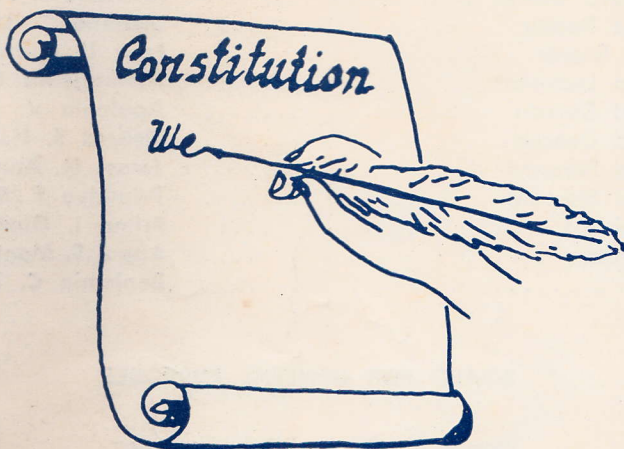


The Cabletow

OFFICIAL ORGAN OF THE GRAND LODGE OF THE PHILIPPINES



"... Of the people, By the people
and For the people."

VOL. XLVIII

No. 10



OCTOBER

1971

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Grand Master's Page



AN UNDERSTANDING HEART

An understanding heart is the key to all good human relations. Without it one can not get along well with his fellowmen. One must place himself in the other man's shoes that he may do unto others what he expect them to do unto him. Yet this golden rule seems not to make any impression upon some people. There are some who love to criticize and find faults in others. They assert their authority or their position without due regard to the rights of others. Why can't they have an understanding heart? They do not realize that deep in the minds of their fellowmen they are what they think and not what they think they are.

King Sobomon was very young when he was called upon by his father to rule Israel. He was untried and with no management experience backing him. He, however, subsequently developed into a mighty supervisor and an able administrator. His ability in the field of human relations was unusually high. People wondered what got him to a good start and made him so successful in dealing with people. It is written that the man got down on his knees and humbled himself before God and prayed for help in the job ahead. In his prayers, he asked not for power or riches, or influence or anything for himself; but he asked only for one thing — an understanding heart, that he might be a good leader of his people and that he might judge wisely for them.

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IN WHOM SHALL I PLACE MY TRUST?

Harassing activists from every street corner are constantly destroying the prospect of national unity so essential to the harmony of progress with their repeated denouncements, thread bare and hackneyed, against admitted errors and anomalies of the establishment. Like beating the proverbial dead horse, they tell everyone what everyone already knows. What they don't do — or perhaps can't do — is manifest originality and genius in a well laid out plan, fundamentally sound, within the capacity of the Filipino people to implement. The people don't need to be told repeatedly what they already know — they need to be given solutions and workable ideas in understandable terms.

The best ideas in the world are of no value, if they remain ideas. It takes men of vision, with gifted ability to take an idea in its abstract concept and transform it into a thing of reality. This is the kind of action our Philippines needs today.

Our nation is at a crossroad. The Constitutional Congress must choose the road and chart the course the Philippines will follow in the years to come. Eventually a majority decision will decide most questions. But a majority decision is not always the best decision. A majority decision is often a compromise between the best decision and the worst decision. How can we get the best decision? Who will set the standards that will determine what is best for the Philippines and the Filipino people? In the final analysis it comes right back to you and me.

In centuries past, man bowing his head in awe, appealed to God through prayer for guidance in moments of crisis. Dependence upon Divine intervention appears to have diminished with the blasting advancement of science over the threshold of space and the conquest of the Universe only a few tomorrows away. Remember how the Tower of Babel once fell when man reached too far into the Mystery of Heaven? It could happen again. No matter how great the accomplishments of man may be, he must not overlook the fundamental fact he owes existence to God alone! God did not create any race, color, or creed superior to the others. He created all in His image. He made no exceptions!

Let us in this hour of crisis turn away from the thundering clamor spreading distrust, destruction, and disestablishmentarianism and place our trust in God for Divine guidance. Let us reaffirm our assent to the first four duties of a Master of a Lodge from the ancient charges and regulations:

- I. You agree to be a good man and true, and strictly to obey the moral law.
- II. You agree to be a peaceable citizen, and cheerfully to conform to the laws of the country in which you reside.
- III. You promise not to be concerned in plots and conspiracies against government, but patiently to submit to the decision of the Supreme Legislature.
- IV. You agree to pay a proper respect to the civil magistrate, to work diligently, live creditably, and act honorably by all men.

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PHILIPPINE FREEMASONS' PROPOSALS TO THE CON-CON

To the CONSTITUTIONAL CONVENTION now in session, the following Consensus on Constitutional Reforms of the Free and Accepted Masons of the Philippines is hereby presented. This Consensus was arrived at in study groups conducted by Masonic Lodges all over the country in March-April, 1971 and approved by the Grand Lodge of Free and Accepted Masons of the Philippines, in its annual communication on April 27-29, 1971. The Freemasons of the Philippines join with the Filipino people in wishing the convention success in helping overcome the crisis of the time and set the nation toward moral regeneration for peace, social justice, economic and general well-being of our people.

CONSENSUS

I. *Organization — Duties*

1. Retention of the presidential type with a term of six years without re-election, decentralization of the government by diffusing or otherwise curbing the overwhelming powers of the President, the legislature, and the national officials in favor of the chiefs and assemblies of local governments so as to broaden the participation of the people as the sovereign power;

2. Curbing the unjustifiable emoluments and allowance of members of Congress by fixing their annual salaries and cutting off all per diems

and allowances, and prohibiting exercise of profession or employment in outside work;

3. Creation of constitutional bodies to absorb executive powers that have been rampantly abused and misused like executive appointments, use and transfer of funds for grants of all kinds and the like.

4. Strengthening the judiciary by securing its independence by transferring the power of appointing judges and the supervisor of the judicial system (Judicial Division) to the Supreme Court and giving it the authority to decide election cases involving the President and the Vice President.

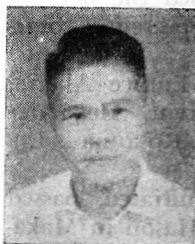
II. *Substantive Guarantees to Citizens:*

5. Increasing and strengthening the guarantee of the inviolability of civil, political, and socio-economic rights of the people to the end that they become truly the masters, and the public officials, their servants.

6. Guaranteeing social justice in the form of education, employment, medicare, sharing of profits, and the like, so as to equalize the enjoyment of a more secure and abundant life for all;

7. Ensuring the protection of the people from political dynasties, oligarchs, and incompetence and malfeasance of public officials by prescribing a system of recall and practical, workable impeachment proceedings.

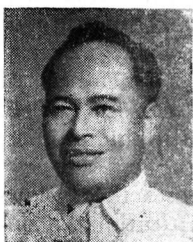
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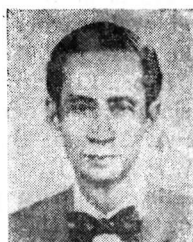
MAMENTA, JR.



ESPIRITU



RESTOR



BARADI

FELIX M. MAMENTA JR. was born July 9, 1928 to Atty. Felix L. Mamenta and Marceliana Malinit in Tayug, Pangasinan. He represents the 5th District of Pangasinan in the 1971 Con-Con.

He attended the Tayug Elementary School in 1933 to 1939; Luna Memorial Institute in 1939-45 (High School). He finished his Associate in Arts at the Luna Colleges in 1947. He took his Law at the Silliman University and M. L. Quezon School of Law in 1947-51. Bro. Mamenta passed the bar in 1951 with a rating 83.75.

Among the proposals of Bro. Mamenta to the Constitutional Convention are: 1.) Retention of the Presidential form of government with certain modifications; 2.) Development of a national language based on the principal dialects of the Philippines; 3.) Reduction of the voting age to 18; 4.) Synchronization of elections; 5.) Free elementary and high school education with emphasis on vocational and technological courses; 6.) Optional religious instructions in the public schools; and others.

MEET YOUR MASONIC BRETHREN IN THE CON-CON

Bro. Mamenta served the government as Municipal Secretary of Tayug, Pangasinan in 1953-54; Deputy Clerk, CFI Branch No. 6 in Tayug in 1954-59 and Clerk of the Court of the CFI, Branch No. 6 in Tayug in 1959-1970.

He is a Past Master of Agno Lodge No. 75, F. & A. M.; President of the Tayug Young Professionals Fellowship; Past President of the Tayug Lions Club and a member of the Eastern Pangasinan Lawyers League.

Bro. Mamenta was also the Associate Editor of the *Pangasinan Courier* in 1952-1955 and Instructor of the Luna Colleges from 1951-70.

REBECK A. ESPIRITU was born on December 8, 1920 in Sto. Domingo, Nueva Ecija.

He represents the 1st District of Nueva Ecija in the 1971 Constitutional Convention.

He studied in the University of the Philippines and the University of Manila and received his Bachelor of Science in Foreign Service in 1948, Master of Arts in 1950, Bachelor of Laws in 1953 and Master of Laws in 1955. He took his post graduate studies in International Law in the Hague Academy of International Law, Holland in 1959.

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He is at present a practising lawyer and teaches at the University of the East.

Bro. Espiritu is a member of Island-Luz-Minerva Lodge No. 5, F. & A. M. and the Philippine Bodies, A. & A. S. R.

Bro. Espiritu proposes the following in the 1971 Constitutional Convention: 1.) A system of government whereby a president is non-political and non-partisan, a semi-parliamentary form of government; a sovereignty which would really reside in the people and that government authority would emanate from the people which is the true essence of a republican form of government; 2.) The right of every man to have a piece of land with which to work and feed his family; 3.) The right of every man to work; to own a home; to free and compulsory education of his children; 4.) The right of every man to free access to courts to the end that real justice to the poor may be achieved; 5.) A provision that would foster deep feeling of true and positive national-ism-pride in our country and people, industry and culture, that Filipino, the *lingua franca* in Manila and suburbs as understood by the people thru the movies, radio, TV, newspaper and other mass media should be developed as the national language at home, in school, and in the government service with English as the secondary language for international purposes.

HONOFRE DELDA RESTOR was born in Caibiran, Leyte on June 12, 1918 to Luis Restor and Margarita Delda.

He represents the Lone District of Occidental Mindoro in the Constitutional Convention.

He graduated with a Bachelor of Laws in 1950 from the Philippine

Law School and passed the bar the same year and is at present a practicing attorney.

He is married to Eunice Aberna and has four children: Alexander (27), Liberty (25), Rosanna (13) and Marissa (8).

Bro. Restor was initiated, passed and raised a Master Mason in Makabugwas Lodge No. 47 in Tacloban, Leyte. He affiliated with Mindoro Lodge No. 157 in San Jose, Mindoro and was twice Master of the Lodge.

Among the proposals of Bro. Restor are: 1.) A unicameral National Assembly amending Article VI of the Constitution; 2.) Promulgation of the Constitution of the Philippines in English with translations in the dialects spoken by over fifty thousand people; 3.) Free elementary and high school education with emphasis on vocational training and free college education for high school valedictorian and salutatorian; 4.) Making the State guarantee the citizens' right to health and well-being; and others.

MAURO O. BARADI was born in Bani, Pangasinan on August 22, 1899 to Gregorio Baradi and Agueda Obtinalla.

He represents the 1st District of Pangasinan in the 1971 Constitutional Convention.

He holds the following academic degrees: A.B., M.A., LL.B., LL.M., M.P.L., S. J. D. (Doctor of Juridical Science, with distinction, Washington, D. C.) and the following honorary degrees: Doctor of Laws, Doctor of Psychology and Doctor of Humanities, conferred abroad.

He is a former professor, dean, lecturer and visiting professor and the author of fifteen books and pamphlets published both in the Philippines and abroad.

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WE NEED A REVISION

(Speech delivered before the International Christian Leadership Group on June 9, 1971)

By **Sor. SONIA ALDEGUER**

Delegate — Constitutional Convention

Friends, my Brothers and Sisters in Christ, fellow searchers after truth and a new tomorrow: Peace. I am truly honored by your invitation to join you today and grateful for this opportunity to share myself and my experiences with you. Yes, I said "share myself"... because we are not talking here about a beautiful house, a lovely design or the peaceful use of atomic power. Rather, we are talking about something which is part of ourselves as persons, which we *ARE* as Christian persons, something which we all do, and do rather badly and something which we want to do better. Obedience to our Father's will.

To begin with, I am not a theologian nor am I a philosopher, nor am I a sociologist. I was trained, first as a medical student and then as a lawyer. So there is a great deal I do not know and I will probably be below a certain mark. I doubt if I'll even be logical. But I shall most certainly try to be realistic and experiential.

I would like to emphasize the fact that I stand here as a fellow searcher eager to learn from you. In fact, the thoughts I shall share with you are not mine alone. I have drawn from many sources and perhaps I shall, in many cases, merely echo what many of you have long held and lived by. And for these, I beg your indulgence.

In general, the problems of the country in various fields are inter-related. We cannot hope to solve these problems separately. In fact, there are no easy solutions because

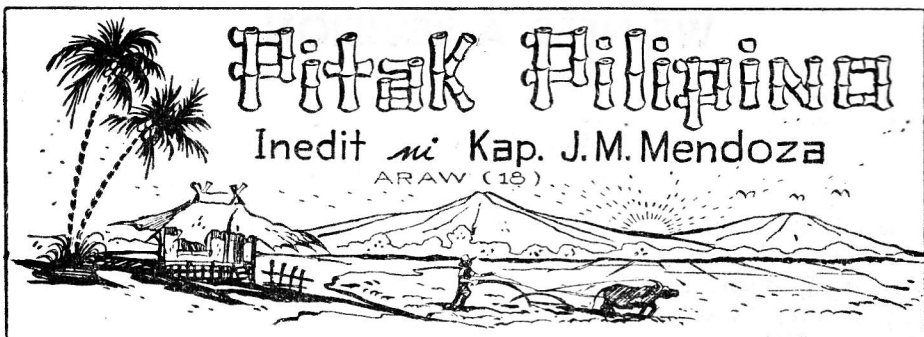
they have no simple cause and effect relationships. Rather, in studying problems, we are led to the conclusion that there are numerous factors contributing towards the creation of such problems.

Thus, economic progress finds itself blocked by an inappropriate educational system and political inefficiency, but poverty and illiteracy prevent political development, while family values and traditional hide-bound practices and superstitions may render ineffective the lessons taught in school.

Perhaps, one of the fundamental aspects of the many changes which Philippines society is undergoing can be characterized as "rationalization". This means the transition from a society ruled by tradition to one ruled by experimental reason and consequently directed to goals chosen by man.

Taking the world as a wider context, we find that the world is in transformation. The principal cause is the new means of communication: T.V.; films, fast planes (747's), newspapers and so on. Great confusion arises in our minds from the mixtures of ideas and various inspirations which mass media bring to man each day. Therefore, we are obliged to *revision*. We are more deeply touched by this transformation because we have been culturally and traditionally authoritarian — witness our traditional family set-up; our governmental set-up; from the barangay system which was basically clannish, to our present system of

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ANG KABALISAHAN NG ATING PANAHOON

KAP. ELPIDIO LAIZ, N.G., 59

Matay kong bigyan ng pansin ang kasalukuyang mga pangyayari sa ating paligid, na itinataguyod ng ating mga kabataang kung tawagin ay aktibista, na mga mapupusok ang loob, na maibagsak ang kasalukuyang pamahalaan sa pamamagitan ng madugong paraan, rebulusion, ay nanglulumo ang aking kalooban ng gayon na lamang. Wari mandin, ang idyologia ng Kumonismo ang nais nilang ipalit. Hindi ko tinatawaran ang kanilang naisin sa pagbabago, subali't ang uri at paraan ang aking pinupuna at kinatatakutan. Hindi kalabisang ipaalaala sa kanila, bagay sa isang maselan na gawain, na salatín muna ang damdamin ng mga nakararami at huwag padala sa masidhing simbuyo ng kalooban. Ang boses ng nakararami ay boses ng Diyos, ang kasabihan.

Naranasan at nasaksihan ko, ng buong pagkabahala ang tatlong madugong digmaan. Ang una, ang rebulusion noong panahon ng Kastila na pinamunuan, sa ating panig, ng mga bayani nating mga kapatid, Andres Bonifacio, Emilio Aguinaldo, at iba pa. Ikalawa'y laban sa Amerikano, at ikatlo'y laban sa Hapon. Hindi gaanong masakít isipin ang mga pag-aaring nawala at nasira, gaya ng pagkasawi at pagpanaw ng

ating mga mahal sa buhay na kapatid, magulang, kaibigan sa larangan ng digmaan. Alalahanin natin ang Korea at Vietnam. Ang una ay nagdanas na, at ang ikalawa'y nagdaranas pang kasalukuyan ng hirap at lagim na maituturing nating madiing hampas ng tadhana. Ang isa pang sawing palad na bansa, ang Indonesia, ay sariwa pa sa ating alala, noon lamang 1965, ang nabigong hangarin ng mga Kumonista doon, na agawin ang pamahalaan sa pamamagitan ng "Coup d'etat". Ayon sa ulat na talaan ay may kulang-kulang sa isang angaw na buhay ang napuksa, hindi pa kabilang ang mga sugatan at mga nawawala. Kakila-kilabot isipin at gunitain ang magiging hangga na isang himagsikan ng mga magkababayan at magkakapatid.

Kung tutoo ang hinala na Kumonismo ang ibig ipalit sa Demokrasya, ano ang mangyayari at kahihinatnan ng Kapatiran ng Masoneria, kung sakalit magtagumpay ito? Hindi kaila na ang idiyolohia nito ay hindi kumikilala sa Dakilang Maykapal at ito'y salungat sa patakaran at alituntunin ng Masoneria. Magiging walang silbi at masasayang ang pinaghirapan at ikinamatay ng ating mga bayani upang tayo'y ma-

bigyan ng isang malayang pamahalaan. Wala na, hindi na makikita ang pangdaigdigang sagisag — isang eskuala at isang kumpas na sa pagitan ay taglay ang letrang “G”, sagisag na nagtuturo sa ating mga Mason at sa lahat, na magtiwala sa Dakilang Maykapal, ialinsunod (eskuala) ang kilos at gawa sa simulain ng mabuting asal (moralidad), at hangganan ang mga naisin (kumpas) sa katayuan sa lipunan, at huag kailan man bayaang makapanaig ang masidhing damdamin sa wastong pagpapasya. Dili kaya’y, kung sukulan na, maaari namang manumbalik ang unang panahon ng Masoneria sa ating bayan, noong panahon ng Kastila. Noon, ang ating mga kapatid ay walang atubiling ginampanan ng buong katapatan ang kanilang sinumpaang tungkulin sa harap ng dambana, sa kabila ng mga panganib at sila’y nagpakasakit ng gayon na lamang. Hindi tayo gahol sa kagitingan ng ating mga yumaong kapatid kung hinihingi ng pangyayari. Ang ginawa nila at ipinamalasan na katapangan at pagpapakasakit sa kapakanan ng dakilang layuning ng Masoneria, ay kayang gawin din natin. Ito ang aking paniniwala.

Saan habantong ang tinatamasa nating kalayaan sa pagsasalita, sa pananampalataya sa pagtitipon-tipon, at sa pabibigay-katarungan sa mga daing at paghahabol nating mga mamamayan, na pwang mga mahahala-gang karapatan ipinagkakaloob sa atin ng Demokrasya kung ang pamahalaang Kumonismo ay siyang iiral?

Wala na ang Plaza Miranda. Tayo’y pawang mga tupa na lamang, sunod-sunuran. Hindi kaila at alam ng marami, na may mga katiwaliang nangyayari sa pamahalaan.

Subali’t hindi tayo dapat mawalan ng pagasa na malunasan ang mga ito. May kasabihang, nasa Diyos ang awa, nasa tao ang gawa. Tungo dito, sa kasalukuyan, ay may inihalal tayong mga dalubhasang delegado na magpapasiya at magaaral sa pagbabago ng ating Saligang Batas. Sila’y bigyan natin ng pagkakataong makagawa ng dapat gawin upang maiwasto ito, sa kabutihan ng marami. Hindi marapat na sila’y tullysain, hindi pa man, at ipalagay na sila’y kakasangkapanin lamang ng mapag-imbót na malalaki.

Sa laot madali’y tayong mga mamamayan ang magpapasiya sa pamamagitan ng plebesito, kung tanggapin o hindi ang Bagong Saligang Batas na kanilang babalangkasin. Mag-antay tayo, ng walang masamang isipin sa sinuman at pagkakawang-gawa sa lahat.

Hindi pa huli ang magaling, upang ihabol, wika nga. Tawagan natin ng pansin ang ating mga kabataan na maging mahinahon at magdalawang loob sa kanilang layuning pagbabago sa pamamagitan ng madugong rebolusyon. Iwasan ang masidhing simbuyo ng kalooban. Ang lumalakad ng marahan, kung matinik al mababaw. Hindi sila makatitiyak ng tagumpay. Alalahanin nila ang Vietnam, Korea at Indonesia. Hindi gawang biro ang himagsikan.



GRAND MASTER'S MESSAGE

From page 1

If men would only supplicate for Divine assistance and be sincere in their prayers, there would be more understanding hearts in them to preserve the power and the ability to do good.

DAMASO C. TRIA
Grand Master

DANGEROUS DRUGS

VW OSCAR L. UY

Dr. Gunnar Myrdal has added drug addiction to pollution, population problems, and modern weaponry as the major threats that may wipe out half of the earth's population by the year 2000. Society has therefore every reason to react vigorously against drugs. The Grand Lodge Committee on Drug Addiction has launched a campaign to enlist all Masons to help cope with the drug epidemic, especially because it afflicts the youth and breed crimes.

MARIJUANA, also known as pot, tea, grass, weed, and Mary Jane, is a drug produced from the Indian hemp *cannabis sativa*. The leaves and flowers of this plant are dried and crushed or chopped into small pieces, then rolled and smoked in the form of short cigarettes or in pipes or it may be taken in food. The smoke is harsh, smells like burnt rope or dried grasses, and carries a characteristic sweetish odor.

When smoked, the effects of marijuana are quickly felt in about 15 minutes, entering through the bloodstream to act upon the brain and nervous system. The user's mood and thinking thus created can last from 2 to 4 hours. When taken in large doses, marijuana causes hallucinations and consequently is classified as a mild "hallucinogen." The feeling produced vary from depression to excitement. The sense of time and distance usually becomes distorted.

This drug affects clear thinking and good reflexes. Having smoked a dose equal to 10 cigarettes, the user begins to see things which do not exist, to imagine shapes in objects which are not there, and to form beliefs not based on reality.

Marijuana may not lead its users directly to other drugs. But if the user is the kind who took marijuana

to solve an emotional problem and found it didn't solve anything, he might turn to acid or speed or something stronger. For when one enters the drug scene, he gets exposed to other drugs and therefore faces the greater temptation to try them.

LSD, or acid, is a powerful man-made chemical, lysergic acid diethylamide, one of the ergot alkaloids. It is classified as a hallucinogen, being a mind-bending drug. LSD is noted mainly for its power to produce strong and bizarre mental reactions in people, and striking distortions in their senses.

Amounting to a tiny speck of colorless, tasteless, odorless material, an average dose of LSD, taken in pill or capsule form, has an effect which lasts from 8 to 12 hours. One ounce of LSD is enough to provide 300,000 average doses.

Many people resort to LSD because they may feel alienated, or are incapable of dealing with their frustrations. Some become curious because their friends use the drugs for "kicks," others may want to understand themselves better or seek religious or philosophical insights. They, therefore, take LSD to feel high and mighty, and may even report a sense of rebirth or new insights. But invariably these "en-

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**NO
WAY
TO
RUN!**



Beware of drugs—be *Smart*

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GRAVEL AND SAND

A Report on Masonic Activities

RIO GRANDE LODGE NO. 192 SCRIBE PURSUES GRADUATE STUDIES ABROAD

Bro. Pio Elevazo, Secretary of Rio Grande Lodge No. 192 in Kabacan, Cotabato left recently for the United States to pursue his Graduate Studies in Agricultural Economics at the University of Arkansas.

Brother Elevazo is connected with the Mindanao Institute of Technology instructional staff, College department. He will be in the United States for two years after which he will resume his work in MIT.

Mr. & Mrs. Joe Howerton, Peace Corp Volunteers formerly assigned in the MIT and Malolos, Bulacan, respectively, left with Brother Elevazo.

Joe Howerton is a Senior DeMolay. Mrs. Howerton is the former Pat Andrews.

Bro. Teofilo C. de la Cruz who recently arrived from his studies in the University of Minnesota with a Masters degree in Agricultural Education is taking over the duties of Bro. Elevazo as Acting Secretary of the Lodge.

MT. MATUTUM LODGE NO. 156 HONORS P.C. COMMANDERS

The brethren of Mt. Matutum Lodge No. 156 held a get-together party on August 15, 1971 at the Hot Springs resort owned by Brother Mateo in General Santos City to honor Bro. (Lt. Col.) Francisco Sarrosa and Bro. (Maj.) Percival Adiong, out-going and in-coming Provincial Commanders for South Cotabato, respectively.

After lunch, WB Felicisimo Gat-

chalian introduced the honorees who spoke on the dynamics of Masonry and expressed their thanks to the brethren and visitors.

The affair generated a strong feeling of brotherly love and affection among the brethren.

Among those present were: WB Jesus Quintillan, WB David Calina, WB Jesus Robleza, WB Gregorio Daproza, WB Julian Talion and Benjamin Hidalgo.

FELIX R. SALAZAR DIES

Bro. Felix D. Salazar, a member of Lam-Ang Lodge No. 164 died September 13, 1971 in Sta. Maria, Ilocos Sur.

Masonic funeral service was held on September 18 at the Sta. Maria town plaza.

Bro. Salazar was the Tyler of the Lodge. He was an ex-Municipal Treasurer. He was also a member of the Ilocos Bodies, A. & A.S.R.

R. PARISH FRIENDSHIP NIGHT

Rebecca Parish Chapter No. 5, Order of the Eastern Star held its Friendship Night celebration last September 11, 1971 in Olongapo City. Members from Mayon Chapter No. 1, Sampaguita Chapter No. 3, Kalaw Chapter No. 9, Mount Arayat Chapter No. 11 and Trece Martires Chapter No. 6, participated in an impromptu program. DeMolay boys and Job's Daughters from Olongapo City presented Filipino folk dances. The members of the International Order of the Eastern Star once again join hands in friendship promoting a stronger unity of the Order.

Wisdom of the Ages

GREEK THOUGHTS, ROMAN LAW, RELIGION . . .

The historian Arnold J. Toynbee says that the civilized world "has even more to learn from Greek historical thought" today than it has had in centuries past. . .

Indeed, affirms Sir Cecil Bowra of Oxford, there is "almost no sphere of spiritual or intellectual activity which has not been touched by the living flame" of Greek thought. . .

And, a specialist in classical literature, Rex Warner, points out in his book *The Greek Philosophers* that the Greeks invented, among many other things, science and philosophy, which shaped the civilization of Rome and in many respects the theology and ethics of the Christian Churches, and "transformed the whole of mankind."

In *The World of Rome*, author Michael Grant says that "the histories of Europe and America have flowed from a magnificent source, Rome, and the impact of Roman culture is still vital many centuries after the last Roman emperor."

In the scale of the world's great oceans and land masses, the area in which civilization first arose was a limited space but it was there where man — Egyptian, Cretan, Sumerian, Babylonian, Assyrian, Mycenaean, Pheonician, Greek, Roman — conducted his first experiments. The greater part of the laws, institutions, languages, arts and industries of the modern Western world were first hammered out on that anvil there — the Nile and the Tigris and Euphrates Rivers and the Mediterra-

nean Sea.

The civilization within the boundaries of those small areas, says Leonard Cottrell in *The Anvil of Civilization*, have "given birth to the three principal components of Western culture: Greek Thought, Roman Law, Religion."

Greece was profoundly influenced by Egypt, and Egypt by Syria, and these remote cultures have affected the life and thought of mankind.

Of course, other civilizations have existed. For example, in the Indus Valley and in the Yellow River areas but their influence on the Western world has been, by comparison, negligible, because the Asians, unlike the Europeans, were self-supporting nations and content with their isolation.

"The noblest lesson to civilized living ever given to the world," according to another historian, Rene Sedillot, came from tiny Greece — mountainous, sunbaked, poor unprovided with rich farming lands, and devoid of most of the raw materials of industry. The sea made up, however, for what the earth lacked. Wealth came from the sea, or from countries to which the sea gave access. . .

The Greeks were the world's first true philosophers; they formed a consistent and straight forward vocabulary for abstract ideas. Their minds, like their eyes, sought naturally what is lucid and well defined. . . When our senses are

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nepotism and, sometimes, political dynasties. In short, the pyramidal set-up.

This is where we need *revision*. Why? Because the goals to which our people are committed — liberty and justice for all — are goals which require continual self-transcendence, continual going beyond where we are at present. I do not feel that Philippine society as a whole is a free society or a just society, nor will it be such a society overnight. To be a free man is an achievement many aspire towards. However, it is an achievement never wholly attained. The more clearly we know the meaning of the word and the more sharply we taste the reality — then all the more powerfully do we realize how far in the future freedom — true freedom — is. We are not free men. We are only trying to become free. You who have fought for this ideal surely know and feel it keenly.

When we observe our society, what do we see? Are we guilty of bad faith? We say one thing, when we mean another. We claim to be free, then we picture ourselves as helpless. "I would like to help you" we say, "but you see, it's impossible." Or "I hate to do this; if it were up to me, I would not do it; but the rules. . ." with regards to the Constitutional Convention, how often have I heard people say, "It's impossible. That Convention is going to be rigged. Look at its' composition. Look at the many vested interest groups trying to influence it. How can you withstand economic pressures, how can you withstand threats to physical security?". To me this is an attempt at weakening the determination of anyone who might be striving to be free, truly free; to be humanly free. There is at present

enough knowledge and enough money in the world to insure that no human being needs to starve to death. Yet, every minute, while we sit here, persons starve to death. "We are helpless," we say. "There is nothing we can do about it."

Hence I say we need a revision, we need a revolution. The revolution that is required in the Philippines is, then, a revolution in the quality of human life, a revolution in the quotient of human freedom realized by each of us. A revolution that is of the human spirit or not at all.

To a large extent, we reduce freedom to a consumer's mentality. We say we are free because we can choose what kind of detergent to use, what kind of transport, what kind of place to hold our rallies.

However, politically, we exercise very little control over our city government, our national government, or the policies of our president. We vote for president once every four years, but in between elections, it is supremely difficult to have one's counsels listened to, genuinely listened to, even if not accepted. It is possible to feel quite alienated from the political system, to feel as if our system simply rolls along under its own momentum, to feel as though elections are basically a sham whereby the name policies are executed by the same persons, who merely change faces and names. A growing number of young people feel such alienation.

Take the myth that one can revolutionize a society by making changes in the school system. No school system is stronger than the culture in which it lives. By the time students come to school, they have already been indoctrinated into the dominant values of their society. Moreover, the pressures of the sur-

rounding, all-encompassing society govern the life of the school. Such pressures, in fact, come to be called "reality" and becoming adjusted to them comes to be called "maturity". Do we not often hear "Mag echos ka a, bago ka ma echos" if we wish to progress, we should not waste time trying to change in isolated areas. Change the dominant institutions of society, for instance, and the schools will change on their own. For the school is basically a tool of the community for inculcating its own basic values. Why do you think our students hardly care for their graduation ceremonies? U.P. has decided not to have any such thing. Some students hardly care to get an A — or to be known as an honor student. For what is the student honored? A student suspicious of the honors passed out by society and critical of himself may deserve to be honored. But then he will be the very one to whom such honors means least.

What then does our revolution demand? It seems to be that the revision demanded is that of the concept of education as conversion. The coming revolution will be moral or not at all. It aims at being a revolution in the quality of life, a revolution of consciousness. Consequently, its task are many. For the conversion required is turning to the central question: Who am I? How am I related to my world? But the second question is even more difficult. Under what institution do I live? For before I begin to be responsible for my own identity, I am already being shaped by family, church, economic order, political institutions, school systems, mass media and the rest. Two conversions are required then: one to personal consciousness, and a second to social and political consciousness. "Who am I?" means in part, "In what kind of so-

ciety do I live?" What we should do is avoid at all cost at coming to this conclusion at our deathbed: "I did not live my own life at all. It was all laid out before me by circumstances."

The structures that remain in our society are not fulfilling their original purpose, they have no meaning as human, therefore no meaning as authority. They continue because we are used to them, and they work, more or less — and above all because the alternative is *chaos*. Even a tedious and meaningless round of routine means better than total anarchy. So, we keep the structures, and even strengthen them, despite their failure to produce the results we hoped for.

This is the task facing the Constitutional Convention, to come to an agreement as to what we Filipinos are, what we want to be, and what we are capable of contributing from our own resources to the general advancement of mankind. The Constitutional Convention then is the endeavor of a people to become not merely a beneficiary of, but a contributor to the realization of the full human potential, the actualization of what God means to be. (H. de la Costa)

I hope that we, delegates, will progress along the path of unity and simplicity. I know there is no need to fear pluralism or accidental differences, as it will be the same spirit animating us all in the practice of "revolutionary" choices — the spirit of love and service of our people, of our nation. I pray that we would be clear as to our goals, and that our lines of action should be well defined. At this moment of so much change and insecurity, we must undergo a continual process of renewal, not starting from scratch all the time

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It seems there are very few, if any, who are willing to give up their personal point of view to search for what is best for the Philippines and the Filipino. **Somewhere among us there must be someone who can understand the needs of the Filipino people, someone who can rise above personal ambition and self service, someone who can arouse the citizenry to a national unity in support of the establishment, dedicated to the eradication through due process of law of those evils denounced by activists and so much deplored by all.**

Masons have risen to such occasions in the past. Masons must rise to the occasion now! This is the time for a Masonically inspired leadership of the people to spring forward and weld the nation into a strong, unified Philippines. Men must learn to think together, talk together, and work together if success is to be achieved. Harmony is the strength and support of all societies, especially ours:

United we stand — Divided we fall!

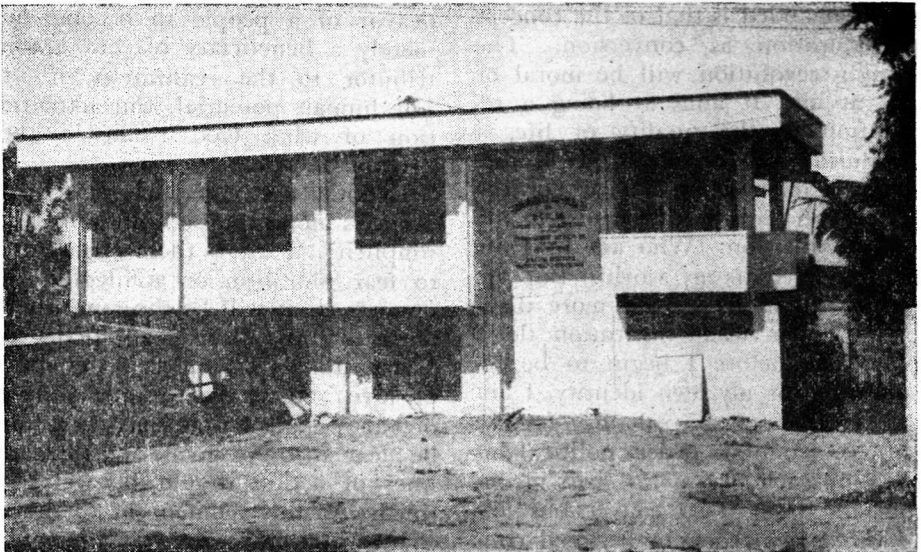
Look around you carefully before you decide. Then, ask yourself these questions:

What is happening to my Philippines?

What shall I do about it?

In whom shall I place my trust?

△ △ △



The newly renovated temple of Pangasinan Lodge No. 56. The face lifting job of the temple was initiated by WB Lee Sin, WB Camilo Calimlim, WB Gaudencio David and WB Faustino Oviedo.

THE ECUMENICAL WORLD

INVOCATION

By MAURO BARADI

Delegafe, First District of Pangasinan
1971 Constitutional Convention
Manila, September 24, 1971

O God, everlasting and almighty, we, the delegates to the 1971 Constitutional Convention reverently bow our heads in prayer. With contrite and humble hearts, we come before Thy holy presence at this inspiring hour.

Our hearts are contrite because we have failed to contribute what we can to bring justice, order, and progress to the people of our dear Philippines.

Our hearts are humble, because of the realization of our unworthiness for without Thee, we can do nothing.

Help us, Great Architect of the Universe, to remember that, "except the Lord build the house, they labor in vain that build it." And so we beseech Thee to guide, strengthen, and ennoble us that we may courageously and effectively perform the serious responsibility entrusted to our care.

We lift before Thy mighty throne of grace, the pain and suffering of our people caused by oppressive economic and social structure, and by the insatiable greed for riches and the ever-increasing lust for power by some of the leaders of society and some officials of the government.

Help us, therefore, to forget unnecessary bickering and false pride. Equip us with an unflinching determination to do our level best in drafting a constitution that is adequately responsive to the needs of our people and truly conducive to the prosperity of our country; indeed, a Magna Charta that will help deepen and fortify the sense of togetherness and the spirit of discipline among the people of the nation.

Enlighten each and everyone of us and our people as a whole and make us understand that the greatness of a nation does not depend entirely on its wealth and even on its constitution, but upon the character, integrity, and unity of its citizens.

Blessed Lord, we implore Thee to help us develop among our people, right attitudes toward their life, their work, their community, their government, and their fellowmen, to the end that under a new fundamental law of the land, they may live peacefully and fruitfully and righteously. In Thy name we ask all these things. Amen.

Dr. Baradi first served his Government on the Osmeña-Roxas Independence Mission to the United States in 1929. For five years (1929-1934), he actively campaigned for, and zealously championed the independence of the Philippines all over the United States through the mass media, on platforms, and on school campuses; Legal Adviser and Secretary of Philippine Resident Commissioner Camilo Osias, Washington, D. C.; Philippine Delegate to the Seventh World Congress, World Federation of Education Associations, held in Tokyo, Japan, 1937; Member, Philippine Education Mission Abroad, 1938-1939; Publicity Director, Office of the Philippine Resident Commissioner to the United States, Washington, D. C., 1940; Secretary to the Chairman, National Council of Education, Manila, 1941; Legal Counsel Senate of the Philippines, 1952; Special Attorney: Committee on Investigation (Blue Ribbon Committee), 1952-1954; and Committee on Foreign Affairs, Senate of the Phil., 1954.

In 1956, President Magsaysay designated Dr. Baradi as Representative of the Republic of the Philippines with the rank of Minister to the United Nations Advisory Council for Italian Somaliland. As Philippine Representative to, and Chairman of, the United Nations Advisory Council, Dr. Baradi helped in drafting the Constitution of Somalia.

In view of Dr. Baradi's "active participation and extensive assistance as member of the United Nations Advisory Council, in the preparation and development of the Trust Territory of Somaliland," he was appointed the President's Personal Representative, with the rank of Ambassador Extraordinary on a Special Mission to the solemn cere-

monies commemorating Somaliland's accession to independence on July 1, 1960.

He is the recipient of 23 gold medals, and many cups, plaques and other trophies for excellence in public speaking and debate; for outstanding youth leadership; for exemplary work in civic and fraternal organizations; for distinguished service in the cause of freedom and in the fields of law and diplomacy, universal brotherhood, and international peace.

MW Mauro O. Baradi who became the Grand Master of the Grand Lodge of the Philippines in 1953 is a member of High Twelve Lodge No. 82, F. & A. M. where he was initiated, passed and raised in 1936. He became the Worshipful Master of High Twelve Lodge No. 82 in 1948.

In 1948, he was awarded the Grand Lodge Diploma of Merit for distinguished Masonic services. He was also awarded the Grand Lodge Plaque for meritorious services as Editor of *The Cabletow*, a position he held from 1945 to 1955.

He was elected to membership in Asoka Conclave No. 30 of the Red Cross of Constantine and served as its Herald in 1952 and as Standard Bearer in 1953.

In the Ancient and Accepted Scottish Rite, Ill. Baradi was coronated on February 8, 1954 and was the Grand Tyler in 1970 of the Supreme Council of the Thirty-third and Last Degree of the Republic of the Philippines.

He is an Active Member of the International Council of the Order of DeMolay. He is also a Charter Member of the Rosario Villaruel Chapter No. 2, Order of Eastern Star.

MW Baradi had been cited for distinguished Masonic services and for World Brotherhood by Grand

Lodges including those of: New York, Connecticut, Iowa, Minnesota, Wisconsin, Missouri, Canada and Japan.

He is a member of Lagos Lodge No. 1171 in Lagos, Nigeria, West Africa under the United Grand Lodge of England; of Almas Temple, A. A. O. N. M. S. of Washington, D. C. and an Honorary Member of Nile Temple, A. A. O. N. M. S. of Washington, D. C.

To date, MW Baradi have written about seventeen Masonic books.

Dr. Baradi is the Vice-President for Luzon and Member of the Board of Governors of the Philippine Constitution Association.

In the 1971 Constitutional Convention, he is a member of the Preparatory Committee; Chairman of the Timpuyog Association, an association of Ilocano-speaking Delegates throughout the country; Vice-Chairman of the Committee on Style and member of about five other committees.

The following is a concise statement of the principal constitutional reforms which MW Baradi proposes: 1.) A Bill of Duties and Obligations of public officers and employees, of the citizens in general; 2.) Reestablishment of a Unicameral National Assembly; 3.) Tenure of office of

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Republic of the Philippines
 Department of Public Works and Communications
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SWORN STATEMENT
 (Required by Act 2580)

The undersigned, **RAYMOND E. WILMARTH**, editor of The Cabletow, published monthly in English at 1440 San Marcelino, Manila, after having been duly sworn in accordance with law, hereby submits the following statement of ownership, management, circulation, etc., which is required by Act 2580, as amended by Commonwealth Act No. 201:

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(Sgd.) **RAYMOND E. WILMARTH**
 Editor

SUBSCRIBED AND SWORN to before me this 8th day of October 1971, at Manila the affiant exhibiting his Residence Certificate No. 409757, issued at Manila, on Feb. 15, 1971.

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(Sgd.) **ISAAC S. PUNO, JR.**
 NOTARY PUBLIC
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the President and Vice-President limited to six (6) years without reelection; 4.) More local autonomy granting greater authority and responsibility to the people of the grassroots level; 5.) The Supreme Court should supervise the work of the inferior courts; 6.) The State should provide free universal education up to the high school level; 7.) Creation of constitutional agencies to implement social justice, economic security, land reforms, labor and guarantee of employment, and medical care to citizens of the State.

* * *

ALDEGUER . . .

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but moving on, and I am sure that there will be fidelity to the mandate that we share in common.

I believe that: Government is based on respect for the dignity of every human person who is responsible for his own actions irrespective of his social status, whether he be rich or poor. I believe that authority is exercised as a means of facilitating human development, not to manipulate or exploit the people. The above two principles give rise to subsidiarity. Subsidiarity establishes autonomy, self-direction, freedom and responsibility to the person. To this end rights and responsibilities of individuals and groups should be specified, for to be free is to be maturely responsible. I believe in decentralization of power and of wealth, both of which are in the hands of a few, in order that social justice be guaranteed to all.

I am often pained when I hear exaggerated claims to power attributed to the Constitutional Convention delegates. True, the past elections is different in nature as that of elections for national and local officials. True, it only comes once in a lifetime. And true, its task is almost

superhuman, meant to endure in years to come and therefore affecting the coming generations. However, here and now, what are the delegates? What powers do they have? What is their place in our national life?

To my mind, our place is that which is part of a whole. A large and influential part, but nevertheless, a part. What are we empowered to do is amend the present Constitution (which remains in force until so amended) and perhaps we may end up drafting a completely new one. After we have done that, it remains in the domain of other governmental agencies to implement it. The real situs of power is *YOU*, the people. It is you who will have the last say as to whether the newly drafted Constitution be adopted or not. It is you, by public opinion, who can see to it that its provisions be implemented to the letter. So though many, we are one, we belong to each other, loving and serving one another.

How do we reintroduce freedom into our native land? That is what the current revolution is all about. Will you help? — Will you at least join in the hope that not all of us will be dead without ever tasting freedom? Will you join in the hope that some of us will still be steadily pursuing that endless voyage of discovery and invention, ever recreating who we are and what our great nation is? Will you join me in dreaming the impossible dream? To right the unrightable wrong, to give then when there's no more to give, to be willing to die so that justice and honor may live? For the world will be better for this, should we, you and I, as one man scorned and covered with scars but still strong with our last ounce of courage, fight the unbeatable foe, reach the unreach-

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ON MASONIC EDUCATION

122. *Who was required to present his master's piece as evidence of proficiency, the Entered Apprentice or the Fellow Craft?*

The Entered Apprentice, at the end of his apprenticeship during which he was really a bond servant, with many duties, few rights, and little freedom, he was examined in the Lodge and he had to present his master's piece. If he proved his proficiency and the members voted in his favor, he was made a full member of the Craft with the same duties, rights, and privileges as all others. As such he received the title of *Fellow of the Craft*. In the sense that he has *mastered* the art he was also called a Master. So far as his grade is concerned, the two terms meant the same thing.

123. *Where did the English Speculative Masons derive the terms Entered Apprentice, Fellow Craft, and Master Mason?*

The English derived them from the Scottish Operative grades Apprentice, Entered Apprentice, Fellow of the Craft or Master, respectively.

124. *In this jurisdiction Lodges are authorized to open and close in the highest degree in which work is to be performed at the time of meeting (Constitution, Par. 182). Is this universal?*

No. In some jurisdiction in the United States Lodges open and close on the Third Degree. If necessary to work on a lower degree the Lodge is reduced and after the work raised before closing. American Masonic jurisprudence recognizes only a Lodge of Master Masons. A Lodge of Entered Apprentice Masons or of Fellow Craft Masons exist only while work in those degrees is being done.

125. *At the organization of the Grand Lodge of England in 1717 were the majority of their members Operative or Speculative?*

Of the four Lodges that formed the Grand Lodge only one — the Lodge meeting at the *Rummer and Grape Tavern*, — had a majority of Accepted or Speculative Masons.

126. *Is it true that on the roll of the Grand Lodge of Scotland there is a Lodge which bears the Number 0 (zero)? Why was this number assigned to it?*

The *Ancient or Mother Lodge of Kilwinning*, at the town of Kilwinning, in Ayrshire, Scotland, bears the Number 0. According to E. L. Hawkins (*A Concise Cyclopaedia of Freemasonry*, 1908, p. 136), Great rivalry existed between *Kilwinning* and *Edinburgh* Lodges for the first place on the Roll of Lodges of Scotland. According to the Schaw Statutes (Code of Rules for Operative Masons) of 1599, "Edinburgh shall be in all time coming, as of before, the first and principal lodge in Scotland, and that Kilwinning be the second lodge as of before." In 1737, the year following the organization of the Grand Lodge, the roll of Lodges was being arranged. The first place was given to the Lodge of Edinburgh, which produced documents dating from 1599. The second place was assigned to the Lodge of Kilwinning, which produced documents not extending earlier than 1642. Soon after, about 1744, not satisfied with the arrangement, the Lodge of Kilwinning resumed its former independence of the Grand Lodge of Scotland and granted charters of its own. At the initiative of the Grand Lodge negotiations for the amalgamation of the Grand Lodge and Kilwinning were started in 1807. Kilwinning in return for renouncing the right of granting charters was placed at the head of the Roll of Lodges by being the Number 0 (zero) and designated as *Mother Kilwinning* and its Master to be *Provincial Grand Master* for the District of Ayrshire. All efforts to set aside this agreement have been of no avail.

lightenments" turn out to be fleeting and spurious. Doctors feel that the chronic use of LSD changes values and impairs the ability to think logically. It may lead to a tendency for users to "drop out" of society because of magical notions, or because they can no longer function rationally.

There are definite dangers involved in the illicit use of LSD. The drug experience may unpredictably take a "good" or "bad trip," either leading to pleasant sensations and imagery or terrifying dread and horror beyond the control of the user. The features of the LSD state may recur days or months after the last dose. This flashback may cause the user to think he is becoming psychotic. In some persons the concern has caused fear and depression leading to suicide. Because the LSD user sometimes develops paranoid feelings that he is vulnerable or even that he can fly, there have been cases of accidental death resulting from these beliefs. Users have been known to walk in front of moving cars or to attempt to fly, with tragic consequences.

The young people are more seriously affected. Still undergoing the process of emotional development, they lack the resilience to maintain their mental equilibrium under LSD. Before their metabolic activity is stabilized, young growing brains are more vulnerable to all mind-altering drugs.

STIMULANTS are also known as "uppers" or "pep pills." They include cocaine, amphetamine, dextro-amphetamine, and methamphetamine. Amphetamines are commonly swallowed in the form of capsules or tablets. Crystal methamphetamine and cocaine may be inhaled or

"snorted." Where more rapid and intense effects are sought, they can also be injected into the veins.

There are three types of abusers. The first is the sporadic user who occasionally takes the drug to stay awake, to drive, excel in an athletic competition, or cram for an examination. The second is the "spree" or "binge" abuser who uses the drugs for "kicks" in social gatherings, or who just wants to keep going, to feel high, or to counteract the depression that occurs when an attempt is made to stop the drug. The third, new type involves repeated intravenous injections of massive doses, and their users are called "speedfreaks" or "methheads."

"Speedfreaks" lose their desire for food or sleep. Suffering from malnutrition, physical debility follows, they also become careless about personal hygiene. There is evidence of brain cell damage, liver damage, and vital hepatic infections caused by a dirty needle. They become assaultive and unpredictable. When they severely "crash" in, coming down from their high (euphoria), amphetamine users are known to commit suicide.

HEROIN is derived from an opium base. Like opium, morphine, codeine, and several others, heroin is a narcotic drug. It causes addiction. Unless a habitual dose of the drug is continued, withdrawal sickness begins.

When a person has become an addict, only the injection of a "fix" stops the pain of withdrawal sickness. At the same time addict floats into a carefree dream world. It is unbearable to resist this dream, when the alternative is physical pain.

Heroin therefore becomes a habit. When a person is addicted, his whole life gets geared to getting the

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keenly at work the mind follows no less keenly and seeks to put in order what they give it.

No Greek philosophy is happy until it can pin down an idea with a limpid definition and make its outline firm and intelligible. . . . The transference of the word from *concrete* to *abstract*, from *visible* to *invisible* shows how the Greek mind worked when it moved from the gifts of the senses to the principles behind them.

The Romans conquered and enslaved the Greeks by force of arms. . . . But Greek culture eventually conquered the mind and spirit of the Romans who then made the slaves their teachers.

The Romans spread this culture, after enriching it, to the other people of Europe whom they conquered . . . The vanquished, who later became conquerors themselves, disseminated that culture to the rest of the world.

The Spaniards brought it to the Philippines, together with Christianity and with all the rich additions they had made, including those of Arab (Averroes) and Jewish (Maimonides) philosophers who were born in Cordova during the Moorish occupation.

Our national heroes and other great Filipinos, mostly born in the 19th century (including the Freemasons Jose Rizal, Marcelo H. del Pilar, etc.) were educated in Spanish universities, either in Spain or in the Philippines, or both, where they learned Greek, Latin and Spanish, which gave them the key to the *humanities*, absorbing the knowledge and wisdom of the ages. That is why they were so unique not only in intellectual development but in manners, conduct and tastes. . . .

How their education shaped their nature is reflected in that incident during the revolution against Spain when an American consul (in reply to a secret inquiry from Washington as to how the Spanish prisoners of war were being treated by the Filipino rebels) reported that the prisoners were being treated in the most humane manner. There is a saying that none is so insolent as the underdog who suddenly finds himself to have the upper hand! Yet, those Filipinos did not allow their possession of power to change their nobility of character — because their philosophical education had made them mature in mind and humane at heart.

Those Filipinos were enlightened nationalists, fearless patriots. . . . Their Spanish education did not make them servile to Spain (which was in itself a tribute to the Spanish system of education). Like the liberators of the South American republics (Simon Bolivar, Jose de San Martin and others), who had also been educated in Spain but later fought the Spaniards, those 19th century Filipinos gave their all to the land of their birth.

How, even then, democratically-enlightened were Filipinos of the past is reflected in the Malolos Constitution. Although nurtured in the bosom of the Most Catholic country in the world and in Catholic schools, the framers of our Malolos Constitution were bold to provide for the separation of Church and State and for freedom of worship. This was *before* the reputedly liberal-minded Americans had gained a toehold on our land.

Our present heritage, which includes great American refinements and additions, is very rich, indeed: much richer than the original. We

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must preserve it at all costs for our own sake. We must make it richer still with more of Hindu and Chinese philosophical flavors and much more of Japanese pragmatism.

With such a heritage as our anchor, we Filipinos may yet be a truly enlightened and progressive nation... As an American author, Katherine Shippen, says in her book, *Miracle in Motion*, the work of a people is a thing to be wondered at — now “moving forward, now fast, now slow, changing continually, but never coming to a stop,” each generation leaving its mark on the moving miracle!

* * *

PROPOSALS... From page 4

8. Exploitation of natural resources and economic development should be reserved to citizens of the Philippines.

III. *Ideological Education:*

9. Exalting and promoting the spirit of “Filipinism” in our national goals and aspirations; conserve and protect the patrimony of the nation, and enhance the national conscience.

10. Orienting Philippine education as to make it the prime instrument of moral regeneration and social reconstruction and to develop national cultural consciousness.

11. Adherence to separation of church and state and continue the present practice of optional religious instruction.

Revised, approved and released by the Masonic Coordinating Body in the City of Manila, this 25th day of August, 1971.

THE MASONIC COORDINATING BODY

(Sgd.) DAMASO C. TRIA
President

Grand Master, Grand Lodge of

Free & Accepted Masons of the Philippines

* * *

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drug. Heroin is expensive. An addict may have to spend more than six hundred pesos a day to avoid the sickness of withdrawal. To get such money, a junkie will scheme to obtain it from every person he knows. Frequently, crime becomes the only path. In that condition, the drug may keep away the pain, but the daily life of the addict is like being in hell.

* * *

ALDEGUER... From page 20

able stars of honesty, integrity, hard work, competence and compassion so that we may yet create out of this piece of Asia we call the PHILIPPINES, your country and mine, a new nation worthy of the dignity of a man.

* * *

The HOLY PRINTS

Elpidio A. Adalia

*He trod the dusty road,
Under the summer sun,
Carrying the heavy cross
Up the hill.
He staggered and stumbled,
His body made prints
On the ground.
For centuries
People look for the prints.
All was over,
But the prints are still there.
Let's walk the dusty road,
Retrace the holy steps,
Of the lowly Christ.
May we find
The wounds of Christ,
Reprinted in our souls,
As we kiss the dust,
Which Christ once trod,
This is the heaven's way.*

YORK RITE GRAND BODIES

OFFICERS for 1971-1972

ASOKA CONCLAVE Red Cross of Constantine

Sovereign	JAMES L. NORRIS
Viceroy	RAYMOND E. WILMARTH
Senior General	MANUEL BUMAAT
Junior General	EDGAR L. SHEPLEY
Treasurer	PRIMO I. GUZMAN, PIS
Recorder	ANTONIO GONZALEZ, JR., PIS
Prelate	RUPERTO S. DEMONTEVERDE
Prefect	JOSEPH E. SCHON
Standard Bearer	DAMASO C. TRIA
Herald	LUIS A. SUNCUACO
Sentinel	PAUL C. HALL

ANTONIO GONZALEZ, SR., K.C.C.
Intendant General
for the Philippines, Okinawa
and Japan

GRAND COMMANDERY KNIGHTS TEMPLAR OF THE PHILIPPINES

Grand Commander	ANTONIO GONZALEZ, JR.
Deputy Grand Commander	JOSE M. ESTACION
Grand Generalissimo	TEODORICO A. JIMENEZ
Grand Captain General	JAMES L. NORRIS
Grand Senior Warden	RAYMOND E. WILMARTH
Grand Junior Warden	MANUEL BUMAAT
Grand Prelate	RUPERTO S. DEMONTEVERDE
Grand Treasurer	PRIMO I. GUZMAN, PGC
Grand Recorder	ANTONIO GONZALEZ, SR., PGC
Grand Standard Bearer	DOMINADOR HERRERA
Grand Sword Bearer	PAUL C. HALL
Grand Warder	EDGAR L. SHEPLEY
Grand Captain of Guard	RESTITUTO F. CRUZ

GRAND COUNCIL OF ROYAL AND SELECT MASTERS OF THE REPUBLIC OF THE PHILIPPINES

Grand Master	LEANDRO F. CRUZ
Deputy Grand Master	JAMES L. NORRIS
Principal Conductor of Work	RAYMOND E. WILMARTH
Grand Treasurer	PRIMO I. GUZMAN, PMIGM
Grand Recorder	ANTONIO GONZALEZ, SR., PMIGM
Grand Captain of Guard	JOSE B. LEGASPI
Grand Conductor of Council	MANUEL BUMAAT
Grand Marshal	ERNEST L. ALBERT
Grand Steward	RUPERTO S. DEMONTEVERDE
Grand Chaplain	WILLIAM C. COUNCELL
Grand Orator	RESTITUTO F. CRUZ
Grand Organist	PAUL C. HALL
Grand Sentinel	DOMINGO GUERRERO

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YORK RITE SECTION



Edited by Companion **JOSE E. RACELA**

At a meeting of the Coordinate Bodies of Freemasonry in the jurisdiction of the Philippines which is composed of a representative of the Grand Lodge of the Philippines, a representative of the York Rite Bodies of the Philippines and a representative of the Supreme Council of the Thirty-Third and Last Degree, A. A. S. R. of the Republic of the Philippines, the Cabletow, Incorporated suggested that the York Rite Bodies and the Scottish Rite Bodies discontinue their respective publications and accept a section in The Cabletow. The York Rite Bodies have decided to accept and will publish a York Rite Section in future issues of The Cabletow. This arrangement was accepted by the management of The Cabletow, Incorporated. Speaking for the York Rite Bodies, together, we wish to inform all the brethren, companions and sundries that the eight (8) pages allotted to us will be paid by the York Rite Bodies, together with its staff. We wish to thank the management of The Cabletow, Incorporated for this opportunity to work with it for the advancement of a common task—Freemasonry in the jurisdiction of the Philippines.

PRELIMINARY STATEMENT

Heretofore, the York Rite Bodies of the Philippines had its own publication—THE LADDER. Now, ac-

tivities of the Bodies will appear regularly in the pages of the official organ of the Grand Lodge where all Master Masons are subscribers. The dissemination of York Rite activities will be better carried out.

We, who are members of the York Rite Bodies, never doubted that the Grand Lodge and its Subordinate Lodges are helping the cause of York Rite Freemasonry in the jurisdiction of the Philippines because they are working under the system known as the York Rite System of Freemasonry. Not all Master Masons in this jurisdiction knows this. Lodges worked under the Scottish Rite System before the organization of the present Grand Lodge of Free and Accepted Masons of the Philippines.

AIMS AND PURPOSES

We will try our best to disseminate information which will include the history of the York Rite Freemasonry in the Philippines—its origin and advancement, month to month activities of the different Chapters, Councils and/or Commanderies in this jurisdiction. Topical subjects which may include definition of terms and the like, observation of the activities of other York Rite Bodies with which the Bodies in the Philippines have fraternal relations (Fraternal Reviews), "hits" that may produce humor will also be included.

These, we will try to do honestly, fairly and well.

DEFINITIONS OF TERMS

Speaking of definition of terms, it reminds us of a Brother who approached us one afternoon and asked: Brother Racela, I am a Royal Arch Mason, member of a degree team, in both the York and Scottish Rites and I do not know why as Royal Arch Masons, we call ourselves COMPANIONS — isn't the term BROTHER sufficient?

Off-hand, we called the attention of the Brother-Companion that the term COMPANION is prominently mentioned in the Holy Bible. The inquirer, once a scholar in Sacred Theology (he was a seminarian once) was quickly reminded that the term is found in some of the Books of the Scripture, particularly in the Book of Psalms. Then, we added that COMPANION brings a closer relation between individuals than among brothers, because a brother, good or otherwise, remains a brother, but Companion is among the select.

To be more authoritative, we quote from the Encyclopedia of Cryptic Masonry by Companion Ray V. Denslow, PGGHP, a Masonic scholar, author and publisher, P. G. M. of the Grand Lodge of the State of Missouri — "The word COMPANION is from the Greek, meaning, literally, "with bread", or those who break bread with one another. While members of a Lodge refer to each other as BROTHER, those who enter into the obligations of a Cryptic (Capitular) Mason possess a closer relation — they are Companions. The relationship of BROTHER is shared by all; that of COMPANION, being one of choice, is shared by few. The use of the term is an excellent way to express that fraternal fellowship experienced by those who meet together in the Sacred Vault."

CONFERRALS

The York Rite Bodies conducted its mid-year conferrals on October 13 and 14 at the Plaridel Masonic Temple. The bulk of the candidates come from Saigon Lodge No. 188. Others come from foreign Grand Lodges, in fraternal relations with the Grand Lodge of the Philippines, others from Christian W. Rosenstock Chapter No. 6, R. A. M., Luzon Chapter No. 1 and Victorino Floro, Sr. Memorial Chapter No. 21. There were sixty-one who became Knights Templar. Companion Fernando Medina, present Grand High Priest supervised the work in the Capitular Degrees, Companion Leandro F. Cruz, present Grand Master of the Grand Council also supervised the work in the Cryptic Degrees while Sir Kt. Antonio Gonzalez, Jr. Right Eminent Grand Commander of Knights Templar of the Philippines personally conferred the Order of the Temple.

The Mark Master Degree was conferred in full form by Companion Jose Cortez, Past High Priest; the Royal Arch Degree in full form was conferred by Companion Pedro R. Francisco, Past High Priest and the Royal Master Degree, in full form, by Companion Marcelino P. Dysangco, Past Illustrious Master. The teams were ably supported by Companions Hilario Esguerra, Restituto Cruz, Alejandrino Eusebio, Felix Santos, Victorino Juico, Samuel Fernandez, Juan Nabong, Jr., Vicente Aragonés, Martin Adorador, Crispiniano Perez, Constantino Calica, Eliseo Arandia, Jr., Bernardino Cabañing and others.

Companion Gregorio R. Cariaga, Past Grand High Priest is the overall conferral supervisor.

Light refreshments were served before the conferrals and dinner thereafter.

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HUMOR

An office helper was so much worried one day. The office manager noticed him acting giddy as he even spilled the coffee about to be served him. The office manager became worried too and he finally confronted the office helper.

O. M. — Pedro, please come over. Tell me what is worrying you. You even spilled my coffee.

O. H. — Sir, I just do not know what to do. I have a 'making' problem e!

O. M. — Tell me and I will do my best to help you.

O. H. — Very much ashamed, sir.

O. M. — Go ahead, tell me, I'll help you.

O. H. — 'Talaga' Sir? I will be married tomorrow, but I do not know any priest yet.

O. M. — That is very easy. Follow me. (They both entered the office of the president.)

Pres. — Anything Charlie (Office Manager)?

O. M. — Pedro wants to get married but he has not as yet engaged a priest for the ceremonies. Knowing that you are not only a priest but a Grand High Priest, you may be able to solemnize the marriage.

Pres. — Charlie, you are just a bit late. I have just submitted your application for the Degrees of Freemasonry. Once you become one among us, you will understand the position of a Grand High Priest. Take this ₱50.00 and help Pedro secure a minister to solemnize his marriage.

WITH OTHER GRAND CHAPTERS

(Fraternal Reviews)

Quebec, 1971

M. Ex. Comp. G. R. Lessard, Grand First Principal (presiding)

M. Ex. Comp. Bernard Wolfe, Grand First Principal (elected)

M. Ex. Comp. H. Wall Clarke, Grand Scribe Ezra (re-elected)

The 94th Annual Convocation of the Grand Chapter of Royal Arch Masons of Quebec took place in the City of Montreal on the 2nd day of June, 1971 A. I. 2501. The report of the Grand Secretary shows a decrease in its membership due to deaths.

Plans for the celebration of the 100th Anniversary of the Grand Chapter is well under way.

Due to general lack of interest in duties, thought was given to the wisdom of appointing Companions as Grand Representatives of other Grand Jurisdictions near our Grand Chapter, but no decision has yet been reached. This is reported by the Committee of General Purposes.

We will quote hereunder a portion of the address of the Grand First Principal which has a bearing on present day occurrences in our midst. "Disturbances are seen everywhere. Distrust seems to be the approach to our problems and lawlessness abounds. The young seem to be prominent in those activities and do not seem to care. But let us not be mistaken. There are hosts of young people who are undecided about the ideal way of life. They have not as yet taken to the streets for demonstration, or should I say that they have not as yet been brainwashed by demagogues who would control their thinking for selfish ends. Those young people are the ones that you and I must be concerned with and teach to live according to the principles that we believe

in. x x x. It is a challenge that Masons cannot afford to pass by. It is time for Masons to let others know that we are against lawlessness, cruelty, murder, selfishness, atheism, and so on, and on the contrary that we support friendliness, sympathy for people in sorrow, kindness, charity for people in need and many other virtues that we find in our various degrees. Further we must be sure that we not only support those good qualities but that we preach and practice them. Truly we must be convincing that actions speak louder than words. We must make strong efforts to teach the young people for they are the very ones who very shortly will be the directors of the world. The way they will govern will depend on the teaching they have received. Let us then be their teachers."

The Grand First Principal noted with pleasure the establishment of Chapters of DeMolay and urged all Masons to support every laudable undertaking of such chapters.

NOTE: The position of First Grand Principal is equivalent to Grand High Priest and Grand Scribe Ezra is Grand Secretary
—JER

Queensland (1970-71)

M. Ex. Comp. F. H. Shannon, First Grand Principal, presiding & re-elected.

R. Ex. Comp. G. L. Shaw, Grand Scribe Ezra

Grand Chapter of the Philippines — not represented.

This is a Review of the Proceedings of the Supreme Grand Royal Arch Chapter of Queensland and the Grand Lodge of Mark Master Masons of Queensland and the Grand Council of Most Excellent Royal Select and Super-Excellent Masters of Queensland. These Bodies are working and controlling the Mark, Excellent, Royal Arch, Royal Ark Ma-

triner, Red Cross Council and Cryptic Council Series of Degrees. Off-hand, we wish to inform the Companions that this Grand Chapter of Royal Arch Masons is working under the Scottish Constitution, while we, in the Philippines are working under the American Rite — The York Rite System of Freemasonry. In the Philippines, we have also the Keystone Royal Arch Chapter, No. 354, S.C., which is working in the Scottish Rite Temple, of which the present Scribe is Companion Benito Maneze. We will deal at length about this Chapter in our HISTORY OF YORK RITE FREEMASONRY IN THE PHILIPPINES.

Going back to our Review, we notice that this Grand Chapter held its convocation in the Grand Hall of the Masonic Memorial Temple, Ann Street, Brisbane on Wednesday, 1st April, 1970.

The address of the Most Excellent First Grand Principal is most enlightening. Quoting from the address, he said, "Every Degree of Masonry is progressive and cannot be attained but by time, patience and assiduity. x x x The Ritual of the Royal Arch is wonderful in expression and powerful in meaning but the most beautiful language is meaningless unless the words are made to live in our lives and unless we practise in our daily life those principles which we teach in the Chapter.

In trying to live up to these principles, I find that I have learned to love — to love God and my fellow man. I am at ease with my conscience. I only do what I think is right and shun all that is petty and mean and evil. I can be alone no matter where I am, what I do or where I go, for I know that the T.A.L.G.M.H. is always with me.

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I can forget fear for a clear conscience makes a man brave. I hope that Freemasonry has found the same influence on all of you. This is an assurance of a better world to live in and a happier humanity with which to live and so.

*Let your light so shine before men,
That they may see your good works,
And glorify your Father who is in heaven."*

Several worthy Companions were presented with 50-Year Service Jewels.

Although this Grand Chapter has matured in age, the interest of the brethren in the jurisdiction of Queensland, to become Royal Arch Masons continues to rise as shown in the following table of conferrals:

Mark, Excellent and Royal	
Arch, each	307
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Red Cross of Babylon	306
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Installed Mark Master	124
Installed First Principal	123
Installed Second Principal	134
Installed Third Principal	140
Worshipful Commander	
Noah	116
Most Excellent Chief	112
Thrice Illustrious Master	104

We congratulate the Companions of Queensland. May your tribe continue to grow! SO MOTE IT BE.

HISTORY OF YORK, CITY OF OUR ORIGIN

By James Fairbairn Smith

Presentation of the original Royal Arch Commemorative Chalice to the Lord Mayor of York, England is a gesture of international Masonic Friendship and good will by command of General Grand High Priest Calvin A. Behle and associate officers.

York was founded A.D. 71 by Quintas Petillus Cerealis, a relative of the Roman Emperor Vespasian, on the ruins of a settlement of ancient British origin.

Scarcely 230 years later it was the scene of ceremonies which elected Constantine the Great as Roman Emperor. Constantine is revered as the Creator of the great Christian Order of the Red Cross of Constantine, which is Freemasonry's most exclusive order of Christian Knighthood.

Moreover, York was the capital of Athelstan, the first Saxon to be proclaimed king of all England. Legend tells us it was Athelstan who awarded the First Masonic Charter to Prince Edwin, A.D. 927.

The historic occurrence is emphasized and expanded in the Craft's two oldest manuscripts, Regios (Circa 1390) and Cooke (Circa 1430), both of which are Saxon in origin and a product of the North of England.

Of prime interest to today's Masons is the fact that the YORK CRAFT instituted a speculative Grand Lodge in 1705, a full twelve years before London.

To stress this point of antiquity the York Grand Secretary, in writing to London's Grand Secretary, said, "... This Lodge (York) acknowledges no superior, that it pays homage to none, that it exists in its own right, that it grants constitutions and certificates in the same manner as is done in the Grand Lodge of London, and as it has from time immemorial had a right and use to do. ..."

Even more important to Royal Arch Masons is the statement made by Dr. Fifield Dassigny of Dublin, Ireland, in his book of 1743, purporting that the Royal Arch Degree had been introduced into Dublin from

York and that it was also worked in London.

The Dassigny book further declares that the Royal Arch was even then "An Organized Body of Men who have passed the chair and given undeniable proofs of their skill in architecture."

The original of the Legander-York MS. of the Old Charges further prove that the York Craft can indeed boast of great antiquity.

The Fabric Rolls and York Minister, that beautiful cathedral symphony in stone, likewise contribute a great deal toward the greatness of this famous English City. The Rolls, which are recorded for the most part in Latin, have to some extent been translated into English by the Surtees Society, and the drama they recount of the old operative Lodge is most enlightening and further adds to the already rich Masonic heritage of this time immemorial city which as far as America is concerned has given its name to the Senior of the Two Rites practised in the Continent.

While the assembly of Masons held at York in 926 A.D. is probably fiction and the story of Elizabeth I'S armed raid to learn the secrets of Freemasonry in 1561 just a fable, nevertheless the York Rolls have given much added information to the operative craft of that particular day.

This is probably why the York Rite and York Masonry is revered in the United States as the oldest and purest of Freemasonry. Since the Royal Arch is an important part of the York Rite we find it immensely gratifying to note that early mention of the Royal Arch can indeed be traced to York.

(From the collections of Sir Knight Companion Antonio Gonzalez, Sr., K.G.O., Intendant General for the Philippines. — Editor.)

YORK RITE FREEMASONRY

IN THE PHILIPPINES — ITS ORIGIN AND ITS GROWTH

The York Rite System of Freemasonry was brought to the Philippines by the Americans, an incident of the outbreak of the Spanish-American War. Before the First Regiment, United States Volunteers of North Dakota, embarked for the Philippines in the spring of 1898, for the war with Spain, forty-eight Master Masons signed a petition for "a Movable Military Lodge, upon their arrival in the Philippine Islands, or in any other country, once a Spanish possession, or now belonging to Spain."

The dispensation was signed by MW Robert M. Carothers, Grand Master on June 1, 1898 authorizing North Dakota Military Lodge, U. D. and empowering Brother William C. Treumann, Lieutenant Colonel, to act as Worshipful Master; Brother Frank White, Major, to act as Senior Warden; and Brother John H. Fraine, Major, to act as Junior Warden of a Movable Military Lodge, to be held in the Philippine Islands, or in a Province or Dependency of Spain. The dispensation was unanimously approved by the Grand Lodge.

The first meeting of the Lodge in the Philippines was called by MW Treumann on August 21, 1898, in a residence near headquarters, at No. 69 Calle Nueva, Malate, near Manila, and thus became the cradle of American Masonry in the Islands. (Masonry in North Dakota by Dr. Harold S. Pond; also, Nilad: a Symbol, pp. 8-10). And, the York Rite System of Freemasonry was born in the Philippines.

This followed later by the granting of charters by the Grand Lodge of California to Manila Lodge No.

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342 (now Manila Lodge No. 1), Cavite Lodge No. 350 (now Cavite Lodge No. 2) and Corregidor Lodge No. 386 (now Corregidor-Southern-Cross Lodge No. 3). Later, the three formed the nucleus of the Grand Lodge of the Philippine Islands.

In the meantime, both the Scotch Rite System and the York Rite System were working in the Philippines.

To our readers, we beg to remind them that as they go over this history, the narrative will contain what we may call incidents, accidents and personalities. Undoubtedly, this history will be received by smiles, frowns and the historian will either be complimented or condemned for being biased or playing favorites. As eminent Masonic writer and scholar, Henry Wilson Coil, Sr., tells readers of his books, this wise: "Legend and tradition have a definite place in historical writing. They can be neither wholly rejected nor carelessly adopted. Written records are sometimes found to be unrelia-

ble or even forged hoaxes. The ascertainment of truth, after all, depends upon the inherent probabilities of the evidence and upon the very practical process daily applied in our courts of law, known as 'sifting or weighing the evidence'. We can no more admit the truth of all direct evidence than can we reject all circumstantial evidence. To take all the evidence as it comes and to deduce from it an orderly and logical account of what happened in the past is the work of the judge and the historian".

We will honestly, apply the same test, even our personal experiences which has connection with this history will be sieved to avoid being tagged as "playing favorites".

The history of the York Rite System of Freemasonry in the Philippines will bring to the fore two outstanding Past Grand Masters of the Grand Lodge of the Philippines—MW Christian W. Rosenstock and MW Antonio Gonzalez, Sr.



OFFICERS OF GRAND . . .

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**GRAND CHAPTER OF ROYAL ARCH MASONS OF THE
REPUBLIC OF THE PHILIPPINES**

PRESENT GRAND OFFICERS

Grand High Priest	FERNANDO MEDINA
Deputy Grand High Priest	APOLONIO V. PISIG
Grand King	RAYMOND E. WILMARTH
Grand Scribe	JAMES L. NORRIS
Grand Treasurer	PRIMO I. GUZMAN
Grand Secretary	ANTONIO GONZALEZ, SR.
Grand Lecturer	MANUEL BUMAAT
Grand Chaplain	EDGAR E. SHEPLEY
Grand Captain of the Host	CECILIO VILLANUEVA
Grand Principal Sojourner	LUIS SUNCUACO
Grand Royal Arch Captain	HERNANDO BAUTISTA
Grand Master of the 3rd Veil	RUPERTO S. DEMONTEVERDE
Grand Master of the 2nd Veil	WILLIAM C. COUNCELL
Grand Master of the 1st Veil	CHARLES SHUSTER
Grand Orator	MURRAY L. HARLAND, JR.
Grand Organist	JOSE B. LEGASPI
Grand Sentinel	MARCELINO P. DYSANGCO

DISTRICT DEPUTY GRAND MASTERS

District

- No. 1 — **William C. Councill**
- No. 2 — **Leon A. Bañez, Jr.**
- No. 3 — **Sotero A. Torralba**
- No. 4 — **David T. Lara**
- No. 5 — **Doroteo A. Parong**
- No. 6 — **Doroteo Joson**
- No. 7 — **Edgardo Ramos**
- No. 8 — **Desiderio Hebron**
- No. 9 — **Teofilo Leonidas**
- No. 10 — **David C. Marquez**
- No. 11 — **Ricardo C. Buenafe**
- No. 12 — **Cesario Villareal**
- No. 13 — **Gregorio S. Lagumen**

District

- No. 14 — **Valerio V. Rovira**
- No. 15 — **Santiago L. Chua**
- No. 16 — **Lim Kaychun**
- No. 17 — **Felix Caburian**
- No. 18 — **Carlos Iñigo**
- No. 19 — **Indasan A. Napii**
- No. 20 — **John H. Homburg**
- No. 21 — **Kenneth M. Crabtree**
- No. 22 — **Chester S. Deptula**
- No. 23 — **Rufino S. Roque, Sr.**
- No. 24 — **Clemente M. Nava**
- No. 25 — **Aniceto Belisario**
- No. 26 — **Guinaid M. Guiani**

No. 27 — **Athol B. Shuster**

JUNIOR GRAND LECTURERS

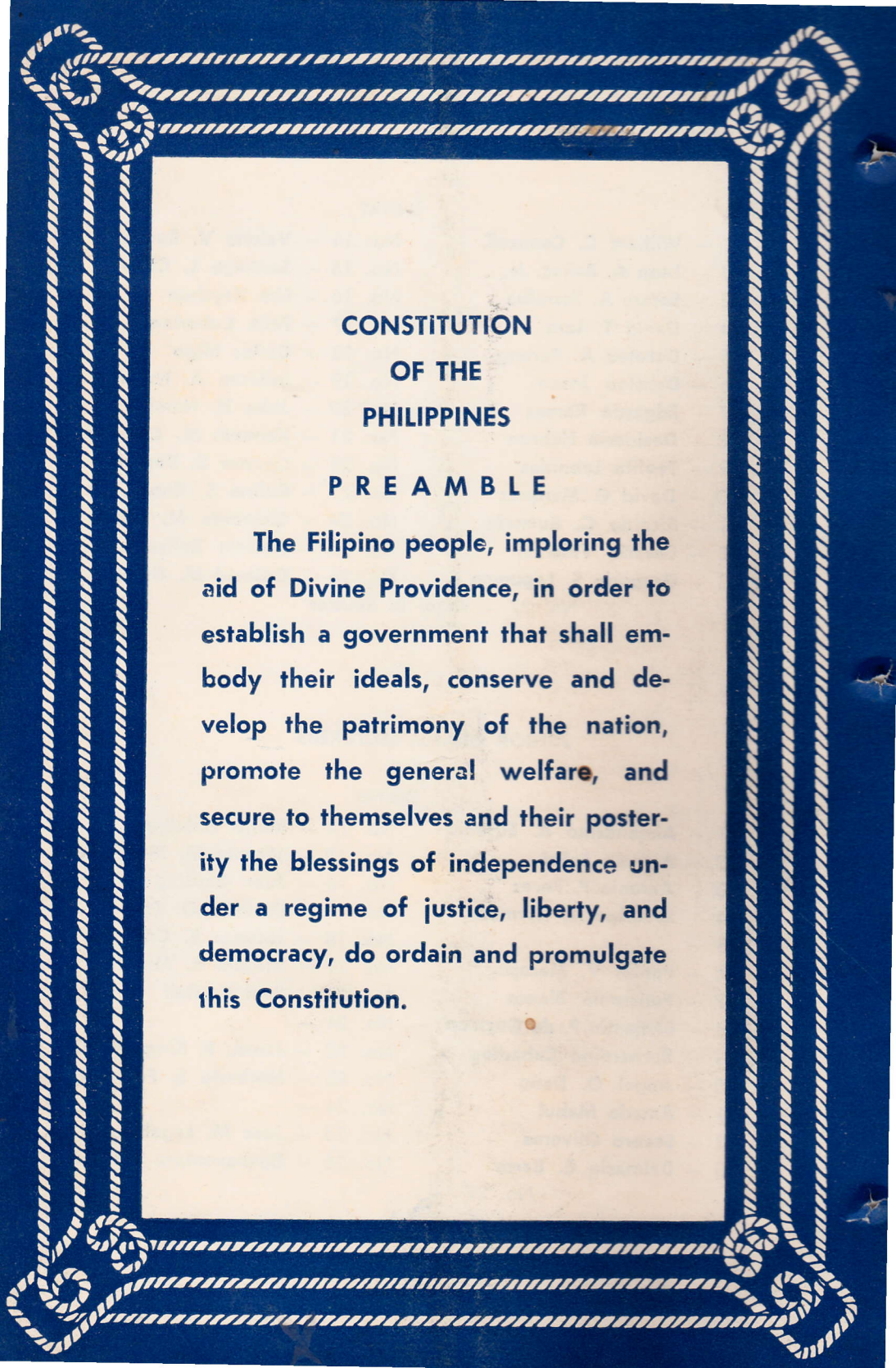
District

- No. 1 — **Alejandro A. Eusebio**
- No. 2 — **Agustin Balisi**
- No. 3 — **Antonio P. Perez**
- No. 4 — **Severino A. Hermosa**
- No. 5 —
- No. 6 — **Pantas V. Macapagal**
- No. 7 — **Policronio Blanco**
- No. 8 — **Benjamin P. de Guzman**
- No. 9 — **Bernardino Cabading**
- No. 10 — **Angel O. Daño**
- No. 11 — **Amado Mabul**
- No. 12 — **Severo Oliveros**
- No. 13 — **Dalmacio B. Barce**

District

- No. 14 — **Mario Hidalgo**
- No. 15 — **Vicente M. Macabidang**
- No. 16 — **Juan Causing**
- No. 17 — **Dionisio Q. Erfe**
- No. 18 — **Lorenzo E. Cruz**
- No. 19 — **Vicente R. Macute**
- No. 20 — **Paul C. Hall**
- No. 21 —
- No. 22 — **James B. King, PDDGM**
- No. 23 — **Norberto S. Falguera**
- No. 24 —
- No. 25 — **Jose M. Lagahit**
- No. 26 — **Buenaventura Sabulao**

No. 27 —



**CONSTITUTION
OF THE
PHILIPPINES**

P R E A M B L E

The Filipino people, imploring the aid of Divine Providence, in order to establish a government that shall embody their ideals, conserve and develop the patrimony of the nation, promote the general welfare, and secure to themselves and their posterity the blessings of independence under a regime of justice, liberty, and democracy, do ordain and promulgate this Constitution.