

Digit. October 1970

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TO THE BOLD

You have chosen to walk
a difficult way.
From your quite innocent world,
You have chosen to go
where that innocence,
once undisturbed,
breaks like glass.

You have turned stones, which,
Once, you never dreamed to touch.

Along the way –
you are disparaged;
you are trampled upon;
you are harrowed.

Along this difficult way –
you are haunted by thoughts,
nay, hunted down like
the most dangerous
creature that stalks
the “peaceful”
evening street.

You grow weary.
You begin to flag out.

A scruple is born and
Lodges in the darkest
Recesses of your mind:
Why did I ever get into this?
WHY ???

Then this weariness causes you
to make some vague disavowal,
to make some undecided step.
You begin to think of your
Shattered innocence:
How nice it was.
How good I felt.
Ah, I must end
all this nonsense!

But brave one, you can't stop now.
You have turned many stones already
You must go on. It is a long struggle, yes,
But think of your cause.

There is nothing you stand to lose
but a sick world.

– S. L. Monsanto

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OFFICIAL PUBLICATION
OF THE STUDENTS OF THE
UNIVERSITY OF SAN CARLOS

September-October Issue
Vol. XXXIV, No. 2

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COVER DESIGN

Caesar Velez

Youth and Democratization

by Isidro Florendo

TO SAY THE LEAST, Philippine democracy has not come of age. A small segment of the youth and studentry, regardless of their opportunism, adventurism and messianic tendencies, has become politically mature. The elite — politically empty; the masses — worse!

But the Philippines must change. And it seems it is a fundamental necessity to recognize the problem of the country. But not a big segment knows, so that one can conclude of the long and arduous task we still have to face. The so-called politicians, even the nuns and priests, manifest their ignorance (if not their insincerity) about the true nature of the country's problem. A small band of students seems to be mouthing the right phrases — and these are the only people in the country who are politically mature. Politicized, they recognize the problem of the country as the problem of the power relationship between the rich and the poor, exploited masses.

The Students

When the big riots were staged (and are being staged) not a few students were awakened to the country's problems. The only trouble is many of the so-called christian-oriented students, being just reactionaries, of course, were awakened not to the problem but to the so-called communist menace! This is understood since those who directed them were also having the same phantoms.

These students are engaged in social action work and many others. If one recognizes the problem as that of a political problem, then one concludes that this is mere lip-service to the problem. However, this persists because the nuns, priests and school authorities regard this kind of work as the work of a "christian-oriented" group.

There are students with christian orientation who are sincerely working with some labor and farmer groups. One, however, can still question the direction of these groups. The messianic tendencies are there. One observes, for example, that labor pickets of a "good" labor

union are dominated by the students. Where are the workers? One hears also of some decision-making of a priest, and justifies it by saying, "what can I do?" Priests and nuns in youth groups can stifle the growth of the young people, whether we like it or not and whatever they say. Young people have to be on their own. We must not commit the mistakes for them.

But this involves only a few of the students. Where are the majority of the students? If we take a look at campus elections, we can have an index of the politicalization of the studentry. Some campus parties have sound platforms which, however, are above the heads of many students. Some do not have any at all.

There are boycotts and demonstrations. Practically, these are organized by a minority who are often branded as trouble-makers, peace-breakers of the "peaceful" university. The minority breaks in, a good number may join in, otherwise the boycott or demonstration flops. But the minority, although most of the time sincere, often commits the crime of adventurism and messianism. They usually do not ventilate their issues properly. In other words, they always fail as leaders, in that they do not try to exert a little effort or use proper means to rally the mass of the students to the cause. Their most important fault, however, is the short-ranged picture they always give. These minority groups have always failed to relate the issues of the schools to the capitalistic and authoritarian bourgeois system of our society which is the root cause of these school problems. These groups also often reflect that bureaucratic system many involved students are against.

The majority of the students can be herded into the non-aligned. Thinking of getting a degree or earning money after graduation, these students are committing the biggest crime of all times — that of neutrality and participation in the Establishment. Although this reflects the thinking of many of their school administrators and professors, it is also a subproduct of

that system in our society which is basically profit- or money-oriented. These students seldom think that there might not be anymore a society after they graduate which can house their money-oriented thinking.

The University

The university system in our country is only a reflection of the social system. A priest-educator once wrote in an article that education is not anymore a privilege of the elite. There is a good number of students in schools. In terms of statistics this is certainly true. But in terms of products, education is still a high-priced commodity. One can see schools for the rich and schools for the poor. This is undebatable. But the other reality is that only those who graduate from the so-called better schools can get jobs after they graduate!

The university system in the Philippines therefore which accepts both poor and rich into the university is again paying lip-service to democracy. What it aims at actually is the education or training of the members of the elite class to take over the ruling class. And the poor are just there again to grease the wheels of this capitalistic, feudalistic, imperialistic and bourgeois authoritarian social system. The poor in the university are just being conditioned. Look at the kind of graduates we have. Look at the curricula. Administrators, of course, can easily find justifications, but whatever they say that system is there. Educators can also opt to say we cannot change in one day. But when shall we change? The trouble is, the reasons are given not out of convictions but as rationalizations of the present system.

School administrators are often also reflections of bourgeois authoritarianism. These people think they have the values and that they are the guardians of values. What values are there? One can ask because these are often identified with the preservation of the status quo and the suppression of legitimate rebellion against the present system.

There is also that authoritarianism in the name of Christianity — of love, peace and harmony. But the trouble in the Philippines today is that our problem is confounded by this kind of preaching. We want to preserve peace but actually we are stabilizing class struggle. We preach patience to the exploited. We also preach love and charity to the rich. And we promise heaven to both. Which is which? Are both moral? Is it Christian to stay neutral in the face of exploitation in the name of love and peace?

The posture of neutrality is said to be the posture of the administrators and the professors of the university. But in their neutrality they are really siding with the status quo. Class lessons whether in Economics, Sociology or Theology, are stabilizers of the Establishment. The neutrality of the professors demands that they do not say in class that capitalism is pagan, unchristian and that it should be changed by all means; that the rich are exploiting the poor; that there is not such thing as democracy in the Philippines; that Christianity demands that we must not be of the present system; that as Christians we are always in search of better structures; etc.

The foreigners in the schools do not recognize that they are counter-revolutionaries. The thinking and culture they espouse are oftentimes against the motives of the nationalist movements. We can count on sincerity but it is nothing without proper direction. One student wrote something about the white God the whites are presenting to us. To some extent it is true — we have been presented with the white God!

The problem of the University is only a part of the social problem. One can be misled into trying to solve it isolated from the national problem. There is one factor, however, that should be considered. The university is a potent force for social reform. Students pass the university and for the university to remain apathetic to this is an unforgivable crime to society. The university must take sides and recognize the problem of Philippine society!

Liberation

The present system is one of exploitation. One can talk about social justice. But what does this mean? Look at the laborers, field or factory. We talk about economic exploitation but the real root of the problem seems to be political exploitation. Social justice, therefore, is

primarily justice which contemplates power distribution.

Because we talk of democracy, power must be in the hands of the people. Each citizen has political power. The power and authority of the government emanates from the people. But power in the hands of the few, as the case is in the Philippines, is not political power but tyranny! This is compounded by military power, injustice or power, maldistribution or mal-placement is maintained by the military.

The relationship between the poor and the rich in the country is blessed and looked upon with approval by the Americans. Economic imperialism in the country is bad enough, but when the Americans twisted historical facts, it is worse. They have tampered with our educational system and systematically adjusted our culture.

The realities of American blackmail of our country are intolerable. We must get out of them. We must get the peso out of gradual devaluation. We must get out of economic and cultural dictates. We must be able to guide our own selves!

The development we are sponsoring faces some negative elements. The structures which stifle the present Filipino — those perpetrated by the national oligarchs and the foreign imperialists — must be destroyed. To talk about technological development now is futile because one can always ask the question "for whom?" and the answer "for the rich" can always be given. Let others talk of peaceful revolution. But there is no such thing as peaceful revolution if, we recognize the problems. We may labor for the Constitutional Convention. The most it can afford is a paper revolution. The problem is not in the relationship of power within the government system as what some candidates for delegates to the convention would want us to believe. It is in the relationship of power between those in the government who are the rich and the masses.

We must not believe in the differences of class interests, but the years have proven it. We have had always the elite in the government to represent the masses.

We may not believe in the differences of class interests, but the years have proven it. We have had always the elite in the government to represent the masses. But we are now in the worst situation. The laws are perfect and even the Constitution is basically all right. Laws are passed and nobody cares about them. Will

the implementation of the Land Reform be better if it will be incorporated in the Constitution? Nobody cares to ask the question why the laws are not implemented. It has always been implied that there is something wrong with the laws. Is there? Or, is there something wrong with the people behind them?

Liberation from all these economic and political exploitation by the rich and the imperipist is of first necessity. But the present Filipino has also to liberate himself from psychological and cultural exploitation. He must find his personal identity if he ever has to talk about his dignity.

Democratization

The essence of liberation is only for democratization to start. And people is the essence of democracy. In the present structures, the need is to bring power down to the people.

The student is faced with this challenge: the realization of the fact that change can never come from the youth or the studentry. Change can come only from the masses — the farmers and the laborers. Because we talk of democratization, it is certainly another great injustice to the name of democracy and to the name of our people if we arrogate to ourselves the mission of changing society.

The temptation to create another class of innovators, reformers and revolutionaries should be guarded. These people will have to be prepared to become servants of the people. Let us not make the mistake we are trying to correct.

The student is faced with a mass. But the mass he is supposed to politicize is not for the student to make into a malleable mass but into a powerful mass, thinking and arrogating unto themselves the power which is supposed to be theirs. The leadership of the youth is only an intellectual leadership. The vibrant young student must go out and tell of the exploitation of the people and preach power — power that changes society because the majority of society are these people.

But the student faces lack of knowledge. University education has not brought us closer to the people instead it has drawn us away. We must recognize that there is no other way of knowing except by coming in contact with or living or practising in the situation. We must know and understand the people in

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The Other Revolution

by Hope C. Maximo

*"We make our times:
such as we are, such
are the times."*

— St. Augustine

THE PRESENT TIME is characterized by changes, both radical and moderate. This trend is evident everywhere — in the spheres of the sciences, art, fashion, and, most notably in the social sphere — in the clamor and concern for social change in terms of social justice. In contrast to the sheltered and the pampered youth of yesterday, the young people today are the harbingers of change. We see them in the forefront of demonstrations, group dialogues, rallies and other activities related to the upliftment of our society. They are deeply aware of the social ills wrought by a sick society.

In the Philippines, this illness manifests itself everywhere. It appears in the guise of poverty, the oppressed tenant, the privation which we see in the slums, the graft and corruption in the government offices, the crime we read. It is not a wonder then, that our young people should vent their utmost effort and energy to the eradication of these ills.

However, unless the people themselves move, unless every individual concerned cooperates in the task of solving these problems head-on, we hardly have any hope of correcting these ills. Everyone must be cognizant of his share in the task of nation building. Presently, we see that the students are a potent force in motivating our people to stand up and fight for their rights. They appeal to the farmers, laborers, the poor, and to all those who only have little of justice, wealth, and power. Their idealism and vigor warm up the blood of the older people and prod the latter to fight with them for a better and a more just society.

The fact that the moves done along the line of solving our social problems must be that of concerted effort cannot be overemphasized. If we want change we all have to work for it. For everything we desire, we must be willing to pay the price it requires of us.

One question inevitably comes up:

ARE WE EQUAL TO THE TASK? If we want reforms, do we have the fortitude to work these out to the end? Eventually, we have to take into consideration the whole Filipino people since it is as a whole that we must move and work if we are to succeed at all.

If at this juncture, we stop and ask the question why our people have never before made any definite move to correct the wrong they saw, never ventured to stand up for what they believed was right, we might wonder what the cause for such lethargy and such despicable inaction was? It could not be ignorance of facts. Certainly, our people had their eyes open

to the realities of extreme poverty everywhere. The haggard faces of beggars and emaciated vagabond children, and the appalling plight of the slum dwellers attested to these.

Our people were aware of the fact that while many individuals suffered in dire want, a privileged few had much more than what they needed. They knew that the poor who incidentally comprise the labor, tenant, and employee groups are practically puppets on strings in the hands of some unscrupulous rich. And, surely, our people were not ignorant of the graft and corruption in the government offices. Yet, this practice was accepted with shrugged shoulders. A few ventured to criticize it, but many seem to condone such a detestable practice with their silence.

During elections, our people witnessed the massive vote-buying of electors and other forms of election frauds and they took it easy. Is this not ironical? We criticize the corrupt men in our government service, we criticize the corrupt system, we despise the opportunists who feed on the blood of the ignorant and weak, yet we never criticize our corrupt permissiveness to all these warped practices. Is this not just another form of cowardice? If we do not change ourselves, how can we hope to change and rectify our ailing system?

The answer to our people's nonchalance to the ills which exist around them is not ignorance. Rather, it is a voluntary closing of the eyes to and a folding of the arms before the problematic situations which present themselves before our very noses. It is this smug attitude which contributes a great deal to the prevalence of injustice, crime, poverty, and corrupt practices in our country.

Sometimes, to prove a point, one has to be ridiculous. Sometimes, to make others aware of a pitiable situation which needs urgent attention, the situation has to be magnified, even out of proportion. It is vain to classify all people into two extreme poles, to categorize groups, associations, and individuals into two radically opposed groups and to treat one group as always the exploiter and the other the exploited not distinguishing between those who work and deserve the fruits of their labor and those who merely do nothing, poor as they are. However, this is resorted to, though unconsciously perhaps, to stress the existence of repugnant situations which need correcting. When some young people advocate revolution as the only means for curing these ills they talk sense into the ears of those who are already impatient with waiting for the others to move with them in working for the removal of these problems, especially in those aspects concerning social justice.

Here we see a NEED. There is a need for a radical change in the lax attitude our people toward the social ills which need remedying. This is where the youth can help a great deal. The young must work to revolutionize our people's way of thinking.

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Christianity and Social Change

by Ramon Clarete

MAN'S ACHIEVEMENTS have not made him a bit happier nor more a man. On the contrary, all that his success add up to is NOTHING.

Current False Ideas and Practices about Christianity

There are some people who will spend most of their time, praying countless and incessant number of novenas, rosaries, and everything in church. They are making religion as an individualistic and personalistic relationship between God and man. There is no social aspect given to religion.

One is not so much concerned about the betterment of this world, even if this world will go to the dogs. Anyway, the "good Christian" will always get his reward in heaven. So, he must patiently bear all the exploitation and suffering in this world, without trying to fight or do away with them. Anyway, there is always reward after life. It is in this sense that Christianity is thus called the "opium of the people" or the "pie in the sky" that will keep the people satisfied and contented in their misery. Intimately connected to this is the attitude that the "Christian" should not meddle in secular affairs, for his concern is totally in the other world.

The essence of Christianity is love. Therefore, it is "un-Christian" to make the tenant aware of his rights, for that would set him against his landlord, and thus would foment hatred between them. Tenant-landlord problems should be settled "amicably." This notion of love is false.

The Church is allied with the establishment in oppressing the poor. She benefits from the status quo and is, therefore, interested in its preservation. She uses religion as a means to keep the people under control in exploitation and suffering.

In view of all these, it is not surprising that many intellectuals and radicals think that the Church is obsolete, outmoded and stands in the way of the revolution. The Church always says "Christ is the answer." But what is the question? People are beginning to yawn over the cross and they think that to be genuinely revolutionary, one has to be an a-theistic leftist.

Political Theology

Political theology is not Caesaro-papism, nor a sacral civilization, nor the entanglement of Church structures in the government, nor a political structure as the Church used politically by the Iglesia ni Kristo members.

Salvation was social, communal and political in the old Testament. Freedom, justice, and peace were not primarily between God and man, but between God and his people — Israel. To be saved, one had to belong to Israel or at least must be an affiliate with the people of God in some way.

The Old Testament Israel was essentially a people of the Exodus, always travelling on the way — a people of hope and promise, leaving for the future. Their God was not I am who am, but I-will-be-who-will-be.

In the New Testament the Old-Testament Israel is now taken up into the New-Testament people of God. Salvation is still social and political. The communism of the early Christians attests to this. The

present people of God are still essentially a people of hope, promise and of the future — an eschatological future. Although the Kingdom of God is already among us, it has not yet come in power, fully established and formed.

The Church has to play the role of a prophet to denounce the evils of society, its political structures and its practices, wherein human freedom, justice, truth and love are suppressed. And she must work for the achievement of these ideals.

The Church, therefore, is not wedded to any political structures of any form of Government. She is always above them. The people of God is a pilgrim people who live in tents — not permanent structures — for they will never rest in their criticism of society and in working for its betterment. "There is no lasting system here on earth. We will always look for greater and higher forms of freedom, justice, truth and love till the kingdom is achieved. Here, Christianity is more revolutionary than Marxism.

In a society where there is widespread injustice and exploitation, it is the duty of the church to criticize such society and must inspire, initiate, support and be the moving and guiding force behind revolutionary movements which aim to establish justice, peace, freedom and love.

The Incarnation and Resurrection is the model for the Church's task in this world. In the Incarnation of God, he took on human nature, conferred upon it his divine personality in their mysterious hypostatic union between God and man. This union was possible because the human nature of God was now swallowed up by its divine personality. Love and Union is possible therefore, between God and the world. The more "world" the world is, the more God loves it. The Church therefore has the duty to secularize, not try to sacralize, the world in order to develop the world. To the Church is entrusted with the task of continuing the Redemption through time and space "of humanizing the universe and Christifying man."

In the Resurrection, Christ's body was transfigured and glorified. The world, too, must be transfigured and glorified into the Kingdom of God. It is the task of the Church to prepare the world for this transformation and glorification by establishing justice, freedom and love.

This means that the full achievement of the Kingdom is the task of both God and man although not as equal partners. Man has an authentic part to contribute toward the achievement of the Kingdom and in this sense everything that man does, which in some way or another contribute towards the achievement of the Kingdom, has an eternal value and effect (theology of work). Man's work on this earth acquires value and significance, not only because he imprints in his hand work the image of his personality which is a reflection of God's own person but also because his work contributes towards the building of the Kingdom.

The Question of the Means

In social change (restructuring society) does the Church sanction the use of violence? This is the traditional answer. According to the following principles violence can be justified. One has the right to defend
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INTRODUCTORY NOTE

In the spirit of renewal, Sodalists all over the world met in Rome in 1967 to formulate a new set of General Principles to replace the obsolete Rules of 1910. What was remarkable in that congress was the fact that laymen, not priests, took an active role in the deliberation and formulation of the guidelines of a Sodalist's life, based on the teachings of Vatican II. With the constitution of the General Principles was the general agreement that the name **Christian Life Communities** be adopted as the official world title of the organization.

Pope Paul VI gave a temporary approval of the laymen-inspired General Principles, giving it three years' implementation, ad experimentum, by the various CLC's all over the world. In compliance with the order of the Holy See, the World Federation of CLC met again after three years to evaluate the effectiveness of the General Principles. The Philippines, having been represented in Rome and having successfully established the CLC, sent three delegates headed by the Assistant National Promoter with members chosen by him and the Executive Council of the National Federation in Manila.

I was the youngest delegate and one of only three students, the others being Bosco Lee of Taiwan (taking his master's degree in the States) and Joseph Tatsumi of Japan. The rest of the delegates were businessmen and established professionals, save that of the Latin American delegation which consisted of some very young members who somehow acted as observers.



REPORT ON

After the evaluation and amendments, the General Principles will again be presented to the Holy Father by Bishop Rene Audet, the CLC Papal representative, for permanent approval and implementation. The Rules of 1910 have been abrogated.

THE SESSIONS

The sessions formally began on August 11 at 9:00 in the morning with the opening speech of Eric Mathias, the outgoing president of the World Federation. He touched on a point brought up during the informal gathering of delegates the night before. Dr. Raymond Zambito and Mr. John Parsons, of US and England respectively, questioned the president's imposition of overnight silence as obstructing the realization of one of the congress' main objectives: more interpersonal relationship among delegates so as to understand each other better. Mathias countered that silence was the best atmosphere within which a deeper degree of spirituality may be attained through prayer and meditation. He further stressed that every member should aspire this in order that the consequent deliberations

would be closely in accordance to the movements of the Holy Spirit. However, due to numerous objections from the floor, the president was impelled to make his imposition optional – which eventually made it null.

Mr. Mathias later presented before the assembly a telegram he intended to send to the Holy Father, informing the latter of the official opening of our world Congress. Vehement objections were heard from the Latin American bloc. Their main argument was that the CLC was supposed to be a lay organization so that it is not obliged to wire the Holy See on any activity it undertakes. This time, a majority of the delegates supported the president because the CLC is still under the Pope and due respects should be given him. The wire was sent.

As business sessions were about to begin, the Latin Americans requested for a change of schedule, suggesting for the assembly to break into small groups for more intimate talks and discussions. They emphasized a more existential approach to the problems confronting the CLC's all over the world. The executive council made an unprecedented move by



The official delegates to the CLC World Congress in Sto. Domingo, Dominican Republic. Miss Angbetic (center) is beside Mr. Eric Mathias of India, the outgoing president of the World Federation. Beside Mr. Mathias is Mr. Roland Calcat of France, the incumbent president.

STO. DOMINGO

by Marilinda Roa Angbetic
Ph. B. 3

suspending the painstakingly prepared agenda to accommodate the request. Seventy delegates from 23 countries in Europe, Asia, North, South, and Latin America were evenly distributed in smaller discussion groups. A moderator, elected by the assembly, informally presided over the delegates as the executive council temporarily gave up their posts for one and a half day's duration. Fr. Alonís Klein S.J., National Promoter of the German Federation of CLC's was elected moderator and had the task of giving a synthesis at the end of the existential deliberation.

I belonged to a group of one Chinese (Bosco Lee, Taiwan), 2 Indians (Coral D'Souza and Fr. Benac, S.J., Bombay), one Dominican (Dr. Teofilo Gautier, Sto. Domingo), one Englishman (John Parsons, Farnborough), 4 Americans (Mary Di Fonso, Dr. Raymond Zambito, Eileen Molyneux and Fr. Joseph Egan, S.J.) and one Indonesian (Fr. Adolf Heuken, S.J.). The exchange of ideas was spontaneous and made interesting by the presence of persons advocating opposite poles of opinion.

THE LATIN AMERICANS

The delegates from the West tended to emphasize structure: parliamentary procedures, business of the day, the vested authority of the executive council, etc. On the other hand, the Latin Americans tried to bring into focus the importance of lived experience out of which rules and order would come, later on. All the misunderstanding could boil down to this disparity of values.

A week before the world congress, the Latin American federation held a week-long congress of their own, during which they claimed to have attained a certain charisma. Most of the members were young and had the tendency to be overly emotional. They unsuccessfully tried to convey to us what they have experienced.

There were so many factors for their failure, greatest of which was the language barrier. It was bad enough that they found it difficult to verbalize their lived experience. It was worse translating their expressions into three other languages. We even found out later that there was selective translation. Another factor was their youth which, this time, proved to be a disadvantage. The members ranged

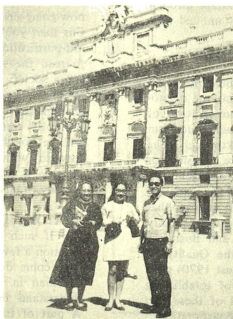
from 15 to about 37 years old. They had just come from an intense emotional experience so that they were somewhat up in the clouds. They had in a sense, mewed themselves up from the group and, handicapped by a difficulty in communication, they projected an image of "we - have - something - which - you - don't have." This made things worse and made the western group impatient. They had tried their best to be open-minded and said they had wasted enough time.

On the third day, the small group discussions ceased and the synthesis was given by Fr. Klein on the following points: (1) is there a CLC vocation - a special CLC charisma? (2) what is the nature of CLC? (3) agreed upon by all submitted reports to be common problems - (a) question of the Spiritual Exercises as a means to live the mystery of the gospel (b) the ability and the availability in which we can place ourselves to listen to God's word (c) how to live as a community (d) discernment, with regard to an individual and that of the community (e) the role of the Eucharist in the community deliberation (f) commitment through service for and with others (g) the compatibility of the CLC vocation and another vocation; specific problems - (a) difficulties of Church as a pilgrim, in evolution (b) liberty of development for a CLC within the structure of the GP (c) problems that must confront the CLC today - that of justice, liberty, faith, etc. (d) the problem of the person who presides over the Eucharist in the CLC Mass (e) the problems of apostolic service in relation to CLC.

The points of conflicting vocations and the celebrant of the Mass were brought up by the Latin Americans. Because of the situation in their countries - the hierarchy are pressing them so much - they've come to the conclusion that in order to be fully committed to the CLC vocation, one should not have any other vocation which would hinder him to be a real CLC'er. One must be free from any other commitments. Also, they claim that they have progressed, spiritually, so much more than the CLC so that they are contemplating on having any one of the members say the Mass for the group - "limited priesthood" - because they believe the priest to be just like any other member of the community. This lay person will have the "power" to consecrate the bread and wine and the "Mass" will be valid to the group

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The Philippine delegation before the grand Palacio Real of Madrid (L to R): Sr. Mary Soledad, R.G.S., moderator of the Batangas Federation; Marilinda R. Angbetic, president of the Cebu archdiocesan federation; and Fr. Benjamin Sim, S.J., assistant national promoter.



Youth On The Rampage - An Imperative

IF ONLY a handful heeded the "Handwriting on the wall," it was so because it was cryptic. Normally society is myopic. It is concerned only with its immediate needs. It might be dynamic on the surface but internally it is lethargic. Social complacency is the by-product of routine, of established norms of conduct, of traditions, of the social order itself. Only when its serene assuredness is rudely shaken will society really open its eyes and adjust the focus of its attention beyond the tip of its nose. Only then will that cryptic message on the wall be attended to.

That script on the wall has been there for quite a while. Through the years social ills have accumulated and grown in proportion to the explosion of population. Feeble attempts to cure them have simply expanded their number, the kind of solutions and the way they were applied only introduced new problems. The weakness lies in the haphazard adoption of half measures, if at all. For established norms, like beaten paths, only lead us back to where we started. Added to this is the natural desire of those who are already established to assume a vested interest. The tendency then is to be conservative if only to retain the advantage through the status quo. And how many of us are truly imbued with the crusading spirit?

THE ESSENTIAL COMBINATION

That is why the young people in ferment are most welcome in our kind of society today. In fact, the phenomenon is a built-in mechanism for the preservation of society itself. Like the tip of a wedge, student activism may yet lead us to finally make a breakthrough. The feebleness of earlier attempts may yet acquire a fresh vigor enough. To propel the ramrod in order to make a breach.

Is it possible for youth in rebellion and the Establishment to look straight in each other's eye and discover that mutually there is an urgent need for each other? Henry Ford II in his "The Human Environment and Business" Young People, the "Establishment" and the Quality of Life — Reader's Digest, Vol. 15 No. 89, August 1970) gives us an incisive analysis of the possibility of establishing rapport between the two. What is required of these two factions in society is to realize the urgency of collaboration.

First of all, it must be realized that student militancy is only the visible aspect of a more massive challenge to the present order of things. This is so because theirs is more idealistic than materialistic. Add to this the element of youthful exuberance and what we have is a potent factor which can move mountains. On the other hand, the greater portion of the movement is composed of the more materialistic elements such as the discontented worker, the desperate poor, the disenfranchised electorate and even the neglected minorities. They are less visible because less glamorous, yet the fury that they can muster is horrendous if unleashed. Herein lies the need for the youth and the Establishment to combine in order to effectively bring about a condition which would make the release of such terrible force unnecessary.

What have the youth done so far towards this direction? What more is expected of them? The rebellion of the youth against the present state of affairs has rocked the very foundation of society. Indeed, it has roused society from its lethargy. If there is any soul-searching now going on among the men in the Establishment, if there is self-reexamination now going on in society, nothing else is more responsible for this than youth militancy. It has inspired society to act in self-purification, and induced it to exert a sustained effort to read the signs and translate them into positive action. When society — its leaders, the elders, the Establishment — manifests a convincing and real concern for the burning issues championed by the youth, when it sincerely endeavours to promptly transform its commitments into reality, then it will be possible for all parties to act in concert and move forward with determination and certitude. Oneness of purpose is achieved through a dialogue in which everyone is ready to talk and listen to one another.

ANATOMY OF ACTIVISM

If such men as the Fords and the Rockefellers, to mention a few of the giants in the capitalistic establishment, have come down from their high perch and walked with the man in the street, it is because they have come to understand the anatomy of activism and its implications. A part of this understanding could come from knowledge

To Change

by Samson A. Lucero

of the nature of student activism. In a paper read at the First U.P. Alumni Conference last April 9-10 by Dr. Abraham I. Felipe, a psychology professor, a deeper understanding of the movement is offered. Dr. Felipe suggests that the activists are differentiable.

Those in the student movement who comprise the hard core in the youth ferment are the real student activists. Their concern is oriented towards a broader society, their goals are predicated on an ideology whose doctrines may be political in nature and leftist in direction. The ultimate goal is the restructuring of society. Leadership is dynamic and highly intellectualized, and geared to the firm conviction that the direction and the objective are not only correct but of cardinal importance. Although they get involved in lesser issues in order to draw wider support by "activating" the uncommitted sector of the studentry, yet the movement they spearhead usually goes beyond specific issues and proceeds to higher grounds which require a more profound analysis and a tenacity of purpose. The student activist is a hard-hitting man and a high-riding one at that.

Beyond the core and out into the wider circle of activism is a larger group composed of what could properly be identified as "activated" students. They are not committed to any particular doctrine nor do they visualize an ideology. Hence, they lack the profundity and determination of the hard core. Their involvement is intermittent. It is of the on-and-off variety of activism. They can be activated to protest and demonstrate by specific situations as instances of injustice or exploitation and not necessarily by the "isms." Without proper direction and leadership, they may either be easily appeased with palliatives and empty words or cowed by subtle threats if not outright intimidation. This only prolongs the agony of society.

QUO VADIS ?

The extent and magnitude of the problem is further elucidated by John D. Rockefeller III in his paper ("We Need Our Young Activists," Reader's Digest, Vol. 15 No. 91) which reveals the drive and potentials of youth and how an enlightened society should respond. Society in general, and
(Continued on page 40)

On Democracy

- I. The majority —
I abhor
The voice
Of the majority
Because
It is for me
The mere cackle
Of idiocy
Impressively glossed
By the hollow magnificence
Of numerical superiority.

- II. Speak not to me
Of your beloved democracy
Because it reminds me
Of that mindless mass of men
Who can be manipulated with ease
Like puppets on strings
By the golden tongue
Of a nincompoop
Called demagogue.

They celebrate my death

They celebrate my death
Every 17th of May.
On the day before
They go to the town priest
And hand him a handsome fee
For a mass to be offered for me
To hasten my departure
From purgatory.
But I'm in hell
And I wonder if the mass
Can bring me to purgatory.

— heracleo e. repollo

The Bare Facts of U.S. Imperialism

IMPERIALISM, the exploitation of man by man, the subjugation of the weak by the tyranny and lust of the mighty, is the oldest, vilest and most diabolical enemy of mankind. It has been the unflinching perpetrator of millions of deaths, destruction and the humiliation of national honor of exploited states.

History is replete with its odious tales. The Jews of ancient times writhed under the yoke of Egyptian imperialism; the people of India under the British; and the rest of the world under the rule of Alexander the Great, of Julius Caesar and of Napoleon Bonaparte. The infamy of imperialism reached its culminating point in the last two world wars as imperialist powers fought over markets and sources of raw materials in order to amass super-profits for a handful of monopolies in imperialist countries.

U. S. Imperialism – A World Wide Menace

The world today is not exactly divided between the ideological camps of Democracy and Communism – two ideologies which, theoretically, aim for the progress of man, though differing in approach – but between the few ultra-powerful and ultra-rich countries on one hand, and the underdeveloped and struggling on the other. In between them is the demarcation line called exploitation.

Today, the United States of America is riding high on the crest of imperialism. Throughout the world its claws stretch-out to possess everything and rule everyone. Its avarice and lust for glory and power are clearly manifested by its treacherous activities in the past decade.

Several years ago, it attempted to topple down the regime of Fidel Castro in the infamous Bay of Pigs affair. Apparently, the treachery was designed to stop the Russians from “smuggling” missiles into Cuba. However, if you delve deeper into the matter, you will find out that the primary motive was to gain control once more of the Cuban economy which is a great source of sugar. This control, it may be noted, was shaken-off when Fidel Castro liberated Cuba from the dictatorship of the American puppet named Batista.

A few years after, it instigated a coup d’etat in Indonesia and successfully deposed Sukarno whose governmental policies were hostile to its imperialistic interests. In his place, it installed a puppet president who kowtows to all its wishes. Now, the American imperialist can dictate the Indonesian government without fear of any obstacle on matters affecting its rubber

industry.

At the same time, while he was ruining governments in Indonesia, Bolivia, St. Domingo and other countries, the American imperialist rained napalm bombs – Johnson’s baby powder – sprayed defoliants, butchered thousands of innocent civilians, razed houses to the ground in the poor and defenseless villages of Vietnam – all in the name of peace and democracy. The intelligent man can only curse at such execrable hypocrisy. As every right-thinking man knows, the American imperialist is in Vietnam because he sees too well how militarily strategic Vietnam is for his missiles that could keep his rivals, Communist China and Soviet Russia, at bay. The American infamy in Vietnam is not to safeguard the Free World or preserve peace but to expand its military campaign of world domination. As Voltaire once said, there is no aggressor who does not come in the name of justice or peace.

To preserve its hegemony in developing nations, the United States employs the subtlest and deadliest neo-colonial tactics. Through them, it has managed to fleece underdeveloped countries by draining-out from them sky-high profits from comparatively small investments and usurious interests charged on loans to private banks and government credits; buy raw materials at its own price and sell its finished goods to these countries at exorbitant prices by manipulating world prices through its undisputed control of the world market; establish base and deploy its military might in these exploited countries to protect its economic interests; force neo-colonies to accept unequal treaties and make them tools of its military ambitions; and, suppress movements advocating freedom and real independence by buying the oligarchs of the country, installing political puppets, and sending our infiltrators and saboteurs from its Invisibile Government, the CIA, who are experts in counter-revolution. The American imperialist is using every means at its disposal to subjugate developing countries and make them adopt reactionary policies calculated to counteract progress and social development.

The Philippines, one of the countries trying to develop itself economically, politically, culturally, and socially, is a victim of all these imperialistic atrocities of the United States.

Historical Background of U.S. Imperialism in the Philippines

When did American imperialism in the Philippines begin?

During the outbreak of the Filipino Revolution against Spain at the close of the 19th century, an American fleet commanded by Commodore Dewey "accidentally and innocently" cruised the waters of Manila Bay. Informed of the revolution, the Commodore contacted Gen. Emilio Aguinaldo who was then the top man of the revolution, and conveyed to him his willingness to support the Philippine cause. Gen. Aguinaldo, seeing the great advantage it could give to the Filipinos in their struggle, accepted the "aid" of the diplomatic American without questioning the reason behind it. Because of such negligence or naivete on the part of Gen. Aguinaldo, the American imperialist managed to worm his way into Philippine soil.

While Aguinaldo and his men faced the guns of the Spaniards, the wily American commodore whom they believed was on their side, made treacherous agreements with their enemy on how to end the revolution in such manner that the Spaniards whose defeat was already certain would not lose their face before the eyes of the world. Thus, the mock battle of Manila Bay took place without the Filipinos being aware at all that it was so. Manila "fell" and the Spaniards surrendered to the Americans and not to the Filipinos who had made indescribable sacrifices for that end. The Spaniards indeed, saved their face and the world did not know that they were defeated by the backward "Indios." They had the United States to thank for that.

The terms of capitulation were drawn, as agreed, between the Spaniards and the Americans alone. No Filipino was present.

In the Treaty of Paris, the Spaniards ceded the Philippines to the United States for the sum of twenty million dollars, the right to export commodities to the Philippines for a period of ten years on the same terms as those of the United States (!) and the right to maintain some of their landholdings in the Philippines. This was the price the United States paid to buy the Philippines from Spain.

The Treaty of Paris remained ineffective until the American senate ratified it. A majority were against its ratification. The eruption of Filipino-American hostilities in February 4, 1899 turned the tide to the favor of its proponents. They took advantage of the situation by spreading the propaganda that the Filipinos fired the first shot. Its effect was great. The treaty was finally ratified. The American imperialists who were behind the propaganda won and the Philippines became a territory of the United States.

Everything indicates that the Americans never wanted to help the Filipinos gain their independence from Spain, because if it were the contrary the American treacherous agreements with Spain and the successive reinforcements the Americans sent to the Philippines should never have been made.

The Americans came to the Philippines as an enemy disguised as a friend.

The Filipino revolutionaries were suspicious of the activities of the Americans. Aguinaldo, Ricarte, Pio del Pilar and others shared that fear that the "visitors" were out to fool the Filipinos. Unfortunately, due to their revolutionary activities, they were unable to take precautionary measures against the threat posed by the Americans. The Americans took advantage of this and the general confusion prevailing in the country. Slowly, but surely, they entrenched themselves in the Philippines soil. Soon, they completely dominated the country. Aguinaldo and the rest of the patriots realized this too late. The war they waged later against the scheming colonialists became anticlimactic, and futile from the very beginning. Aguinaldo was captured, the Filipinos lost and the Americans won.

With American sovereignty firmly established in the Philippines, the Americans started indoctrinating and brainwashing the ignorant and backward bulk of the Filipino population. They gave the Filipinos education which was calculated to glorify the Americans before their eyes. The Filipino nationalists tried to counteract the insidious effect of this American activity, by means of the press and public assemblies. The colonialists undermined this by curtailing the fundamental rights of the Filipinos. As if this were not enough, the Americans deported Filipino leaders to Guam like Apolinario Mabini, Artemio Ricarte, Pio del Pilar and others. Thus, American imperialism in the Philippines became unchallenged and deeply entrenched in the country.

Free Trade

The Philippines in their tight grip, the American colonizers initiated free trade between the Philippines and the United States. The Philippine Assembly, realizing the harm it could do to the economy of the country, vigorously objected to its establishment. But American pressure was too great for them and they succumbed.

Free trade apparently was advantageous to the Filipinos. It stepped up production, and the volume and value of Philippines trade. Consequently, it increased the national income making possible the construction of roads, bridges, schools and the "upliftment" of the standard of living of the Filipinos.

However, these were only superficial comforts. While the Americans gave the Filipinos a peso, they drained-out of the country hundreds and thousands of pesos in return as a result of free trade. The overwhelming disadvantage produced by free trade can be summarized as follows:

1. It made the Philippines depend on the U.S. for its imports and exports.

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In The Philippines

By Heraclio E. Repollo

The Philippines in Travail

By Roberto C. Canton

THE FILIPINO PEOPLE today are living in great peril. They are living in a country which is being festered with widespread injustice, criminality, graft and corruption, maldistribution of wealth and other insurmountable problems.

Our country is indeed in the crucial stage of its history as an independent nation. The multifarious problems plaguing this nation do not only corrode our national survival but also pose a serious threat to the very foundations of our democratic way of life.

Paradoxically, many people in this so called bastion of democracy in Asia are losing faith and confidence in the government as well as in the democratic processes. The masses, needless to say, are disenchanted with the government. This disenchantment is traceable to the failure of the government to alleviate the people's plight and to liberate the masses from the shackles of poverty and deprivation. Moreover, many citizens are very skeptical about the genuine existence of justice and democracy in this country.

From every length and breadth of the land, the people's cry for justice is unmistakably clear. Hundreds of people undertake the parliamement of the streets and people's congresses, condemning the existence of the so-called double standard of justice in our country and clamoring for a true and genuine democracy. They harange the gonnstabularies, the profligate landlords, the power-thirsty politicians, and the corrupt government officials whom they accuse of committing crimes and injustice to the have-nots and the defenseless citizenry. Moreover, they condemn the recent atrocities committed against the innocent and impoverished people in Bantay, Ilocos Sur and the underprivileged cultural minorities in South Cotabato and in other provinces. The injustices committed against those defenseless and powerless people, according to many citizens, sounded the death knell of democracy in this country.

Needless to say, the people are not only suffering from widespread injustice but also from the breakdown of peace and order in this country. The mounting rise of criminality and the deterioration of peace and order engendered by this country's rotten political system have great repercussions in our sense of values. Senator Lorenzo Tañada, in his speech delivered before the second national convention of the Movement for the Advancement of Nationalism, says, "Under the present political system, we had seen incompetence enconced in office, dishonesty rewarded, the unscrupulous promoted; graft goes unpunished, wealth, no matter how acquired is exalted; authority, even if unjustly exercised adulated." "As a consequence," the nationalist senator added, "the administrative machinery moves sluggishly, economic development bogs down and poverty spreads and intensifies, justice grinds slowly, criminality rises and peace and order worsens."

In almost all parts of the country, killing, landgrabbing, armed robberies and all sorts of hooliganism are prevalent nowadays. In Central Luzon, an atmosphere of terror and violence prevails today, Filipinos are pitted against Filipinos, brothers against brother, the Huks against the BSDU's and other para-military units. The Huks are waging a vicious war against the duly constituted authorities and the defenseless citizens who

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CHRISTIANITY AND

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one's life property, and liberty, to exercise one's rights from the unjust encroachments of another and with violence if necessary. One is even allowed to kill in self defense and just war. May the exploited, therefore, not use force to counteract the exploitation of their rich few?

Secondly, violence can be justified by the principles of government. Government authorities derive authority from the people. Such authority is given to government officials as a trust and charge that they should rule according to the aspirations of the people for a common good. If those in power abuse their authority and power and use it for personal aggrandizement, oppression, exploitation and gradually "kill the poor", may not the people take back from them their authority (honest election) and with violence if necessary?

The Christian Attitude

Man by sin revolted against God but he did not answer in kind, but through His son who by His suffering and death conquered sin and nullified man's revolt. For hatred, God answered love through redemption.

Christ's example and sayings must be a Christian attitude. It was precisely his suffering for truth, freedom and justice and his dying for them, and not the use of brute force, that he saved us and was glorified. "Love your enemies", "Turn the other cheek", etc. are some of the many sayings of Christ that reveal a moral force.

The early christians finally conquered and Christianized the Roman Empire not by rising up against it in violent revolt, but by the power of truth, justice, and love, which just gained them in their suffering and persecution.

It is by the cross that the christian overcomes the world, it is by the power of truth, justice, freedom and love that he conquers it. These forces are more real, more powerful, and more noble than mere physical force of violence, and it is through these powers that we should work for the establishment of the Kingdom. The best way to eliminate an enemy is to make of him a friend. Not to kill him.

Theology of Power

Power as a physical force, like suffering and death is a manifestation, and consequence of sin, of man's fall from grace. It is something which didn't exist in the paradoxical order of things, and which should not exist in the fully established and transformed kingdom of God.

Power, in itself, is not a sin, but like any creation of God, is a gift from God which has to be used responsibly. But since it stems from sin, it leads very easily to sin, unless used with faith and love.

Power is essential to man's existence. It is the ground for the exercise of human freedom, because all men share only one sphere of existence and freedom common to all. This is the very exercise of the true act. The absolute renunciation of force, therefore, is un-Christian and immoral because it would mean removing the ground for the exercise of freedom.

Power is a consequence of and manifestation of sin and, therefore, it too can easily be abused. Power corrupts and absolute power corrupts and absolute power corrupts absolutely. The wielder of power must check and safeguard himself against this danger.

The exercise of power on another has an eternal effect and bearing on that other's eternal destiny. There should be valid reasons for exercising power on another, and it must redound to that other's good here and for eternity.

"Power exists either as the embodiment of sin, egoism, and rebellion against God . . . or it exists as the effort of faith which knows that power is unreliable and unrewarding but accepts it obediently as a task from God, as long as he wills." (Theology of Power by Karl Kähler)

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For Freedom of The

Y O U T H

by Frt. Gillo, J.C., SVD

IN THE REALM of socio-economic and political affairs, twentieth century Philippines has been, thus far, an era of moral conflict and uncertainty. The wave of tyranny, terrorism, murder and massacre has engulfed us all. These are just "covers" of the root "problem" which bewilders the Philippines. Beset with all kinds of illness, she is hopelessly perplexed. The sickness starts with a "land virus" till it spreads to the social, economic, and political aspects of the Philippines.

Through all this, only the youth have stood defiantly to cry and say something the youth, who for so long, have been put aside simply because they are young and don't know much about life. Let their elders plot their future and shape their life accordingly, where the ideals of peace, progress and the triumph of reason and decency reign supreme! Great indeed! But why can't the youth shape their own life? Why curtail the freedom to be oneself, to be the mouthpiece, the conscience and the hope of the fatherland?

By now, perhaps, their stubbornness have been rewarded as their ideals have become somehow clearer, though still intangible, through the common faith in a sincere reform of the unjust socio-economic and political structure. The youth hopefully, dubiously, assent to the stand that the threatening instrument of destruction may yet prove the key to the welfare of the Philippines. But the ideal of colonial progress thus revived can't be identified with the ideal abandoned recently by the youth simply because it is meaningless. The youth's new faith cannot bury and ignore the harrowing experiences of exploitation and injustice by both foreign and native exploiters of rich human and natural resources of our country.

The ideal youth believe in progress only when there is freedom in which the youth are capable of developing. The youth believe that with development, understanding of their needs and how to achieve them fully, follow. The more the youth do this, the freer they become. Freedom here means more than just having a choice. The youth who can choose to shape their life in either of the two ways which lead to death, one by submissive and permissive attitude to the status quo, and the other by being dislocated and misoriented in their education, are not free! Choices amount to being free only when they are choices which offer the possibility of fulfillment.

Freedom is the capacity to develop and to shape this nation into a healthy land of fulfilled individuals where there is the opportunity of every member of society to achieve his needs as a human being.

The ideal youth believe not in freedom from everything, for nothing! Its goal is not to place in which conflict and hardship have stopped to trouble and stir society, but rather a milieu in which goodwill and effort may solve the conflicts. It is a freedom from whatever obstructs the youth's development and progress in a free society.

Today, however, the youth have adopted the attitude of being always right in their stand and the object of their gripes to be always wrong. It seems fruitless to conduct a dialogue with them! Stark arrogance and pride paint the faces of the "conscience" of the nation. Respect and discretion have been supplanted with hate and prejudice. "Character assassination" and uncontrolled thirst for adventure and "sense of duty" have become a cult and a fad. What, for God's sake, have they eaten? Will the youth carry on reform that way? Are they justified? Reform, they say, must start from within. Thus, purify first the within! But, is it justified to carry on reform with this "polluted attitude?" Isn't that an abuse of freedom?

Youth's freedom is necessarily geared to their fulfillment. Self-denial and self-frustration made possible the achievement of this goal. They have denied themselves comfort in sitting inside the classroom when they go to the barrios or when they join justified demonstrations and pickets with the determination to achieve the proper treatment to the ailing heart of their fatherland. They have put down vainglory and considered themselves the dregs of the unjust society. Reasonably?

Hostility, arrogance, insolence, and "degrading behavior" are but patterns that come when the youth's needs and concern for the future have not been fulfilled and have not been properly offered by their elders. If a just socio-economic and political structure is achieved, the youth will indeed be self-actualizing and self-transcending; the youth will become the true hope of the fatherland, an ideal and mature youth!

To be free in the context of the youth's vocabulary is not to be deprived of the expression of discontent, anxiety, and the meaninglessness of life. Problems

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DRUG ADDICTION

The search for identity — "Who am I, and What is the purpose of purpose of my being?" — has almost become a fetish among young people of our present generation. One late teenager, put it thus: "I want to find out what I am, how I can understand myself and solve my own problems."

The direction taken in finding the solution and the means of obtaining it unfortunately have led to drugs. Reality is not a pre-requisite — hallucination to be their vehicle. An existence that takes one out of self, transporting the mind into nebular surroundings, strikes the fancy of the seeker. This fantasy and thrust into the unreal, has taken hold in sweeping proportions on college and university campuses.

Drug addiction is a habit. The worst and one of the most dangerous of all bad habits, it ruins the physical, mental and emotional health of an individual. It knows no limits. It respects no race, education, age or sex. Worse than a pestilence, it strikes anyone who is not careful enough to avoid being touched by it.

As the term implies, drug addiction is an uncontrollable and constant yearning for drugs. The drug addict is one who has used narcotic drugs long enough to become so dependent on them that he can no longer function normally without them. Because drugs change the chemistry of the user's body, the addict must have a periodic supply. When he does not get his stock, he becomes painfully sick.

Not all drugs lead to addiction. Many of them serve useful purposes in medicine. The danger in drugs, even the most harmless ones, lies in their abuse.

Addictive drugs are those which are habit-forming. They come in various forms, shapes and sizes. Some are tablets, some look like weeds, others are in liquid form. They are classified into two categories: the "soft" and the "hard" drugs. Soft drugs include the most common starter, marijuana (also called pot, weed, and reefer), pep pills, sleeping tablets and tranquilizers. Hard drugs include heroin, opium and morphine.

The sugar cube with a few drops of LSD (lysergic acid diethylamide), once thought of as a fad, is now known to be destructive of brain cells and devastating to genes and chromosomes. A research team of the U.S. Naval Center released the startling information that a microgram, this is an infinitesimal measure — one millionth of a gram. Think of a standard drop of blood as containing 330,000,000 cells, two of these cells will weigh a microgram.

Whole blood when put in a bottle and allowed to grow, then is contaminated with a few drops of LSD, reveals a startling result. A high-powered microscope shows that all the genes and chromosomes are shattered. Medical scientists report that only two other conditions destroy genes and chromosomes: 1) over-exposure to radiation 2) leukemia in the blood. The startling disclosures have triggered a new interest in LSD research and teams have discovered that the acid affects judgment,

changes the concept of time and height, and creates an alarming conviction that under the influence of drug one can fly. A compassionate sense of being Godlike, with super-human powers to stop speeding cars, and to perform the Godlike feats, often motivates the victim.

Meet George, a college sophomore. He became an addict in the most innocent way. His addiction started when he suffered from a very bad cough sometime ago. To cure it, his mother gave him cough syrup which contained codeine, a medically useful but habit-forming drug.

After a difficult period trying to get rid of it, he was cured of his cough, but his craving for the cough syrup stayed. He found it nice to drink, although it made him feel a little drowsy. As time progressed, he took more of it. Later, through a friend, he discovered amarijuana cigarettes, which gave him almost the same feeling as the cough syrup. Still later, he tried "yellow jackets" and "red devils" — barbituates which derive their nicknames from their color. Much later, he took to injecting heroin into his vein. He had been doing it for four months when he was caught stealing for the first time.

By this time he had lost all interest in school. He had become an entirely different person — thinner, quarrelsome, dirty. After his first arrest, he was withdrawn from drugs and stayed "clean" for about a month. Then the vicious cycle started all over again — addiction, arrest, withdrawal, etc.

This is the picture of a drug addict. It is a pitiful picture, which multiplies a hundredfold in our country daily. Worse, most of the victims are young. It is estimated that about 50 % of students in the Greater Manila area are taking soft drugs. In Tondo alone there are about 3,000 addicts composed mainly of young adults and adolescents. In Cebu there is reportedly an increasing number of cases.

Because drug addiction is an expensive habit, the addict often has to steal to satisfy his need for drugs. Instead of harnessing his intelligence to learn lessons that will prepare him for a meaningful, productive life, he uses it to think only of ways to feed his habit. Drug addiction at the rate it is increasing, will rob society of half the talents and energies which will be available in the future. Manpower will eventually be reduced to half.

The alarmed authorities, fear not only of the present but also of the future. And to curb the spread of drug addiction, four government agencies — The National Bureau of Investigation, the Justice Department, the Police Commission, and the Department of Education — are now waging a relentless drive against smugglers and peddlers of narcotics. A massive education campaign against the dangers of drug abuse has been undertaken by civic and education leaders. The SoAn 105 classes under Mrs. Josephine Pelaez and the 14th Student Government co-sponsored a symposium on Drug Addiction last September 26, 1970 at the multimedia lecture room.

The authorities are more interested in wiping out the cause rather than the effect. Atty. Leonardo Gonzales, chief of the NBI Narcotics Division says: "The point is not to let anyone start on drugs. Once he does, there is no easy road back."

A THREAT TO THE YOUTH

by Jude T. Bontol

US

Verse 1:

We do not question man's difference
nor do we try to ponder the metaphysics of things
Their strangeness is enough.
We care for nothing but the grease of youth
that has spared us chance to know each other
That youth seeds perfection in the fields of our brains;
taking care of the rusts of the soiled years
unmoved by the webs of our thoughts,
creating a biosphere, meagering with innocence,
crowded only by our shadows and the sighs of our longings.

Verse 2:

Yet, perfection departs when reality comes
and with it, goes the segmented moments of a wish —
of a youth's dream, that leaks . . . dry leaving
only ashes to palpitate patterns of a wrinkled conception.

Verse 3:

We cannot have understood each other at all
for it's only distance that links us
and our hopes exist solely in the dimensions of time
without knowing that time will fade like a song.
Now and then, we can have asked ourselves:
Are we points at random abridged by hypocrisy ?
Or are we parallel lines enveloped by pride ?



A Rebel's Prophecy

Will come the hour when the bullets that shred
the flesh of our nescient proletariat,
will be ours too.

But

with voices in unison, with arms in vertical,
We will drown the echoes of their guns
with the pool of our blood !
and red will be the only uniform.

There will be swapping of deaths . . .
rewounding of scars . . . redigging of graves
wherein no names need be printed
nor crosses staked.

Youth will be called . . . Heroes will be bought . . .
as our clustered corpuscles will embed the
banks of our archipelago, multiplying each cell . . .
to yield grains for our coming kins

for they shall be our powder to retrigger our cause
"To seek what is freedom and to bury what is not"
To carry our hopes in times when our fractured skulls
are in depths below, quenched with these moistened thoughts.

— Lucilo Boyles Jr.
EE 4

peephole



The soul-stirring touch of a vast flood of lukewarm sweat that flowed out effortlessly from the myriad pores, skimming, drenching, a body – pressed against a faded, meaningless wall. Motionless, the body mine, slowly, graduated into some prosaic sensation as it slug-gishly felt the creeping numbness running through the spine. Feeling exhausted, I withdrew myself from the wall. Now buried between soft pillows I tried in vain to tear myself from the silly peephole sight: Kim bursting into sobs, now screaming into some faint, muffled blare, now to some kerking, shuddering stance of her frail body simply because the Beatles had vowed with finality for a split.

Quite naturally, as she always told us, Mrs. Go got irritated with what she called the predominating folly the beat

generation was immersed in. Harboring with bitterness this hostile feeling she would intone in tiring frequency the message: today's young are nothing but a product of the idiotic vagaries of time. While pinned in bed a flood of thoughts rushed into my mind: what must have been the laws that govern human beings, beings who waste themselves on, pusillanimous, plain claptrap, garbage thoughts? It's, you see, the cause of all this mess, mess, mess! We then clamor for change but within us there's that intrinsic evil that so dominates our sagging, rotting soul that we cry for the moon out of some high-falutin', blasphemous desire.

Once, twice the other night I heard footsteps scurrying back and forth, now slower, now brisker and then lost in some farness, darkness of the night. I never

by
Edward M. Gutang

bothered to give importance to these damn, eerie things but, you see, the frequency, the fear, was unbearable. So once, twice I attempted to set out into the night but found nothing. And I never did again since I saw a mysterious girl inside the house.

My brother said before he left for work. He saw her last night when he came in with disheveled hair wearing a shriveled lingerie like she had just been seduced. She immediately went inside Mrs. Go's room when she saw him. It was this girl Kim tugging along with Mrs. Go, the mother, who did come out and join me at breakfast, while the burning anticipation of seeing the mysterious girl got stifled with such fallacious appearances — this Kim and this widow, Mrs. Go. The usual tryst, the usual boring talk began, Kim asked me if I like toys or candy, I said yes. I really blamed myself for being dragged into this sheer childishness. But Mrs. Go explained: No baby, not anymore. He likes beautiful girls now. We all laughed.

The following night I studied my lessons. It was this confused feeling in me that puzzled me whenever I engaged in such political matters, matters that bordered between thesis and antithesis. What about Hegel's explanation of the Absolute Idea dwelling in the stanches, overpowering state? To him we are only contributors to reason, and therefore reason equals absolute equals real. Marx was brave enough when he said he wanted to put Hegel on his foot. Hegel was standing on his head. I wanted to let him stand on his feet, Marx said. It's always this struggle, keen struggle for thought supremacy. One trying to outclass another and another and another one until the world is bored to death.

When I went to wash that morning my brother told me once again he saw the mysterious girl. I told him I did not not know about this for I was inside the room studying and had a good sleep after that. I didn't even notice him enter the room. My brother and I, you know, lived in this boarding house owned by this widow, Mrs. Go who bore only one child, this Kim, who was not quite all right with her thinking. She was sixteen then but acted like she was six or seven. The boarding house was two stories and we settled in the groundfloor together with the owner. The upper story was purely students' territory.

My brother wasn't always around the house but he had always that capacity



**"... life
is one
vast
peephole,
wherein
one
probes
into
the
stark,
raw,
inner
recesses
of man;
the cold,
hard
realities
of man."**

to discover things I could have easily run into. I never expected he would bring more, much more complicated news.

Mrs. Go is a lesbian.

I was taken aback, unmoving, unnerved by the revelation. All long stony silence prevailed. Still skeptical, I resumed leafing through the pages of International Relations. My brother, now pinned in bed, burst into a mouthful of condemnation, damning this kind of freak. It was with cold-blooded umbrage that he blurted out all his feelings of disrelish. And when everything was already done his soul sank, now unspeaking, eyes closed and what remained then was the sad, subdued countenance of a once irate man.

Mrs. Go told me about this — I mean about my brother turning dry — but there was nothing I could do. I had already foreseen the possibility of strained relations between her and my brother. But she was understanding enough. I didn't wish to tell her why so I thought of some other alibis. Later though they did have the chance to talk about each other — heart to heart talk — but as expected my brother feigned the issue.

That afternoon I decided not to attend my classes. The heavy dullness that now kept taunting, hanging over head was justification enough. I wanted really to extinguish this dullness, this lethargy, that possessed me. But this sad state, you see, also possessed this generation to the consternation of the peppery, conniving youth who gingerly exclaimed in vociferation for a revolution. Gory, yes. I was about to go to bed for I was literally jaded but my curiosity put me back into awakening. Yes, the peephole. I said. I was really certain that previous boarders must have bored this hole. It's a frugal way, you know, of cloying oneself with sex without draining one's pocket. So I got the thin piece of paper inserted thru the bored hole. I wished my perceptual process did not deceive me for when I pressed my eyes against the peephole, my eyes stretched wide: two fidgety bare-bodied creatures, feeling for warmth, kneading warmth, rubbing against the drab, sad coolness of the bed, their bed unifying them into one, who now sagged, exhausted, now leaning, wearing feeble, emaciated faces, to the sides. The beautiful girl (the mysterious girl?) now buried her face under the cool, consoling pillows.

Feeling hot within me, I withdrew myself from the wall and flung myself
(continued on page 42)

Sports

by Edward M. Gutang

INTRAMURALS '70

The opening of the Intramurals '70 saw the showdown of two arch-rivals, the Gamma quintet and the Accounting five.

The high-powered Gammans lasted the Accountants, 63-50, before approving spectators.

The superior Gammans monopolized the rebounds, with stealing and undergoal depredations. While in the early part of the game they displayed their typical firepower by plastering the slowmoving Accountants, 14-8.

Gil who powered the Gammans by playing like a wildcat stunned the Accountants as he handily squeezed himself out in any tight part of the game. With hotshots Deles and Gil providing the propulsion, the Gammans soared up to a 37-24 lead at halftime.

In the second half the Gammans built up more power as fiery Jalandoni and Asignar sank 10 points respectively which provided the 69-40 score 9 minutes before whistle time.

The Gamma-Accounting encounter was the series opener of the much-awaited Intramurals '70 which lighten off its pad last September 18th. To the campus sports enthusiasts it heralded a new eye-filling and thrilling cage battles. To the students, in general, it brought to them the usual fanfare of the season. But more to the pomp and the "classiness" that graced the opening were the cage battles to be fought hard right after the ceremonies by the different teams.

The different departments and some campus organizations fielded their best teams to compete in a month-plus long cage tourney. And yes, there was usually the prevalent feeling of those teams that came out last year as standouts to outclass those who "over-outclassed" them. Of course, such arch-rivals as the Gamma

quintet and the Accounting five have crossed their hearts, to all the sundry, to stop all uprisings coming from those they believe the less-superior teams. But a bunch of fierce hoopsters hailing from the Commerce department who dubbed themselves as the Business team (because they say they really mean business?) have since the early start of the Intramurals '70 been wearing a covetous eye on the Intramural crown. But what of the ROTC who have already displayed such "military aggressiveness" by shoving off those who have attempted to block their way?

This, in brief, gives one the picture of the focal point of the "cage war" being waged in the hard-court of the USC quadrangle while the USC studentry watch in sheer tension and thrill. Other participating team are: RHO, SEA, The Teachers College, Law, Science and Arts.

USC IN CAFBA

The Warriors trounced CSJR's Magisters, 61-36, during the opening games of the Cebu Administration-Faculty Basketball Association tournament.

The cagefest was held before a cheering and thumping crowd of 2,000 at the USC Boys High gymnasium.

The Warriors displayed their swift court maneuvering and pressing which sent the Magisters groping in the first quarter of the game. With the combined effort of Suarez and Villegas, pouring in 12 points and 10 points respectively, and Fr. Schumacher sinking one basket, the Warriors surged up with a 24-8 blast-off.

The Warriors were in trouble in the second quarter when the now graced Magisters resorted to full courtpresses. The Magisters' defense was so tight that

both teams were always hopelessly scrambling for the ball. As a consequence, the USC dribblers could only put in 8 points but still found the Magisters trailing, 32-16.

In the third quarter the Warriors, skipped by Fr. Mar Alingasa, detonated an 18-point lead over the Magisters who were still on a full court-press. With 5'7" spitfire Villegas pouring in 10 points more, the USC basketeers were still in a winning streak, 48-24.

The last quarter of the game saw the USC hoopsters still on the lead without giving the Magisters a chance to step up giving a merciless beating to the already desperate Magisters, 61-36, at lemon time.

The USC Faculty Basketball team gunned to their second straight victory in three games in the CAFBA year-round cage tourney by clobbering a stubborn SWU team, 92-76. The cage hostilities were held at the Aznar Coliseum last Monday, October 5.

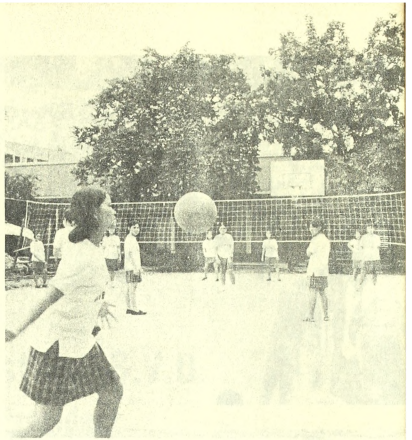
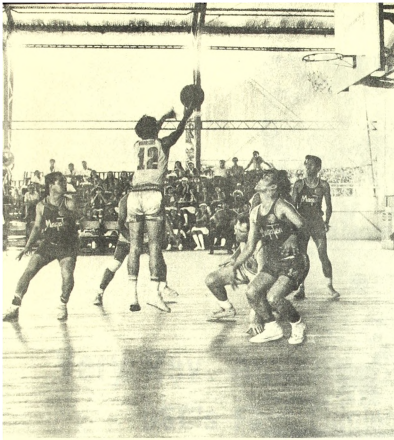
In the first quarter the SWU team had already gathered enough steam to clinch an early lead, 21-16.

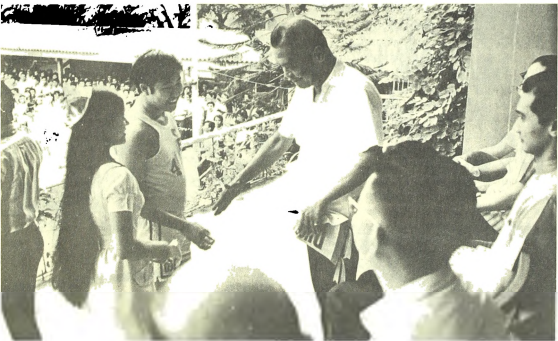
Entering in the second quarter Serg Cugas, Jigger Villegas and Nick Suarez began the USC plunder by dumping in a combined 8-point sortie for a reverse, 24-21.

In the third quarter the USC team with all guns blazing pulled away from the strong clutches of the SWU team by a 12-point barrage for 53-41. But fast-breaking and hotshooting Nick Suarez was thrown out because he was already saddled by five personals. It was all disconcerting for the USC team when sturdy guard Serg Cugas was also thrown out because of five personals in the last two minutes of the third quarter.

Despite all the hitches the USC team was able to rip the cords with deadly accuracy in the last quarter thru the firepower of Fr. Jaime, Fr. Gillo and high-point man Jigger Villegas who struck back with a 15-point blitz, 87-72, two minutes before gunbark.

Those were the cage battles wherein the USC Faculty team proved themselves to be a galvanic team. With such reliable and towering hardcourt guards as Fr. Schumacher, hotshots Jigger Villegas, and of course Suarez, the USC Faculty Basketball team will always emerge a strong contender.



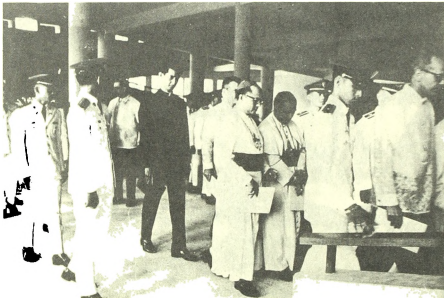


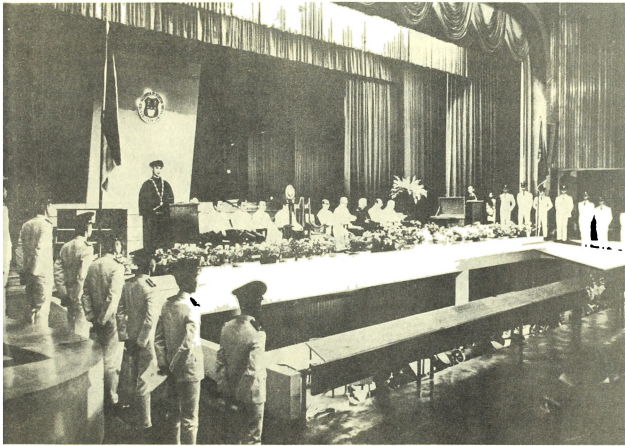
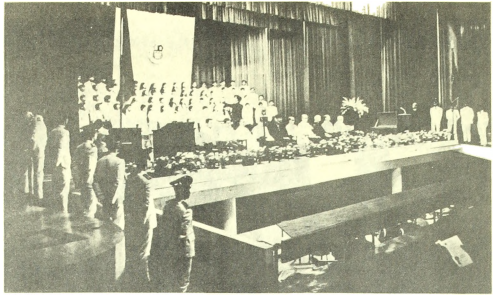
THE UNIVERSITY OF SAN CARLOS

" . . . a commitment not only to impart knowledge, but also to nourish and foster an academic community permeated with a Christian sense of human values; a commitment to knowledge and truth healthily balanced by virtue and character; knowledge because an institution of learning, virtue because Catholic and Christian. So it was in the past, so it shall be in the future."

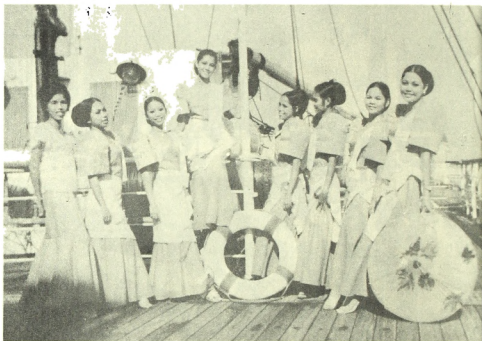
**Very Rev. Amante Castillo, S.V.D.
USC's First Filipino President**







SEPTEMBER-OCTOBER 1970



USC DANCE TROUPE ABROAD

Variations on Thoughts Beyond Forgetting

There was much excitement at the lobby when the USC Dance Troupe bade goodbye to friends and fans. Dressed in their native barongs amid camera flashes we finally rode towards the pier. MV Henry caught us by surprise – a relatively small and rehabilitated FS at that and loaded with pigs bound for Manila's slaughterhouse. One or the other beauty must have captivated the captain for before arriving Manila there was a delicious lechon for the dancers.

After checking the costumes and props at the Manila William Lines warehouse they proceeded to the YMCA where it was previously arranged that the dancers were to be housed. But the manager whom our Cebu YMCA contacted was in Hong Kong. Since a tenper-day minus board was high on such a depleted budget it was decided that the ladies go to Mrs. Suzara's mother-in-law's house and Mrs. Sandiego's longtime friend Marcial Sanson. The boys slept at Catholic Trade School.

MS President was scheduled to arrive Monday morning, September 7th. She was, however, delayed for one day to ensure the safety of the passengers, the captain decided. In the meantime the day was used for intensive rehearsals.

The next day the liner arrived at 9:00 a.m. They were worried about the transportation to the pier. A generous friend, however, offered us the use of his family Toyota limousine. The dancers had to tidy up and dress again in their native barongs since they had to appear before newsmen and news photographers.

Meanwhile the Asian Beauties arrived, Miss Asia 1970 and Miss Hawaii baring their midriffs. The PR man, with the idea of selling MS President to our local tourists, had them posed countless times on the pier with the liner as background, on the gangplank, on deck, inside the lounge, and beside the swimming pool. When they arrived in Yokohama the dancers saw them spreading their wares in color in a Free Press cover. A

booster to MS President and a subscription increase to the FP.

Against our expectations the liner left Manila punctually at 7:00 p.m. The passengers were few, some 150, mostly past 40 – a motley gathering of hacenderos, lawyers, doctors, and "missed" ladies. Our dancers were the youngest among them, listed not as passengers but as crew members. Hence, it was our role (as with previous groups) to go

the appearance of the Asian Beauties. Their fashion show of formal and informal gowns designed by couturier Tony Abeto catered to every woman's vanity. Tony is a personality common among tala-tala's sporting loud-colored shirts and hipster belt completed by dangling love-beads or a flamboyant scarf. He divided his program into formal and informal.

It took us five days to reach Kobe from Manila, a voyage with the least



*The USC Dance Troupe with Miss Hawaii
(Center)*

up to the lounge after suppertime either to live up to a staid evening or teach native dances. Crew members, yes, but they had first class accommodations sleeping in air-conditioned 2-3-4 bed cabins and eating excellent food in aircooled saloons.

The captain decided which night the dancers were to present our native repertoire. The first night was free. The second night's program was a presentation of regional dances, a dozen of them, which started at 9:00 p.m. and lasted for an hour. Our program usually ended with a pair or two of versatile dancers performing a much applauded Tinkling and capped by an easily hummed song extolling Cebu's virtues.

The second night scintillated with

consumption of Bonamine tablets. They had already misgivings about seeing EXPO; they arrived on September 13th, the day it officially closed. How could we finish an 815-acre area and see more than 70 nations represented there? Actually they had only five hours to use. Anyway, they were there.

On ports of call our dancers presented a special repertoire to members of the diplomatic corps, the press, and specially invited guests. The reception we received from such an elite group was warmer and more spontaneous than that from the passengers.

After a two-day stay at Kobe the liner embarked for Yokohama. They

(continued on page 38)

WILL THERE BE A SECOND PHILIPPINE REVOLUTION?

by Ramon Jalipa

PROLOGUE

The peasants' makeshift huts along the lush, serene and beautiful countryside and the poor men's ghetto besides towering edifices and palatial homes of a city are for the artist and the poet, an interesting subject for their canvass and pen to capture. But to a progressive-minded Filipino it is a scenario—the epitome of contemporary Philippines, depicting the tragic drama of people wallowing in the quagmire of poverty and injustices. It is a masterpiece portrait of the people who are born in a land of bounty, reared by the Christian and democratic ideals, and guaranteed with the sacred and inalienable rights; yet, are struggling with the contradictions of affluence and poverty, beauty and ugliness, hope and dejection, peace and chaos. It visualizes the sad plight of 80% of the nation's 38 million people who, day after day, are losing their faith and confidence in the establishment.

Amidst this deplorable situation the awakened sector sought the masses' liberation. Taking the high road to dissent, they marched out in the streets, massed in the public squares, and picketed government offices to denounce and demand action on the smouldering grievances and of the alternatives laid upon, none had bothered the minds of men most than that of a revolutionary change.

In lieu of this, one is led to ask the possibility and necessity of a revolution in this crucial time. What good will a revolution do to the already disordered state of Philippine society? Will a chaotic struggle assure the Filipino people of a just and human society, a "Great Again society" or what, if in the process of achieving it, countless lives and properties will be lost?

The Reserved Power of the People

Revolution is defined by Webster as "a fundamental change in political organization, or in a government, or it is the overthrow or renunciation of one government or ruler, and the substitution of another by the governed." Marx, the father of Communism, said that it is the "climax of the class struggle." It is, according to Carl Friedrich in his book *Revolution* "a sudden overthrow of an established order and its focal point is the alternation of political leadership, and upon that of political participation."

Basing on the aforementioned definitions, revolution is therefore the common endeavor of the people to change by way of overthrowing an established order and substituting it with a new one believed to benefit the people. But then are the people justified to stage a revolution which would undeniably destroy themselves and their properties? Is there such a right of the people as a right to revolution?

John Locke, an eminent political philosopher of the 19th century opined that revolution is the "reserved right and power of the people" which could be exercised when they had already lost their right to exercise their constitutionally-guaranteed rights. In his *Theory of the Right of Revolution*, which is corollary to his Social Contract Theory, Locke emphasized that revolution could be made only when the government becomes absolute and tyrannical. He said that because government was established by the people's consent through a contract, the government and the people are bound to each other only on the agreed conditions and acting beyond it would constitute a violation of the contract. That is, when the government trans-

cends its constitutional limits by becoming absolute and tyrannical, it loses the consent and trust of the governed who thereupon have the right to abrogate the contract by peaceful or violent means. The people has the sole and absolute right and power to overthrow such government and to establish according to Jefferson "a new form of government laying its foundations on such principles as to them shall most likely affect their safety and happiness."

But with the present regrettable state of society and government of the Philippines, do the people possess the right to destroy the system? Do the present social conditions warrant a violent revolutionary change?

Recent Shortcomings and the Revolution

With gnawing poverty and injustices, the people are certainly losing their faith and confidence in the efficacy of the government to effect a progressive change. The subsequent concatenation of events have seemingly lent a positive gesture to the chaotic alternative among the faces of disgruntled masses. Every day newspapers display in shrieking headlines, stories of various crimes committed against the people by the oligopolistic class and also of violent demonstrations dispersed by truncheon wielding riot policemen. There were the Bantay Plunder, Negros Landgrabbing, January 26 and 30 riots, Tayag Arrest, Mindanao Gold Rush and many more which had only led the people to think of revolution not in pessimism but optimism.

In the light of these circumstances soothsayers predict that it would not be too long that a revolution will occur in this country. What with President Marcos himself admitting in his speech two years ago that the country "is sitting on the top of a seething volcano ready to erupt anytime with or without communist proddings?" Even Dr. Teodoro Agoncillo, a known historian, in his article in *Weekly Nation* foresees that revolution will come within a decade due to the revolutionary conditions of society. He further asserted that the emergence of a charismatic leader will hasten its coming. Moreover, the resurgence of the Huks and the advent of the marauding paramilitary units and goonstabularies have further instilled fear and discontentment among the poor peasants. This is further accentuated by the students ever-growing

defiance on the government who is in an all-out campaign of repression. This stifling of the disenchanting masses of today might be a prelude to a perilous day of reckoning and culmination of the unfinished struggle of the old revolutionary heroes in 1896.

Historical Perspective

History bares the fact that the conditions which had caused so many upheavals in the past still persists to the present. The widespread discontentment arising from poverty and injustices which are concomitant to a rebellion or revolution is very much in sight. The oppressive and exploitative forces that besieged the Filipinos in the colonial era are still around pressing hard the masses into the mire of poverty and dejection. History will also unveil a sad fact that the crucial factors that brought about the hundreds of perilous strifes in the past are presently manifested by the status quo. Oppression in those times by way of the inequitous distribution of wealth and power are still reprehensible from the many injustices perpetrated by the oligarchic and bureaucratic elite in both remote and non-remote areas of the country. The many purges made by the colonizers are still around as reflected by the fascistic acts of repression and intimidation of radicals like Nilo Tayag. The guardia-civil who were on the rampage tagging "insurrectos" in the pre-revolutionary era are reincarnated by the present government in the form of para-military units, as the "monks" and BSDU's, who would break into the stillness and darkness of the night terrorizing peasants suspected as "Huks" or "Huk sympathizers."

These present situations are indeed like those of pre-revolutionary era in 1894. The similar fascistic measures employed by the establishment in an attempt to suppress the continual cry for change and reforms. What has the government done anyway? Has it given the students the proper answer to their grievances? It did not. It only gave them a horrible answer by way of unleashing the stampeding, wild and dreaded riot policemen (ala-Gestapo?) to beat and trample student revolutionaries in peaceful demonstrations - which would become riotous with their presence. And yet here are the phrasemongers of the government talking of Liberal Democracy, like the old spanish colonizers promising the filipinos in the past of reforms. to be given

the chance to function in this country. What liberal democracy are the Malacañang people talking about? The present democracy the people has, is not a real democracy. It is a reactionary democracy perverted by greed of corrupt politicians and pressures of by the "democratic-preaching" Americans. No amount of paper-work and lip-words can stem the rising tides of dissatisfaction, nowadays. Like the futile attempts of the Czarist Regime in Russian to prevent the Bolsheviks Revolution, the empty promises for reforms and the Constitutional Convention might just go down into oblivion. The sufferings and misery of the Filipino masses have already reached its apogee and this is a fact which can no longer be denied and covered by the phrasemongers and opinion-makers of the establishment.

There is, therefore, the imperative need for change. The change must of course, be the proper change. It must truly and fully alter the disparaging set-up and state of the society and government. The change has to be a real change aiming to uproot the "roots" of the ills

"The silent rumblings of the disenchanting masses of today might be a prelude to the perilous day of reckoning and culmination of the unfinished struggle of 1896."

of the nation. And there is no other change that could bring about a desired change than a radical or revolutionary change. A change that must lead to the virtual extinction of the "trioka of the isms" which has unmade the filipinos' lives. The change must not be a change that will take years, decades or centuries. Time can never be relied upon to change the plight of the Filipino people.

Time and Change: Similarities in Contradictions

While it is true that change is concomitant with time, yet it does not always follow that time can bring about change. There are things which can never be changed by time for they are eternal. There are also things which can be changed gradually but will take long depending on those who keep them. Such things are those which are safely guarded and preserved by its inventors and these things are the shameful colonial heritage of the Philippines. Those antiquated feudal system and imperialistic schemes which are presently creeping in the socio-political

veins of the nation be abolished. The grandiose and exploitative scheme of exploitation that enslaved the filipinos in the past still persist to the present. The changes were mainly superficial. The system is still there, what only changes were the oppressive and exploitative hands to manipulate the system; like water changed from liquid to solid state, changing only the form, not the content.

Glimmering in modernity, the Philippines with its unbroken neo-colonial set-up is still the very same Philippine Islands or Islas Filipinas in the remote past. It is only in name that the Philippines is an independent country, but in practice it is still as good as any colony - like Hongkong controlled by profit-hungry foreign capitalists. Behind the modern clothes he wears, the Filipino is still the very same person struggling to get out from the labyrinth of lethargy and oppression.

While skyscrapers rise majestically in modernity, below them are the filthy shacks - the same kind of shelter the poor filipinos dwelt in the past. While lands were, through modern scientific know-how, transformed into productive farms, there is still the tenant whose life is tied to the ancient feudal system of land ownership. While politicians and oligarchs drove their flushy cars along concrete superhighways, there are still the poor peasants dragging their soiled and bare feet on the path their forefathers had trodden before. And while the elite few squander incessantly their ill-gained wealth in night spots, gambling tables and in lavish and ostentitious parties inside high-walled mansions, there is still the broad masses who are like their ancestors, relentlessly wallowing in hunger and undernourishment due to lack of food when there are many. These similarities in the contradictions of the present and past must certainly be changed or the nation will be drawn into its cataclysmic vortex.

What then, is the proper alternative that would really bring about progressive not retrogressive change? Is it a bloody struggle which had been used before but reaped only lilywhites instead of laurels?

Although it is true that the Philippine Revolution of 1896 that was spearheaded by the greatest Philippine hero was a failure yet, it still remains a crucial fact that struggle is still unfinished. The hundreds of revolts and a revolution which the forebears of present filipinos had

(continued on page 38)

Sección Castellana

editorial

¿QUE HACE EL GOBIERNO ESTUDIANTIL?

LAS ELECCIONES han terminado, y las autoridades del gobierno estudiantil ya se han hecho cargo de sus puestos. Pero, ¿sabemos, acaso, que es el gobierno estudiantil? ¿Es, acaso, un gobierno que amaestra a estudiantes para ser los líderes del futuro? ¿O es, tal vez, un puesto para engrandecerse y tornarse gente soberbia y presumida? He aquí dos preguntas que determinarán el futuro del gobierno estudiantil de esta Universidad. A veces no sabemos que pensar de las cosas que acontecen. Mientras tanto el tiempo pasa - tiempo perdido.

Ya detentan el poder las autoridades elegidas. Durante la campaña electoral prometieron muchas cosas. Estamos a la espera para ver como cumplan sus promesas. Vamos a ver si haran algo bueno, algo positivo, algo que sea realmente de provecho para nuestra Universidad. Vamos a ver si trabajaran por el bien comun del estudiantado a quien ellos representan. Este bien comun se obtendra si descartan por completo trabajar para su propia gloria y ensalzamiento personal. Por eso les rogamos que administren el gobierno estudiantil en beneficio de la Universidad y de los miles de estudiantes como verdaderos jefes del futuro y no como grandes personajes que tienen como unica meta el ser famosos y engrandecerse personalmente, sin que les importe un bledo el bien comun del estudiantado y de la Universidad de San Carlos.

¿ QUE DEL CASTELLANO?

¿ES DE provecho el estudio del castellano? Hay muchos estudiantes aun que afirman que el estudio del español es cosa inutil. ¿Tienen, acaso, razon de pensar de esta manera? Desde luego admitimos que todos tienen derecho a sus opiniones y de pensar como se les anteje. Pero eso no les inmuniza de que puedan equivocarse en su opinion. Con el mismo aplomo con que ellos niegan la utilidad de ese estudio, les dire que estan equivocados de medio a medio. Afirimo esto porque se que mediante el estudio del castellano se adquiere algo bueno y muy util. El conocimiento del castellano nos proporciona un inmenso caudal historico y cultural. Vaya tan solo un ejemplo para probar mi aseveracion.

Suponiendo que tengamos interes en aprender el castellano, no tendremos dificultad alguna en leer y entender el acervo de libros historicos y literarios de los siglos pasados, escritos en castellano. Adquiriendo, pues, un conocimiento cabal del idioma

español, podremos compenetrarnos totalmente del significado e importancia de los documentos y obras literarias de nuestro legado patrio e historico.

El hecho de poder compenetrarnos y saborear a gusto de los asuntos de nuestra Historia y Cultura, prueba a todas luces que el estudio de la lengua española incrementa ponderablemente nuestros conocimientos de los fastos historicos y culturales de nuestra Patria. De ahi que estos conocimientos amplian los horizontes intelectuales de toda persona que los posea. Por lo tanto, toda persona que afirme que el estudio del español es inutil, esta absolutamente equivocada.

JOSEFINO RODRIGUEZ

¡OH FILIPINAS!

FILIPINAS, querida Filipinas,
te debates en vanas ilusiones
- desgarrada por crueles convulsiones -
yendo en busca de como te defines.

Por encontrar tu puesto ya no atinas
a dar en la tecla que de razones
a acertar en cabales conclusiones
de tus males, y asi te disciplinas,

te desangras en miles de oprobios.
Ya refrena ambiciones malhadadas
y retorna a la senda de virtud

y cesaran de tu mal los agobios.
Emprende - con virtudes hermanadas -
a recobrar tu pristina salud.

LUIS EUGENIO
Departamento de Español

EL PORQUE DE TODO

Por Luis Campobello
Artes Liberales

HAN VUELTO a abrirse las clases. De nuevo concurren los estudiantes a las aulas para saciar la sed de su inteligencia, para adquirir una adecuada educacion que los habilite, mas adelante, a ganarse la vida y a vivir como seres humanos.

La educacion es una operacion importantisima, cuya funcion es desarrollar las potencias latentes de la mente humana. El educador se vale de los sentidos para hacer llegar a la inteligencia conocimientos del mundo exterior. Esas potencias para el saber son inmensas; abarcan conocimientos del mundo fisico y del mundo espiritual. Es de suma importancia que los conocimientos asi transmitidos y adquiridos, sean fundamentales verdades, basadas en principios sanos.

El hombre, como ser racional, cuando han pasado los años de su niñez, comienza a conocer las cosas, quiere saber (y debe saber) el porque de su existencia. Ve las facultades con que la naturaleza le ha dotado. Son inmensas sus posibilidades. Desea saber tambien el porque de los demas seres que le rodean.

Su mente le permite penetrar en las entrañas de la tierra, en los abismos de los mares y trascender en sus investigaciones más de allá del espacio y del tiempo. Como ser racional le preocupa la razón de ser de todas estas cosas y cuáles son las responsabilidades que le incumben en el empleo de estas potencias y facultades de que esta dotado. Al niño, recién abierta su inteligencia al uso de la razón, le faltan aun los elementos y conocimientos que pueden darle respuesta satisfactoria a los interrogantes que sugieren ese panorama.

En esta importante tarea, los primeros, los inmediatamente mas interesados y mas eficaces educadores son los padres cuando responden al vacilante pero importante "¿por que?" del niño. El hogar cristiano ha de ser la mejor escuela donde se le señala al niño el camino de la maravilla y del misterio que se abre ante sus ojos; donde preguntas y respuestas acerca de las inmutables y eternas verdades primeramente confunden y luego avivan su pequeño cerebro - - preguntas acerca de Dios, su Creador y Redentor. Cuando comienza a balbucear las primeras palabras le han de enseñar a pronunciar el nombre de María Santísima, Madre del Redentor. No es la escuela sino en el sagrado recinto del hogar paterno donde comienza el programa de la educacion cristiana; programa que abarca toda la vida del hombre, programa que le enseña el porque de su existencia y la razon del porque en su vida se encuentran dos corrientes que se oponen mutuamente, o sea, las aspiraciones al bien y la inclinacion al mal: esa contradiccion de que nos habla san Pablo en su epistola a los Galatas, cuando dice que al complacerse en la Ley de su Dios, encuentra en sus miembros otra ley que resiste la ley de su espíritu.

Esa resistencia de que nos habla el Apostol, se encuentra en la naturaleza humana, despues de la caída de nuestros primeros padres, Adan y Eva. Esa caída fue obra y sugestion del demonio, quien, valiendose de la ambicion de Adan y Eva - -

ambicion de saberlo todo - - desobedecieron el mandato de Dios, su Señor. En consecuencia de esa caída, la voluntad quedo debilitada y oscurecida la vision para apreciar las cosas del espíritu. Esa debilidad y ese oscurecimiento quedan después del Bautismo, solo que el espíritu viene fortificado por la gracia de los Sacramentos que suplementan la debilidad y el oscurecimiento resultantes de esa caída.

Luego y a medida que se desarrolla la mente del niño, se le enseñan los demas medios y gracias que su Dios le proporciona para vivir la vida de hombre bueno y sano; hombre avisado por sus conocimientos de esa ley contraria que le inclina hacia el mal que trae aparejada funestas consecuencias, y a la vez fortalecido e iluminado por esa misma gracia, vive la vida del buen cristiano, agradecido a Dios y deseoso de ver a sus vecinos disfrutar de los mismos beneficios, y con el dar gracias a Dios por los tesoros de la economía de salvacion.

UN POEMA POR UN JOVEN

Un joven es

- un estudiante
repleto de esperanzas y sueños;
que tiene una ambicion en la vida:
alcanzar la cima del éxito
para su gloria y felicidad;
- un radical
que tiene una mente brillante
e ideas excelentes
que clama por un cambio
por el bien y la grandeza de su pais;
- un amante
que es un caballero a la moderna,
brioso e intrepido en las peleas,
que exhibe cortesia y lealtad - y
muere por la amante suya.

Tal es, señores, mi vision
de un joven de hoy en dia.

ALBERTO LIM
Artes Liberales
Sicologia 3

BY SOME, life is considered to be but a playing of roles. A garment is put on to symbolize that it is school time and the young person goes off to school. He changes his clothing and it is play time. There is a special dress for Church and maybe something more special for a party. As he changes his clothing, he changes the activity and done the role that fits the occasion.

Could it be that each of these specialized experiences gradually enable the average youth to assess life around him and finally to assume the role that is most fitting for a happy and successful life? Every young man and woman has to establish a realistic self-picture during adolescence if he or she is to find the way into an adult world that has meaning, value and worth for him or her. As might be suspected such an adventure or task may be very difficult at times. For some it is equal to the birth pangs a mother suffered to give them life.

What makes it so difficult today for modern youth to achieve this role clarification? Was it always this hard to move from childhood into adulthood? Not at all. The complications of modern living and the increasing amount of education needed to survive economically and socially are the primary factors that constitute the problem. When a boy or girl grew up in a rural environment where the majority of the young people simply followed the pattern of living handed down from previous generations there was no problem of choosing a role. It was clearly defined by the way of life at hand and the absence of knowledge about any other possible way of living. A farm boy learned how to till the soil and raise animals, a fisherman's son learned quickly how to battle the sea and bring home some fish to sell or eat.

How different it is for the young man of college environment in a large industrial city like Cebu. His family may have a special profession picked out for him. He may have marvelous talents for a number of possible professions and interest in still something else. His country and district may not offer many job opportunities for the type of work he wants to equip himself for.

The difficulty of sorting through all this maze of job opportunities, interests, abilities and family pressures to emerge with a clear cut role is indeed a worthwhile challenge for the college adolescent. On the one hand he has to measure his heritage from the family and his necessary dependence on them for support against his inherent growing desire to be independent from such pressures. While on the other side of the picture will be the adventure and risk that youth so often wants to take in launching out into a new field or way of life. It is often said that modern youth wants to find more and more meaning for his actions before he will put out the responsibility that marks him as well-adjusted and

mature. But how can he find meaning if he launches out on his own without an objective except to be different from his parents or family? The resulting confusion sooner or later creates the drifter who cannot cope with the demands of adult living. Witness the hippie culture where well-educated people so often embrace a way of life not too far removed from primitive instinct living. In their midst you hear the words again and again: "I am trying to find myself."

Not having accepted a clear cut role in the days of irresponsible adolescence they are now confronted with a much more difficult task. Stripped of the security of family living and parental assistance they are now confronted with the necessity of providing their own food, clothing and shelter during a time when they would most like to be free for intellectual pursuits, artistic bents or poetic achievements. The results are tragic as we watch them wallow in their own filth, unwashed and unconcerned even for their excrement and other body wastes. The rock festivals in the past couple of years are another example of confusion of role where young people from all over the land gather to experience from each other a solidarity in their common confusion. In idleness and in the stupor of illegal drugs, they attempt to find meaning as they are fed a diet of modern pessimistic music and the sight of seemingly so many fellow young people throwing off the shackles of civilized living by open sex and an accepted nudity. Here in the larger cities of the Philippines a similar thing has been detected in the sex and drug parties of late.

During the period of adolescence it is very proper to change roles and to aspire to many different possible professions before it is time to make a final decision. Parents are often willing to permit this indecision in view of the difficulties envisioned. The teen-ager is not expected to move on his own and become economically independent. Hence when he changes from engineering to commerce no real damage is done. The boy who leaves the seminary, so often quickly establishes a new goal and proceeds toward it with an over-increasing energy. His role has been greatly clarified by the rigorous training and intellectual pursuits of the seminary.

The modern girl has less difficulty than her brother for she can always fall back on the ancient call of every girl and enter marriage. Her motherhood is in itself a clear enough role to fill the soul of the ordinary college girl. Those who need a profession besides are in the minority. Nonetheless the emancipation of women in the western world brings new and difficult problems to our Filipino sisters also. She is not sure she will get married so she has to play safe and seek another possible role in business

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Modern Youth - A Struggle to Find A Role

by Fr. Henry Schumacher, SVD

Youth in Action

THE BOGO - MEDELLIN EPISODE

by Rolando Arañas
AB 2

MISSION:

To verify the alleged reports of oppression against Sugar-plantation laborers and violation of the laws of the Philippines in the towns of Bogo and Medellin.

NUSP FACT-FINDING TEAM:

Zosimo Santiago, Romeo Maata, Teodulo Tumangday, Quirino Aparte, Rolando Arañas, 2 CIT students and one UV student.

DATE: March 26, 1970

It was nearing five o'clock when the members of the NUSP FACT-FINDING TEAM, started for the trip to Bogo and Medellin, the sugarlandia of Cebu. We brought with us two bundles of questionnaires and some clothes since we were planning to stay in Medellin for three days.

The trip to Northern Cebu, though long and dry, was a thrilling experience. It was ten o'clock in the morning when we arrived at Barrio Binabog, ten kilometers away from the town proper of Bogo. There we interviewed ten families who were all laborers of a sugar-plantation owned by a high official. The results of the interviews were revealing.

All the laborers were underpaid. Their wages ranged from P1.50 to P1.75 - a blatant violation of the minimum wage law. The trusted man of the haciendero collected P2.00 from each laborer as a fee for his membership to a labor organization named FREWAS. The laborers were not informed what FREWAS really was and what benefits the laborers could derive from it. They were simply told they were members of this said organization. The laborers told us that this labor organization was in itself formed by men of the hacienderos if not the hacienderos themselves! During working hours, armed men (members of the Insular Police Agency) were around the vicinity of the plantation.

The whole team went to the ALU chapter in Medellin to interview the

officials about the condition of the place. The ALU officials reported harassment by the Insular Police and the hacienderos against their fellow members. Coercion was used by the men of the hacienderos to let the laborers join the haciendero-formed labor organization called the FREWAS. The whole team was then split into two groups. The first group, led by Zosimo Santiago, was to interview the laborers. The second group, composed of two students (Teodulo Tumangday and I), was to verify the alleged harassment of the Insular Police against the ALU members.

Let us follow the second group. We rode with two ALU members in an ALU Scout car. As we stopped at a gasoline station for fuel, one ALU member calmly raised his eyebrows pointed out a light green cargo truck bearing the name Insular Police Agency. It was filled with men (fifteen or more) clad in blue, wearing hats commonly worn by Philcag men, holding long barreled guns and wore no nameplates. They were all looking at the Scout car.

As our Scout car moved out from the gasoline station the cargo truck began to trail us. At one instance when our Scout car stopped, the cargo truck, passing from behind, stopped three meters ahead. Some of the men alighted from the truck and pretended to inspect the tires. As the Scout moved ahead, the Insular Police trailed it again. The Insular Police Agency truck persisted in its tail-gaiting. The driver of the Scout would step hard on the accelerator shooting it through narrow street bordering the hacienda. Then it would suddenly slow down. Then it would run again in a very high speed. The slow moving cargo truck had a hard time following us. The tense trip continued for more than an hour and thirty minutes.

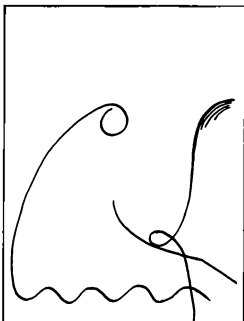
The second group in the Scout car proceeded to a place called Curba, the

rendevouz point of the whole fact-finding team. The Insular Police Agency truck was presumably lost during the chase. One lad, sporting USC P.E. T-shirt (obviously a Carolinian), told us that the first group had already been there earlier but moved out immediately. We learned later that they had also been chased by the Insular Police.

The first group, led by "Toots" Santiago, was nowhere to be found in Medellin. This time we took with us a P.C. soldier for protection. In any eventuality the numerous Insular Police would at least respect the uniform of the P.C. We proceeded immediately to Bogo to look for the "lost" group. But, then, the other group could not be found in Bogo. There was a growing concern for them. We went to the P.C. barracks in Bogo since the PC soldier who accompanied us wanted to report to their commanding officer.

As we were within the premises of the barracks, we suddenly saw the jeep of the first group heading toward the town proper of Bogo. It was trailed by two vehicles - one police jeep and a blue cargo truck. We immediately trailed the three cars. We overtook the three cars about one to two kilometers away from the town proper of Bogo when we united with the four groups.

The UV student had become very nervous. "Toots" Santiago was very silent. One student from my team asked what had happened to them. Nobody dared yet to answer. The Insular Police in the blue cargo truck stopped behind us some meters away. The policemen from Medellin went back because the place did not belong to their jurisdiction. The PC soldier promised only to guard us within the territory of Bogo. The Insular Police followed us from Medellin to the town of Sogod. On the way, the members of the first group of the fact-finding team told its own story.



*i wonder how i shall live
longing for your love*

*hot sand on my wet
palm drying the flesh
cold and soft,
a warmth long
denied
makes my wet
palm wet no more
; makes my cold
flesh cold no more.*

*hot sand growing
hotter, the sun
high above the sea,
burns the tender flesh
beneath,
crush the warmth with
fingers so desirous, so
unsatisfied, warm
sand trickles
down
and gone
among no-
sand sand on
my longing
flesh.
- slm*

At one point, as Mr. "Toots" Santiago and his companions continued their series of interviews of the sugar-plantation laborers, one car of Insular Police agents surrounded them, and one person, obviously the head of the Police group, told the students: . . . "You, people, better behave . . ." One student in the group said that the guns of these agents were already cocked. Then the Insular Police shoved the laborers away from the students and shouted at them in the vernacular . . . "Hoy, nag-unsang man mo diri, hala balik sa trabaho!" Then a moment later one owner of the hacienda came to intervene. He told the students that if ever they would have questions regarding the hacienda and the laborers they should come to them (haciennderos). But what the hacienndero neglected was that the students were interested in the actual and direct testimonies of the laborers themselves.

So, as the students continued their interviews, the Insular Police agents trailed them. The laborers who knew already who were these Insular Police agents were reluctant to subject themselves to interview. The students had no other recourse except to return to the city.

Writer's Note: Very probably, it needs a true hero to die with a true and just cause. But the NUSP fact-finding team was not prepared and did not intend to do heroism since we were not and did not want to appear as heroes. We just wanted to give a little help to our brother Filipinos oppressed by their landlords and acted upon the order of the NUSP. As a result some haciennderos right now are facing charges which are now under the jurisdiction of the Bureau of Labor.

REPORT ON . . .

(continued from page 9)

with or without permission from the hierarchy.

FORMAL MEETING

In the morning of the third day, just as the business sessions were about to begin, the Latin American bloc staged a mass walk-out, much to the anguish of the rest of the assembly. The Executive Council, took over, organized the Nominating Committee headed by Helmut Reiner (the vice president of the world federation) and the Committee on Amend-

ments headed by Edythe Westenhewer (the Executive Secretary of the Secretariat in Rome).

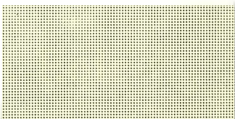
On August 14, at 9:00 in the morning, election of officers took place. A motion was put on the floor that other more eligible candidates may be nominated aside from the ones already presented to the Holy See months ahead. With the permission of Msgr. Audet, Papal representative, the motion was granted.

Roland Calcat (France), President; Fred Leone, Vice President; Hildegard Ehartmann (Germany), Secretary; John Parsons (England), Treasurer; Jose Luis Velasco (Spain), Consultant; Aurelio Serrano (Brazil), Consultant.

Fr. Benjamin Sim, S.J. (Philippines) and Coral D'Souza (India) was Appointed Consultants by the New Executive Council.

After the elections, deliberations on proposed amendments were made as quickly as possible because time was running out. Only two amendments belonging to Group A and B were carried: changing the term "Ecclesiastical Assistant" to "Assistant of the group" (Part II Art. 14 Paragraph 2) and that "Special bond with the Hierarchy" be changed to "1) appointment of the Assistant of the group 2) organization of the World Federation 3) approval of the GP be subject to the approval of a group or federation . . ." (Art. 17 Part II)

Lastly, it was generally agreed that the CLC draw from the Eucharist and the Ignatian Exercises the spirituality it needs, as a religio-apostolic lay organization. The members came to conclude that with the distributing signs of the times, each must not remain passive but be fully involved in the situation that he is in. The trouble within the church had been directly and too deeply felt by the assembly in the schism of the Latin American group. In a sense, they have regarded the incident as prompted by the Holy Spirit so that discussions will be too theoretical but would be given an element of lived experience by making the members feel the anguish of a divided church.



IN THE PHILIPPINES . . .

(continued from page 13)

2. It made the Philippine economy agricultural and prevented the growth of industrialization.

3. It encouraged the concentration of production to a few agricultural products like sugar, coconut products, tobacco products and hemp to the neglect of other products.

4. It made the Filipino American-oriented in their preference for goods, thus gravely undermining the development of Philippine industrialization.

The result of all this was a colonial economy which fettered the progress of the Philippines. The Philippines became a mere supplier of raw materials and the dumping ground of American finished products.

Free trade between a well-developed country and a greatly underdeveloped one is a very unfair form of economic relationship. It is tantamount to a highly-organized business enterprise competing with a small "sari-sari" store. This was exactly the situation that prevailed between the Philippines and the United States with the establishment of free trade. The U.S. was very much aware of the adverse effects of free trade to an underdeveloped country when the other party is economically advanced. American experience with British imperialism had taught it this lesson. Thus, after it gained independence from England, the first thing it did was to refuse free trade with the English. What the British failed to impose on the Americans, the Americans succeeded with ease on the inexperienced Filipinos.

Seventy Years After

More than seventy years have elapsed since the Philippines fell into the clutches of American imperialism. Presently, we find the Philippines still clinging to the skirts of the United States. Its economy instead of growing became stunted as a result of neo-colonial policies enforced in the Philippines during those years. Indubitably, American imperialism in the Philippines today is as deeply and seemingly irremediably rooted as ever.

The further entrenchment of American imperialism in the Philippines today is traceable to later developments. Supposedly granted political independence in 1946, the Americans rammed into the throats of the Filipinos unequal treaties calculated to maintain the continued presence of US military bases of its own designs, preserve the privileges of US investments, manage Philippine economy along the lines drawn by US policy-makers, and make the Philippines remain forever a source of cheap, raw materials and a sure market of American goods. Their country ravaged, not only by the Japanese invaders but much more so by the American "liberators" who bombed every inch of the Philippines to "liberate" it, the Filipino leaders, in their desire to rebuild their country from the ashes, were forced to accept these unequal and exploitative treaties. Once again, the American imperialist successfully took advantage of the Filipinos in their moments of confusion and difficulties.

Proofs of U. S. Imperialism

The imposition of such treaties as the Military Base Agreement, the Military Assistance program, the Bell-Traide Agreement and the Parity Agreement was the apogee of American imperialism — the treaties its masterpieces of exploitation and duplicity. Take for instance the L-L Agreement. The agreement stipulates mutual right of the Americans and the

Filipinos to exploit under similar terms the natural resources of the country, of each. At first glance, it appears fair enough.

A closer look, however, would reveal that it smacks of imperialistic dissimulation for the following reasons: (1) there are more than fifty states in the United States, each of which has its own economic policies. To indulge in business in any part of the United States, the Philippines has to make separate deals with the state involved. Think of all the difficulties the Philippines would meet! Whereas for the United States, it is very much easier to transact business in the Philippines because it is a one-state country; (2) Filipino investments can never compete profitably and equally with those giant corporations in the U.S.; and, (3) There are no more natural resources in the United States which the Filipino can exploit. Everything had been exploited by the Americans themselves. In fact, the exhaustion of U.S. natural resources is precisely the reason why the American imperialist is all over the world exploiting underdeveloped or developing countries like ours.

As a result of these treaties, American investors at present are having a lot of fun milking the Philippine economy. During the period of 1963-70, they siphoned out of the country \$128 million from investments which totalled \$41 million only. This means that for every dollar they spent in the Philippines they received in return three dollars. From 1962 to 1969 P2.1 billion were taken out of the country as invisible disbursements or \$316.69 million annually. These disbursements reached the peak of \$990 million in 1966 which exceeded the total export of that year!

Indeed, there is no doubt that the Americans control the Philippine economy. Eighty seven percent of the petroleum industry is American controlled. Of the four oil refineries in the country, three are owned by Americans. The production of fire is absolutely controlled by American capital. Our mining industries are dominated by 15 American corporations. The

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MODERN YOUTH

(continued from page 32)

or some other available profession.

The fact that we have so many drop-outs during the four years of college illustrates the actuality of role confusion. The existence of so many college trained unemployed emphasizes the tragedy of failure to achieve a clear cut role and the energy to arrive there. Notice how many professionals even do not practise their trade. Our governor is a doctor. I know a banker downtown who is a psychologist. Many a lawyer is working as a casual, I am told.

Here in the Philippines we have an added confusing element in the present struggle to establish an identity in the nation itself. The question about a genuine Filipino is asked again and again. Is it any wonder then that we have so much confusion as the modern Filipino youth attempts to sort out his or her future from these pieces of the jigsaw puzzle. The fact that so many succeed is indeed encouraging. Youth has that plasticity which allows itself to fit in so much better than the adults of later life. The idealism of youth goes a long way to make up for what is lacking in the ordinary choice of a role. His willingness to start again if one proves too unrealistic allows him to climb even Mount Everest if necessary. When he cannot find the role, he makes the one he is doing fit his present needs.



Wikang Pilipino

Tula Sa Tuluyan

Sanaysay

Buhay na Bakas sa Buhangin

Ang hip ng hangin ay parang umaaliw sa aking kalungkutan at pangungulila. Ang gabi ay tahimik nguni't naroroon pa rin ako sa bintana't nakadungaw, at naghihintay sa iyong pagbabalik. Idinarasal ko na suna'y nasa mabuti kang landas at matinong kalagayan. Nais kong huwag nang buksan ang pahinang ito sa buhay ko, subali't ano man ang gawin ko'y hindi mawaglit sa alaala ko ang isang nakaraan.

Noong nagkakilala tayo't naging matalik na magkaibigan, sa pagkamayan natin ay nanalaytay ang isang damdaming nag-uudyok sa kaibuturan ng aking puso. Hindi ko inalintana ang damdaming iyon, subali't huli na nang mabatid kong iyon pala ay isang wagas at tapat na pag-ibig, sapagka't umalis kang hindi man lamang nag-paalam sa akin. Ang pagluha ko'y walang kalatis at ang dati-rating masiglang katawan ay naging matamlay at naging walang silbi.

Naputo! ang pagmuni-muni ko nang maramdaman ko ang malamig na dapyo ng hangin. At di kaginsa-ginsa'y lumatag na ang matim na ulap sa aking paligid, para bagang nagpapahiwatig na kailan-ma'y hindi ka na babalik.

Subali't saan ka man naroroon ngayon mananatili pa rin sa aking puso, ang walang hanggan at walang kamatayang pag-ibig ko sa iyo.

Amelia Rivera
BSE III

Kabataan at Katarungan

Ngayon ay panahon ng mga kabataang rebelde. Sa ibang bansa ang mga kabataang rebelde'y naglilimayon at tinatagurian nating "HIPPIE". Sa panahong ito ay nauuso ang mga panloloko ng ating kapwa tao. REBELDE ang katagang ginagamit ng mga kabataan upang makamit ang katarungang matagal nang panahong inasam-asam.

Sinabi ni Dr. Jose Rizal na ang kabataan ay ang pag-asa ng ating bayan. Totoo iyan! Kabataan . . . papaanong maisakatuparan ang mga katagang sa iyo'y inihablin ni Rizal kung sa oras ng pamamahinga ikaw ay laging nasa labasan na kung di nakipagbakkakan ay nakipag-inuman? Paanong maisakatuparan kung ang pangaral ng mga magulang ay binale-wala mo lang?

Papaano . . . ?

Isa sa mga katuwiran ng kabataan ay ang maling pamamahala ng mga nasa pamahalaan; nang dahil sa salapi tao'y pinarantanga't pinarusahan ng di man lamang binigyan ng katarungan. Pangulo't puno ng mga paaralang publiko't pribado'y nanloko sa mga estudyante, pangmatrikula'y tinaanang ng piso; mga magagaling na guro'y hindi man lamang umunlad sa puwesto, Ngayon nasaan, nasaan ang katarungan?

Ngayon, ating hatulan kung sino ang may katwiran o kung sino ang nasa matuwid na katwiran . . .

Odessa Ypil
BS Zoo 3

SIKOLOHIYA NG KABATAAN

Ang buhay ay paglalarawang tuloy-tuloy ng isang landas ng pagbabago at pagkakasundo sa ating paligid. Ang isang bagong silang na sanggol ay nakaharap sa mga suliranin sa paligid niya habang lumalaki, mula sa sinapupunan ng kanyang ina hanggang sa mga sosyal at pisikal na paligid niya. At sa kanyang paglabas mula sa sinapupunan ng kanyang ina mga bagong suliranin ang dumarating, at lalabas ang mas maraming pangangailangan at kagustuhan. Ang mga pamamaraan ng natutuhan ng bata upang harapin ang mga kabiguan ay mahalagang-mahalaga sa kanyang paglaki.

Sa ating kultura, ang paglaki natin ay sinasabayan ng mga tawag ng ating pangangailangan araw-araw. Una, ang tao ay kinakailangang tumanggap ng mas maraming mga responsibilidad upang makamitan ang tumutubong kalayaan. Pangalawa, kinakailangan magkaroon siya ng pagbabago mula sa interes niya sa mga gawaing panlipunan hanggang sa mga interes sa mga kasama niya sa kabilang kasarian. Ikatlo, kinakailangang maintindihan at ipagkasundo ang kanyang sarili sa kanyang sarili ring mga kakayahan at hangganan. Ika-apat, kinakailangang matuto siyang humarap ng katotohanan sa pangaraw-araw na mga pangyayari. Ang panahon ng kabataan ay isang mapanganib na panahon para sa kalusugang mental at pisikal. Maraming mga panganib ang dumarating sa panahong ito at ang isang binatilyo ay nangangailangan ng pamamatuubay sa kanilang pagharap nito. Ang kabataan ay itinuturing na gintong panahon ng kalusugang-pag-iisip. Ang mga ugaling lubhang-mahalaga upang magkaroon ng mabuting pagkakasundo sa kanilang paligid ay ginagawa sa panahong ito.

Ang tunay na karakter at personalidad ng isang makabagong-tubo ay nasasalig sa kanilang pamumuhay sa tahanan, sa kanilang kapantay, at sa lipunan.

KABATAAN SA TAHANAN

Ang panahon ng isang bata sa kanilang tahanan ay nagiging saligan sa tiyak na uri ng buhay niya paglaki. Ang mga panahong iyan ang siyang magiging lakas sa paghubog ng isang tao upang magiging karapat-dapat na bahagi sa lipunang titirhan niya. Minsan, ang pamamaraan ng paghubog ay kulang, at kaya, madadala ng isang bata ang kanyang mga ugaling-bata hanggang sa siya'y lumaki.

Mahalagang pagkakaiba ang masisilayan sa mga pamamaraan ginaagamit ng mga magulang sa kanilang mga anak. Ang mga dahilan ng pagkakaiba at hindi pagkakaunawa ng mga anak at magulang ay marami, ngunit ang pinakamalaki ay ang pagkukulang ng mga magulang ng pangunawang-lubos na ang

anak nila ay lumalaki. Nandiyan rin ang ugali ng mga magulang na ipapasunod ng husto ang mga para sa kanila'y tamang pamamaraang-asal at disiplina, para sa kanilang mga anak. Ang isang anak ay maaring masunurin at sakim sa bubong ng kayamanan; ang isang anak na babae'y lumalaking walang responsibilidad sa pamamahala ng isang napaka-istriktohang ama; ang isang bugtong na anak ay lalaki sa layaw sa malabis na pagmamahal ng isang tiyahin o lolo.

Ang mga huwaring-sosyal mula sa isang tahanan ay may malaking lakas at bisa sa pag-uunlad ng buhay-sosyal at damdamin ng isang bata kapag siya'y malaki na.

KABATAAN SA KANYANG KAPANTAY

Ang pagtamo ng isang kasiya-siyang papel sa bawat isang kapantay ng tao ay isang gawaing haharapin niya sa kanyang pagkilos at paglabas sapul sa kabataan hanggang sa siya'y lumaki. Ang kabiguang makamantan ang papel na ito'y nagbibigay ng malubhang suliranin sa isang batang lumalaki. Ang mga sumusunod ay mga mahalagang bagay na may relasyon sa pamumuhay ng tao sa kanyang mga kapantay:

1. Ang bata'y nangangailangan ng sangguni sa mga kaibigan niya.
2. Ang halaga ng sangguning ito'y lumalaki habang lumalaki ang isang bata.
3. Ang mga kabataan ay mahilig tumulad sa kanilang mga kapantay.
4. Ang magandang relasyon ng bawat isang magkapantay na mga bata ay ang siyang tiyak na saligan ng kanilang relasyon hanggang sila'y maging binatilyo at hanggang tumanda.
5. Ang unang mga taon ng isang binatilyo ay sinasabayan ng iba't-ibang mga pagtitipon at ang mga pagtitipong ito'y may mahalagang bahagi sa pagbibigay ng mga kakailanganin niya sa kanyang paglaki.

KABATAAN SA LIPIUNAN

Ang mga sosyal at ikononikong pagbabago ay humahantong sa mas malalim na pagbabago ng mga pagtatag at mga kagawaan ng pamayanan. Ang humahabang panahon nang walang gawain ang mga kabataan ay nagbibigay ng hamon sa kanilang sarili upang sila'y makapagbibigay ng mga libangang oportunidad na mas mahusay na pamamatuubay sa lipunan, lalo na sa kanilang paglaki.

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WILL THERE BE

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staged has only one definite goal – that of resuscitating themselves from the mire of oppression and exploitation, which is unfortunately the very same goal of the present revolutionaries. Like the stream of thesis and anti-thesis in Hegel's dialectic, those struggles are yet to produce a synthesis. And, to think that the historical movement of time cannot be stopped and that synthesis of the dialectic will inevitably result, will a climax to the long and perilous strifes eventually come?

The Real Enemy of the Filipino People

The gnawing pains of the masses must of course, be healed. The panacea cannot be in the form of fascistic acts of repression of their legitimate desires for change nor will it be the flimsy promises for change and reforms. The government cannot ask from the people the virtue of a forgiving christian when its shortcomings are over seven times seven. It must act by way of defeating through extermination, the evils plaguing the establishment, of the enemies within them and of disconnecting the strings and ropes that tied it and the people to dipterous monster of neo-colonialism.

The real enemy of the people is certainly not the establishment but it is neo-colonial set-ups plaguing it. What are these neo-colonial set-ups that must be destroyed by the Filipino people? They are the clandestine imperialistic acts of the United States and the feudalistic system they preserved and encouraged. The American bases which are in the Philippines soil not to protect the Filipinos from the "invaders" from Shangrila but to protect vested economic interests and provide magnets to divert a nuclear attack on mainland USA, must be abolished. The feudal system which the Americans perpetuated by means of "Parity rights Agreement" and "Sugar Exportation Quota" must likewise be abolished, or else the government will further debilitate the people's trust and confidence on this so-called "christian society" and "democratic government."

The real enemy of the Filipino people is not the corrupt politicians and poverty, but the factors which had brought about these shortcomings and perversions. The Philippine government must shear-off from its skin the fleece of American

imperialistic influences and abrogate all neo-colonial treaties it has with the United States – the intangible tyrant, before it must endeavor to progressively change the Filipino society. It must not be indifferent to the students' clamor for a true national democracy, for if it will, it would allow itself to be relegated into the dustbin of history by the raging avalanche of change.

EPILOGUE: Will History Repeat Itself?

As pointed out earlier the social conditions and the actuations of the government that brought about the revolution in 1896 or any revolution for that matter are seemingly reprehensible in the present day Philippines. Likewise, the aims of the old revolution heroes are coincidental with those of the student revolutionaries, and as such it is apparent that the present clamor for change are but the continuation of the unfinished struggle of old. The unfading cry of Pugad-Lawin on August 26, 1896 which sought the redress of the smoldering grievances of the people still reverberates clearly into the senses of disenchanted masses ever-reminding and challenging them to assume the unfinished task of revolutionary reforms. The march of time can never be stopped – it is inevitable that the synthesis will have to come, and when it comes – who, among the people, will pass the judgment? The volcano is apparently starting to shake and brewing its smoldering lava to signal the culmination of the Great Struggle of the Filipino people. Will History repeat itself? Will the final day of reckoning come?

USC DANCE TROUPE . . .

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visited Tokyo, just a 30-minute bus ride from Yokohama. It was at this port where our Cebuano hospitality paid off. A group of students and teachers unexpectedly met us there. More than two months ago this same group belonging to a Don Bosco school visited Cebu and were entertained by our dancers at the Boys High gym. They brought us to Tokyo as well as to their high school in a country-side. After presenting few selected dances they were treated to their own unique way of eating, *sukiyaki*.

From Yokohama off to Keelung, Formosa's northern post. Coming along with us for a visit and renewal of visas

were the Tornadoes, a pop group popularly received in Tokyo's nightclubs. Using the most expensive gadgets and instruments they supplied us with the most recent and groovy hits. In between the Lady Birds Combo of San Nicolas Parish, who accompanied our dances, they took turns in presenting the pops.

They were still in doubt whether the management of Philippine President Lines at Taipei had finalized arrangement for a presentation at Fu-Jen University whose College of Natural Sciences and Languages is handled by our SVD Fathers. They had barely finished with our visa check-up when a call was received that Father Arens, a one-time Director of USC Boys High and some student leaders, were already on the way to fetch us. They lunched at their college canteen, an ideal and modern cafeteria our HE people would dream of our new Complex. The SVD-run College was a sprawling campus some 15-minute ride from the city of Taipei and boasting of modern buildings as well as a recently finished 3000-seat gym with stage. Father Arens told us that our program would start at 7:30 p.m.

Brother Gil Aranas, a Bol-anong SVD, assured us to an audience at least the dormitories. He doubted whether students from other College knew about the evening's affair since it was only announced that very morning arrived. We hardly believed that at certain time some 2000 (not 200 as published in the Bulletin and Dailies) of them showed up including the University President, Cardinal Yu-Pin and three rows of faculty members.

It was a performance the dancers won't forget. Three professional stage spotlights were rented and focused in variegated colors on the dancers on the wide enthusiastic applause. And towards the end of the performance, with the versatility, poise, and projection our dancers can be proud of, the Dance of the Glasses (brilliantly interpreted by Cris Barrera and Lorette Manlupig) and the Thinking brought the house down. Such a long standing ovation amid lights and sound was an inexpressible emotion the dancers will always remember, a brief fleeting hour of shining glory that's truly their very own, a moment that makes the trip to Hong Kong and back beyond forgetting.

the bridge

when a child talks

he talks of things
unseen
strange,
imagined.

when an old man speaks

he speaks of
deeds
of life
with wisdom
with experience.

then youth comes in

alive and grasping
he talks and speaks of things
many things
strange
yet wise.

the child adores him and

listens to him

the old man wonders
and ponders

where in the world did he learn
these things ?

— daylin echavez



loneliness

I have seen the face of loneli-
ness in the night dark at 3:00 a.m.
Wednesday, cold sheets that wrap
this body numbed by spacio-temporal
pains. Beneath the grass crawl with red
ants, mounting mounds smoldering in
cold fires of dawnlight filtrate through
my skin, — imprints of stories of a
thousand and one dreams.

:now, night shatters into pieces
beyond form, at my feet.

— Angela G. Kho

to the youth

when my eyes were once closed:

i saw you mum, secretive and free !
i surveyed the world and lucky me,
you I cherished, the vacuum's mossed !

now my eyes are open:

i can no longer see the moss
it has been cleansed
by your eager hands.
you spread the moss:
it reproduces,
it grows into big trees
it has to be curtailed !

— Felito Briones

CHRISTIANITY AND

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The Non-Violent Revolution

The aim of this non-violent revolution is to achieve rapid social change to restructure society so that an even greater measure of justice, freedom, progress, peace and love can be obtained among members of society.

Politicalization of the masses is its first step. This means making the people aware of their rights, of how they were used and exploited for personal gains, and convincing them of the justice of their cause. This can be achieved by preachings, teach-ins, seminars, organization works, demonstrations and rallies.

After this, the exploited confronts the exploiter with the latter's wrong-doings and to convince him of the justice of the former's cause. If exploiters persist in their practice, the exploited organize themselves.

This can be conducted at the local level and national level (nation-wide boycotts). It can also be conducted at the international level, when for example, third world countries unite to change the unjust trade structure and practice perpetrated by the first world countries.

The revolution is never finished. It goes on and on in establishing even greater measures of justice, peace and love of freedom and progress . . . until the world is ready for the transforming action of God into his kingdom.

Violence is avoided as a rule. Since non-violence derives its strength in being non-violent, it loses its power once it becomes violent.

The Case Against Violent Revolution

Since violence stems from sin, its results are unforeseen and uncontrollable. The outcome is very vague. It is very easily subject to abuse. Consider the atrocities in Vietnam, guerrilla warfare, and other forms of violence. In violent revolution, there is a terrible loss of innocent lives and property.

Violent take-over of power results most likely in abuse of this power. In modern times, there is no instance where violent take-over did not result in abuse of this power. Power corrupts and absolute power corrupts absolutely.

He who uses violence as a means to seize power is open to violence. Others will take his example and may lawfully use violence to seize power from him. Violence begets violence, as in the case of many Latin American countries.

After a violent revolution, nothing is accomplished yet. Just structure have to be built, which non-violent revolutions are already doing from the start. The latter concentrate their energy and resources in establishing and building just structure right at the start, and not in dissipating it in toppling down governments and then building up society after that.

Conclusion

Enlightened conscience obliges us Filipino Christians to dare the first move up to the last remedial one. To cure our social schizophrenia, we must revamp the socio-political-economic structures of our country, and reconstruct them upon Christian principles. To every citizen must be restored human dignity and the concomitant right to food, shelter, clothing, education, a decent job, and a just wage. Not until a person has acquired these basic needs can he really be free.

The Filipino Christian has no illusions of being able to build a heaven on earth. Realizing his imperfection, he knows he cannot completely eliminate evil in society. Yet he is hopeful that the Great Builder shall come to make the finishing touches on their greatest masterpiece. He continues to lay stone upon stone.

The Christian calling makes no split between material and the spiritual

world. The two are a unity as the body and soul of man are. To cultivate the material to the neglect of the spiritual is to humanize in vain. To cultivate the spiritual to the neglect of the material is to Christify in vain. Every Filipino Christian should take sides. "Behold I set you, over nations and over kingdoms to root up and to tear down to build and to plant." (Jeremiah 1:10) You are either identified with problem or with the solution. Either, or. There should be no silent and neutral majority. To be such is a crime, nowadays. "You are either for me, or you are against me." And be for Christ is to be with the exploited majority. Decide now!

YOUTH ON THE

(continued from page 11)

The youth, in particular, must realize that the activists are a vocal minority. They are passionate in their idealism, fervently desirous for reforms not so much in the realm of material security but in the area of basic human values. They vibrate with impatience for the achievement of these desires because of the feeling that time is running out on them, and with a tremendous vitality which could be oriented for the good. Realizing all these, must the youth, in a moment of unthinking, abort reforms by refusing to harness their vast potentials just because their suspicions do not allow them to coordinate with the elders? On their side, must the elders invite tragic disaster by taking lightly the gravity, intent, and validity of the cause sponsored by the youth simply because they abhor the idea of having to budge an inch from their position of advantage? Both surely must desire to follow the path of peace and progress.

SHARPEN YOUR TOOLS

The apparent stumbling block lies in conservatism and it is the job of the young to overcome it. They can make their militancy more telling upon an adamant society if they choose to do so. What should be done is to stimulate a rationally persistent and massive militancy, to make and execute plans of action with deliberation, to curtail emotionalism and to promote reliance on sound judgment and to hurdle the crisis in confidence.

One weakness to overcome is hasty planning and implementation. Hectic preparation spells the difference between success and failure. Intellectualized leadership and action born of deliberation is uselessly dissipated in the confusion and haste.

Nothing is so pernicious as emotional disturbance in moments of crisis. Never allow any threat, imagined or real, to disquiet the rationality of the human mind and to disturb the soundness of one's judgment. Emotionalism renders youth leadership puerile and repellent to the unactivated and the uncommitted. And worse, it is conducive to mob behavior which internally transforms the movement into a rag-tag army of profanity-shouting, mud-slinging, glassy-eyed zombies, bent on tearing down any and all that fall within their reach. Unreasoning on both sides could only mean either anarchy if allowed to go unchecked or fascist tendencies characterized by police brutalities. What youth leadership must do is to encourage a healthy respect for law and order which readily wins the sympathy of bystanders and irresistibly draws more adherents to the cause.

It is heroic for the youth to successfully go through the gauntlet of the crisis in confidence. It is true that their sad

experience in dealing with the establishment is dotted with frustrations due to the insincerities of their elders. This is the underlying cause why they refuse to seek mature advice in the belief that none of the elders is with them. This suspicion, born of actual experience, should not shatter man's confidence in man and should not blind the youth to the fact that the rank and file among the adults are wanting in men who could provide the proper element to temper their mettle into a metal of the highest quality. The right combination can produce steel of the greatest strength.

THE IDEA POWER

The sharpest tool can be forged out of this combination. There are well-meaning men; youth must trust them and adopt their ideas. There are reliably responsible young people endowed with the ability to think clearly. The adults should exploit their bright ideas. The convergence of ideas from both sources when synthesized will produce a most potent force — the idea power — incisive, penetrating, piercing, irresistible.

Idea power is a mastermind. It is the fusion of ideas emanating from the deep and profound thinking of several minds. Idea power is potent and long-lasting only if the element of youthful vigor is in it. Likewise in a dynamic society where the constant quest for a change for the better is a basic concern, maximum actualization of the desirable change is only possible through idea power in which youth again must be involved.

In the last analysis, youth on the rampage — properly utilized — is a social phenomenon which is an imperative to change!

PHILIPPINES IN TRAVAIL . . .

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refused to rally behind their cause.

Ironically, the dissident movement in Central Luzon is gaining momentum because the government overlooks the real causes of the Huk uprisings which are poverty, social injustice, and maldistribution of lands. Many citizens are reportedly resorting to the so-called kangaroo courts of the Huks because they have completely lost their faith and confidence in the judicial processes. Ortega Y. Gaset, in his classic "Revolt of the Masses," observed, "Man had recourse to violence. Sometimes this recourse was a mere crime but at other times, violence was the means resorted to by him who had previously exhausted all other means in defense of the rights of justice which he thought he possessed."

Sad to say, the rule of the gun rather than the rule of law reigns supreme, nowadays. Just recently, Mayor Leopoldo Rabanes of San Marcelino, Zambales together with thirteen other persons were massacred in cold blood in the presence of horrified spectators. A few months ago, Rep. Jose Laurel and Gov. Lumaig of Ifugao narrowly escaped death when they were ambushed by a host of criminals. In the heart of the city of Manila a few weeks ago, Rep. Salipada Pendatun's life was nearly snuffed off by the assassins' bullets. If the government officials nowadays, who are enjoying the protection of bodyguards, are no longer safe from the barrel of the gun, how much more the ordinary citizens?

Unfortunately, innumerable perpetrators of those heinous crimes are roaming around scot-free, victimizing numerous innocent citizens. This could be attributed to the inefficiency and negligence of duty of the

authorities and the lack of moral courage of the witnesses who refused to go out in the open and testify in court for fear of retaliations and reprisals. Many witnesses prefer to be living cowards than dead heroes. As a consequence, many aggrieved citizens are now taking the law into their own hands.

The "Pearl of the Orient Seas" is indeed in travail. As Pres. Marcos puts it, "the country today is sitting on top of a social volcano that could erupt anytime with such a devastating force as to blow our institutions to smithereens."

However, there is still much hope that the Filipino people can prevent this dreaded volcano from erupting. It is the consensus that this can only be achieved by undergoing a catharsis of our mind and character and by eradicating greed and hatred from our hearts. Unless the people will change their hearts and see the best solutions to our problems, there will be no guarantee that we will not be drawn into the valley of destruction.

THE OTHER REVOLUTION . . .

(continued from page 6)

It is imperative that such a change in attitude must be instituted if we are to accomplish anything in the line of alleviating the undesirable effects of these social problems. Unless this attitude of gross permissiveness to the corruption and injustice existing around is eradicated, we will not get anywhere in our work for social reforms. What is the use of changing and improving a system when the people for whom it is changed do not themselves fight for honesty, integrity, and justice in its processes?

Who fills in the need of a revolutionizing factor in our people's way of thinking other than the young Filipinos themselves? Who can understand Filipinos better than Filipinos? There is a need for a redirection of attitudes, of mentality, and the youth with their dedication and zest can do a lot along these lines. This is the essential change that they must effect before they can move on to work for other changes.

The attitude of awe and fear for those who have the money and the power must be eradicated. The justification of a contemptible act like dishonesty in government service for the reason that the majority does it, has to be made null. The resigned attitude towards a double-standard kind of justice, one that caters to the rich and bites the poor, must be checked.

It is high time that our people realize that a preponderance of individuals who advocate a wrong thing does not make it right and does not justify its practice; that money and power do not bestow on some individuals the privilege to trample on the rights of others; and, that tolerance and silent protest to these actions make us active participants in them.

The revolution we need is a revolution of attitude in ourselves. This is the other revolution that the youth have to work for. This is the revolution which they must effect for the success of the reforms they work for. This is the more fundamental revolution, hard to achieve perhaps, but this can be done, if we work for it with determination and perseverance.

For, such as we are, such are the times.

thoughts

*i see traces of the
heaviness of my head in
the thoughts of my
street-dancing (around
and closing).
thoughts*

*thoughts
thoughts
i clear the traces
then mark where a
youth's i-thinks were
are.*

*my thoughts crowd on
some little intimacies
pregnant with blue –
impressions
yes, in some little
conscious square
atmosphere.*

– teresita b. bayno
ab 2

FOR FREEDOM OF

(continued from page 15)

arise when not all the members of society share equally and justly the opportunities God has given to this Christian nation. How can the youth expect to live in a Christian society when majority of the members of society are virtually doomed to be slaves, misfits, unfortunates, and thus not allowed to share equally the opportunities to develop into a full-grown, mature Christian? Again and again, riots and violence that have marred the youth's ideal name only show that something must be wrong! And the wrong lies in the fact that there is no FREEDOM given to each Filipino to be himself and above all to be a Christian. There is no freedom to share equally the free bounty of nature. And there is even no freedom to be the youth of the fatherland!

The ideal youth are they who are armed with FREEDOM to be just what they are destined to be: The mouthpiece, the conscience, and the hope of the Filipino people. This could be achieved if we propel the attitude of sincere and open REFORM. Unless we become what we claim to be – a Christian society of equal freedom and opportunity – the future of the Philippines will be hazardous. Only if Philippine society is willing to pay the price of REFORM can we be assured together with the youth, of the enjoyment to live and be fulfilled in a just society!

PEEPHOLE

(continued from page 19)

into bed. Passion had always overwhelmed me but then I constrained myself to jostle the flowing temptation. For, you see, when the hallucinogens descended on this generation, they found me among the virile young men who vented all their concupiscence on the breasts of restless, uncomplaining young women, whispering sweet-nothings on the latter, their faces rubbing smoothly of warmth. The advent to these "stirrers" had throttled my propensity to instant, natural urges.

I did not tell my brother of the discovery. When I went to school that morning, Kim reminded me once again about toys and candy. Mrs. Go was always there, at the doorstep, to see me leave, and, of course, to bid me good-bye. It must have been with repulsion that I did not anymore feel her sincerity as she

bade me goodbye. It was the shocking memory that telling afternoon that I now felt how loathsome she was. Freak, I said. I was not really certain if it's being genuinely me but I did just that, thought just that, period. For in the first place, I had always been seeking the normal, proper direction of life, this worldly life that downed this generation to near-naught. A generation not knowing that distance between nothingness and existence is a yawning gap. From zero of existence to zero of existence: that's one simple fact I and everyone else know of life, that is, in between creation and annihilation one dwells on brevity, the finite, perfunctory process. That's why people have fallen into error because of this ignorance.

That Sunday my brother was out. I was reading the Theories of State when Kim barged into the room. She was laughing and grinning all the while. I did not understand at first. But then she pointed toward the position of the hole in the wall. And it was then that Mrs. Go and I talked – heart to heart with each other. With all the sobriety in her she told me:

You know, life is one vast peephole, wherein one probes into the stark, raw, inner recesses of man; the cold, hard realities of man. Orthodoxy is always the demarcation line drawn between two extremes. Falling into these extremes renders one to be mocked a freak and what other filthy things one can muster.

Then we stared at each other, speechless, conveying ourselves through the eyes. She broke the stony silence:

Yes, people have gauged other people according to the explicit. But I also feel love, know how to understand, and have a soul like everyone else.

Her words put me spell-bound. I sat plastered on the corner set, wearing a blank stare, my thoughts drifting. The lightness in the heart now superseded the heaviness that was then preponderant.

When I went back to my room, I could feel the tide of awakening that crept into my body. The dry air that now nonchalantly nestled on my skin seemed to invigorate me as the vast flood of luke-warm sweat kept flowing out, washing away the stain, the stain of soul. A tangle of thoughts hovered in my mind as I busied myself thinking of a way to rid of the hole in the wall while the faint sunlight filtered thru the window sills that brought the dry air into my senses and bathed me with renewed exhilaration.

IN THE PHILIPPINES . . .

(continued from page 35)

largest non-life insurance companies in the Philippines are owned by 17 American companies. The first City Bank of New York and the Bank of America, two of the biggest four banks in the country, are completely owned by American capitalists. The American Procter and Gamble and Colgate-Palmolive dominate the local soap and cosmetic industries. Many more can be cited. The list surely is more than enough to prove how much the U. S. capitalists control our country's economy.

It might be footnoted that while the Filipino and Chinese business establishments are numerically greater than the American businesses, these Filipino and Chinese enterprises are mere distributors, packagers, assemblers, bottlers, and licensed makers of American products.

American neo-colonial tactics

American imperialism has maintained its neo-colonial domination of the Philippines through cultural, educational, economic, political and other means. Culturally, the Americans bring into the Philippines cultural programs designed to insure the continuing Americanization of our country. Educationally, the Americans send study programs intended to promote "agricultural development" in the country. Thus, at the U.P. Cornell University has worked hand in hand with the College of Agriculture. Economically, the Americans pamper the feudal lords so that they would produce more products for the American factories.

The most effective of them, so far is control of the country through political means. The U.S. every election supports candidates whom it can make its puppets or its tools in perpetrating its imperialistic activities in the country. During a presidential election in the 1950's for instance, the U.S. openly supported a chosen presidential candidate. To ensure his victory, the U.S. did not only give him financial aid but also militia-assistance. During the election, the U.S. Seventh Fleet was in the waters of Manila Bay prepared to trigger off a military coup d'etat in the Philippines in case the candidates would lose the election. The candidate won, but did not live long enough to serve the Americans. American intervention in Philippine politics was repeated similarly in succeeding elections.

Thus, today we have a government that serves more the interests of the United States than the Philippines'. One proof of this is the infamous PHILCAG affair. Another, the latest, is the imposition of the floating rate. Devaluation is bad for the Philippine economy. Yet we devalued. Why? because it is good for the American interests. Before the devaluation, an American dollar could purchase only P4.00 worth of our goods and services. Now after the devaluation, the same dollar could purchase P6.00 worth of them.

Alejandro Lichauco, an economist and not a neo-colonial political science instructor, wrote in this article published in the Sept. 19 issue of the Free Press that "while devaluation favors overseas American business, it has wreaked havoc on our people and has made it more costly and difficult for Filipinos to industrialize." That's who our government serves the Americans and tortures our own people.

Conclusion

Indeed, there is American imperialism in the Philippines.

Many of us tend to deny it because of the so-called American "aids" to our country. Actually, these aids are payments of the destruction the Americans brought to our country in the last global war. Furthermore, if we look deeper into the matter, these "aids" are given to step-up agricultural development and make the Philippines a perpetual supplier of raw materials to the United States. Thus, we have such "aids" from the "good" Americans like fertilizers, farm machineries, tractors and other farm equipment. What's very ironic here is that for these payments or "aids" we have given unequal treaties with the U.S., free trade, decontrol (as in the time of Pres. Macapagal), devaluation and other economic policies which are among the roots of our social disease and economic crisis today.

Philippine population is rapidly increasing. Every twenty seconds a Filipino is born to be fed. Unless the Philippines economy is improved, many Filipinos will die of malnutrition. In order to industrialize, we have to cauterize American imperialism in the Philippines.

SIKOLIHYA NG

(continued from page 37)

Ang ilang mga kapisano ng tabla, kaunting pandikit at mga pako ay hindi natin masasabing isang mesa na. Gayon din, ang lipon ng kabataan-babae at lalake-ay hindi isang lipunan. Kung kailangang mang may tunay na pamayanan, kinakailangang mayroon silang interes at pangangailangan kumon, pagitiwala at pag-uunawaan sa bawa't isa, pagtitipon at paghahati ng pook na kumon. Minsan, sa isang katha ni Morgan tungkol dito, sinabi niya na: "Sa isang tunay na pamayanan, ang mga gawain ay ipinaghati sa gayung uri ng tao. Ang ganitong pagkakaisa ay humahantong sa pinakamalalim na gamot ng sosyedad at mas malakas na pag-uugnay ng iba't-ibang uri ng personalidad."

Dapat isasa-isip na huwag sayangin ang panahon; datapwat ito'y gagamitin isang tulay upang maangkin ang kalusugan, moralidad at kakayahang isang tao.

PAGTATAPOS

Kaya, ang pag-uunlad ng mga interes, pangarap at pagpapahalagang kakailanganin ng kabataan sa kanilang maligaya at may pagkakaisang-himig na pamumuhay sa isang demokratikong lipunan ay nangangailangan ng mas mahigpit pa sa mga takdang-aralin ng paaralan at mas mahigpit pa sa paniniwalang pampulitika at rehilyon. Ito'y nangangailangan ng pagkakaisa sa mga tao't lipunang nararapat.

Maraming mga taong nakalimot na lamang sa kanilang pagmimithi, mga magagandang asal at mga interes noong panahon ng kanilang kabataan. Sila'y mga bigo sa kanilang modernong paglaki ngayon. Bakit? Sapagka't sa ganitong bahagi ng buhay nila'y hindi nila masyadong maintindihan ang sarili nila; sila'y walang sikurididad at hindi pa lubusang hinog ang mga pag-iisip nila. Kung magawa lamang nating tingnan at nag-uawaing lubos ang mga kabutasan ito'y magkaroning tayo ng panawagan at pagitiwala sa kanilang kinabukasan. Ito'y kung . . . at kung lamang . .

ANICETA GODINEZ
BSE 3



UNIVERSITY NEWS

ENGLISH DEPARTMENT REPORTS ON FRESHMAN DATA, '69 - '70

(UB, SEPT. 18, 1970) – Mrs. Esperanza V. Manuel, chairman of the English department, recently released findings in a study made by the department on the freshmen of the University of San Carlos for the first semester of 1969-70.

Involved in the study were 47 freshmen classes with a total of 2,018 students, most of them coming from the Visayas and Mindanao regions.

The data were collected and tabulated by class by teachers of Freshman English and were consolidated and evaluated by Mrs. Manuel.

The four-page report submitted revealed information on distribution of schools and freshmen population by regions, student contribution by schools with the highest number of freshmen and student ranking by schools.

The report gave Cebu City as supplying 45 % of the total freshmen population, while Cebu province gave 17 %. The remaining 38 % were distributed as follows: Visayas region, 15 %; Mindanao, 2 %; Luzon and foreign, 2-3 %.

For ranking of schools based on the quality of their students, only those schools with more than twenty-five students enrolled in the university were considered. Only thirteen schools in Cebu City were involved.

US LIBRARY BARES NEW ACQUISITION

(UB, SEPT. 25, 1970) – The Library has acquired a valuable collection of documents on the recent Philippine history through Dr. E. Hester of the University of Chicago.

The extensive collection, including early volumes of the Official Gazette, Diario de Sesiones and its continuation, Congressional Record of the Philippines, was donated by Prof. Fred Eggen, director of the Philippine Studies Program at the University of Chicago.

Recognizing these volumes as valuable sources of data on recent history, the library staff conveys thanks to the generous

donors and all who helped the shipment – the SVD Mission Procure in Techny, Illinois, the US Navy through Operation Hand Clasp; and Rev. James O'Connor SVD, chairman of the board of trustees of USC.

USC PRESIDENT IN MANILA BODY

(UB, OCT. 2, 1970) – Rev. Amante Castillo SVD, USC president, has been chosen member of the Philippine Organizing Committee to plan for the celebration of the Quadricentennial Anniversary of the Christian founding of the city of Manila in 1971.

Highlighting the celebration will be a World Congress of University Presidents, with the Pamantasan ng Lungsod ng Maynila as host university.

The Congress has been scheduled from July 11 to 17, 1971 and will be attended by university presidents from all over the world, of which 500 have been invited.

The proposed theme of the Congress is "Moral Education: Imperative to World Peace."

USC OFFICIAL ON PVAC BOARD

(UB, OCT. 2, 1970) – The University of San Carlos gained a seat in the board of directors of the Philippine Universities Audiovisual Center, Inc. in a special meeting held last Sept. 25 in Manila.

About 40 of the 55 member institutions were represented in this meeting. Presiding over the meeting was Dr. Teodoro Evangelista, president of Far Eastern University and of the PVAC. USC was represented by Rev. Mar Alingasa SVD.

The meeting was called to elect new board members and officers after adoption of the newly amended by-laws.

Membership to the board of directors was determined by voting for institutions, not for individual representatives. This would give administrators free hand to determine their choice of representatives to the board.

YOUTH AND
(continued from page 5)

order to effectively exercise leadership.

Social organization seems to be the only way of exercising political power. Alone, the poor farmer or laborer will just succumb to the suppressions of the system. We must help the people organize. There is no other way of doing it except by organization. They must organize themselves independently so that they can decide for themselves, so that democracy can function.

The organization of the masses seems to be effective in any situation. In any given situation the people can decide what to do about any problem. Situations can make them take up arms. Then, it is legitimate. The people would have legitimized it. But the situation now seems to call for an armed revolution, if the elite will continue resisting and if the so-called christians will also resist change in the name of peace and love. The present institutionalized violence has to be shattered. The long-standing tyranny will have to go. And it seems it is the obligation of every christian to reform the present power structure.

(We used to hear the story of a man who destroyed his boat because it was so old and had holes in its sides. He didn't live long enough to build a new one. - Ed.)

Make use of the
semestral vacation.
Write an article.
The CAROLINIAN
staff is looking
forward to your
submitting one or
two for our
next issue.

Republic of the Philippines
Department of Public Works and Communications
BUREAU OF POSTS

SWORN STATEMENTS
(Required by Act 2580)

The undersigned, STEPHEN L. MONSANTO, editor of THE CAROLINIAN, published five times a year in English, Pilipino and Spanish at the University of San Carlos of Office Publication after having been duly sworn in accordance with Law, hereby submit the following statement of ownership, management, circulation, etc., which is required by Act 2580, as amended by Commonwealth Act. No. 201.

Editor: STEPHEN L. MONSANTO 261-B Pelaez Ext.,
Cebu City
Owner: University of San Carlos Cebu City
Publisher: University of San Carlos Cebu City
Printer: Clavano Press Cebu City
Office of Publication: University of San Carlos

In case of publication other than daily, total number of copies printed and circulated of the last issue dated July-August 1970.

1. Sent to paid subscribers	8,000
2. Sent to others than paid subscribers	500
Total	8,500

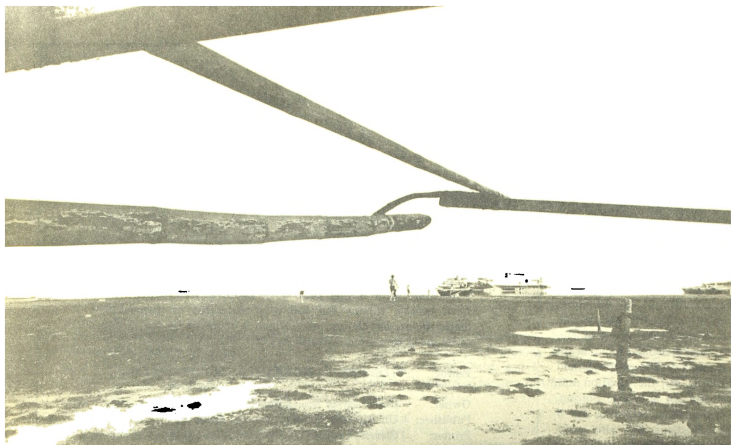
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Until December 31, 1970

Doc. No. 385
Page No. 33
Book No. XXVI
Series of 1970

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DIRECTIONS

"Two roads diverged in a yellow wood . . . and I, I took the one less travelled by, and that had made the difference."

— by Robert Frost in
The Road Not Taken

Fit yourself, for a moment, into Frost's shoes as he stands at that point where two roads diverge into unknown ends. Think, as Frost would — and did, of the searching thoughts which would run past your mind: is this road well paved or is it rocky and holey? would this road bring me straight to that unknown end or would it twist and turn over hills and valleys, rocks and streams, thickets and open spaces? what guarantee does this road offer for my safety against nature's deathly forces, man's evil ways and my own frailties and weaknesses?

Like Frost, you'd spend quite a time weighing the advantages and the disadvantages each of this diverging roads have in store for you. And you should. For you'd have to make a decision for a life-

time. You can't turn back. Not at this point anyway. Life seldom allows you to retrace back the steps you took before — you'd just have to push on. And your road you'd have to choose.

Present realities call us — call the youth of the country — to wisely choose the road we would take for a destiny, a generation of our own in the near future. This call is issued to us for we have the idealism and the active heart, mind and spirit to soberly and rationally analyze the roads that confront our way.

And how have we answered that call?

Some, seriously. By regularly attending classes, by studying lessons well in advanced, by doing assignments well and correctly (and not just copying other people's correct assignment!), by expanding the lesson to understand other things . . . by hard work.

The others, on another hand, have taken it as a matter-of-fact. Irregular attendance in their classes, not caring to open their books for even just a peep (not until, midterm and final examinations

where the whole book is helplessly cramped into the brain), not caring to make assignments, not caring to earn an honest grade (since they see it easier to cheat, well?) . . . the easy life.

And how have we acted on that call?

The serious ones, soberly and rationally. The others, irrationally and immaturity.

How we act on decisive measures will make a difference.

A demonstrating mob that loses its soberness, its reasonableness, its rational thinking acts violently thus destroying its own self, its otherwise effective act of demonstrating. An individual that loses his right sense, that loses his rationality makes him no different from a dog — from any animal.

No group of individuals, no society, no race will remain as it is when its people become animals. The way we have sometimes answered that call makes relevant the statement — "we are going to the dogs!"

Let us properly exercise the God-give rationality bestowed upon us as human beings. Yes, we, the youth of today, are at the crossroads and are called upon to choose the road to take.

We have to choose. And we have to take that chosen road. Let us choose our road well.

" . . . and I, I took the one less travelled by, and that had made the difference."

by ruben lumagbas jr

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The Terrible Gift Of Freedom

WITHIN the sphere of his inner activity, man may reach his fulfillment or he may not, precisely because of the terrible gift of freedom.

One of the greatest desires of the adolescent is to attain freedom. But, when can we affirm — categorically — that a man is really free?

Let us begin by stating what freedom means. Would it be freedom if one were doing just what one pleases to do? It does occur quite often that we are doing what we please to do, and then — after having done it — we come to realize that what we really wanted was an entirely different thing. A child doesn't study because he doesn't want to. Afterwards, at the time of the examinations, he understands — too late, though — that had he studied he would then be much "freer" and more satisfied with himself.

There was an element of freedom because he did exactly what he wanted to do, but he ended up by enslaving himself! He lost an academic year and thus he didn't achieve his so much-desired fulfillment.

Which are the constituents of true freedom?

1. An intrinsic element within ourselves: that no one obliges us to do it.

2. Two intrinsic elements within ourselves:

- that upon doing one thing, I have the possibility of doing another thing;
- that the act "sets me free!"

An act is free when it liberates me, and is really not free when it enslaves me.

This is the active and true meaning of freedom.

Freedom has, therefore, a body and a soul:

— the body of the free act is that no one, besides myself, can liberate me;

— the soul of the free act is that, upon doing the act freely, I set myself free.

What does it mean to set oneself free?

We free ourselves when we express ourselves "authentically" on how we would want to appear before the world and before God. When a free act is guided by this essential commitment of personal realization, then it is a true act of freedom. It is a movement or orientation which we freely impose upon our being in the course of our existence. An orientation is free when it accommodates itself and coincides, ever more perfectly, with what we really are with regard to what we authentically desire to be.

A drunkard, when he drinks, does so freely, but by so doing, he destroys his morals, his family, and his very professional future. He doesn't liberate himself! There is something in him which impedes him from performing an authentically free action. It might have been a bad habit, despair, or a weakness . . . No being would want to destroy itself. If in fact it does, it is because it is tied down by insurmountable forces.

How is one to explain this apparent contradiction in the exercise of freedom in human beings? We have to take into account the fact that our being is divided into two parts:

- a "superficial ego" which craves for the material, the external, the transitory, and
- a "profound ego" which seeks a lasting happiness, truth, an unending love, the Absolute — GOD!

The "profound ego" is the foundation of all desires of true happiness, of the quest of the infinite and eternal. But these manifest themselves through a "superficial ego" which perhaps, may not offer them the adequate object. There would be true freedom if the free act were a conjunction of the innermost wishes of our "profound ego," which those of the "superficial ego," in contact with the transitory and the material, etc. The great forces which do impeded the free integration are:

UNTRUTHFULNESS — Not to know the truth of things!

WEAKNESS OF WILL — One who knows what one has got to do, but for which one lacks the moral strength!

UNSTABLE INNER EQUILIBRIUM — To be subject to strong emotive pressures which impede the act to be done freely, such as anguish, pessimism, unbridled sensuality, rebellion against authority.

