situation of today — to which I agree, 98%. Since he did not go further to elucidate this point, I would want to pick up the subject from there. And I think this discussion is pertinent to the theme of this conference as well — "The Promise in Today's World."

Why do some people kill each other on account of "honor" and "loyalty"? What is the true meaning of these two words? On my honor, I will try, to do my duty to God & my country, to help other people at all times & obey the US laws. But it seems that we have sometimes understood honor & loyalty in the wrong sense. That is why, instead of more soul-searching when our honor is assailed, that very sense of pride which we often mistake as honor, is readily pushed, & we kick back by turning on the fellow to the extent (perhaps, in G. San) of killing the fellow, so nobody would be there to assail our honor. We want to be honorable but we have the honor of the ostrich—who, once he has buried his head in the sand, has finished burying his fear.

Then, we too, have a mistaken meaning of loyalty. We fail to supernaturalize the word, so we associate loyalty with people & fail to think of people as mere instruments of God. Thus, we are often broken, between loyalty to the person who did us a favor & our very own conscience. Let us say for instance that A helped us get an appointment. Our down to earth a simple desire to improve his country by helping improve the way of life of a fellow-man.

If having done that, he (A) expect a return. If he did, that is no longer charity, or love. It is self love; it is commerce. Such kind of a person is not really in love with his fellowman. He is only apparently in love so that in the end, he would profit sense of loyalty, we may feel beholden to A for life, so that right or wrong, we follow A. The friends of A become our friends, the enemies of A become our enemies. Whatever A says is law, & nothing moves except at the bidding of A.

In the early interpretation of gratitude & loyalty, that is not only good. It is even noble. But that is not the true meaning of loyalty. And it is your mission as S.J. Scholastics to combat that notion. To start with, let us analyze the situation from the very start. A helps B get an appointment. What do you call the act done by A? If it is an act of charity, then he helped out of simple desire to serve & to love; out of a simple desire do his duty to God by doing things, which would please God and in the likeness of God; out of He is not acting as an instrument of God. He is serving of himself, the God—as though he is the source, the giver & the dispenser of things. On the other hand, the recipient loses the true meaning of gratitude. We go to mass & we receive H. Comm.; are after a mass said, for graces expected & received. Yet, we still cannot dissociate loyalty from the person who caused it as a mere instrument of God, from God as the true & only giver of all things. Let us say that A is a surgeon. He was endowed by God with the blessings of the right mind & hands to cure that gangrene with his scalpel. But you are not tying down your entire life with A just because he saved your life from that gangrene. If A should tell you to go take & castigate B because B did not do as A wanted—you are not to be condemned for disloyalty to A if you should disobey A. Because your first loyalty is to your conscience. That conscience is the voice of God. As Rizal said, there are no tyrants where there are no slaves. We must eradicate the mentality that a benefactor has bought us for life. God is, in the true sense, the only benefactor. So, He alone is the one who owns us for life.

18. Girls Scout at the Arts and Trades School

How I wish I could live up to equal the beautiful picture of our Miss Emcee has so kindly painted of me. I am afraid it is so much over-done, she must have had a difficult time retouching it. But I am doubly afraid you might expect me to earn it by at least keeping you awake for 10 minutes and that, I cannot promise.

Respected guests, my dear principal and members of the faculty, beloved parents, sponsors and visitors, my fellow girl scouts and friends.

It is indeed my pride and pleasure to be here with you this afternoon. For, while I am not an alumna of this promising school of Arts and Trades, still I feel that coming here is like a home-coming, what with meeting my former, the not so old, teachers, like Mrs. Manuela Florendo, Mrs. Eleva Avila and Mrs. Lourdes Garcia.

Before I go any further, allow me to congratulate the open-mindedness and understanding of your school authorities in having allowed the girl scout movement to sprout here. We often meet educators who cannot see the necessity and importance of scouting, thinking that scouts are good only at parades, and to act as ushers at benefits and programs.

I am glad that the school authorities here, are not of the sort, and all of us here present should join together in thanking them, because they are giving our girls the opportunity to supplement through scouting, what otherwise they may not imbibe under the formal rigors of classroom discipline. I would like to congratulate too, you scout leaders, for having taken upon themselves, voluntarily and with no additional compensation the task of leading you throughout your training course.

And you, my dear girls, I must congratulate you, for three ends:

First, because by choosing this school in which to study, you have displayed your chivalry to answer the present call of our country. It is the hands that do, which the Philippines is very much in need of at present. By studying here, you will not only have the heads that know, you will have the hands that do. It is undeniable that to date we have so many heads that know but so few hands that do, that hands now are mostly to be found only at the top of the game table.

Second, I congratulate you for being identified with the honored delegate who shall represent Ilocos Sur at the coming encampment in Quezon City. It is not a joke to be chosen delegate. I know she had to pass a series of tests before a series of strict judges; I know that somehow or another you have all passed thru the same rigorous tests and so I feel, that although she deserves the most congratulations, you should all be congratulated along with her.

I said in the beginning that there are some educators who do not see the necessity, importance or value of girl scouting and so do not encourage it within their schools. For the information of those who may not know, there is a group of top educators, psychologists, statisticians who have made a study on the point to see to it that what is taken up in scouting is not a repetition but a necessary supplement to what cannot be taken up in the classroom. We should not however, blame them. If, after these impressive investiture ceremonies, your troops here will fade away and die, and reappear only during parades, or as ushers at programs and benefits; or if anyone among you shall by your behavior fall short of the standard expected of a girl scout, then those educators who do not favor our existence will have been justified. We shall only have ourselves to blame. I therefore enjoin each and everyone of you to cooperate with your scout leaders, in making your troops alive and going, day by day, onward to progress, keeping up to the rules, measuring up, to the requirements of the ideal girl scout.

This afternoon, you have become a part of that great Girl Scout Organization, not of Ilocos Sur alone, or of the Philippines, but of the whole world through.

It means that from today, you are to carry with you all the privileges of a girl scout, but at the same time you are to fulfill and bear all the duties of a good one.

You shall be expected not only to memorize and learn by heart the Girl Scout promises and laws; to know how to dance and sing, signal, tie a knot in a number of ways, attend to first aid, cooking and home-making. More important you shall be expected to apply and practice the promise and laws every blessed day of your lives.

It means that you shall be entitled to wear the girl scout uniform. But you must be aware, that that uniform carries with it your responsibility to uphold the dignity it represents. It means that you are allowed to wear it, because you have resolved to be clean in spirit and sound in mind and heart.

It means, that you must be ever ready to extend aid and comfort to the sick, the aged and infirm. It means, that you by-word is service, and you must give it cheerfully, graciously and courteously, and never begrudgingly.

It means, that you are trustworthy and honest—in thought, in word, in deed. A girl scout should never tell a lie. She should never claim what does not belong to her, be it tangible property, a knowledge, a thought, an idea or simply an initiative. Claiming the last is very common not only among politicians. One

is just as serious and dishonest as committing the crime of misappropriating other people's money. Watch out, because you may pick our younger sister's idea, and tell your father that they are yours.

Girl scouting affords you ample opportunities at self-improvement, all contributing to your future success. I recently met an old classmate of mine who is now a ranking physician at a well-known mental hospital in Manila. Since we were quite intimate, I asked her how she could bear to stay in such a place, since as a child, she could not even get along with normal children of her age.

"I was so much provoked for my quarrelsome mood", she said, that almost everybody to whom I mattered, told me to conquer that nature of mine, in order to become a person of any consequence someday. When I was 3rd year, High School, my father was transferred to a province near Manila and I was enrolled at a school, where luckily they had girl scouting. My prime objective as a girl scout, was thus to conquer my quarrelsome nature. Everytime my temper boiled up, I tried to calm down and not to talk. After five minutes I would try to manage a smile, and then my sweeter voice would follow. I needed all the effort I could muster at first. But less and less effort was needed each time, till it became part of me never to quarrel anymore. In fact I am admired here for my sweet temper, thanks to scouting."

You see how responsible scouting was, in molding the future of my friend. Like her, I wish you too, would day by day, conquer whatever little faults you may have. I wish to see you advance in rank, in achievement, culture, and finesse. It shall be our reward to see you someday, like piggy bank, at first so light and empty. Yet it becomes heavier and more valuable each time you drop in a good coin—such that when it is full, it is solid and heavy, valuable and dear, for the stuff piled up inside it. Who will not be proud of you, strong in character, morally straight, physically fit, dependable for skill, diligence and industry.

I have spoken mostly of your responsibilities, as a girl scout. What, for instance, are the privileges you enjoy. For one thing, I repeat, wearing the uniform is a privilege. Go to Manila in your girl scout uniform and credentials. Or go abroad—to the United States, to Switzerland, to Australia. You will be highly respected, all because of your uniform.

Keen and observant eyes are focused towards you. Younger eyes are waiting to see how well you will succeed. You are among the first crop of women students in this institution of learning. If you turn out to be successful, the students now observing you will follow suit and come over to study in this school. Because our country needs more women of your technical training, it therefore devolves upon you as a duty towards country to make good.

You have two advantages over other girls of high school age—you are students of arts and trades, and you are at the same time girl scouts. With these two advantages, there is no reason why you will not shine up to the stars.

You have your beloved sponsors here besides, ready to give you moral, if not material support. Go to them, confide in them your problems—like every good sponsor, I am sure they will only be willing to advise and help you.

Dear sponsors, may I thank you for your presence here this afternoon, for manifesting your whole-hearted endorsement to this movement, dedicated to the building up of our young.

It will be the reward of each and everyone of your benefactors, my dear girls, to hear of you someday as the noteworthy leaders in your different fields of endeavor, successful, promising and happy. Remember, we shall not be measuring you by how much wealth you will have accumulated. But we shall always inquire how formidable a character you shall have built, strong against temptations, upright and uncompromising to the evil and extraneous designs of man. Godspeed and I thank you.

20. Iti Ina Isu ti Gundduayan ti Kinnaubing Wenno Kinadakes Dagiti Annak"

Alaen nac man ti amac, ket bumdesyon ti innac panaca basa ti datoy tema ti programa tayo ita nga malem. "Iti ina, isu ti gulbuayen ti kinnaubing wenno kinadaket dagiti annak." Cas sumango unay, maysa ac met a nalip-it aya nia, ket dagiti annacco, agtutubo da pay amin ket naayat pay la a maimbaga no casino ti masabayanda.

Saanco ipa salungasingen ti nailanad a tema, ta no ipatay tay ti pagtimbang ad-adu ti kina padana apan iti caassi. Ta uray pay iabagatayo, ita cas metka malacsid ti na besa ni Apo Dios es, no ipatay tay amin deta ti maysa ina, mabalin tay pay la ita coma, ita amin kinassian ni Apo Dios ket nacurang met ti panangi dao-daoat ni Ina na kencuana, oenno, ay dapatcatun ti nagbalinan dagidiay annac-nan, idinto pay awan met makita toy lubong nasayaat nga pametulad han pamingbaya na _ ditoy la cumma nga nagnagmec gayam ti pang car-caracayna.

Ngarud, ania daigit tal-lo nga mabalin nga aramiden ti maysa nga ina, tapno agbalin nga isu ti gubbuayan ti kinnaubing dagiti annacnan?

1. Umuna: Masapult nga adda met ammo na, tapno adda met maisurona. No namalang ti ammunna, naisubat met ti maisuruna. No awan ti ammunna, awan met maisuruna. Cas diay carayon, no awan danum-na, awan maipasaran na. ket saan a maca turay ti nangat-ngato uray diay maytaudenna.

(Ngem saadac coma nga pilaoen ti datoy panagconac a panaca amin, ta saan laep a panaca anusan, ta saan laeng a dediay nagadal, nagbasa ti Universidad wenno high school ti adda ammunna. Amin a tao napalayodan iti sentido conssum ben consciensiana)

2. Maicaddua: No ada iti ammunna ngem saanna nga ammu ti mamagbaga, mabalinna met ti maursuso, babaen ti naimbag a paumiatalad. Ket ti naimbay a paummatulad. Ket ti naimbag a paummatulad, nasay sayaat pay ti epecti na, ngem ti adu nga sao.

3. No iti maysa nga ina awan ti ammunna nga isuro, adda ammunna ngem saanda nga ammu nga isuro; ammunna ti agisuro ngem datoy ti cababalloana ket saanna a mabalin a panacatulad ti adda nga cababalinna, adda paylaeng natda nga mabalinna nga aramiden tapno isu ket macapataud ti naimbag nga anak; icamaapan dagiti annacna ken Apo Sta. Maria tapno ited ti Dios ti naoad-oat a gracia cadacuada.

Ngarud, manipud maicantayo ti pictic ti maysa a buya ti ayat ditoy baba' ti puso tayo, rebhengna nga idao daoatan tayun, deta nga ubing, ta saan a naparsua no saan a usaren ti Dios, ket saan nga tumao ken agbalin nga naisulung no awanen ti badaupna. Laglapasen tayo, ngem instrument natay laeng ni Apo Dios babaen ti ayatna nga naipatawid manen ti maysa nga pagayam na, ket gaputta cucuena dita a parsua, daoaten tay nga cancanayon ti panacacatipcan tayo nga inna, tapno mainuput tayo nga maysa nga altar ngem gubbuayan ti kinainmbag keni Maria Santo.

Vigan, Ilocos Sur, Philippines
June 1, 1964

Dear Mr. Conrad;

I came across your letter of last January past now, and I didn't realize how long it has been since you came and since we exchanged notes! It all seem but yesterday.

A lot of things have transpired tho. Our National President, as you might have heard, is Mrs. Maris Kalaw Katigbak, who is at the same time Senator of the Country. Since she took over, the members of the Central Board have held two meetings outside of Manila - in Lipa, her home city, and in Cebu City_ only last week. This meeting coincided with the National Encampment which was held in a 5-Hectare land grant, also in that City. And so it becomes much more fun _ hitting two birds at the same time: discussing and deciding for the Movement, while we see places and enjoying.

One sad piece of news was the death of Mrs. Concepcion Gonzales, the Chief Scout. She died the day most of us were coming from Cebu and was interred on the 28th. I could not attend, myself, because I had just arrived here in Vigan and was just preparing to go back, for another funeral _ that of the 19 years old daughter of our Governor, who is the wife of our Congressman.

That brings me to the topic of our political progress in Ilocos Sur - where the Governor, the Vice-Governor, and one Mayor are ladies. And they are doing seriously well at least! Slowly and steadfastly, we hope that this little protege of the U.S. might grow the a stable and dominatable nation.

I'd love to hear from you and we all do hope you are fine and healthy as ever. My husband and all the kids all send you their love. (the 2 oldest are now in college; one is in the Seminary, and the youngest will graduate from grade school next April, I hope).

Lovingly,
Paz

21. What Price Death?

Second Place

College Oratorical Contest

With the change in the form of our government into the Commonwealth state in which we have come to merit the management of our ship of state, we are left to consider problems which we cannot leave to wither in the debt of indifference.

These last thirty six years of our history under the American rule have brought us innumerable innovations. With the United States have come the school system, modern architecture, new rules, and regulations. So fast and so greatly have we improved that this very change is forcing us to consider immediately, a new problem: We must adopt our laws to our conditions.

Many thousands of years ago, way back before the birth of Jesus Christ, the people lived in a state of things where might is right. When a man felt aggrieved he took the law into his hands and made whomever he hated pay with his life. So ignorant were the people then, that the legality or morality o such an action was never questioned.

When Spain came over to handle our affairs for three hundred seventy years, for three long centuries, the cruel punishment by death was imposed upon our people.

The capital punishment continues to dis day, though in methods modified. To this day, an offender could be dragged to the chair.

Shall we tolerate that this continue forever? We who know what we are, what our tendencies and rights are, can we rest a moment knowing what violations of the law of God the death penalty brings with it, what disastrous effects it has upon the people, what degradation it brings upon the government?

"The Filipino people as a race, have no criminal propensity." This contention was substantiated by the census of 1918 when it was gathered, that out of every 10,000 people, the rate of criminality decreased from eight in 1903 to 5.7 in 1918. We are known for our peace-loving, loyal and kind nature. Foreigners see us that way, and that really is what we are. The outbreak of the Colorum uprising, the Tugulan, and the Sakdal, were not indications of the criminality of the people. They were sign rather only of governmental disease.

I do not intend to exalt the Filipino race, emphasizing their virtues and minimizing their faults. They have defects, like all other people. But good nature, circumstances utterly disappointing cannot long endure. When a people have come to understand their moral and legal stand, and yet they are denied their rights they cannot live contentedly and peacefully forever. The chain snatches away a right—the right to live. It unjustly tries the character of the people.

The death sentence has an effect that had been fully analyzed by the criminologists who wrote that "the millions who read of it in the public press, and who make it a matter of dissension, are less affected by the lesson it aims to teach than by emotion of sympathy and even of emulation for the tragic victim."

It is true, that in our country, the execution takes place within prison walls, where only a handful of people are present. But it is unavoidably made a public spectacle by the blubbering of the press.

Modern countries the world over, realize this disastrous effect, and their general tendency is to abolish the death sentence. Twenty-nine nations have entirely gotten rid of it, the United States and Great Britain have partly done away with it while the rest of the nations who retain it, retain it only because they are too timid to part from the traditionally accepted rules of procedure and enforcement". True it is, that the kind of punishment to be used in each country, in order to be effective, must differ according to the age and civilization of the people. But we are not bragging when we say that our people are not less civilized than the people of Rumania, Sweden, Italy, and Russia. If these countries can afford to get along without searing their people with the death sentence, what excuse have we, in not abolishing it?

We are a group, who have tested the blessings of Christianity ever since our history began to be recorded with precision. We are, our forefathers were, and our sons and great-grandsons, daughters and great granddaughters will forever be imbued with these noble principles. You still remember how patiently your dear mothers taught you the Ten Commandments, and how often they asked you to observe them. For God's dear sake and for your mother's you want to be always a Christian in thoughts and in deeds.

But here comes the law. Here steps in the law which disrupts everything. It roars out loudly before you, that it has right to grab the breath out of thar rogue. It thinks it is above everything. It feels itself so pure as to be fit to cast the first stone against the adulterous woman. Yes it surely is above all men, but it cannot, and it never will be above God.

The will of God must prevail and they who make laws must learn that they ought to unmake whatever things they have made that trespass the law of God. We ought to recoil in shame when we come to think that punishing by death is robbing God of His rights. Life, my dear, friends is like the nickel which your parents found joy in giving you when you were but children. Suppose another boy came along and snatched away, and ran away with your nickel. What would you have felt and what would your parents

have thought of the thief? Life is a divine legacy. He who taken it away, no matter what earthly power he wields, committes the sin of theft. He takes what he does not own. He demelishes what he has not built.

I am not affected by mere sentimentalism when I reason from the moral standpoint of the law. The government itself realizes the soundness of this precept - that God alone disposes when it prohibits one man from killing another. But I am astounded, why the government spurns this noble principle by legalizing the death sentence. When it prohibits its people to do what it itself is doing, it is as inconsistent as the stepfather who prohibits his son from smoking, not out of love for the boy so that his health be preserved, but out of cruelty and greed for money, so that he could afford to buy more tobaccos to smoke. It is handling justice in much the same way as the monarch of old, who put their captives to death out of sheer revenge. It is masquerading like the fool who poses as one charged by God to have a right over life and death. It is acting ridiculously. It will never be obeyed.

I cannot even meet the aims of punishments as we know it, has but two objectives: to reform the criminal and to deter the rest of the components of society from crime. "Punishment must remove sin, not the sinner and leaves sin. The criminal, the very object of reform perishes at the outset. He dies without being given all the chances to repent, to reform and turn a useful citizen. He dies uncalled for by the Creator.

Yes, sin remains. Sin, like the root that stays beneath the ground after the stem has been cut off, has every changes to grow and multiply. The people are not deterred. "Even if pictures of an electric chair were hung and exhibited in every corner, it would have no effect" in preventing crime. Statistics show that in the United States. "the homicidal rate has not advanced appreciable in the eight states that have abolished it. (that) there has been no abatement of murder in the forty states that retain it; (that) neither the imposition of the death sentence, nor consequent executions have been followed by a marked falling off in the homicidal rate."

It may not be absolutely ineffective. But let us generalize only on exceptions.

Do you think when a man is angry and he feels like blowing everything to pieces, he still stops to consider what killing his enemy would bring him? Do you think, he can remember the chain at that fiery moment? Do you think he will consider the electrocution of his neighbor for having committed a similar misdemeanor? And don't you think that the deliberate murderer kills with the idea that he could run away from the clutches of the law?

The government to kill the criminal than to imprison him. Perhaps the largest reason for the materialistic country. Prisons are really expensive. But I have this to say that crimes are far more expensive. And the very reason why are must reform the criminal not exterminate him is to make him pay for what he has cost the government. By the way, the criminal in the Bilibid is not a señorito. The government pays for his food and lodging it is true. But he does not stay there lying idle, doing nothing. In the editorial of the Manila Bulletin, it was once printed that "the Bilibid has a reputation as 'a school. Prisoners are taught to work and at the same time day learn social discipline.

In the long run, therefore, imprisonment is a better punishment than death. The government does not really less much. It spends more in killing the criminal and violating the Christian principles, hardening the heart of the people, and suffering itself to be degraded than by keeping him behind the bars, and harmlessly, patiently, trying every remedy to restore him to sanity and usefulness.

To apply the death sentence is to suffer our religion to be impugned; to impose it is to leave the people to evolve to moral perdition - to that state, when, like their brothers of old Rome, they would enjoy the show of blood in the flesh-tearing bone-breaking gladiatorial fights.

We are a peace-loving people. We are religious. We are civilized. And more than that we know our rights. We know that the death sentence is unnecessary, harmful, and demoralizing. We know that we can get along peacefully without it. Having it does us much harm and no good. Why should we not get right of it?

22. Philippine National Red Cross National Convention _ November 1969

Miss Menguita Castelo, the BSP bsp Nat. Spec. is right now servicing the La Union BS Commercial which belongs to my region of life _ and that explain why I am the one with you today.

I cannot promise I can be a fond stand-in. but since there has to be a discriemen-consultant under this set-up and till more-time yesterday they could set the one till I chanced by at the National Headquarters, my dear friends, you have got to bear with me. So, I ask for your indulgence.

The subject assigned to our area is "Worship With Youth for a Better World."

I would like to congratulate them who wonder our caption _ for it could not have been coined more tactfully and with more hopeful results. It is even more politely captured them the subject of our Keynote Speaker this morning. For whereas he had to say "Utilizing the Youth" _ these is in forth, the intention of "utilizing the youth". But we are more effective when we say worship with the youth".

For the great road-blocks between the parent and the child, the adult and the youth, is the age-gap. We adults are more to give orders. And we expect every child to okay.

Often, we are ineffective. The youth grumble. They are independent _ minded. They feel, with all their training in schools and colleges, they known better; that we are now old taggies. And we only have to wait and see. Because where once they take over, they will change the world.

So, we see our 20 years old son, lying on the sofa, watching the TV, shouting at the maids, get up, dress up, go the show, stay out the whole night, come home at dawn, sleep till 10:00 O'clock_ and back to the old routine, assumes his place at the sofa.

Or, we have a 12 year old girl, wakes up at dawn to study her lessons. Goes to school at 7:00, arrives at 6:00 p.m., studies up to 11:00 and at dawn, back to the same routine.

The adult is distressed. But the youth only cracks: Well, you've got to understand the adult mind.

So, how can we bridge the gap?

And working with the youth, is indeed and pretty way to bridge that gap. It is indeed a better approach to involvement it is indeed a better approach to involvement. It is the surest way to prepare the youth for time task of the future _ as leaders of the narrow.

Sometime in 1935, there was a conversation of the Junior Federation of Women's Club in Manila. I was a just year of Junior College then. I little remember the details, but it was enough to still in me, an interact in civic words. It might have been in the polite and gracious manners of the older ladies I the day, who approved the convention for us. They were much ahead of the times. At least at that period, they were already "working with the youth" I remember we name who was with us. And she is active in avail, civic and professional and until now _ who was also one of the junior delegates.

At another instance of involvement, I was home for my Christmas vacation. And the local Red Cross Chapter was holding a fan. They of the Board were member older than us, but they took times out, to come to our homes and get our parents permission, for us to serve in that fair.

It could be said then, that in the generation of our parents, they know have to work with us their children.

So now, as parents, the challenge is on us - last we lose the our leader of tomorrow into the mah-jong table, the TV, the cine, the barcada which often moves without a point.

One thing I could suggest right now _ may we name our adult conventions, our benefits, our pairs or some of them _ to vacations days? I am particularly referring to college students who come home on vacations without anything to do. They are often-all, the next-in-line the "On-deck" people _ and we can prepare them for the work ahead, by inspiring to them some of the were we do when they are way at school.

While these are programs and conventions and the like; through out for them by the PNRC, it often happens, that because we have as adults, our own in the SSP, CWL, CAWP, AWEP, etc., etc. such that our schedule becomes too crowded to sponsor another one for the Red Cross Members_ perhaps, for those of us who are in this situation, we can start involving the growth by moving the dates to the time they are in town _ so we can really with them.

23. Please Understand

Many ways may one offend with gusty wit
As though the offense with are contrived would not
Offend; and thus the dead was dripping wet
With salt as bit it did, the offense so neat:

While you did serve around the greasy dish
To bring the gluttony of many weak,
Or pass around the wine with dangling "dash"
I saw you hurry past me in your wake.

You could the best have done to simulate
And offer short of grace to lend the grace
For me to thank - deny the gift you let
He have with dignity man-sized, sans "grease"!

THAT YOU MY UNDERSTAND

Cigars, I smoke not you see;
But when around you went passing these on,
To the left of me and to the right of me,
People with bulging eyes wondered forlorn
Why you went to past me!

To each I complained well and good,
Smoking cigars 'tis not my line nor forte.
Although they think when by me you stood,
You could the least have offered 'em forth
Ere you went past me.

With heart heavy and uneasy,
I'm unable to tell them well and pure
That past me you went by 'cause of ways unmanly.
'Tis my lot to fall heir to your hatred lure
For you went past me.

Oh! for a cigar denied!
Oh! for a thing I care not hold!
Were I alone to suffer the fate decried,
I would not mind; but society was offended bold
When you went past me.

By-passed, I need not stay.
But with people who clamor for atonement,
I raise my eyes in silent contemplation pray:
O God! Who have put down thee

WHAT I CARE!

Since you have a heart of gold,
A soul subline,
Conviction true?

WHAT DO I CARE —

If a thousand and one man slight you
If they by the hundreds of humiliate you
If even the most powerful man on earth should trample upon you?

I shall only be hurt —
Because I know you don't deserve such treatment.
Because we are human and we are not impervious to reaction
Because you are past and passed of me and the slightest thrust upon you is a thrust on my whole body.

But I would not care
Because what you are is not what people think if nor do to you
Because what you are is

24. The Role of the Knights of Columbus in the Community

I would like to thank you for this great privilege you have extended to me, to be with you here this morning. Before an audience composed of the cream of Candon Catholicity. I feel I am at a loss of what I can say that you don't already know.

If it were to bring you to the spirit of Lent, you have here one of the best Parish priests in the country, if not in the whole Christendom, our esteemed Rt. Rev. Msgr. Daniel Cortes for you to do that.

If it were to recount the role of the Knight in the Community, why, your grand, Grand Knight is a walking example and you do not have to take one from Vigan to tell you that our role in the Community comprehends all the roles that we must play: - as a family man, as Lay Apostolate, a patriot, a brother, and a Christian.

Let me therefore just give a few rambling remarks, which in the short notice and within the crowded schedule that I had, those two days, I was able to jot down.

My dear Sir and Brother Knights, I would like to call your attention to the state of confusion which besets the Filipino family today, and which is perhaps the cause of so much juvenile delinquency, graft and corruption in government circles, criminality and lawlessness, vice, idleness, ignorance and other social and economic ills.

We have heard speeches and oratorical contests, laying the blame on the home, the school, the Church and our government officials. When the point on the home is discussed, it is mostly the poor mother who is to blame - the mother who was in this party and that, who is in the Church and Civic organization and that; the mother who was at mahjong or at the beauty parlor, she had no time to attend to the children. Well, now that they are not within hearing distance, may be it is safe to take stock of our own selves. After all, this is not a secret society for nothing. Well, from the way we lay upon them the blame, it is as though she is the ruler of the home, or that it is not even a partnership, with us as the manager. Or do we, like Pres. Garcia's administration, had rather not believe in "Command Responsibility".

Question No. 1. Who leads the family prayers, it is yes or your wife?

No. 2. Do you join the block rosary when the Virgin is brought to a place other than your home?

No. 3. Do you cuddle the baby, exchange pleasant repartees with the children, play with them - at least checkers and scrabble, if not basketball or ping-pong?

No. 4. Have gained their confidence i.e. have they revealed to you their mischiefs in school, the punishments they received from the teacher, the love letters which your daughter received, and have they been free to ask permission where they wanted to go, and did you shout "no" and now they never seem to go to any places because they have never asked permission from you again?

Brother, better watch out, if you answers are all "no", because your problems are about to arise, if they have not yet risen.

If it is mama who leads the family prayers. It means she is the leader in all matters in the home, because the family prayer is the most precious matter that transpires in the home within the day. It means that if she wants the family to go on an outing on a Saturday instead of a Sunday, she will have a stronger convincing hold on the children's vote, because she has used prayerful persuasion from day to day.

But leaving aside the question of Who is Who in the family, and even granting that it does not matter if we are overruled so long as the better opinion prevails, although I submit, that the dangerous, not necessarily for us man, but for our children, who will be driven to confusion, thereby, I would like to cite the instance of a friend whose teenaged son cloned much too early to know the responsibilities of parenthood. This friend simply could not understand the situation. He says he could not be accused of having spoiled his son as he never allowed him to dance before he finished high school: he put his son in the best Catholic schools in town and in Manila; he limited the boy's allowance and never allowed money to draw him out of his senses.

But he missed the most important point all along. It is highly improbable for an teenaged boy studying in Manila, not to go to any parties anymore. So that when his son never mentioned to him that he went to any, nor over asked permission at all, this father should have spent a little time, drawing the confidence of his son. That would have eased on the tension boiling within the boy and the tragedy would have been averted.

Perhaps as an affect of Protestantism and Freemasonry, brought in by the American regime, the man in their Sunday best, used to economy their wives to church, but only up to the Churchyard. Theme few who entered, would go out as soon as the sermon begun, and go back when the sermon is over. Even after this practice had long ceased in Vigan, it still happened in some towns. Even if done inside them, these men felt like joining in, or sticking through, to hear the sermon, they used to be ashamed to admit it, and easily dismissed the idea by saying that they are not sissy, prayer being purely women's business. How many family quarrels took place on this account - and worse still, if they were within the children's hearing distances.

organization composed of the elite in the community, it could be said that example is the best teacher. If the school janitor sees Mr. Principal going to hear Mass everyday, why, Mr. Janitor will be curious, and do it too. May be he won't have time to hear Mass everyday, but he could at least start with his Sundays, and there, without opening his mouth to convince another man, our good brother, by his good example, has done some duty.

There are a good many instances that have come our way, which could make us really thankful, there is such an organization as the Knights of Columbus. A couple of months ago, I was with a brother Knight in one of the town Clinics. I was at the Clinic only by chance. My wife and I were taking a stroll and we did not know that a serious case of surgery was taking place at the operating room. When we learned what it was all about, we decided to stay. My wife went inside the operating room to give the much-needed moral support to the patient, while I stayed outside, also to give moral support on the husband, who was too afraid to watch. While he was relating that his wife was undergoing a Cesarean operation for their tenth child. He suddenly stopped talking, rushed into the operation room and whispered something to surgeon. When he came back, he was perspiring. He confided, that there being already too many babies in their family, he had at first, instructed, much as it was against the surgeon's advice, that the surgeon tie up his wife's ovaries to avoid further pregnancies, and that when he rushed into the operating room, it was to revoke the decision for he suddenly realized that he was committing a grievous mental sin by so instructing.

Then there was the friend of mine who almost agreed to buy the piano at the Provincial Capital for the measly sum of P50.00. Some powers-in-the-know, perhaps out of a sincere desire to help him, and perhaps because matters such as these have reached such preparations as to cause no stint of conscience, offered to declare the piano too old and in such bad need of repair, that it should be sold at the public auction; that the only bidder, shall be our friend; that it will not cost the friend more than P150.00 in all, because if he spent P50 for the bidding, the repairs would amount only to P100. Our friend and Brother Knight is not only honest. He is polite, even to those who offered to corrupt him. So, instead of saying "no", he borrowed P200 from a friend and bought on installment a second-hand piano from Mr. Nagar. "I am not a Knight for nothing", he simply told me.

These and many more instances, point to us how truly wonderful our organization is and how fortunate we are to be in its membership.

But I was also taken to task once - for the unseemly conduct of one of our brothers. So it is, that he joined a group of tennis players, who went to Clark Field for a tournament. There, he got drunk, then went happy-happy, to the consternation and embarrassment of his companions, who, of all people, were not themselves Knights. They were simply scandalized, because they who are not Knights, would never imagine themselves heaving in the manner that a Knight did. They cast aspersions against our organization as a whole and because of the conduct of one man. I do not know if I shall ever succeed in winning back their respect for the organization, much less in joining us.

This too, is the prize, of membership in an organization which is not only a character, but a religious organization, besides. We are liable to be criticized and our faults exaggerated. But this should not discourage us, because after all, we are still human, and liable to err. But while we remain at watch, and try to be on guard, the more important thing is to be able to rise, each time we fall. While we follow Jesus on His Way of the Cross, let us ask Him to prop us up immediately, if we should fall, so we would not die in sin. Let us ask him to let us meet our loved ones, our parents, our children, relatives and friends in Heaven, for He knows the sweetness of meeting on a mother; let us ask Him to give us that spirit of brotherhood which prompted Simon to help him carry His cross, so that the we be ourselves needy, we may not fail to enrich those around us; let us ask Him to make our Souls, that towel on which he imprinted his countenance, so that we may acquire personal sanctification; let us ask Him to speak to us, as He did to the women of Jerusalem, that we may know our sins and being truly repentant, we may avoid them; like Him, let us embrace our cross, but let us ask, that like Him, we shall also receive our everlasting reward in Heaven.

26. Home Industries as a Means of Education Promote Better Home and Family Life Culminating Program from Induction Class _ April 11, 1958

It seems that the prevalent issue of the day is juvenile delinquency and how to get out of it. The problem seems to arise not only in Vigan, or in Ilocos Sur or in the Philippines, but in the whole world. And the proposed cures are numerous: from the resumption of the father as head of the family, and not he every time would be the mother as is learn the case in the U.S. and the Philippines to the accusation of the school teacher, the parents, public of trials and even the church. There are de delinquent children, some have said. Who are delinquent are but the parents.

This afternoon, I am going to congratulate you for finishing a course which after a concrete solution to juvenile delinquency.

If we believe that idle hands breed evil minds, then a home industry in every home leaves we won for the devil.

Why do we have in our midst, children and even man not so young who past for want of giving went to sees energy, have to stone the beautiful in the plaza, write indecent words on the walls of buildings _ or steal for the thrill of it? Why is gambling _ the mahjong, cockfighting, other kinds of time-killing vices so rampant?

Why do we make up some mornings to learn of under here and wonder there. Of crimes and crimes everywhere?

No our people are not innately bad.

They only have nothing else to do because even if they wanted to do something restrictive, they don't know how.

It beloves upon this class, therefore, to carry on.

I would recommend, as a civic project of comment civic-spiritual citizens of the Country - I mean my dear school teacher— to propagate this course on home-industries - until reaches every man and woman in every home.

I recommend that everyone who took this course, organize at least is a classes in her own hometown. Begin with the wives of our town officials; start with the elite. Draw glamour into it. Let the people believe it is the fashionable thing for people of fashion to do some home intentions. Attract our names into this study in week the same way as they have been led to believe that mahjong is the game of the socially well-established.

Encourage every graduate to conduct in class.

We have our Hon. Governor here, who I am sure will readily lend to you all his facilities for a place to hold the class, and perhaps for furnishing at government expense the materials with which our under-privileged pupils may learn.

I am a willing student too, if you ask me. I shall help bring you excellent students. I suggest teaching this cause in our jails. I had occasion to visit the provincial jail once a week to teach religion when I was an active member of the League of Ways. That gave me occasion to listen to the complaints of the prisoners, then the chief, about every lack of everything to do. They would even prefer to be sent out to handle the capital every day so they can stretch themselves and feel useful rather than have nothing to do at all.

When every one of them shall have embraced a home industry, we shall not only have solved prevention but also adult delinquency. We shall have a more prosperous and more blessed bid for home, and consequently we shall be a happier people and our country a more progressive and stable place to live. I thank you.

Part III Articles

1. Some Proofs God is Everywhere

English 8

When you get tired of the day's and you go to the backyard to rest for a while, why, everything that you see in that simple sight is of God. Yonder stands the majestic mango tree, itself the figure of righteousness and valor. Its widespreading boughs intertwined with foliage are suggestive of a protecting roof, and the fruit peeping through the branches call to mind sweet golden hearts. Scattered all over the garden, the flowers, gay and dull, all in all fill the eye. Righteousness, valor, protection, and beauty — who also could have given them but God?

Go out into the world. In the happiest or saddest crowd, in the richest town or in the poorest corner, God is represented. You may say that the tall, stately buildings, the wide, winding avenues, the towering, artistic monuments that arouse so much amazement are man's, not God's accomplishment, but the endowed man with an artistic talent? Man cannot finish anything without talent, while talent alone is not even enough to start with. A man with a strong, solid foundation, stones, steel and wood for tools are men with brains and strength are necessary. Without these, no three stones could be laid one on top of another, all these materials are not man-made; neither did they come of their own accord, for to say so would be as false as saying that buildings spring from the ground.

Perhaps, as you think deeper, you venture to ask why evil persists despite the presence of God, the source of all good. The presence of evil is God's will, so its presence could not mean His absence.

Such a will of God is not cruel. He has much the same purpose as a teacher who makes difficult questions for his pupils in order to determine their real ability, in order to stimulate them to work the harder, and in order to being them to a sweeter relationship with him through success. If God put out all evil, what remains would not be what we call good. If there were no injustice, we would not know justice; if there were no inequality we would not know equality. There would be no problem over which to ponder, no fault to amend, and no fruit to reach. The world would grind monotonously and we would be a dull, uninteresting people. Do you think we would know God, or care to know about Him? How far would we be from Him? How far would we be from Him! How deep would be in the pit of ungratefulness!

But the world is as it is, and so we cannot fail to associate the Lord with everything on earth. For every flower that wilts, He opens a new bud, for every tree that falls, He makes a seed sprout, for every life that dies, He creates a new life. The unending cycle of life goes on and on.

The balance of good and bad remains. For example, when someone dies, we readily blame the bacteria and wish they ceased to exist. They are terribly dealy, yet they free the earth from the horrible sight an foul smell of dead bodies. Such an attribute or things, no little, man cannot give.

As Emerson has said, "talents differ". No one thing can do everything. Everything has thus been given some use on earth. Such is the generous will of the Supreme, Omnipotent Organizer. He made everything out of love for us, so it is our part to appreciate all His creations; it is the simplest way to thank Him, He, who is in everything.

2. Why I am a Girl Scout

I must have been barely 6 years old, when my mother gave me for the first time the big break of joining her to a movie. It was a real break to me then, for to my mother, not every child should see, just any picture.

The film showed young girls in uniform. They were quick and alert and walked straight, like soldiers. They were not muses for they were too small to be muses. There was a big fire! —and these girls helped in the rescue of children from the burning houses. They administered first aid to the injured; they comforted the sorrowing and distributed relief to the impoverished. It was a wonderful picture to my young mind. I wished I were a heroine like them, and so I asked my mother, whether girls like them really existed.

"Why, yes, my child. Those are Girl Scouts of America. You will meet real girl scouts when you enter school," was her sweet and simple reply. I did not give more thought to the picture till I went to school about a year afterwards.

There was in school, a jolly bunch of cheerful girls who wore a stiff green uniform. They had a white scarf round about their necks. They wore shiny black shoes and white socks. Some of them had pins and medals.

The first day of school, my Grade 1 teacher lined us like the older pupils. There was a short whistle which meant silence. Then a girl in green led a hymn, which I later learned to be the National Anthem, the girl in green hoisted the flag up all quiet and very solemn. No one was allowed to move. But my eyes travelled a little to the right, and I noticed that over there in front, a special space was occupied by girls, also in green.

What is special about these girls? For grade 1 as I was, I wanted to be special too? Who were they? Could I wear the green dress too, like them?

I went home, feverish with the excitement of begging my mother to buy me that kind of dress. But mother, in her usual, firm way, explained, that that dress was special for Girl Scouts only and since I was too young to be a girl scout, I would only watch and imitate the girl scout ways in the meantime.

I was disappointed, but not altogether discouraged. I noticed that the so called girl scouts in school, whether they were in green or not, shone out in every program. What mother said is true. It was not the green dress that gave those girls all their distinction and prestige. More, to it was their being. They earned it—and since there were no Brownies in my school, even in my time—they too, like me, must have waited and yearned and prepared a long while to become girl scouts.

... Then, came an Investiture Ceremony. Grade 1 pupils are dismissed early, But this time I was already in Grade III and our class was told to remain beyond the class-hours, to attend the Investiture Ceremony of the Girl Scouts of the Philippines, Gumamela Troup No. 11 of the Burgos Mem. School. I was burning with curiosity. What do Girl Scouts of the Philippines look like?

To my surprise they were none else than the same girls in green, I met everyday in school—this time they were all together and they were arranged in semi-circle. I counted them. They were 24 in all. These were prominent ladies in town behind them. The Parish Priest was seated in the middle. Oh! —and the Governor will deliver a speech! —just for them? Yes, girl scouts are some girls, really special. Last year the commencement exercises, the Superintendent came to our school to deliver a speech. But then the valedictorian who was also a girl scout so was the salutatorian and so with the first Hon. Mention.

Each girl lighted a candle, and as she lay it down, she recited something slowly and very clearly. The teacher scout leader called the ladies believed the girl scouts, their "sponsors". I must have been too young to gasp anything of what the priest and the Governor said then, but I remember two questions which I asked my mother when I went home.

Why are the girl scouts in my school called girl scouts of the Philippines? Why was Nenita's aunt called her sponsor, since Nenita was not in there being baptized as in Church?

It was then that I began to learn that every duly registered girl scout, anywhere in the Philippines, is a Girl Scout of the Philippines, that scouting as an organization which exists not only in our hometown of Vigan, but in every town nook and corner throughout the Philippines; that these are girl scouts throughout the world—in America, England, France, Spain, Indonesia—and that all girl scouts are sister scouts. And they are sisters because they are bound together by the same ideals, principles and aspirations.

It was then that I learned, that because it is so big and noble, and worthy an organization, it is important that every new member has a witness, called a sponsor whose duty it is, to stand by her girl and attest that by what she has observed of her, she deserves to become a member; that she is there to pledge at heart, that she will always be at hand, to help her girl in her future difficulties and to curb her in her future conduct.

The girl scout corner was not a room closed exclusively for girl scouts. We, of the lower grades, roamed the premises, and the girl scout corner was a favourite nook for my 4 chums and myself. There we saw ropes, knotted in various ways, earrings and rings made from sea shells; bedspreads and cushions from bits of dress materials; fans out of grass; bags of bamboo; neat and artistic drawings and paintings.

Their first aid kits, their green house projects—many more things inspired us about them. But most special among them were the daily good turn notebooks. These were not for public consumption, because girl scouts are not supposed to show off and proclaim what good things they may have done. The notebooks were kept in a locked shelf—but the teacher somehow allowed me and my friends to peep into some of them. One of them, I remember, read:

"We are 4 children in the family. We all wanted a new pair of shoes. Mother said she has money for only two, so I volunteered not to have a new pair this time. My older brother followed suit. My mother was very happy. She gave me and my brother a big kiss."

Another said: "Our maid went home. My mother was too busy to do everything for us, so I surprised her this morning by folding up my clothes and arranging my bed when I woke up. I resolve to do this everyday from now, even when our maid comes back."

Yes—and the big day came! That indefatigable, amiable and efficient teacher scout leader of the Burgos Memorial School Mrs. Josefina P. Reyes need not have told us how lucky we were to have been invited to join scout organization. Not every girl in grade V deserved the offer.

That was three years ago—I made the pledge! Every year thereafter, I renewed it and I promised, as I do hereby promise:

"that in my honor, I will help other people at all times and obey the girl scout laws."

I am proud of being a girl scout. I have enjoyed every single rally, camping, swimming, big and little activity. I am glad there is scout in the school where I have been. I am glad they have Brownies there now. I am happy that there is scouting in the Ilocos Sur High School where I am now studying, as with many other schools everywhere in the Philippines. What big wholesome fun, girls outside this organization certainly miss! Besides, I had a number of imperfections which I managed to get rid of, only through scouting. I have many more bad habits to break and many good ones I ought to form. And there are a number of tasks I might not even know, they are my duty to perform, were it not for scouting. Honor, kindness, cheerfulness, trust, friendliness, thrift, helpfulness, usefulness—they are among the girl scouts passwords!

For while our attention is focused on things and persons outside of self—in noble thoughts and ways of helping others, of doing honor to God and Country and fellowmen—we are unconsciously building up innate strength, character, skill, agility and resourcefulness. In a nutshell, we can only say: that in scouting — "the more we give, the more we have!"

No, you cannot count its worth in silver, wealth and splendour. You cannot grasp it and hold it in the hollow of your hands—time is its only yardstick, — a happy and contented race is only so strong and solid as the character of the people that compose it. I give you girl scouting—it is ours for an

3. Miracles

"I won't now rent my house except to those who recognize and honor the Virgin Mary" — the idea crossed my mind at Mass one morning in the Chapel at the 51st Engineering District, Libis, near where we reside in Quezon City.

Some seven years ago, when my husband and I retired from the government service and we decided to reside back in Vigan, we opened up our house at Quezon City for rent. There was a good offer from a Protestant Missionary family, the best in terms of rate and other conditions. I was a little apprehensive then, but my Confessor calmed down my fears, in the sense, that is business.

Last May 28, the incumbent family—there were four families from the same Missionary group who stayed there, one after another, from 1987—gave up the house because they went on vacation to the U.S. and won't be back for a year, and so we had to look for another tenant.

This time, I said, I have witnessed personally, so many miracles of the Blessed Virgin Mary, I have benefited from them. Mama Mary, I prayed, "please do not allow anymore, anyone who won't honor and recognize you, stay in the house, It is yours."

Yes, the Missionaries were a good Christian group, punctual and good payers too. They looked after the house and took good care of it, they were not the evangelizing group, but merely the administrators of their groups' property. But they got rid of my grotto of the Blessed Virgin Mary. I could not find the statue anymore, and they destroyed the grotto. One housewife saw my scapular and said she could not understand why so many are wearing a thing like that since it is not in the Bible.

I am not an expert to be able to answer her, so I only countered: "But do you think God stopped giving messages after the Bible was written?"

And with a friendly nod, we parted. The most recent Miracle that spurred me to the promise, was when on my way to Quezon City last July 22, 1944, the car I was riding in, got stalled in the lahar detour at Concepcion, Tarlac.

It was around 2:30 in the afternoon, raining. Busses, jeepneys and cars buzzed all along, and I went out of the car, to hail for help, as the driver went in and out, from seat to motor. Nobody dared stop; and the engine won't ignite.

At perhaps around 4:00 p.m., the driver asked permission to go to town to look for a mechanic. I gave him P100. 00 and he left.

All the while, my maid, who, with her 3-yr. old son, was my only companion, alternated with me in hailing for help—but in vain.

The sun was now setting. Very soon, it was dark. It soon became pitch-dark.

I looked at the car's keyboard and it was there. I kept it. Looked my things and separated them.

And then, I prayed. I was now in complete surrender. I was not worried or afraid. I felt that Mama Mary was with us.

After I had said my rosary, I wound it around my left hand and left this hand hanging on top of the window glass to keep hailing for help.

It was now 8:00 p.m.

Suddenly, a car stopped beside us and out went a group of boys. There were five of them.

"What is the matter, Lola?"

"Where is the key?" asked their leader.

And he turned it on, and the car ignited right away. He gave the key to one of this boys and told us, they would be stay behind, to take care of us.

In short while, the car's right rear wheel fell into a hole and we were stuck. The boys were at our rescue at once. They lifted the car. But it won't ignite anymore. So, they pushed it, till it again ignited. And it was a continuous push, each time a vehicle in front of us stopped because, the engine stopped, each time we stopped.

The leader now took on the wheel and he suggested that before more damage is done, we had better leave the car at a safe place, somewhere.

After sometime, he spotted a vulcanizing shop. It was in a bamboo shack, where lived an aged couple and their middle-aged son. They heartily welcomed the idea of keeping the car for the night. They did not want to charge me for it.

I remembered that I still had rosaries with me, which I intended to give to relatives and friends in Manila, so I left one for the old lady.

Of course, nothing could make her happier. They were the DAVID family. By now, I was familiar with our rescuers. The leader was their boss, Mariano "Jun Angeles. He is a volunteer in the Anti-Narcotic drive. For a living, he sells spare-parts, and keeps a store. He was just then building in Tarlac, a 3-door store: for spare-parts, a pharmacy and a grocery. His companions are his workers. He is from Tarlac, Tarlac, but he and his family live in Pasig.

The three of us, my maid and her son transferred into his Mitsubishi-L-200. His four boys cramped at the back.

In the meantime, I brought out my remaining rosaries and distributed them to everyone. I told them that I had just been to a trip to the Holy Land, and to Lourdes, Fatima and Garabandal and these rosaries, though inexpensive—are snow-white like the one in the Virgin's Statue at Lourdes.

Jun countered that it was in fact the luminous rosary on my hand which made him stop, to rescue us.

Mama Mary, Mama Mary, thank you.

I was only going to Manila to see off my daughter, Imelda who was on a business trip in Manila and was now returning to Australia. I did not know I was sick. But my daughter postponed her trip and insisted that I undergo an executive check-up; - and there, my good niece, Dr. Teresita T. Tongson of the Lourdes Hospital found and removed the cancerous lymph nodes in my axilla and on my left-breast

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Didn't the Lord, with his sweet saving power, touch me and make me whole!

But another miracle is that, though my car was now out of order, another angel came along: - Atty. Diana Franco, the friend of my daughter Imelda—lent us one of her cars for the entire two-month duration of my hospitalization, checks-up and radiation.

By the way, the driver, Menting, arrived at our house in Quezon City at 3:00 a.m. of July 23, we arrived 3 hours earlier than he—i.e., at 12:30 a.m.

He said he went on a tricycle with a mechanic and return to where he left us from times but could not find us; so—he took a Saulog Transit up to Times Station, Cubao, and from there, walked to our house in Libis, Blue Ridge, Quezon City because he had no more money. He was not sure we were in the house, so he had no courage to take a taxi.

Oh, my God! After we were in Quezon City for two weeks— a long distance alarm came from Vigan, that my driver's wife was seriously ill. He had to go home.

Now, another rescue—our good old driver in Libis, Quezon City, Fred Figuerres, who was my husband's driver when he was a Judge in Caloocan City—willingly and helpfully went on leave from his work and he drove for me, all along for a whole month until my driver's wife got well. It was in fact, he and Larry, a mechanic in Libis, who patiently had brought our run-down car from Magalang to Quezon City.

And now, about the house.

It was vacated May 28. And it was now October and I was now about to go back home, to Vigan.

We advertised, many came: they said they liked the house, but nothing clicked. Some say, it is only the missionaries that can afford. An agent chided me if someone applies, shall I have to ask if he is a Catholic? Isn't that ridiculous? How can I ask that question? I couldn't answer back. Mama Mary, please don't let me turn back on my idea— almost a promise—I thought.

The temptation was really great.

But two days before I came home to Vigan, i.e., on October 12, 1994 an amiable couple who are in the "Couples for Christ Movement", came along. God bless!

The blisters and drainage wound in my armpit were still oozing and a little fresh, when we had to come home in Vigan. I could not apply medication because I am allergic. Sometimes, I had to raise my arm before the electric fan to dry it. I could not apply my dressing because it would stick to the blisters and make them worse.

That dawn before we started for home, a thought came to me to drop in, at Apo Manaoag. Chicoy, my eldest son in fact kept telling me before that, to drop in, at Apo Manaoag when I go home.

Coming from the Church, (I was with Nila, Chicoy's wife) I applied the oil, sold at the patio of the Church. In two days, my blisters and my drain dried-up.

Asked how I feel—I am strong enough to write this testimony, and more.

I feel some itchiness all over my body. But Jesus suffered more. And didn't he say: "If you have trust and do not falter, and you say to this mountain, he lifted up and thrown into the sea, even that will happen? Everything that you pray for, will be given unto you, provided you have faith."

Lord, I do not know what to ask. Teach me how to pray. Give me but the grace to know how to love you and be saved.

If you are not yet tired, I will tell other miracles:

Shortly after that, I won a door prize in a U.P. Law Alumni Convention in Manila, a round trip ticket to the U.S. My trip was postponed three times - either because I had no companion, or was too busy with my job as then Deputy Commissioner of Land Registration—it was to be the last postponement. Could you believe it, but this time I was joining the trip of Ina Poonbato to the U.S. In the words of Mrs. Roselyn Magsaysay, the Celadura of Ina—"What more do you like. It is now Mama Mary who is your companion?" She has the mission of bringing the Ina, everywhere, in our Country and throughout the world—and I was invited to join the group.

In the U.S., we brought the Blessed Virgin in seven states and miracles indeed happened. And the miracles that I felt, is that I did not have to spend a single centavo of my money—because it's all the SEVEN states, although I had nothing to do with the itinerary (it was made by Joy Gavoro, herself the object of the miracle) I had relatives and relatives of my husband, who took care of me, and gave me their love and money, besides.

Years ago in the 1950's, my father's sister, the late Nana Carmen Lahoz Vda.de Jaramillo—was found dying. We, her nieces and nephews, and all her children were all around her, praying the prayer for the dying. Our cousin, her nephew, Dr. Tony Lahoz was there too. He was still a young surgeon, newly arrived to reside in Vigan, from the PGH where he was Senior Surgeon.

I took a piece of cotton, dipped it in the Agua de Lourdes and pinched it on my aunt's lips, in the hope that she dies with the Blessed Mother on her lips.

What happened is that - she followed our prayers. Her voice became louder and louder. We finished the rosary, the Litany of the Blessed Virgin Mary; the stations of the Cross which had the dispensation of not having to move as we prayed it; we all prayed and prayed, and she prayed with us.

She survived and lived a good many, many years thereafter.

In 1981, on the Verge of the Investiture of his grace, Jose Sanchez as Archbishop of Vigan, who now, is our Cardinal, my husband, Judge Manuel A. Argel and his friend, Prof. Pelayo Gonzales were talking about the coming event, after mass, at the corner street of Plaza Burgos, Vigan, when a dump truck side-trucked them and they both fell, badly sprained and mangled, the bones on his arm and legs were broken. Blood spouting like a fountain from his right palm, Dr.Tony Lahoz, very skillfully restored them, and they all healed, but despite therapy in Manila, his fingers could not close.

He had to learn to eat and write with his left hand, after that.

One day, we borrowed the Ina Poonbato (the statue of the Virgin Mary of Peace, in Botolan, Zambales. At home, in Quezon City, at 3:00 a.m., when everyone was asleep, my husband said he went out of our room to pray before the Blessed Virgin in our sala; took some oil that went with it, applied it on his hands in prayers, and as he pressed his fingers one by one, their knuckles crackled and bent—and instantly, he could close his hand.

4. The U.P. JUNIOR COLLEGE, Vigan

The Northern Luzon Junior College, Vigan, was a Branch of the University of the Philippines, offering a 2-year course leading to Associate in Arts preparatory to Medicine, Law, the Liberal Arts and other 4-year courses like Education and Commerce.

It was destined to be short-lived, having been phased out from Vigan in 1938, to be reopened as a College of Arts and Sciences in Baguio, barely before it reached the age of reason, having been established in Vigan, some 7 years earlier, by an Act of Congress, of which, he, who was destined to become the No. 1 CITIZEN of Ilocos Sur and one of the greatest Presidents of the Philippines, then Senator Elpidio Quirino, was the Sponsor.

The best that the U.P. could offer were there: a strong faculty, headed by the indomitable Dean, Agustin Alonso, Ph.D., whose name these 60-years of professoring, appears in five International Editions, such as: the Dictionary of International Biography (England); Quien Es Quien (Spain); World Who's Who (Chicago, USA); International Scholars' Directory (France); and the International Who's Who in Community (London, England). The students had the benefit of the rigorous standards of the UP. They were exposed to debates, essay and oratorical contests, plays, songs and dramas and dances; they had class organizations, the Student Council, the indispensable P.E., Hygiene and Women's Club requirements. They had the NORLUZONIAN, the respectable student-organ, where they learned by doing—from soliciting subscriptions and advertisements, to distribution of copies; from news-bounding to reporting, to feature and editorial-writing, to editing, to the making of lay-outs, ready for the Press. On top of it all, the then Senator Elpidio Quirino put up a Prize, known as the Scholarship Award, to attract the best minds. It consisted of Free Tuition for ONE YEAR for the student obtaining the highest scholastic rating upon graduation from the Junior College.

All these good things notwithstanding, the enrollment continuously dwindled. Some thought that since the school was identified with Quirino, it had to go up and down with him. The campaign was not against Quirino. How could a good cause be fought. But the battle-cry was the lure of Manila, the education that only city-life could give, and which could not be obtained from the classroom. It might be interesting to make a comparison sometime, between the outcome, of those who remained, and those who left for the glamour of the City. For the present, we are however, concerned only with those that remained. Thus, the question of leaders—shall we say, of the Country, - and not confine it to Ilocos Sur.

Forty years is the span of a lifetime, but perhaps, though many have now gone into retirement and a few have departed to meet the Creator forever, it is time enough to measure the individual.

Among the many illustrious name that gild the horizon, that of Ernesto Mata stands out. Former Chief of Staff, former Secretary of National Defense, he traces his success at the Philippine Military Academy to the preparation he received from the Junior College, particularly in Math, under the First Filipino Statistician, Dr. Trinidad Jaramillo; and proudly he claim, that it was the then Captain Salvador F. Reyes, ROTC Commandant, who inspired him and his friend, Col. Melchor Acosta, to study at the PMA.

Other illustrious graduates are Jesus Aquirin, at present the Undersecretary of Health, Melanio T. Singson, former Undersecretary and one-time Acting Secretary of Justice, former Congressman and former Governor of Isabela and at present still active in law-practice; Samuel F. Reyes, an Associate Justice of the Court of Appeals, one time Congressman and one time Governor of Isabela; Godofredo S. Reyes, poet, surgeon, former Governor, former Congressman and former delegate of Ilocos Sur to the Constitutional Convention, and presently, the guardian of the Virginia Tobacco Industry as Member of the Board of Directors of the PVTI; Atty. David Ines, retired General Manager of the National Steel and Shipyard Company (NASSCO), and his sisters, Leonor Ines-Luciano, Judge of the Juvenile and Domestic Relations Court of Quezon City and a Catholic Leader, and Antonia Ines-Tan, M.D., whose husband is Chief of the EENT Department of the UE-Ramon Magsaysay Hospital, where our Ric Sebastian was Director of Hospital for many years; there is Dr. Purificacion Lahoz-Verzosa, making up for lost time, after years of child-reading hibernation, to foster the cure for Schizophrenia through Orthomolecular Medicine, for which she is now President of the Schizophrenia Foundation of the Philippines. We have Nelly Romero-Valdellon, CFI Judge of Manila and other CFI Judges like, Alfredo Laya, Alfredo Florendo, Luis Vera Cruz, Amador Vallejos and Vicente Campos.

We have State Procurators in the person of Cenzo Cabanilla and Miss Rosario Rapanut. Dr. Carlos Singson is Director of the Southern Ilocos Sur Emergency Hospital, and there are many of them in active medicine and law practice, such as Drs. Mary Tagorda-Andres, Germelina Damian Formolles, Carlos Querubin, Godofredo Antonio and Candelaria-Castro-Agcaoili, and Attys. Emilio Purugganan, a retired Colonel; Corazon de Leon-Velasquez; Teofilo Antolin, Julian Tongson, Buenaventura Bermudez, Jose de Leon, a retired Clerk of Court; Elias F. Reyes, a retired Assistant Provincial Fiscal, and Vicente Quintillan, who is at the same time Dean of a famous Law School in Davao.

For this abundant harvest in Law, credit should be given to the good and energetic English Instructor and playwright, Mr. Augusto C. Catanjal, who was the patient coach in all the practice forum. For their part, our good doctors believe that Mr. Eulogio Estampader's accuracy in the dissection of the frog had much to do with their success.

Speaking of laying credits to whom, Fidela Tgorda-Aragon, head of the Chemistry Department of the Philippine Tobacco Corporation; pharmacist Mercedes Piedad-Ligot; and Ofelia Cachola-Mirasol, a nurse at the John Collon (Meralco) Hospital, with one accord throw the crown on our Chemistry Instructor, the late Mrs. Adelaida Oreta-Uson.

But the field of Education cannot be outdone. Almost all of them are, or ended up, as school administrators and officials. Celestina Singson-Formoso is a retired Principal of the Ilocos Sur National High School; her sister, Sor Guadalupe, is Purser of the St. Paul's College, Dumaguete; Linda Cachola-Baquiran has returned to teaching after bringing up 12 children 9 of whom are professionals while only three are still in school; Virginia Paris holds a key position in the Philippine Normal College, while Natty Lzo Abaya is head of the Practical Arts Department of the Ilocos Sur National High School. Three of the six Quirino Scholars are educators. They are Maxima Lahoz-Ramirez, a retired Head of the Academic Section, Secondary Department of the University of Northern Philippines; Herminia Averia Espejo, M.A., English, U.P., a retired Head of the English Department of the Pagasa High School, Quezon City High School, and still finishing her MA in English at the UP.

Of the other three Quirino Scholars, Virginia Abellera-Paraiso chose Social Work and has her stint in the United States; Juge Melanio Lazo was a newly appointed State Prosecutor at the time of his death, while the third or the last one, in the undersigned, the humble "Register of Deeds of Ilocos Sur."

Business-wise, the spouses Santiago Rondaris and Victorina Quedado are on top of it all. They must have inherited their built-in ability at personnel management from our librarian, Mr. Perfecto Sison, even before the latter became President of the Personnel Management—else, why is the 122-unit Times Transit of which they are the Owners—Managers so correctly managed?

Lack of space, loss and destruction of records of the Junior College, and limited time to research and submit this report, keeps us from mentioning all the deserving, hence our apologies. We cannot miss Miss Presentacion Lahoz, though Tired of teaching piano from house to house, Piano being the course she took from the UP Conservatory of Music, she is back to Accounting which she ran away from, after finishing her A.A. to that course in the Junior College. Sweet paradox of life, so they say. Look her up at the LAHOZ HOSPITAL AND CLINIC, she may be able to help you, accounting-wise.

Ramon Itchon, MA., English and Dean of the College of Liberal Arts of the Divine Word College, Vigan, says he was first year in the Junior College when they had to close it. They were then only 62 students.

This, in a nutshell, is a little of what the Vigan Junior College, U.P. was. We had one Alumni Homecoming, and we called it Loyalty Day. That was a long time ago. Ferdinand Marcos was with us, escorting some pretty lass from Laoag. Pretty girls, or no pretty old witches, would HIS EXCELLENCY oblige, if we held one HONOR ROLL-CALL today?

AFTER-ELECTION THOUGHTS

By Mrs. Paz Lahoz Argel

As I go out the streets, and meet my friends of all kinds, they greet me, each to his own reaction - over our defeat. I was not a candidate. I am but the wife of ~~the~~ candidate for Vice-Governor of Ilocos Sur, Atty. Manuel A. Argel. However, let me talk here as tho I were the one. After all, husband and wife are one, and their personality cannot be separated.

Thus, the Colonel congratulated us, murmuring sweet words over the glorious fight; over the way ~~we~~ ^{my husband} conducted the campaign; over the way we found and won friends - and over the way we met defeat. Well, he should know. He and his men were the watchdogs in the election, he knows how we kept up the good fight, without goons, without maniples and also without malice. He knows what speeches ~~we~~ ^{my husband} had been delivering; that this campaign was only for the increase of friends and not the creation of enemies; and that if we lost, it is only because we failed in one thing; we failed in putting up men or even just one man per precinct, to watch for us from beginning to end.

For three continuous days and nights, friends and sympathizers were celebrating everywhere. Men and women flocked to the house and even when we warned them all the results were not yet in, they never believed nor wanted to believe that we could lose.

That boy from Lubang, San Vicente, who voluntarily came to join our campaign, one week before the election (our campaign was only for 8 weeks) came to the house after the 5th day to learn the truth and could not believe defeat - "My, how embarrassing of me, to have allowed my hands shaken by hundreds of people as I walked the market place of Vigan," - he exclaimed.

And now this is the 20th - or the 18th day after the election. And inquiries still come, whether there is no more remedy. He went to buy a new pair of socks yesterday - and shyly, a school teacher extended her hands with an offer of "condolence". "My, don't condole with me as tho I am dead". But then, we should not have said that. Because in losing, she too lost. She is a school teacher it is true, but she campaigned, despite. Well, that is what she said. And she is quite justified. For if we believe in teachers enough, to entrust them with the upbringing of our children - why can't we entrust them with the major job of curbing the destiny of this nation thro the choice of just men to control our government.

If we won, we doubt if she would have come to ask for any personal favor. But we know she ~~would~~ ^{had} have felt happy in the thought - that at least we were there to champion her sense of right and wrong.

And that is why, altho personally we were not so sorry for this defeat, we feel sorry over the disappointment of the 25,000 or so who were defeated by voting for us.

At least these number would have come out in radiance and say:

"You see what an intelligent province Ilocos sur is - an independent candidate could come out. It shows the people can pick out their man regardless of party line.

"You see what a good people we are in Ilocos Sur - we vote for whom we like, even if money flowed from all sides. This candidate we voted for did not use money because he has no money and even if he had the money - he is not the kind who would buy his chance to serve, nor corrupt the people by deceiving them into voting for money.

"And you see what good leaders we have - we don't have goons who terrorize on election time; we don't have P.C. who side with the administration; we don't have teachers and inspectors who write this and who write that, out of fright; we don't have big-wigs who command the lie, all these votes he got - are conscience votes; happy votes; voluntary votes; sane votes; free votes - correct votes - without any added - or a half subtracted."

And because of this, we would be able to congratulate Ilocos Sur - but alas.

Atty. Manuel Argel was the close second, of three defeated candidates for Vice-Governor of Ilocos Sur in the last election.

The winner was the official candidate of the Nacionalista administration; the 3rd was the official candidate of the Liberal party and the 4th, of the Grand Alliance.

Atty. Argel ran as an independent candidate altho he retained his Liberal Party affiliation.

It is the hope of the writer that this article might help in bringing the Filipino candidate and the electorate come of age.

27. I Went Bankrupt on the Tobacco Industry

In 19__, the government appropriated the given of P__ as a subsidy for the tobacco industry __ 195__, it appropriated P__, in 195__, P__ and last year, it appropriated P__. This money meant the purchase of Class A Tobacco (golden yellow - at P3.60 per kilo; Class B () at P3.50; Class C () at P2.50; Class D () at P2.00 and Class E (all other colors) at P1.50 a kilo.

In 19__, when the law just passed, it was the campaign of National Officials to plant every inch of ground in Ilocandia with Virgin Tobacco. The soil in Ilocandia was specially suited for the product, and with every farm have planted with tobacco, these would be no doubt that there will be prosperity and a boom in the Ilocos.

I was in Provincial Board Member from 1951-1954, and what did I do, in 19__ but secure 2 kilos of the seeds from Manila, and distribute these seeds free of charge to farmers far and wide propagandizing the industry, and inducing everyone to plant __ which they did.

At first they were afraid, and hard to convince. The soil would turn too poor to be adoptable to rice and the other staple commodities, they thought. It was hard to convince them; in fact it took all my time doing so, I had no chance to do every planting myself these days - but the effort and all the pain and sacrifice it took, seemed pretty well rewarded when I saw barrio houses metamorphose, from the nipa hut the concrete-blocked, when the cow was given up for the jeep, and radios, refrigerators and other conveniences of life reached even the remotest barrios.

They my time was up and fate did not favor that I run public office in 1955. Instead, I was elected President of Farmers' Association in our hometown, charged with the buying and selling of Virgin Tobacco. Administering the affairs of an association which had just been lifted from the tottering remains of bankruptcy was also quite a job—but that year, we were able to give the FACOMA a neat gain of P36,000; and buy a lot to house its bodega and Headquarters. Besides, then my term also expired and just decided to engage in the business, myself.

The cold months of November and December saw me wake up at 5:00 A.M. to go to the fields, loosen the soil under my seedlings and water them by hand. Cleaning them from insects and often infestations; shading them from too much sunlight or too heavy rain; protecting them from worm that came after a slight drizzle - it was inspiring, but more back-breaking than rear up your own baby.

Then came the months of harvesting and curing. You could not harvest the leaves where there is the sunlight or they wilt. You could not remove them from on a windy night, or they turn brittle. There has to be perfect timing; close surveillance and expert handling.

From the farm to the bodegas __ to be dumped and then classified and re-classified. You have to employ every adult, boy or child; or (your tobaccos decay thru inattention). You have to spend lots and lots of money; and you have to be a Tarzan yourself - lifting heavy weights; enduring the smell of tobacco (after sometime, the nose got so adopted the smell actually became sweet); carrying the dust, the stains, the diseases that went with handling. (Incidentally, this part of the year has now turned to summer, and it is not only hot and dusty; there is no water, besides).

Then you have finally arrived at the stage where you are ready for the market.

Thus, to the FACOMA I bought my tobacco. But no longer were the days when the farmer was treated with civility and his goods received with care. One by one the classifier took my tobaccos by the handle, and as tho a criminal peered into each leaf to see that I did not insert native leaves or papaya or poorer class Virginia within the golden leaves around. Then he shook each one as tho, have purposely inserted stones and pebbles to increase the weight. It took them 3 days to finish my cart-loads of tobacco - and thru the shaking and throwing and thinning-out process, I lost 30% of its required weight.

But I was not discouraged, because in the end, my lands, which yielded nothing more than a few bags of rice that year, on account of tobacco, gave me a neat gain of P25M. So, I tried again and again, each year increasing my crop and improving my products.

But came 1959. These is a saying that we should not put all our eggs in one basket. But I did. I was so enthused with the gain I made the past two years, that I decided to engage in the business in full blast. I pawned all the jewelry of my wife; I mortgaged all our lands. I borrowed all the money of my mother-in-law. I put in all my savings thru the years. I leased a number of lands and planted them all with tobacco.

This time, I had ____ tons. To sell them directly to the FACOMAS under the so-called direct purchase method would have taken the FACOMAS ____ days, which mean that I would have monopolized ____% of their days of operations. Not to deprive others, who also had to see, there was no other recourse than follow the general trend _ to sell on consignment, as 90% of all others, including the FACOMA Officials and staff were wont to do.

Then, came the surprise of all surprises. At the re-drying plant, you had to "come-across" or else. And the man who got the tong, was not a man under-cover. He did not transact business under the table or under the shadows of the night. He came outright and he dealt with me as he dealt with all others. At first, my conscience rebelled. I was not selling a class poorer than I classified it. I have nothing to fear on my tobacco and I simply couldn't swallow the idea of giving. But give, or it rots. The rainy season is in. and if you delay 30 days, your tobacco will remain in the wagon, unattended to for 30 days. You'll have to pay for the delay of the wagon, besides. And how about the maintenance of your driver, the trailer and yourself — in a foreign town? You have to pay for every day of delay and besides, who else, will rent you his wagon and give their services, in the future?

Decency has no sure room. Come across, that's the fad — or you simply are curiput. (stingy, an Ilocano appellation) And so, I gave and I gave and I gave. And it hurt my conscience — not because I did not want to spend. But because I did not want to be a party to corruption. But what else, could to do. I can't throw away my — tons and dump it into the sea.

And so, by June ____, I finished my sales, and for which I was entitled to a neat gross of P ____ from the government. Under this rate, ____ thus costing ____ averaging P ____ per kilo, which is class _____. If I aware a crook, having already sales made for price, I could have easily hiked the class of my tobacco, all to class A, or I could have inserted papaya and native leaves besides, to make my gain more and my capitol less.

Came the elections of 1959. On November 16, 1959, came the last of the payments, for all sales made from ____ to ____ of that year. I was not paid. Because again you had to come across. And the news that I had to, did not reach me. Thus, I was not paid.

These thieves in white suits fear no one. They openly brag they have instructions from above. They say that the tong is not for themselves but to help in this and that election.

Investigations came one after another. It turns out that Mr. K ____ presented as his source I wealth, 10 1st prize winning in the sweepstakes. Quite a record — or he want have sweat, that there was sweepstakes in tobacco - grading.

Delegations go one after the other; organizations are created and all together, flocks marched to Malacaniang. Lately, the President announced the released of P10M out of a government indebtedness of 21M. The government created another government entity (PVTa) take care of the transactions in 1960 and future transaction. The ACCTA was left to liquidate its (the governments) indebtedness on the 1959 tobacco.

In the meanwhile, I face bankruptcy. Neither the interest nor capital, could I pay on my pawns and mortgages. My wife's jewelry have been foreclosed. My debtors came after me as tho I were a crook. The PNB manager, despite common knowledge where the money went, writes stinging, insulting, threatening letters. My son is in college and has to have his monthly pension. Gasoline for the jeep. I have already sold my car. Maids — the number has been slashed; meals simplified. Clothes — to the basic necessities.

I wake up nights and could not sleep any longer. Hospital bills. Yes I must sleep so I could avoid them. No I am not sick. But everybody says I can. For my hair is gray; my checks are hollow and my stomach is empty.

If this fate, I am along to bear, then I am the stupid lawyer indeed — despite being President of I.S.L.A If of this fate, I was alone — then let the government sleep and not lift a finger over the situation. Let it go on, choosing whom it wills, who should get paid from the first partial release of 10M. — the consideration be political, monetary or otherwise. I hear 15% in whispers. I hear party affiliations. Election promises. Vote in return.

How far can we stance? How far can we go on in tottering clothes and ragged shoes. The trouble is that, the trouble does not with me, or with those like me who engaged in the industry. That cabinet dividing our ante room and the dining room was stated 3 years back. It is rest finished to date. There are others like me — they started to build homes — still unfinished. So, while carpenters were on the demand and the hollow blocks and lumber sold faster than they were finished, 3 and 4 years ago; while the stores buggled with business, and everybody was happy _ today we are haggard and lost and hungry.

Fund drives go on; clubs must meet, conventions held. Only God knows how we have managed, even to rehabilitate our Church.

Clients cannot pay. Transactions are at a standstill. Land taxes can't be paid. There are no income taxes to declare.

Pupils can't go to school. Teacher go our of job.

In Ilocos, we still pray: not by bread alone do we live. But how far?

24. Why Pres. Quirino Has Many Critics

Man is prone to praise those who do him favors and to ignore or criticize those who don't.

He is prone to love those who dote on him and to hate those who deprive him.

Man has a short memory; regardless of the past, he is more focused on the present.

So we see that Pres. Quirino is not the type of man to stick by a man no matter what kind he is, but rather to one who sticks to these principles of right and wrong, *weeding out the wrongful and straining in the righteous, punishing the bad, and rewarding the good; he naturally does not have men stick by him.*

The Ilocos Sur Athletic Chapter of the P.N.R. has the good luck to have, for its administrator now, one who hails from the town and who, we hope, is really bound to stay.

Coming as she does from this province, maybe from the town, she is in a better position to know her people best—whom to approach for help and how and whom to extend the R.C. help and where. If the R.C. succeeded here in the past years, with Mr. Faypon having as co-workers total strangers in this area, we can be sure that with the tact, charm, beauty, and energy of Miss Garcia—with her innate goodness and humility—the RC dive will be twice as successful now and all, towards the end, that there will be less suffering and discontent in this part of the Philippines at least.

MESSAGE TO THE BELOVED PEOPLE OF ILOCOS SUR

At the induction of the new Provincial Administration and the advent of a New Year, I wish to take this auspicious occasion to express my sincerest gratitude to the people of Ilocos Sur, for having elevated me to the position of Provincial Board Member, which I now occupy.

A general program of the administration has been outlined by the Honorable Eliseo Quirino, our new Governor. Such program is aimed to establish peace and order, rehabilitate our province, improve existing industries, encourage new ones whenever possible, and produce more products with the end in view of improving the lot of the people so as to make this province, our province, a happier and better place to live in.

It behooves upon me, God permitting, to give everything I have within my humble self, to the service of the people, and to cooperate with the Board, in order to implement the program as outlined by the Honorable Governor.

I may not always be right in my actuations, but rest assured, that such actuations will be motivated always, by noble, sincere and honest intentions, looking above all, for the interest and welfare of the people, regardless of party, creed or class.

Vigan, Ilocos Sur, January 2, 1952.

(SGD.) MANUEL A. ARGEL
Member, Provincial Board
Ilocos Sur



I decided to keep some original copies of Mama's letters, speeches, and articles so as not to lose the historical value, ink signatures, and the physical artifact itself.

PAZ LAHOZ-ARGEL

No. 8 Gov. A. Reyes St.
Vigan, Ilocos Sur
Philippines
Tel. No. 722-29-75

August 26, 1995

TO MY DEAR CHILDREN (Chicoy, Imelda, Noli
and Rochie):

This is how I wish you would divide the personal properties
among yourselves.

I thought you would do it according to your needs, but it is
better this way - although it is not easy.

I tried as best as I could and whatever I have forgotten -
bahala na kayo - basta no quarrels, no hurt feelings.

Love,

MAMA

For CHICOY:

1. one (1) Narra Sofa (natural color-in sala)
2. one (1) Round Table (small, narra-in sala)
3. The Quezon Set - its table is in my room. It has four (4) chairs
4. The tables of the two (2) small antique ^{aparador} beds in my room.
5. The antique small rectangular table at the end of my bed where the lamp stands, together with the lamp.
6. The Dresser and its seat in my room belong ^{ing} to Manang Selming.
7. The Aparador in Nanang's room - belongs ^{ing} to Manang Selming.
8. My Office Desk with revolving chair. ^{in Nanang's office}
9. one (1) antique jar with long neck
10. one (1) antique jar with broken cover (dark brown) and one (1) porcelain jar (from Titong Mendoza)
11. one (1) ^{pair} Butaka in T.V. room
12. one (1) big mirror beside T.V. (in ante-sala)
13. one (1) table clock with wood frame (out-of-order, on aparador in my room)
14. one (1) big chest table in sala where the ^a Saints are placed.
15. two (2) filing cabinets in old dining room
16. twin Aparador in old dining room
17. one (1) aparador platera with glass upper 1/2 and wood below ^{in d. room}
18. the book case in T.V. room (top is glass; wood below)
19. Microwave
20. One (1) ^{arrange} bed in girl's room (northern side; the other is Rochie's)
21. The double/single iron bed (needs repair) in bodega
22. two (2) long pcs. Narra wood in bodega
23. The single iron bed downstairs - in room of Ben.
24. The Encyclopedia Britanica;
25. The Book of Knowledge and Religion and Literary Books - ^{but for all, to} each to read and use.
26. My speeches and Articles - for Nila to arrange and have them bound;
27. Singer Sewing machine - already in Chicoy's house;
28. Antique Bed ^{4 or 5 trapdoor estate, belongs to m. Selmy}
29. The Antique (wetline) Sewing Machine in maid's room
30. ^{on} Emergency Lamp;
31. THE SAINTS:

1. The Agony in the Garden - on top of cabinet in my room;
2. The Crucifix with glass urna on top of the small aparador in my room;
3. Ina Poonbato and the small Saints in the black urna on the small semi-circular table in the sala, including the urna;

→ The revolving chair in Neli's office in the 2nd floor.
(The 2 desks & 1 r. chair therein belong to the RD office)

4. The Infant Jesus of Prague with purple dress on top of the chest table in the sala (The other, on top of cabinet belongs to Imelda).
5. St. Benedict - on my dresser;
6. The small bronze crucifix on the aparador in my room;
7. Virgin Mary, Nstra. Sra de ^{Rocio} from Spain;
8. Our Lady of Fatima and
9. Our Lady of Garabandal - small ones from Spain;
10. The wooden madonna and Child as in the bark of a tree;

32. one (1) pc. wooden lamp with glass-chained ^{shade} shaped droplets and
33. The flower pots on top of the estante near the refrigerator.

For NOLI (to remain in the house):

1. The Sala set tinted black: 1 sofa,
6 chairs around it,
3 chairs without set,
1 black round table with bronze
flower vase.
2. one (1) Narra Sofa - (Natural color);
3. two (2) semi-circular tables by the window;
4. one (1) antique jar with wide mouth, with the bronze ^{glass} table on top;
5. one (1) ^{Pao} dark brown antique jar;
6. one (1) ^{Pao} butaka in dining room;
7. one (1) big mirror in sala;
8. one (1) Piano with black seat and vases on top and
Papa's picture;
9. one (1) wall clock and crucifix at the north-eastern side of the sala;
10. Table at ante-sala, where Christ the King stands, including the
Christ;
11. Filing Cabinet in the office; ⁺ one (1) filing cabinet in old D. Room;
12. Typewriting table and antique typewriter on top of safe - if not
interested, it goes to Chicoy. The typewriter was still brought
from U.S. when Papa studied there and it earned for education of
all of you.
13. The bronze antique table in the office;
14. One (1) big Round Table with eight (8) chairs, Narra - natural;
15. one (1) Estante (all glass-^{aparador} platera) in dining room;
16. one (1) kitchen cabinet;
17. one (1) kitchen range (it is functioning);
18. one (1) gas stove;
19. two (2) beds in Nanang's room (Our's in Blueridge; the other
was Noli's as a student);

***** Of the two (2) beds in the girl's room, the one on the southern side
is Rochie's (she bought it) the other will go to Chicoy.

20. Matrimonial bed in my room but if not needed by Noli and Pao,
will go to Chicoy;
21. The big, antique Aparador in my room (Nanang's inheritance);
22. The smaller of the two (2) small antique aparador in my room;
23. The dresser in the girl's room;
24. The dresser in Nanang's room;
25. The ordinary sewing machine in the Maid's room (Pao already
has the modern one);
26. The trapezoid estante in the old Dining room (it belongs to
Manang Selming);

26. The aparador in the girl's room

27. *The office desk & revolving chair in my office, upstairs*
The revolving chair in Noli's Office. The 2 desks belong to the RD;
28. The Philippine Reports;
29. The Corpus Juris;
30. All Law Books; Textbooks - each to choose or use;
Literature - each to choose or use;
Religious - each to choose or use; *including
the book-shelves
where they are in.*
31. The T.V.;
32. The Refrigerator;
33. One (1) Emergency Lamp;
34. The decors - bicycle; globe; knick-knacks on the top of the display
cabinet and the piano;
35. The aparador in the maid's room. My parents had this made for
me;
36. ~~The knick-knacks on top of the display cabinet such as the two (2)
globes, the bicycle, the dog,~~
*36. The trapezoid estante in Nanang's room, which belongs to
Manang Selming*

THE SAINTS:

1. Christ the King in the ante-sala (it was enthroned in the house)
together with the table on which it stands;
2. The Crucifix painted ivory - it was arranged and gifted to Noli by
Tatang upon Noli's birth;
3. Our Virgin of Agoo - the tall one in the sala;
4. The Holy Family - ivory faces and hands, together with the black
urna - on top of the semi-circular table in the sala;
5. Our Lady of Lourde in the cement and natural grotto (this was
made by Tatang);
6. The antique, wooden crucifix - iden;
7. The Virgin of Peace and Good Voyage - sala;
8. The silver, small crucifix by my bed;
9. Plastic crucifix in girl's room;
10. Infant Jesus of Prague at D. Room (given by Castello);

***** The Infant Jesus in purple robe on top of my cabinet in my room
belongs to Imelda.

***** All other Saints in my room and in the house not enumerated
here - for Chicoy and Noli.

***** Whoever uses the LANCER will spend for its registration and
maintenance and repair.

For the GIRLS (IMELDA and ROCHIE):

1. Imelda - The Antique crucifix with Antique urna in the Annex - Quezon City;
2. Rochie - The Grandfather's clock with glass birina in Annex;
3. Rochie - already has the St. Joseph;
4. Imelda - already has the Virgin Milagrosa;
5. Imelda - owns the Infant Jesus in purple robe on top of cabinet in my room;
6. Imelda - one (1) pair of big rocking chair in Vigan (she bought them); *+ 1 small rocking chair in my room (Vince's)*
7. Rochie - Antique bed in Vigan - she bought it;
8. All furniture and jewelries, paintings and ^{furniture} textures and decors in Blueridge - Annex 19 Milkyway and Libis shall belong to both Imelda and Rochie:

e.g.: The big dining table with 8 chairs (Narra)
The sala set in the Annex;
The sala set in 19 Milkyway;
The two (2) wooden beds in Libis;
The two (2) _____ in the Annex;
The tables in the 3 places in Blueridge.

To Everyone:

***** The four (4) girls will divide the linens, silver and ^{vajillas} vigillas as well as the knick-knacs among themselves, among the four of you, when Imelda and Rochie are around. *They are in my aparador in my bedroom, in the aparador in Maun's room, the aparador in the master's room; the*

***** The jewelries are marked - inside the safe.

***** Those outside and not marked - divide as you see fit.

*display cabinet in the d. room;
the 2 other cabinets in the d. room;
the trayboard stand; the built-in
cabinets in the sala.*

May 12, 1975

Dear Mary Caring:

Thanks for asking me this morning, because it is that in making the status of the Crown I don't read anything. You don't said you wondered how valid it is, since I do it so fast. Anyway, I hope you are not scandalized.

In the end, you politely thanked me too, for my telling you how. I do hope you understood what I said & that I therefore invited you "Thank you".

But this gives me an idea. So, in the hope that I could ~~understand~~ ^{more myself understood} you, may I give you a few of the thoughts that cross my mind as I make it.

I, ST. Kateri: Jesus is Condemned to death. Jesus was innocent. He is not like the ordinary man of men who have to pay for the crime they have committed. Even guilty men these days, are not made to ^{be} punished by carrying the cross, much less, being nailed to it.

The cross is not therefore, necessarily a penalty, but a burden, like any of

(2)

the problems we meet each day: like having to study one's lesson if he is a student; doing his job well, if he is a bread-winner; patiently teaching a wayward child, etc., etc.

If Jesus carries His Cross: — Jesus had faith in the promise of the Lord. He believed in the resurrection. Therefore, he willingly accepted his cross as a pre-requisite to Resurrection.

So is it in life. If we want meet success, we should suffer the difficulties of obtaining it — through the straight road.

III Jesus falls the first time — so is it in life. He is God. Yet He fell. How much more with us. But He had patience. He was giving us the example of patience.

IV Jesus Meets His Afflicted Mother — If we live a good life here on earth, we too shall meet His Mother.

(3)

Next Bethany, we will also meet those our departed loved ones.

Then, note too, that a mother's love never fails. Mary loved her son so much, she stayed by Him no matter what the people thought of Him.

At times, we might doubt the innocence of our loved ones. But there are moments when they need your strength to tide them over. Do not abandon them.

V Simon the Cyrene helps Jesus carry His Cross — Life is this way. We meet many people along the way. Some are well-meaning, some may be apparently so, but are not. At any rate, we should be grateful of the help extended by others, like Jesus was grateful to Simon.

And like Simon, we should lead a hard wherever and whenever. That is the spirit of the Samaritan.

VI Veronica wipes the disfigured face of Jesus — Veronica's towel was white & pure. If it were dirty, it could not have wiped the face of Jesus. On the

(4)

contrary, it would have been the
fine of Jesus.

So it is in life. We must
help others with a clean heart. If we
are not in good faith in our activities,
we cannot bring out any good.

VII Jesus falls the second time - for,
we must persevere. ~~Here~~ ^{Here} arise, each
time you fall. Look far and beyond.

Grades is the resurrection.
VIII Jesus comforts the Women of Jerusalem - He tells us, to know
our facts before we begin, our hands & eyes. He tells us to
see this fall in the life of all (around us) that our story may
be their own inspiration or our goal to keep our fellowmen.
IX Jesus is bereft of his garments - It is
the most degrading insult that could
be done to man. But Jesus did not
raise a voice in complaint.

He even comforted himself in
the thought that he came to earth
without clothes, so he could just as
well leave it without any.

In life, material goods mean the
least. What does it profit a man if
he gains the whole world but suffers
the loss of his soul?

X Jesus falls the 3rd time - for, and we
could fall a hundred times. No, we should
not tolerate ourselves into falling into sin.

(5)

for, it is human nature to sin. But
Jesus did not fall a first, a second &
a third time in sin. He fell for out of
physical frailty. So should it be with
us. In striving for perfection, keep us, oh
Lord, from falling into sin.

XI Jesus is nailed to the Cross - It
seemed humanly impossible for Jesus to
handle the bar.

So does it seem to us sometimes. It
is as though everything is dark & dreary
and there is no way out of the smog.

But look to the hope of the
new day. Profit from the promise of
the Resurrection. How splendidly shall we be
able to say: With thy hands I am
able to say: With thy spirit, Lord, let
me do what I want!

XII Jesus is Taken down from the Cross -

In present-day society, we can
see the Barabgar, as Mary & the
good women & men, bring down Jesus
from the Cross and take Him in
their sweet embrace.

XIII Jesus is laid in the Sepulchre - The day -
Joseph of Arimathea, to
Kaperu - wrapped Jesus in white linen,
and for His Body, wrap it in white linen,
& lay Him in the Sepulchre. Can we be other
worldly in life? Yet, He did not lie there to rot.

(6)

He rose as was presumed.

Lord, may we deserve, to
rise too, in Thy glory.

And may it please Thee,
to bring them in the end, not only
me, but my husband, my
children, and all who are dear
to me.

I thank Thee Lord.

The undersigned parents, all of whom have children and/or protégés enrolled in the Colegio de la Inmaculada Concepcion, Vigan, Ilocos Sur, do hereby humbly and respectfully request His Excellency, the Archbishop of Nueva Segovia, the Rev. Father Director, Fr. Juan Salzman, S.V.D., of the C.I.C., and all the authorities concerned to restore the manner of religious instruction in said institution of learning, this year and in future years, as it had, last year and in the past years been taught, namely: that so worthy, lofty, delicate and ennobling a subject, which precisely has induced us to bring our children to the C.I.C., should be handled by the Religious and not by lay-teachers.

This is not in any way directed against the lay-teachers of the C.I.C., of whom we have the deepest respect and admiration. We only want, that religion being a highly specialized subject, it should be taught by no other than the Religious.

It is not alone the knowledge the Religious can impart; above that, we need their edifying presence, their keen understanding, their firmness but meekness and kindly disposition, and their prayers, to soften, inspire, encourage, strengthen and mold our children till they can live what they can learn.

We brought our children to the C.I.C. in the hope that they would have the best. Take out the Religious from religious instruction and the C.I.C. has lost its mark of distinction.

If we must retain the C.I.C. as an outstanding stronghold of culture and religion in this province, please restore its CLASS in religion, NOW.

Done at Vigan, Ilocos Sur, June 22, 1955.

<u>Paz Kahay-Angel</u>	<u>(Sgd) Jose F. Sison</u>
<u>Imeeo Dambique</u>	<u>(Sgd) B. Martinez</u>
<u>Modesto Manguliman</u>	<u>(Sgd) Carlos F. Reyes</u>
<u>Murphyana Cabanilla</u>	<u>(Sgd) Jesus F. Jeraon</u>
<u>Dolores X. Florentino</u>	<u>(Sgd) Virginia B. Florentino</u>
<u>Tomasa C. Mojica</u>	<u>(Sgd) Baltazar Reyes</u>
<u>Gregoria A. Astor</u>	<u>(Sgd) Tomas Fayon</u>
<u>(Sgd) Teresa I. Ornela</u>	<u>(Sgd) Joseph Villanueva</u>
<u>Pantaleon Parillon</u>	<u>(Sgd) Melanio Panguian</u>

(Sgd) Carmen V. Malina

Suzanne Pagan

Ym

Leon Fonteyne

Joseph Accone

Alfonso Pagan

Mrs. F. P. (Union)

(Sgd) Mrs. P. F. Villanueva

(Sgd) Mrs. Caridad C. Singsen

Mrs. Rosalia C. Bakier

J. Brancia

Mrs. Fe V. Astor

(Sgd) Juan Arriaga

Macario M. Alonzo

Eusebio R. Pagan

Jesús Fornes

Mrs. Francisco G. Curi

Writing for Money

Dear Editor:

I am writing for money. Please publish this letter, therefore, and pay me quick, for what it's worth.

I am a lawyer. Two of my cases have just been decided to my favor, and five of them are pending in the C. A. & in the S. Ct., and 10 in the local C. F. D.

My two cases in the S. Ct. just decided, are pre-war cases. They reached the S. Ct. in 1947, but were decided in Aug. 1949 of this year. They have not been finally made up however, because the lawyers of the opposite party, instead of to accept defeat, are trying to delay the finality of the case by means of motions for reconsideration, or for new trial, and other dilatory tactics.

In the meanwhile, I am starving, and my family too.

My cases are mostly on the contingent basis, because my clients are mostly broke altho they are honest & hard-working. But I cannot resist handling their cases because they would be really the down-trodden poor, if even I, would be unwilling to ~~give~~ ^{paid} ~~hand~~ ^{help} them just because they happen to be indigent.

(2)

I had been very very poor too. Poorer than the mice - who can prefer unguished for the corn & rice in the paddy. That was when I was but a boy, and knew how it is to live on one banana & rice for breakfast.

I am now a lawyer. And on my oath, I took it upon myself, to serve the poor like me.

But I am not all alone in this world. I have a wife and three children. I may still be able to live on one banana & rice for breakfast, but what about them?

My wife gets \$140.00 a month for being a school teacher. ^{But} One caran of rice is now \$24 in the market. ^{giving that} milk for my baby ^{is \$63} ~~is \$63~~ ^{in it but you cannot buy one} ~~egg is \$1.15 each~~ ^{tomato \$0.05} ~~fish is by the piece~~ ^{bread is by the 2 pieces} ~~one pair of shoes is~~ ^{one suit costs} ~~—~~ [—]; my 2 children go to school & need clothing & school supplies; my mother is sick & we ~~pay~~ pay for her medical fees; there is a lawyer's hall and I have to pay my contribution; there is a Teachers' Hall & my wife pays too; the Red Cross collects; the anti-TB; the Boy Scout, the Girl Scout; the Parent-Teacher, the Puericulture, all ~~have~~ ^{to} get their share.

(3)

I am ~~surprised~~ glad that I am ~~not~~ a racketeer & a thief yet. God give me the strength never to be one.

I am not a poor lawyer. I have won ⁵ ~~lost~~ hundreds of cases ~~too~~ in my short practice of 3 to 4 years. And when I work ~~hard~~ ^{hard} I am sure I am ~~not~~ ^{not} to blame for this situation. I am neither dumb nor lazy.

But one thing is, I am honest. And I have taken pride in that virtue. Rather than leave me neglect my noble practice in law and go to the ~~exchange~~ sale of dollars in the blackmarket; or get an employment at the ICA; or ring up a connection at the Customs - my dear, dear Editor - won't you rather pay me for this short letter? ~~to save at least writing is~~ ^{virtuous & - too} You would be saving my soul. You would be saving my face too, before the jeweler from whom I ordered a pin for my wife, because now I cannot pay him.

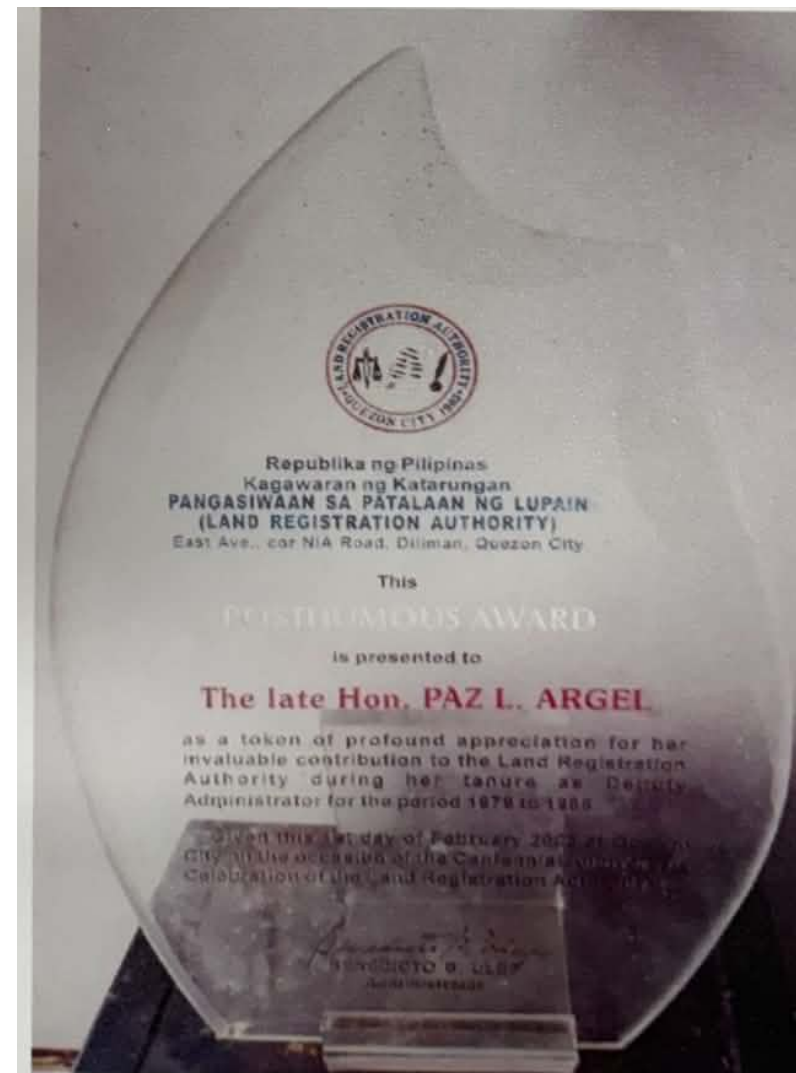
Very thankfully yours in debt,
Honesto Agrigat

Death is Certain

The certainty of death serves as a profound reminder to live purposefully and embrace life fully, as emphasized in Ecclesiastes 7:13. This biblical perspective encourages reflection on life's brevity and the reality of death, motivating individuals to seek a good reputation and live with intention. Additionally, mama Pacing exemplifies these values through her dedicated service as an Oblate to St. Benedict and her influential role in various organizations. Her legacy, captured in a compilation of her speeches, articles, and letters, reflects her commitment to family and community while embodying the principles of love and morality central to Catholic teachings.

Mama Pacing died in December 1995 while Papa Maning died five years earlier in the same month of December in 1990.





"I Thought of You"

I thought of you with love today, but that is nothing new. I thought about you yesterday and days before that, too... Your memory is a keepsake, with which I'll never part. God has you in His keeping; I have you in my heart.

I appreciate you, and I sincerely thank you for bringing your son Pacifico "Chicoy" into my life. I couldn't have chosen a second home better than Vigan City, Ilocos Sur. In fact, having a twin made me leave San Fernando, La Union, easier when I married Chicoy. Thank you for the letter dated August 26, 1995, addressed to your children Chicoy, Imelda, Noli, and Rochie. In the division of personal properties for Chicoy number 26 it says, "My Speeches and Articles for Nila to arrange and have them bound." It is a pleasure to have had the opportunity to read these speeches and articles, as they allowed me to understand you and your thoughts better and to learn something that I can use to improve my relationship with your son Chicoy and your grandchildren PJ, Resty, Neil, and their respective families.

I decided to keep some original copies of Mama's letters, speeches, and articles so as not to lose the historical value, ink signatures, and the physical artifact itself.

My mother-in-law speaks proudly of her son Chicoy. In 1948, the nuns of the Eucharistic King of the Benedictine Order went house to house asking for donations for the building of their chapel. Chicoy gave his savings from his piggy bank to the abbess, and in return, he received a stampita with a dedication thanking him for his generosity.

I'm the luckiest daughter-in-law in the world to have known your love. You and Mama Rose are similar in many ways in your religiosity and simplicity. Thus, I consider myself "Doubly Rich in Spirit," as former president of the United States Abraham Lincoln has said, "No man is poor who has a Godly mother." Gone yet not forgotten; although we are apart, your spirit lives within me, forever in our hearts." Surely, my dear Mama Pacing, your legacy of grace and generosity lives on in all of us as one flips the pages of these memoirs.

"Your life was a blessing, your memory a treasure. You are loved beyond words and missed beyond measure."

Lovingly,

Nila



Atty. Paz Lahoz-Argel Deputy Commissioner, Land Registration Commission Government Public Servant

This collection gathers the speeches, articles and letters of Atty. Paz Lahoz-Argel_ dedicated public servant whose work helped shape land administration and governance in the Philippines.

Born and raised in the Heritage City of Vigan, Ilocos Sur, she carried the values of service, integrity, and duty from her hometown into a lifetime of public service. Her family deep roots in Vigan, including their stewardship of one of the city's old hotels, reflect a lifelong commitment to preserving heritage while serving the public.

Compiled here by Maria Nila Ortega-Argel for the family. These writings stand as a record of her voice, her works, and her enduring legacy for future generations.