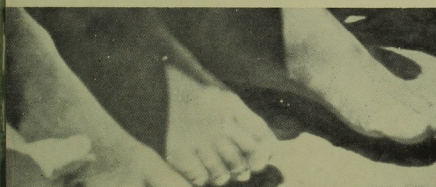
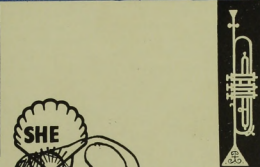


# THE CAROLINIAN

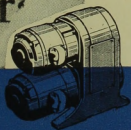


official publication  
of the students  
of the University  
of San Carlos



University Bulletin  
Weekly Publication of the University

New programs  
religious instruction



VOL. XXX NO. 1

August-September 1966



## A Call for Unity

"At this moment in human history, when knowledge is exploding at an unprecedented rate, to endow mankind with opportunities undreamed of in earlier generations, the purpose of the University is to educate men and women who will promote the development of society to the highest attainable level."

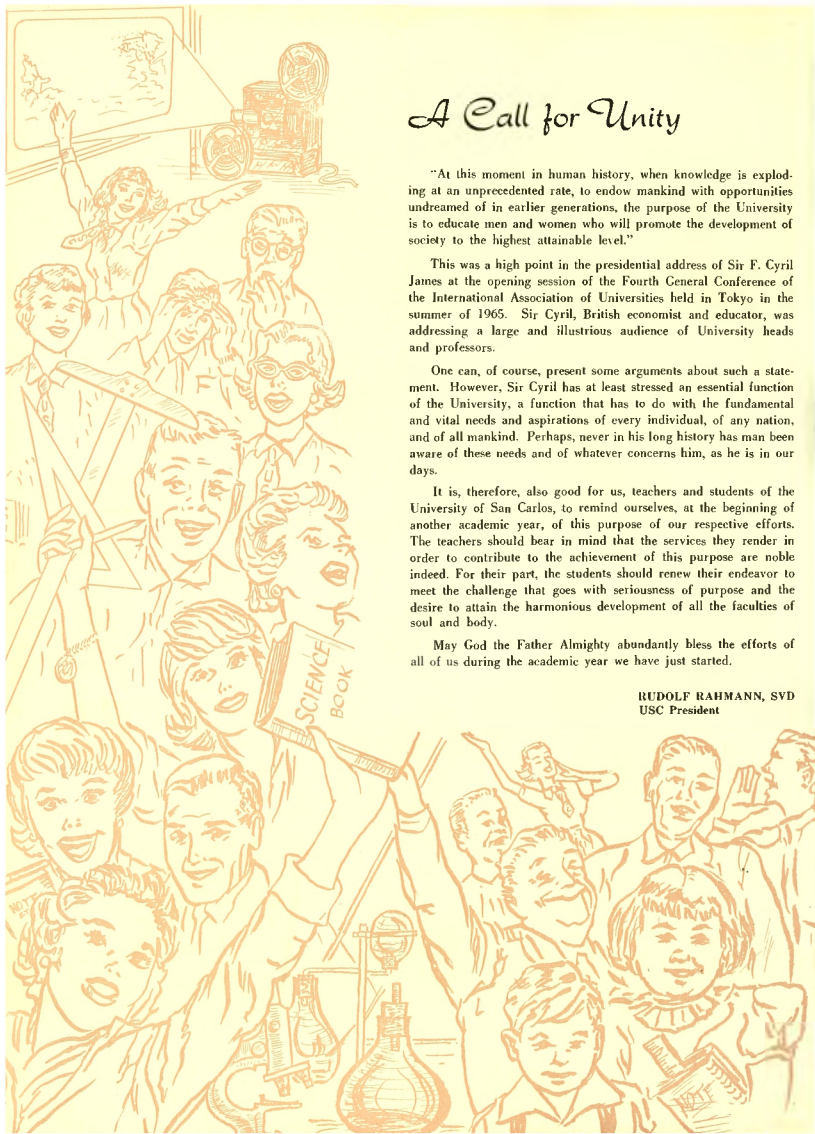
This was a high point in the presidential address of Sir F. Cyril James at the opening session of the Fourth General Conference of the International Association of Universities held in Tokyo in the summer of 1965. Sir Cyril, British economist and educator, was addressing a large and illustrious audience of University heads and professors.

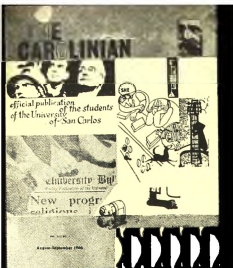
One can, of course, present some arguments about such a statement. However, Sir Cyril has at least stressed an essential function of the University, a function that has to do with the fundamental and vital needs and aspirations of every individual, of any nation, and of all mankind. Perhaps, never in his long history has man been aware of these needs and of whatever concerns him, as he is in our days.

It is, therefore, also good for us, teachers and students of the University of San Carlos, to remind ourselves, at the beginning of another academic year, of this purpose of our respective efforts. The teachers should bear in mind that the services they render in order to contribute to the achievement of this purpose are noble indeed. For their part, the students should renew their endeavor to meet the challenge that goes with seriousness of purpose and the desire to attain the harmonious development of all the faculties of soul and body.

May God the Father Almighty abundantly bless the efforts of all of us during the academic year we have just started.

**RUDOLF RAHMANN, SVD**  
USC President





COVER ART is the work and imagination of Dutch artist Ivo Hermans, S.V., who has taken advanced studies in painting in a Holland academy and teaches Fine Arts at the USC College of Engineering and Architecture.

THE CAROLINIAN is the official student Publication of the University of San Carlos; its contents do not necessarily reflect the thinking of the University Administration in issues involving purchase-market matters. It has been rendered as second class mail matter at the Cebu City Post Office on June 22, 1962. Its editorial offices are on the main campus, Cebu City, Philippines.

AUGUST-SEPTEMBER, 1966

Vol. XXX

No. 1

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## EDITORIAL

# The Approach

July marked the beginning of a new school year. We embarked on a new course, a new vision. We joined the flow of the enrollment tide and were thereupon swept among the crowd, the multitude. We encountered difficulties, we were exasperated after a few rounds of getting topsy-turvy schedule, of missing the right classrooms, and feeling lost in the big new world of the university. After a while, we felt more at ease, we relaxed, we greeted, we chatted, we laughed. This is where we belong, we thought, this is our world.

But before we sink deep into a feeling of smug self-complacency, let us spare a moment to ponder on our aim in coming to the university, more particularly, to the University of San Carlos. Was it parental wishes that made us come, or was it monetary considerations, sheer boredom or conformity with what the rest are doing? What is, after all, the most basic aspiration of every man, the fundamental aim of every student in struggling for a university education? Jacques Maritain tells us — "The chief aspirations of a person are aspirations to freedom — I do not mean that freedom which is free will and which is a gift of nature in each of us, I mean that freedom which is spontaneity, expansion, autonomy, and which we have to gain through constant effort and struggle." We aim, therefore, to conquer our internal and spiritual freedom, to liberate ourselves from political, social, religious bondage and to find self-determination. We came to become free, spontaneous, outgoing individuals, willing to commit ourselves freely and intelligently.

However, we must realize how slender the thread that divides true freedom from a false superficial one. Freedom of the individual does not mean avoiding baths or going around in sloppy clothes and with disheveled appearance, nor does it mean rejecting authority, society and everything else just for the sake of rejection. Freedom is not an aimless movement, like a piece of paper floating around without purpose or goal. On the contrary, we, as intelligent students, see something worthy of our dignity as man, and that thing we make the fire to light our life. This is the internal discipline of a goal to be achieved, a job to be done. We see our studies, our lessons, our extra-curricular activities as good and worthy of us, so we commit ourselves to them freely. This is freedom — our free commitment to work, to play, to study, to love — not because we are forced to do so or because we want to conform to the normal trend, but because we see it as worthy of our efforts. As Carolinians, we must attend classes not because the teacher checks our absences, we must do our homeworks not because we fear a failing mark, we must use the library facilities not because we have no other choice. External discipline of teachers, advisers, deans or the registrar can be disposed of, if we knew the meaning of true freedom. Our major discipline factor is ourselves. We, with internal discipline of a work to be done that must be done well, see that university work is worthy of us. Hence we commit ourselves freely, and achieve self-determination in the process.

Responsible Carolinians must develop the internal discipline of hard work, not because everybody expects us to nor because we are forced to do so, but rather because we chose to do so. Only then would we see the joy in study, the pleasure in hard work, the satisfaction in struggle. As Jacques Maritain says — "No one is freer, or more independent than the one who gives himself for a cause or a real being worthy of the gift."

— Lily C. Uy

Carmen T. Fernandez  
BSC III

## Pensées

As I wasted ink and lead on sheets and sheets of paper scribbling images that looked up at me like detached intruders distorted with confused virtues, it never occurred to me that I came up with something quite real in a way. It seems people have always been like this: confused, virtuous and distorted.

A great lover can be virtuous. Then you will have doubts, and he will have his own, too. Well, but what is virtue today? Sometimes, one just has to learn how to distrust. I do not know whether this is what you call self-deterioration or whether I'm just beginning to see things as they really are, without the pink glasses of what was once youth, stupid youth. It seems that there is in every people we meet that knowing look of maturity, a look that takes in the other as if he contributes to the threat of his "survival". In the end, everything seems to be competitive. You'll have to be on guard with people, and you will not be all too surprised that it will be all the more so with people whom you have gotten to know. It makes one feel selfish, just as the rest of them are selfish.

It makes one feel that he has to be selfish because he can't afford to be otherwise. He crush his plans for what he hopes to be his future. Looking back, it makes one feel that the convent wails and the priestly tales were lies: it has withheld the truths of what a friend of mine has termed "the brute realities of life". But then they were just too young and too sheltered to know.

Even in college, students haven't been given their full burden yet, their burden of individual assertion. Advisers who range from priests to laymen still tell them what to do. Maybe the student will learn more if he finds out for himself. It is a sad thing to have some priests who reprimand students like they do with kids. Perhaps the administration will complain that the capacity of the average student hasn't been fully developed. The student is likely to ask what incentive the administration has offered. There are times when reading a book would be more profitable than having to listen to some professors who engage in idle talk for half of the period. It's a pity to see good professors walk out to other schools. People don't realize what it means to lose something unless it's gone.

Of course, anyone can congratulate them for the wonderful library that it has, the Anthropology dept., the many rich lectures that have been given by men of accomplishment and many others. Still . . . These are the things where the student council comes in — and perhaps that's where they go out, too.

There's one thing about the student council and student politics — it's interesting — with all the stock speeches, the usual stereotyped promises. Some vary and say it with the Manglopus touch and don't

be surprised if somebody comes up with the Bostonian accent of Kennedy. There will be stock issues on where the student money has gone, an unimplemented programs, the feasibility of the opponent's platform and so on.

It is all a battle of wits, like a game of chess, and everybody's apt to enjoy it.

The city dads seem to be concerned about employees in the City Hall undeserving of pay because they do practically nothing. Well, a little typing, maybe, but that's about all. That would be a waste of funds, of course. Now, they're concerned about people's money. It's about time. Besides, it's not that alone. There's still the public schools to think of, and public hospitals which could use a little more cleaning and tidying up. And those bumpy roads.

The worries that we're having now are not a speck, compared to what they're having in Vietnam. I hear they're bombing the fuel supplies to make the war too expensive for the enemy to go on. Strikes and demonstrations are expected. There is economic disturbance in one and some form of boom to others like the aircraft industries. Think of the demand through all the years of the war which they say is going to be a long one yet. The evil still exists in spite of what has come up within the last 5 decades where man seems to be a conqueror—the moon and Mars and space. And not only war—poverty, too. I wonder if the time will come when there will be no more riots on racial supremacy, no more wars, no more poor people, no more disease. And no more deaths, ugly deaths. That would be a big, big joke. For what is life but death and death life? I had my first taste of death just recently when my niece died. I had great expectations from the little girl. So had everyone in the family. With her gone, emptiness has engulfed us. The emptiness will seep away for sure, but the void in us must not go with it. No one can afford to forget death entirely and the lessons that come with it.

The last thought that would come to anyone is the thought of dying. We move through time as if we don't die. It wouldn't be a nice thing at all to be thinking of death too often, but perhaps the best thought that can come to anyone is death, his own death. That's about the only time he pauses, to ask just what is there after death.

To the existentialist, there is nothing. To the Christian believer, there is something eternal. To a good number, there is doubt. And perhaps this holds true to all of us. Can the existentialist and the Christian say there is and there is none? If we believe, then there will be. And perhaps if we don't, then there will be none. That would be a funny set-up.

And yet everything seems funny, anyway.

# USC NEWS

## ADMINISTRATION

### FACULTY CLUB HEARS FATHER PRESIDENT ON XIAN AIMS IN EDUCATION

The fact of redemption, the crucifixion on Golgotha . . . these are the "fullest reality and . . . The cross-point of history" on which the thoughts, hopes and destinies of centuries past converged, and from where "the rays of faith, all thought, all hopes and, all destinies of our days proceed."

At the start of each schoolyear, the University President meets with the faculty to spell out the academic and administrative programs sought to be implemented, and concludes with inspirational talk. In such a meeting Sunday, July 24 at the Audiovisual Hall, the Very Rev. Dr. Rudolf Rahmann, SVD, underscored the Christian factor as that which we should expect to be found at the core of all human undertakings.

"We should expect that after nearly twenty centuries of evangelization this civilization would be fully imbued with the spirit of the Gospel. The fact, however, is that we still far away from such happy conditions.

" . . . Many of the evils of our time are the result of wrong teachings in our Universities during the previous decades and centuries, and they consequently must be overcome by a teaching that is in the spirit of Christian humanism."

The Father President then drew a note of optimism over recent and current attempts in education to serve the Christian ends. He cited the "growing rapport between sound metaphysics and the natural sciences, the growing literature on the idea and the purpose of the University." He also mentioned the significant recent assemblies of the International Federation of Catholic Universities and the International Association of Universities, serving the theme of Christian humanism.

"It must truly be an honor and a challenge to us to have a part in this noble pioneering movement which strives towards what Maritain describes as 'a world of free men imbued in its secular substance by a genuine and living Christianity . . .'"

At the same occasion, outgoing Faculty Club President Francisco P. Miami gave his term-end report. Darge Doodas, president of the USC Alumni Association, announced the progress of the current alumni fund campaign.

New officers elected by the Faculty Club are: Prof. Ben N. Borromeo, President; Mrs. Rosario D. Javelosa, vice president; Mrs. Julieta B. Samonte, financial secretary; Miss Perfecta Guanceo, recording secretary; Prof. Rebecca L. Galeos, treasurer; and Prof. Vicente J. Gorre, auditor.

ERRATUM: Page twenty-six has been erroneously marked "Page Thirty-six". Our apologies. — The Printers.

## TRUSTEES DESIGNATE TOP-LEVEL FUNCTIONS

In recent weeks the Board of Trustees created new offices and designated new functions within the University. The actions came in line with the current administration moves to respond more precisely and effectively to the needs of this rapidly developing institution.

Here is an integrated list of the new appointments and their corresponding competencies:

**Director of the Technological Center**  
This office is to operate in consonance with the Board as well as with the University President in being mainly concerned with the further development of the Center.

The Director will endeavor to acquire new grants and scholarships and "to conduct negotiation concerning programs for experts and visiting professors as well as exchange students."

Rev. Philip T. van Engelen, SVD, was appointed Director of the Center July 16. He is also expected to work towards the establishment of a Graduate School for the Center and set up a vocational (non-academic) extension program. Father Philip is to represent the Center in relations with Philippine and foreign authorities.

The College of Engineering and Architecture, being identical with the Technological Center, will continue to be directly administered by the Dean, who is responsible for all academic and educational matters. The incumbent dean is Prof. Jose A. Rodriguez. Prof. Pedro Yap was appointed July 9, Assistant Dean of the College of Engineering and Architecture.

**Administrator of the Physical Plant in Talamban.** The Physical Plant comprises the Technological Center, the Chemical Pilot Plant as well as the surrounding area within USC premises. Rev. Michael Beck, SVD, appointed Administrator July 8, was likewise put in charge of the extension of the Registrar's Office in the Technological Center.

For the Chemical Pilot Plant, in its action July 14, the Board of Trustees created the office of Scientific Director and named Rev. Dr. Michael Richartz, SVD, chairman, and Rev. Michael Beck, SVD, vice-chairman. The members are Prof. Ben Borromeo, Mr. Cornelius Poles, and Prof. Adelina Sarthou, secretary.

**Director of University Information.** In this office are to be coordinated all activities having to do with projecting the University image beyond the campus for public information purposes.

It may originate or collaborate in the preparation and issuing of press releases, University announcements and such information materials as catalogues, bulletins, and other publications whether initiated by the administration, the faculty or students.

Director is Rev. Margarite Alingasa, SVD. He assumed the office July 13. In a previous action by the Board July 6, Father Mar was also designated officer in charge of the working students. He fulfills these duties while directing the activities of the Instructional Media Services (audio-visuals).

**Director of Athletics.** Rev. Thomas Mueller, SVD, was named Director June 28. He is to supervise and coordinate the variety and intramural athletic activities of the University.

**Director of Physical Education.** Rev. Hermogenes Bacarez, SVD, appointed Director June 28 is to supervise the activities of the Physical Education Department. These include the special performances of the gymnastic group, the rondalla, and dance troupe.

**Director of Student Affairs.** This office, ever the positions of Dean of Student Affairs and Dean of Women, which have been abolished. The Director, Rev. Anselmo Bustos, SVD, was appointed June 16. Mrs. Elena S. Barba was appointed Assistant Director of Student Affairs in a Board action June 28.

Concurrent with his designation as student affairs director, Father Bustos was also appointed Alumni Coordinator.

**Director of Research, Scientific Collections, and Scholarship Program.** Appointed to this office June 15, with self-explanatory functions, was Rev. Dr. Joseph Goertz, SVD.

**Director of Student Publications.** This office assumes general management in the preparation and disposition of The CAROLINIAN, a monthly magazine, and the SEMPER FIDELIS, the graduation year book.

Rev. Luis E. Schonfeld, SVD, who has assumed these duties as Moderator, was appointed Director June 15. He is also concurrently Editor of the weekly UNIVERSITY BULLETIN. Father Schonfeld is to supervise the preparation and disposition of other publication materials produced by individual student effort.

**Director of Scientific Publications.** Dr. Gertrudes Ang was appointed Director June 15. She is to coordinate efforts in the publication of monographs, pamphlets, papers or reports related to science study and research in the University.

In association with a board of editors, Dr. Ang's immediate concern is the preparation of the San Carlos Publications, a series of monographs published by the Graduate School.

Other appointments are:  
Rev. Dr. Joseph Watzlawik, SVD, as Acting Secretary-General and Head of the Philosophy Department, Graduate section;

Prof. Rebecca Galeos, as Acting Head of the Department of Chemistry, Undergraduate section;

Rev. John Berry, SVD, as Head of the Philosophy Department, Undergraduate section; and

The following faculty members to compose the University Committee on Faculty Appointments (USFA): Rev. Dr. Raymond Kalk, SVD, Chairman; Prof. Paulina Pages, vice chairman; Rev. Dr. Herman van Engelen, SVD, Prof. Teopista Suico, and Prof. Benjamin Borromeo, members.

## APPOINTMENTS

In a meeting July 25, the Board of Trustees appointed Dr. Lourdes R. Quisumbing Head of the Graduate Department of Education. At the same time, Mr. Alejandro Tantoco was designated Head, Department of Electrical Engineering, College of Engineering and Architecture.

Dr. Quisumbing has been with the USC Graduate faculty for several years. She holds an M.A. in Education degree, summa cum laude, from this University and a Ph.D. in Education degree from the University of Santo Tomas.

An earlier report carried only the names of recent appointments to faculty positions in the Teachers College. Here are individual details:  
Mrs. Clara Lucero, appointed Head of the B.S.E. Education, has for the past two years taught Math, English and Education at USC. She obtained her A.A. from Cebu College of U.P., her B.E.D. from Silliman University, and in 1954 acquired an M.A. in Education at Diliman after defending her thesis on the "Socio-Economic Status of the Secondary Public School Principals of the Philippines."

Mrs. Corazon Casasan, after 35 years with the Cebu Normal School faculty, now teaches English with the BSEED Department. A critic teacher in English, she received her Master's degree at USC in 1951. "It is a privilege and an honor to be in this University and to work in it," says Mrs. Casasan.

Miss Emma Dulay now has charge of the new course in Nutrition and Dietetics. In June 1964 she received her Master's degree in Sanitary Science and Public Health, minor in Nutrition, from Oklahoma University Medical Center after three years of graduate studies there. She had earlier finished an internship program in dietetics at the same school. She began studies at U.P. After graduating with a BSHE degree major in Nutrition, she took up dietetic internship at the PGH, completed service training at the Food and Nutrition Research Center of the NIST-NSDB.

Prof. Esperanza V. Manuel has been appointed Assistant Head of the Department of English. The action was taken by the Board of Trustees in a meeting July 25.

A member of the Graduate School faculty for some eight years, Prof. Manuel obtained her M.A. in English, summa cum laude, from this University in 1957 and was appointed associate professor last year. She also has a BSE degree major in English, magna cum laude, from the University of the Philippines.

## USCALEC PROJECT NOW FULLY UNDERWAY

A check for P5,000 from the U.P. Asian Labor Education Center was received by the University last week as the initial sum with which to undertake the study on labor and management in Cebu City.

Very Rev. Dr. Rudolf Rahmann, University President, accepted the check from Mrs. Annie M. Diaz, ALEC research associate. She came with Miss E. Varguez, U.P. graduate assistant, to collaborate with faculty and staff members of the USC Department of Economics. Department head, Marcelino Maceda is project director.

Economics instructors Perfecto B. Abayan is the third to compose the staff of project researchers, with Diaz and Varguez. They have been trained and sent out 12 interviewers, with two more being oriented to the work. With this complement of 17, the study is expected to be completed in about a half year.

The project connects with the ALEC objectives: to investigate the development and current status of the various aspects of the Philippine labor situation in the light of the labor movement in the Philippines. ALEC intends to provide a source of information on labor and manpower requirements at all sectors of the economy, and to enrich and upgrade their labor training program.



## GRADUATE SCHOOL

### M. A. IN HISTORY PROGRAM

Approval has been received for a program of studies at USC leading to the degree of Master of Arts, major in History. It came in time for admission of graduate students into the new program given for the first time this semester.

Qualified to take the course are holders of A.B. or B.S.E. degrees with majors in history. However it was indicated that the new program, as drawn up by the Department of History, can also benefit undergraduate students, major in History.

The history program has been geared also to establish meeting points with studies in Philippine Anthropology as well as Southeast Asian Ethnology.

In faculty composition, the USC Department of History is believed to be strongest in the Philippines, with four members holding Ph.D. in History degrees, one Ph.D. in Ethnology, three M.A. in History and one M.A. in Anthropology. History Department Head is Rev. Dr. Theodore P. van Zijl, SVD, Ph.D. in History. On his faculty staff are Dr. Vicente R. Pilapil, Ph.D. in History, Rev. Dr. Peter John Raats, SVD, Ph.D. in History; Rev. Dr. Luis Merino, OSA, Ph.D. in History; Dr. Marcelino Maceda, Ph.D. in Ethnology.

Rev. Joseph Bangartman, SVD, M.A. in History; Prof. Samson A. Lucero, M.A. in History; and Mrs. Rosa C. P. Tenazas, M.A. in Anthropology.

Among the courses offered are seminars in the histories of Asia, China, Japan; Ancient, Medieval and Modern Europe; Spain, Latin America, the U.S.; and the Philippines; Introduction to Philippine Archaeology; The Present Educational Stratification and Cultural Historical Development of the Philippines; Pre-Spanish Social Life in the Philippines; History of Christianity in the Philippines.

Basic courses were limited to an absolute minimum in order to allow students more freedom of concentration in either Oriental or Western History. Seminars were preferred, rather than survey courses or having to determine the topics in detail.

In spite of the many seminars of only two units each, the Program offers a total of 51 units in professional history courses, whereas Masterand need only 21 units in their major field. The program was designed to give students ample choice of courses.

Communications concerning the new program may be addressed to Rev. Dr. Theodore van Zijl, Head of the Department of History, University of San Carlos, Cebu City. Inquiries may also be made with the Graduate School Office.

### USC AWARDS THIRD PH.D. DEGREE

After passing her oral examinations June 25, Mrs. Fe Sepulveda Necesario, earned the degree of Ph.D. in Education, magna cum laude. She is the third to finish a doctoral course at USC.

On the panel of examiners were Rev. Dr. Raymond Kolk, SVD, adviser and chief examiner; Rev. Dr. Anthony Buchcik, SVD, and Dr. Lourdes Quisumbing, consultants; Rev. Dr. Joseph Goertz, SVD, Dr. Marcelino Maceda and the Very Rev. Dr. Rudolf Rahmann, SVD, examiners.

Dr. Narciso Albarracin, chief of the curriculum and instruction division of the

Bureau of Private Schools, attended the examinations as official Bureau representative.

Mrs. Necesario presented the thesis: "The Status of Supervision in the Private Secondary Schools of Cebu City in the Light of Accepted Supervisory Practices."

She took undergraduate courses at the University of the Visayas where she obtained her Elementary Teachers Certificate, cum laude, B.S.E. degree cum laude and M.A. in 1955. She has taught at the elementary school, high school and college at UV and has been Graduate School Instructor and Director of the Secondary School at the same university since 1962.

Mrs. Necesario also serves as vice president of the UV Faculty club, treasurer and one-time vice president of the UV Teachers Cooperative credits union, and in 1964 was a board member of the UV Faculty-Alumni Association. Last year she was seminar speaker at the Divine Word College in Tagbilaran, Bohol.

### ANTHROPOLOGISTS JOIN TALKS ON RP PRIMITIVES

Two delegates from the USC department of anthropology gave first-hand knowledge of some Philippine cultural minorities at a Visayas-Mindanao conference in Zamboanga City July 5 to 8, called to assess the situation obtaining among primitive tribes.

Dr. Marcelino N. Maceda and Rogelio M. Lopez were among 36 persons invited to the conference which was held in the Peace Corps Center in Ayala, Zamboanga City. Those who attended were 14 anthropologists; Government personnel sat as observers.

The talks were a follow-up of the Luzon Conference of May 7-12. Subjects of discussion were: 1) an assessment of government policies and existing laws relating to cultural minorities in the light of available facts on life in tribal communities; 2) a study of the current social, economic, political and other related problems of cultural minorities, both immediate and far-ranging; 3) a determination of problem areas requiring study; and 4) an examination of constructive modes for social action.

Maceda and Lopez spoke with some authority at the discussions, having undertaken on-the-spot studies of backward tribes for some considerable time. Maceda has worked among the Negritos of the Philippines since 1956; Lopez has spent time with Manobos of Southwestern Cotabato since 1963.

This University has, for several years now, endeavored to set up a pilot community for wandering Negritos of Northeastern Mindanao, near the Agusan-Surigao boundary. These are believed to be the most primitive cultural group in this country today, who face constant threats of dislocation by lumbermen and other franchise-holders. There has as yet been no success in constant approaches made with the Government for a land grant of some 100 hectares needed for the pilot community.

The Zamboanga conference came under the purview of the Commission on National Integration as well as the Christian Institute on Special Ethnographic Minorities in South and Southeast Asia.

An on-going interest of USC is to contribute scientific assistance towards the ultimate integration of the cultural minorities and primitive people into the mainstream of Philippine social life.

### FATHER LINDEN JOINS ANTHROPOS INSTITUTE

From the headquarters of the Anthropos Institute in St. Augustine's near Bonn, Germany, comes the news that Rev. Dr. Cornelius van der Linden, SVD, has been appointed member of that institute.

To the Institute belongs a group of SVD Fathers, specialists in the fields of ethnology, history of religion, linguistics, archaeology, history of religions, etc. Father President Rudolf Rahmann and Rev. Dr. Eugene Verstraelen are members of the Anthropos Institute.

USC warmly congratulates Father van der Linden, who is now on leave here for a sabbatical year.

At San Carlos in 1957, Father van der Linden was dean of the Graduate School and professor of Linguistics, Indian Philosophy and Indian Literature. His health forced him to return home to Holland where he was appointed Professor of Ethnology, History of Religion, and Indian Philosophy, serving first at the major seminary in Teteringen-Holland and then at Heide-Belgium. That is the position he holds today.

Indian philosophy, language, culture, history and religion have been Father van der Linden's field of interest since 1939 when he missed out on his first missionary appointment due to the war. He studied these subjects instead at the State University of Utrecht and in 1946 finally made it to India, where he stayed for only three years due to poor health.

From USC, he has lectured in Holland, Belgium and England and has published some 45 articles in different magazines, including Anthropos. In 1960 he acquired a doctoral degree in Linguistics from the Catholic University of Nijmegen in Holland.

While spending his sabbatical year here, Father van der Linden carries on work on his book on the Barangay.

### MACEDA GETS NRC GRANT FOR STUDY ON BLACKSMITHING

Dr. Marcelino N. Maceda, head of the Economics Department (Graduate School), recently received a check, the first instalment of a grant amounting to more than P2,000.00 from the National Research Council at University of the Philippines, to undertake a study on "The Blacksmithing Industry of Basak, Cebu City and Its Subsidiary Industries." With him as research assistant is Leonidas S. Tan.

The study covers the following aspects: 1) the blacksmithing industry and its subsidiary industries; 2) the people involved in the industry; 3) the economic significance of the industry to the people of the barrio and Cebu City; and 4) the present status and problems of the industry.

This is the second of its kind given by the Council to Carolinians. The first was: "A Study of the Ready Made Clothing Industry in the Town of Minglanilla," by Rev. Richard Arens, SVD, in 1960.

### LOPEZ GETS GRANT FOR PH.D. STUDIES

Rogelio Lopez became the recipient recently of a fellowship grant of P2,700 from the Research Foundation in Philippine Anthropology and Archaeology.

Notice of the award was communicated to the Father President by Alejandro

R. Roes, chairman of the Board of Trustees of the Research Foundation. The grant will enable Mr. López to pursue studies at USC towards the doctor's degree in Anthropology. He is presently a member of the faculty of the Department of Anthropology. In 1965 Mr. López obtained his M.A. in Anthropology degree, magna cum laude. He has since been actively engaged in research work in that area of specialization under the auspices of the department.

#### ARTIFACTS FOR ANTHROPOLOGY

A number of iron age potteries, still whole, has just been donated to the Department of Anthropology by Mrs. Dulce T. Kiamko of Carmen, Cebu, who made the donation in behalf of her daughter Dr. Rosario T. Kiamko, USC alumna now pursuing further studies in Medicine in America.

The artifacts were discovered by Felipe Kiamko in a cave about 30 minutes walk from barrio Cogan via Kantumog road in the northern town of Carmen. According to Mr. Kiamko, human skeletons and more potteries are still to be found in two caves nearby.

A team from the Department of Anthropology will be sent to investigate the reported burial sites.

#### NEW MASTERS

Leonardo López, faculty member of the Physics Department, has received a Bureau certification for his degree of Master of Science in Physics. He wrote a thesis entitled "A Comparative Study of Various Quarter-Wave Compensating Methods."

The other recipient is Rogelio López of the Department of Anthropology faculty for his Master's degree in Anthropology. His thesis is on the "Agricultural Practices of the Manobo in the Interior of Southern Cotabato, Mindanao." He is now pursuing full-time doctoral studies in his field in San Carlos.

Two more graduate students successfully passed their oral examinations during the first week of July. Mr. Artemio Ferraren of Abra took the examination for his Master's degree in English while Mr. Jaime Mordeno, Jr. of Surigao del Norte passed the orals for his M.A. in Education.

Ferraren wrote his thesis on "Tinguan Folklore and How It Mirrors Tinguan Culture and Folklore" while Mordeno wrote on "The Professional Growth and Teaching Efficiency of Public Elementary School Teachers in the Division of Surigao del Norte."

#### ARTS AND SCIENCES BOOST OPTICS RESEARCH

Part of an expected large shipment of precision instruments for optics research at USC has arrived. With these, Rev. Dr. Michael Richartz, expert in optics here, may soon seek experimental verification of several methods he has proposed publicly.

In recent publications in professional science journals, Father Richartz has proposed several methods for accurate measurements in photometry, polarimetry and ellipsometry. However, he has been unable to establish their validity for lack of the specialized apparatuses.

The recent shipment was purchased from a grant that has been awarded to Father Richartz by the Fritz Thyssen

Foundation of Germany through the services of the Ed Godderson's office. Received were a multiplier phototube and a supply-voltage apparatus worth a total of 4,800 DM (the same amount in pesos).

With the multiplier phototube extremely small quantities of light can be determined. This device is an improvement on the simple photoelectric cell used in scientific work to measure the intensity of a light beam with precision.

Father Richartz describes it this way: "When light of a definite frequency is incident upon the surface of a metal, a number of electrons proportional to the light intensity is emitted. These photoelectrons then are drawn to the collector (anode) by an electric field.

"In the multiplier phototube the photoelectrons are accelerated to the first of a set of auxiliary electrodes called 'dynodes.' The surfaces of the dynodes have the property of liberating several electrons for each electron which strikes them. In this manner the initial photoelectron is amplified as it passes from dynode to dynode."

The recently acquired phototube 1P22 has nine dynodes. Here the current to the collector (the anode) may be 100,000 times the primary photocurrent.

Photoelectric cells are popularly used in the production of sound motion pictures and in television, as light relay safety devices in traffic control and controls for industrial processes. They are also an aid for the blind.

Father Richartz is well published in U.S. and German scientific journals, having specialized in optics research since he was a member of the faculty of Fuijen Catholic University in Peking before the Red takeover in 1951. Having gained international recognition in optics work, his writing have often been widely reprinted.

#### NEW EQUIPMENT FOR BIOLOGY

Six items of laboratory equipment from Germany reached the Biology department last week and are going into use in experiments involving breeding, incubation, cultures, storage, propagation, weighing. One item is the incubator-autoclave Heraeus with a temperature range of 20 to 200 degrees C. This is useful for

After an exhausting summer term a group of USC biologists took a breather by way of a collection trip.

On the night of July 4th, Prof. J. N. Jumalon, his son Ariel and a P.M. student, Mr. N. Regis, set out for Bohol. The next evening Mr. C. Plateros and an enthusiastic friend of the Jumalons, Mr. Taboada, followed. The author, Miss Aida Coloma and Miss Junonia Zamora took the boat on Wednesday evening. All met at the forest-clad and mountain-ringed Magsaysay Park, Bilar, Bohol.

For days they waded through mud, scaled precipitous hills, penetrated the hostile jungle. At night theiraching bones found little rest on the stone floor and the thin blankets were no match against the biting cold. But this was all part of the game which they heartily enjoyed.

By Saturday, the entire group prepared for the return trip in a triumphant mood. Everyone carried a part of the booty to be added to the biological collections of San Carlos.

microbiological cultures; breeding of insects at varied temperatures; incubation; seed treatment; sterilization of dishes and media; drying. Another incubator for microbiological studies has a range of 15 to 150 degrees C.

A Bosch refrigerator stores perishable chemicals, including plants and animals, eggs (e.g. mosquito) for long terms. It is also useful in experiments involving temperature tolerance.

A Mettler balance, with a sensitivity of from 160 g. to 0.03 mg. is for fast and accurate analytical weighing, both for chemicals and specimens, especially useful in physiological experiments. Another with a sensitivity of from 3 kg. to 1 gram is for semi-micro and macro weighing.

An Olympia office typewriter with a 15-inch carriage has biological symbols.

#### USC SEEN AS CENTER FOR LEPIDOPTEROLOGY

Research, field work, on-going projects in the science of butterflies, being undertaken at the biology department of this University, are focusing national attention here among students, teachers, hobbyists, scientists.

It was a member of the biology faculty, Prof. Julian N. Jumalon, who with a few others founded what is now known as the Philippine Lepidopterists' Society. Formally organized here in 1963, the group has now enlisted 65 members from Cebu, Luzon, parts of the Visayas and Mindanao. It also has members in Germany and New Guinea.

The Society aims to help spread the science of lepidopterology awaken Filipinos to the understanding of their worn biota, and encourage their study and collection. It also encourages an appreciation of nature and the keen understanding of the need for conservation and preservation of nature's gifts.

Incidentally, it was learned that while Japan has some 40 societies engaged in lepidoptera research, only the PLS exists in the Philippines.

Most of its active members are university teachers and students. Young members are getting so seriously engaged in the study that they undertake small-party expeditions to Dohoi and  
(continued on page 10)

#### BIOLOGISTS HIT IT RICH!

Of the 13 species of birds collected, seven were new. Three species were collected which hitherto had not been even known to exist in Bohol.

About 400 insects had been caught of which three species are new to the USC collection. One specimen had been hunted for in vain during the last 10 years.

More than 150 perfect specimens will enrich the bulging USC collection and many more will be sent to foreign countries. Some 350 specimens of beetles, bugs and other insects were collected. More than 10 new species were amongst them.

Most outstanding were the exploits of our young botanists who added to the herbarium collection more than 50 new species, most of them fungi and ferns. These eager beavers, Aida and Junonia, deserve our most sincere congratulations.

The expedition was a real break not only in the daily routine but break for the USC Biology Department.

Enrique Schoenig, SVD

## VISITORS

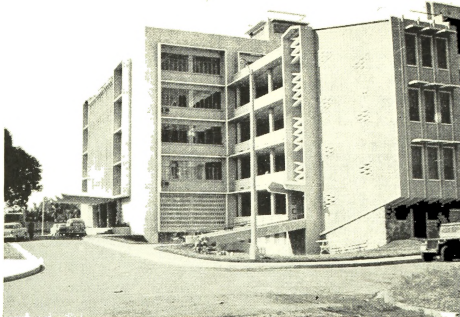
Mr. Frazier Meade, US consul in Cebu, paid a courtesy call on the Father President at 11:00 a.m. August 2.

The American official was welcomed at the University by Fathers Kalkmann, Vogelgesang, Watzlawik, Kolk, Mueller and Bastios.

After a brief visit at the President's office, Mr. Meade found the University Libraries and expressed surprise at the extensive collection of books and periodicals. Rev. Joseph Baumgartner, Chief Librarian, assured Mr. Meade that the consulate staff and their ladies may make use of the USC library facilities.

His next visit was to the Anthropological Museum. Mr. Meade promised to pay a longer visit to San Carlos in the near future. He expressed keen interest in the scientific collections of the University.

Mr. James Kokoris, acting represen-



tative of The Asia Foundation in Manila, was a USC visitor July 25. He was accompanied here by Mr. Gerry Gil.

## COLLEGE OF ENGINEERING AND ARCHITECTURE

### REPRESENTATIVES OF GERMAN, RP GOVERNMENTS AT INAUGURATION

Members of the Cebu community joined the University administration faculty and students at the formal inauguration of the USC Technological Center on the Talamban campus Saturday, June 4.

Heading the guests were the Cebu Archbishop, Most Rev. Julio Rosales, His Excellency Johann von Stechow, ambassador to the Philippines of the Federal Republic of Germany, and U.P. Dean Francisco Nemenzo who came in behalf of Education Secretary Carlos P. Romulo. The Very Rev. Dr. Rudolf Kalkmann, SVD, University president, gave the address of welcome.

Mons. Rosales performed the blessing ceremonies.

In his speech, the German ambassador hailed the completion of the Center as "another milestone on this University's and this country's way towards progress and a brighter future." The complete text of his address is printed on page 9 of this issue.

Dean Nemenzo, of the U.P. College of Arts and Sciences, read Dr. Romulo's message which pointed to this University's significant role in the nation's efforts towards scientific advancement.

An expression of thanks was said by Rev. Philip van Engelen, SVD, regent of the USC College of Engineering and Architecture. The College is housed in the Center, which has a physical plant and choice equipments worth some Six Million Pesos, is gearing its efforts towards the production of effective engineers. It administers five academic departments: civil engineering, mechanical engineering, electrical engineering, chemical engineering and department of architecture.

Senator Manuel P. Manahan, chairman of the Senate Science committee, sent the following telegram:

SENDING HEARTFELT CONGRATULATIONS ON INAUGURATION

TECHNOLOGICAL CENTER STOP IT IS FITTING RECOGNITION YOUR ARDUOUS SCIENTIFIC ENDEAVOR STOP MAY IT INSPIRE MORE PEOPLE TO JOIN YOUR EFFORTS AND RENDER SERVICE TO COUNTRY AND FELLOWMEN.

Concluding remarks were given by Jose A. Rodriguez, Dean of the College of Engineering and Architecture.

The Very Rev. John Vogelgesang, USC vice president was master of ceremonies.

## MISCELLANEOUS

### DUTCH PROF. LECTURES ON MODERN MATHEMATICS

Dr. Wibbe Verdenius, on a mission by the Dutch government, gave a colloquy here July 30 on modern mathematics.

Specifically, Prof. Verdenius spoke on the elementary aspect of graphing, giving data useful in the study of calculus, integration and higher mathematics.

For the first part of his lecture, the visiting educator discussed the "derivatives of a function" and demonstrate a "curve tracing through application of derivatives illustrated by examples a) on





**REPRESENTATIVES** from the educational sector in Manila and Cebu gathered in Talamban June 4 for the formal inauguration and blessing of the multi-million peso USC Technological Center housing the College of Engineering and Fine Arts on the north wing, the Chemical Plant on the south. Among those present were Most Reverend Julio R. Bowles, Archbishop of Cebu; His Excellency, the Ambassador of the Federal Republic of Germany, Johann von Stechow; Dean Francisco Nemenzo who came in behalf of Education Secretary Carlos P. Romulo; Cebu Mayor Carlos J. Kuzon; Msgr. Esteban Montecillo; Rt. Rev. Msgr. Manuel S. Salvador; Regional Director Amalio S. Rodriguez of the National Science Development Board. With the Father President above left, is the German Ambassador.

high-school level, and b) on university-freshman level (Holland category).

For the second part, Dr. Verdenius presented proof of the theorem indicated in part one, which will require "nothing more than a fundamental notion, or even feeling, for mathematics and a basic understanding of the common number system." An open forum will follow.

The talk was intended for teachers and students in the senior level, although Engineering students were invited and those in the third, fourth and fifth years. The lecture was given in the Audio-Visual Hall at 2:00 p.m.

Dr. Verdenius is a professor at the State University in Groningen, Netherlands. He has lectured for many years in Holland and recently in the U.S. where he visited a dozen universities. He is here to collect data on the Philippine educational system, its extensions and needs, which he is to report to his home government for possible Dutch aid to developing countries.

Dr. Verdenius left Cebu for the Netherlands on August 21.

### TAIPEH SCHOLARS VISIT PRIMITIVE ART FINDS

Four specialists from Nationalist China passed through Cebu recently on a lecture tour in connection with the observance of the Chinese-Philippine Friendship Year. Their trip here was scheduled by the Research Foundation in Philippine Anthropology and Archaeology.

In the group were Dr. Chang Leon Lang-Yien, director of International Cultural and Educational Relations, ministry of education; Prof. Chen Chi-lu, head of the department of archaeology and anthropology of the National Taiwan university; Na Chih-Liang, curator of the department of calligraphy and painting, National Palace museum; and Tan Tan-Chung, curator of the department of antiquities, National Palace museum.

Arriving at USC Sunday, July 23, the group was presented by Prof. Chen in a lecture at the Audio-Visual Hall on the primitive art of Taiwan. Prof. Chen

(Continued on page 10)

## THE AMBASSADOR SPEAKS

Very Reverend Father President, Reverend Fathers, Members of the Board of Trustees.  
Distinguished Guests, Ladies and Gentlemen:

I wish to thank you most sincerely Very Reverend Father President, for your kind invitation to come here as your guest and to address a few words to you.

I am no longer a stranger to the San Carlos University. I have been here several times and I already regard myself as an old Carolinian. It is always a great pleasure for me to be with you, particularly on such a memorable occasion like today's inauguration of the Technological Center. The completion of this building is another milestone on this university's and this country's way towards progress and a brighter future. For me as a representative of the Federal Republic of Germany, it is most gratifying to note the tremendous gains and advances the San Carlos University has achieved in the last couple of years. Ever since 1935, His Excellency, the Most Reverend Archbishop of Cebu has entrusted to the SVD Fathers this educational institution, it has become one of the pillars on which the bridge of mutual understanding between the Philippines and Germany is based. For this reason, the Federal Republic of Germany has generously contributed to the further expansion of the San Carlos University. On this occasion, it is up to me to thank you for the excellent use you have made of this German development aid. I could convince myself that every Peso has been well spent and not even the eyes of an auditor general would find a point for criticism.

Before this assembly I would like to underline another very important fact, German aid for all San Carlos University projects — like for all other development projects — is always given on one condition only: There must be a considerable counterpart contribution. The San Carlos University contributed for the construction of this Technological Center more than two million Pesos! The same amount was raised for the Teachers College. I hope you all realize such tremendous financial obligations mean for a private institution like this University. Besides the financial problems, the construction of such projects means many sleepless nights and many months of hard work and personal sacrifices.

We have a saying in Germany: "God helps those who help themselves." When I look at this building it seems to me that here this saying has come true. I, therefore, feel obliged to express my deepest gratitude to the Fathers of the San Carlos University, the Board of Trustees, and all those who have contributed to the realization of this great undertaking.

This Technological Center is only one of the many San Carlos University projects financed by the German Government and the German people, but it is in my opinion one of the most important ones. This Center will further strengthen the position of the San Carlos University as a leading institution in the field of Natural Sciences in the Philippines. This country with its enormous natural resources urgently needs trained scientists and technologists. But with the growing importance of science and technology in the life of the nation as well as in the life of any individual, our responsibility and duty to carefully make use of science and technology are growing, too. We have to ask ourselves again and again whether moral strength of men is developing at the same rate as technological progress. San Carlos University has realized the importance of this intellectual (Continued on page 10)

indicated that the art motifs found on wood carving and on the embroidery of the indigenous tribes of Taiwan have a widespread distribution throughout the circum-Pacific area.

In a visit the following day to the USC Department of Anthropology, the study group viewed the collections of earthenware pottery and burial jars and noted the strikingly similar jars and noted the strikingly similar motifs as those mentioned by Prof. Chen in his lecture.

The visitors were amazed at the quantity and quality of some specimens of protohistoric trade ceramics which have been recovered in archaeological sites in the islands and which they saw here in San Carlos and in private collections in Manila.

## LECTURES

### WHERE DO FILIPINOS COME FROM?

A lecture attempting to clarify this problem was given by Wilhelm G. Solheim II, American Archaeologist, at the Audio-Visual Hall, last Monday at 7:30 p.m. to a select group of graduate students and faculty members.

Mr. Solheim, a specialist in Southeast Asian Archaeology disliked the use of the term "race" in his lecture. The various groups of people that came over to the Philippines while the archipelago was still a part of the Southeast Asian land mass. He believes that even before coming over to the Philippines, the groups were already mixed.

Pinpointing the general area where the Filipino ancestors came from would not be difficult, but a more precise determination of "racial" origin would almost be impossible. With this premise, he gave an outline of the prehistory of the Philippines from the age of early man until the arrival of the last "Malayan" immigrants.

Mr. Solheim has done extensive studies in reputed American universities at Berkeley, California, Chicago, and others and was at one time a student at the University of the Philippines under the tutelage of Dr. Otley Bayer, the "grand old man" of Philippine archaeology and anthropology. Formerly professor at Miami, he is now professor at the University of Hawaii, Honolulu, and works at the East-West Center.

During a spare moment here, he accompanied Mrs. Rosa Tenazas, Lionel Chiong, and Fr. Charles Hutterer to the newly discovered caves at Carmen, Cebu. With only preliminary diggings

spiritual values which will enable the future engineers and technicians to stand the proof in their profession, their family, in society, and in their country.

May I conclude these short remarks with the words of a message of the Germano-Federal President D. Heinrich Lübke. When President Lübke laid the cornerstone of the Technological Center on November 20, 1963, he put the following message in the ceremonial concrete block.

"In perpetuum rei memoriam. On the occasion of the dedication of the Technological Center of the San Carlos University, Cebu City, I wish the Center success and God's Blessing. May it become a seat of research, of teaching and of technical progress for the benefit of the Filipino people."

Address delivered by His Excellency Johann von Scharlow, ambassador to the Philippines of the Federal Republic of Germany, as guest speaker at the inauguration of the USC Technological Center June 1, 1966.

and superficial inspection, these sites are yielding very interesting pottery forms, it was said.

Prof. Solheim found these sites significant. "They might lead to the revision of the present hypothesis claiming only three major pottery complexes during the Iron Age phase in Philippine prehistory," he observed.

He goes home with the impression that we are now making strides in learning about our valuable past.

## ARTS AND SCIENCES

(Continued from page 7)

Leyte. Some are presently on a field trip to Mindanao and Bohol.

USC is the seat of this nation-wide organization. The Society uses this University's lepidoptera collection as a model and reference, even as it serves to encourage further efforts at study and collection. Prof. Jumalon is now in the process of expanding the University's local, national, and international collections.

At elections of the Society June 13, on the campus, ballots were counted from members present as well as those who mailed in their votes from the various parts of the country and abroad.

Reelected president was Prof. Jumalon who is to serve a two-year term up to 1968. Biology department head, Rev. Dr. Enrique Schoenig, S.V.D. is vice president. Vice-President for Luzon is Atty. Hermel Nayda; for Mindanao, Rev. Pedro Alejandrino, S.J.; Humaida Jumalon was elected secretary; regional secretaries are Angeles Santiago for Luzon and Oscar Figuracion, Sr. for Mindanao. Treasurer is Matthew Sanson. Roberto Postolao is press officer.

Father Schoenig was also named editor of the PLES NEWS, turned out by the Society two to six times a year.

## BIOLOGICAL LIFE IN PACIFIC AREA THREATENED

A note of alarm was sounded in a letter received recently by the Biology department from the International Biological Project, an organization of leading world taxonomists concentrating in the Pacific area.

Plants and animals in this area, including the Philippines, are reported to be seriously threatened by the rapid advance of modernization in industry and ways of life, by the population explosion, as well as the widespread ignorance of the inhabitants about the value of biological life to science and the economy.

Prof. Julian N. Jumalon of the biology department, said the IBP is extending its plea for cooperation to this University in doubling efforts in the classification, collection, study and preservation of plants and animals in the islands, especially those in vital areas still unrecorded by science, and threatened with systematic destruction during our time.

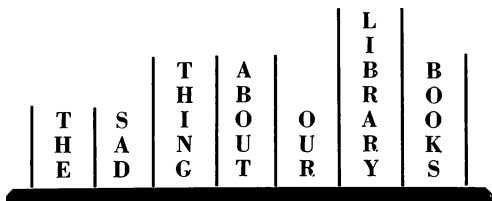
The cooperation means a six-year period study, expeditions and field work. So few are the personnel trained for this work yet so urgent is the task, it was said, that even amateurs may be utilized in this biological project.

The University has been engaged in this particular work and has kept up collections of a size and variety believed to be little equalled in the Philippines. It has the country's leading entomological collection. Other collections include marine biology, fossils, fungi, ornithological specimens, and the flora of Cebu. Some of these are part of the Cebuana research project initiated here some time ago by the Rev. Harold Rigney, S.V.D. former USC Rector.



ARCHAEOLOGIST Wilhelm G. Solheim II traces probable route taken by Filipino ancestors from continental Asia, during a lecture at USC audio-visual hall.

## COMPLAINTS DEPARTMENT



by Frank Cabanatan  
COMMERCE IV

The student's quest for knowledge through the recognition of the value of reading books is markedly manifested by the endless signatures on book cards with "B's", i.e., books that can be borrowed for one week. This conveys to us that such search for wider knowledge on this spiritual as well as material world is unlimited. These books unfortunately are food for the imagination only or they are generally fiction books whose covers are enmeshed with dusts and as old as the time itself.

I only regret that reference books can be read for one restless hour renewable only when no one is waiting for the book. Can a book be read for one hour only? To read fast is to destroy comprehension. Every person of normal intelligence has to concentrate when he reads to be able to understand what he reads. To limit reference books to a period of one

hour is downright cruelty and damaging and disgusting to the poor slow reader.

Why can't reference books be borrowed for the full 24 hours? Does it imply lack of confidence among the students? Do thieves reside in this university? To answer these questions in the affirmative is to discredit the value or role of our guidance counselors or teachers.

The U.S.I.S. Library, which lends books for two weeks to persons whose residential addresses they place on their application may be false, reports that very few books are lost in a given year. If the U.S.I.S. Library can trust people of questioned or doubtful integrity and dignity but incurs little loss of books, why can't the USC librarian bestow trust and confidence to its students, who are reputed to be the most behaved and well disciplined students in Cebu, and let them

borrow books for at least one day to afford students sufficient time to read the book?

Three weeks after the semester began, being an undergraduate student, I applied for a blue card at the Graduate Section Library so that I may be able to avail of the books not found in the Main Library. But the Graduate Section librarian refused to issue the blue card. Her reasons: I am a Commerce student and they give preference to AB students or those majoring English. This is academic discrimination or a mortal sin in liberal education.

I think it is time to institute new policies governing the use of books, the mainstay of education, so that students may be able to make use of them. A free and extensive use of books affects greatly the intellectual cultivation of the students' faculties.

Criticism, if it is factual and constructive, although unpleasant to the one at whom it is aimed, should always be welcomed. Even if it should not entirely meet those specifications, it may still produce some good, especially if it is brought out into the open, as is the case with Mr. Cabanatan's "Paging the USC Librarian." At least it affords the person or institution concerned an opportunity to defend themselves and, where necessary, to clarify matters.

In trying to give an answer to Mr. Cabanatan's complaints, I must at the outset clear up two factual mistakes he makes in his clamor for a thorough-going reform of our library policies. In the first place, there is no rule of this library which prescribes that Reference books may only be read for one hour at a time! Mr. Cabanatan seems to have confused Reference and Reserve books. It is only the latter which are subject to this restriction. In the second place, our critic is equally mistaken in asserting that only books which are "food for the imagination . . . and fiction books" are marked by "R" and can be borrowed for a longer period than just overnight. He forgot the several thousand volumes kept in the book stack, each of which can be borrowed for one week at a time; the several tens of thousands of volumes in the Graduate Section, which may be borrowed for three days at a time, and the numerous "B" books in such subjects as, e.g., Religion, the Natural Sciences (kept on the Browsing Shelves of the Science Library), Literature, Geography and Travel, Biography and History, etc. which can hardly be called "just food for the imagination."

After having cleared up these two pieces of misinformation, I would like to explain to our clientele why the restrictions that do exist are being imposed. Modern libraries, unlike the libraries of older times, generally are guided by a rule which may be stated as follows: As much freedom as possible with no more restraint than needed. In an ideal world the rule might be made to read: "Perfect freedom without any restrictions". Unfortunately, we do not live in such a world. There will always have to be some restrictions to the freedom we so crave, precisely in order to safeguard our essential freedoms. Libraries, being part and parcel of this imperfect world of ours, cannot escape the general law; willy-nilly they will have to enforce certain restrictions governing the use of the material kept in them. As a matter of fact, there is no library in the world which does not have at least some restrictive rules. What kind of restrictions will be imposed, and how far they will extend, depends on the type of library for which they are made, the needs and idiosyncrasies of its particular clientele, and, last but not least, the financial resources it can command. It is in the light of these conditions under which a library has to operate that its various restrictions must be viewed, which otherwise may appear as pure arbitrariness. If I may illustrate this by a few examples: Such a tremendous library, e.g., as the New York Public Library, with its immense holdings, and given the financial resources, does not permit any book to be taken out for home reading. Closer home, in the Philippines, we generally find the use of books in public libraries and in public school libraries to be rigidly controlled, primarily because the libraries are held accountable for any

# The Chief Librarian Answers

JOSEPH BAUMGARTNER, SVD

book losses in excess of a certain number of volumes. Since losses inevitably mount with unrestricted access to the books, these libraries just find themselves unable to adopt, e.g., the open shelf system.

The USIS Library, which Mr. Cabanatan picked as a counterfoil to show up what he considers the shortcomings of our library policies, can afford to adopt a very liberal policy. Leaving aside the question of financial resources available to the two libraries under comparison, there is the absolute necessity for our library to build up its collections as rapidly as possible in order to reach the goal of becoming a satisfactory university library. At the moment, our library, despite its impressive holdings of more than 80,000 volumes, which place it in the top bracket of university libraries in this country, is still woefully short of the goal it must attain, which is in the neighborhood of 250,000-300,000 volumes! The USIS library, on the other hand, is and can be satisfied with a "steady-state" collection, which it does not intend to exceed. It can concentrate its relatively ample resources on the kind of books which will best serve the project the image of the United States to the host country in which the library operates. It need not invest its funds for the purchase of expensive sets of periodicals, research monographs, scientific manuals and encyclopedias of the more advanced type, or in any of the other expensive scholarly and scientific publications, which are the lifeblood of an academic library. If some of its books are lost, — and according to my information there are — it can always replace them with similar books. There is rarely a need to replace precisely those titles which have been lost. In all these respects it is at the other pole from our library. (Even so it does not let its reference books outside the library. It only uses that label more sparingly than we do).

A fair assessment of our library policies would have to compare them with those of other libraries in the same category, viz., college and university libraries in the Philippines. When such a comparison is made, our library can confidently stand up as one of the best-equipped and best-administered in this city as well as in the country as a whole. To mention just one thing: It was our library that pioneered in the introduction of the open-shelf system in this city, which was only slowly and reluctantly adopted by other college and university libraries. Even now there are college libraries in this

city where no books are kept on open shelves and the books have to be asked for at the counter. I am even told that in one library a student has to have the permission of no less than the College President himself to take out a book for home use. To go farther afield: The big library of the University of St. Tomas up to now issues all its books to undergraduates only over the library counter; even the books in the Graduate library were at my last visit kept in locked cabinets, which are only opened at the specific request of a library client. The only concession to the open shelf system made — at least in the main library — are a few tables placed on the mezzanine floor, where a library client, after obtaining a special permission, may use books he has picked under the watchful eyes of a library assistant. Finally, there are many colleges which do not permit the borrowing of reference books for use outside the library at all.

As can be seen from the foregoing, all college and university libraries lay down such rules concerning the use of their materials as will ensure the safeguarding of the library property against loss and damage. It is in deciding precisely where to draw the line between reasonable freedom of access and the safeguarding of library property that different institutions come to different decisions. Some — many in our country — decide to play it safe. They thus hedge the use of their books with numerous controls. Our decision — made long ago — was to keep restrictions to a minimum, at least as far as access to the materials is concerned, and to achieve the safeguarding of library property by stricter surveillance, especially at the library exits.

This brings us to the question whether the particular restrictions which Mr. Cabanatan singles out for his censure could not be done away with. To begin with the Reserve books, the only ones subject to the one-hour rule, it should be remembered, in the first place, that these books constitute only a small fraction of the more than 80,000 volumes available in our library. Even so, librarians consider the Reserve Book Section as something of a nuisance and an evil. It ties down library personnel who might be more profitably employed otherwise, it does put obstacles in the way of the reader, especially in limiting the time for which he may hold a book; and at times may indeed cause real hardship for a particular client. To this extent I quite agree with my critic. (But he engages

## A Holiday in June

A holiday in June, a street parade,  
And you and I are basking  
Under the yellow vehemence  
Of the summer sun;  
It is Sunday at eight  
And nine and ten o'clock  
And we are singing  
While morning comes slowly  
To where the sun is nooning.

Our faces blossom to the touch  
Of soothing sunlight  
That enlivens young blood  
Like the force that with the June rain  
Gives the green to rain-starved grass  
In summer-smear'd lawns.

The sun settles on where your face  
Is twin flesh and a rose  
And with a power silent as time  
Reddens slowly, beautifully,  
An Eve-face that glows  
With the quiet redness of a rose  
And pats a tremor in my breast  
For my heart dances in typhoon.

My mind fashions a song of praise  
For you are full of the sun's countries  
I want to burn tenderly, lovingly,  
With the fire that breeds  
The blushings of your cheeks  
I see the metaphors of life in your face.

The morning is a creature in the hollow of our minds  
For it is of the morning we speak  
In the moment that now is  
And again is now;  
Our voices worming through  
Misty labyrinths of memory:  
(What's good in the morning?  
You asked the man beside you  
Who whispered a language of sighs;  
Whose sighs punctuated a song).

But the morning is a teacher,  
And the young sun gives us light:  
We are the young who ride  
On the float of time  
Enjoying and weathering  
The warm extravagance of sunlight  
Warbling the songs the old have sung  
In the concerts of time past.

I want to hold this moment's Nirvana  
And speak of morning as a lover lips  
The language of the heart's fever  
But ah, a day is not forever  
And even if youth is young  
The lamp burns and then again burns;  
The flame devours the wick,  
The fire consumes, the fire consumes the oil.

Sing to me the joys of youth  
And even on a Sunday may I be sad  
For even in song and mirth, I run  
To where holidays are fewer:

This is the end of my laughter,  
This is the smoldering of young fire.

Porfirio S. Daclan  
College of Law

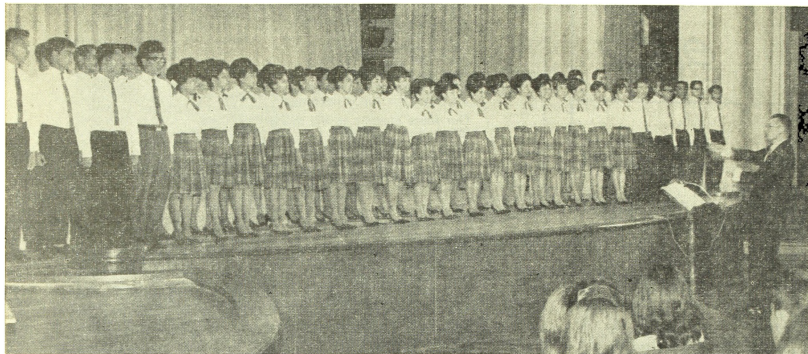
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in double-talk when he asks: "Can one read a book in an hour?" The answer is: One can, and often does, read in a book for an hour! Students do it all the time.) Why then do librarians not simply scrap the Reserve Book Section? The answer is: Although something of an evil, it is a necessary evil. Books "placed on reserve" are particularly selected reference books, which either have been assigned by a professor for the reading of a whole class (sometimes several classes) or books which must take the place of unavailable or too expensive textbooks. Since a library such as ours cannot afford to have more than a maximum of 10 copies of any particular title, the only way to assure that all the students of a class get a fair chance to these books is to restrict the time during which the book may be held by any one reader. Why can't the library acquire more copies of every title in the Reserve Section, let's say 20-50 copies, so that each reader might get hold of the title assigned to him for "the full 24 hours?" In principle, it could be done. But it would mean diverting practically the whole library budget to the purchase of this type of books. This would put an almost complete stop to the further growth of the library and eventually convert it into a collection of outdated and thus practically useless textbooks. (Some college libraries not so far from USC appear to have been built up along these lines. But what libraries they are!)

There is yet another important reason for placing books on reserve, and my critic is on its track, when he asks — rhetorically, I am sure — whether the restriction imposed on these books implies "lack of confidence among (sic) the students" and whether "thieves reside (sic) in this university." If by "thieves" he means professionals, the answer is "no." But it does not take professional thieves to steal books from a library, and there are some 5,000 reasons in the form of more than 5,000 volumes that have disappeared from our library shelves in the course of the last 15 years to show that books have been stolen by our, oh! so well-behaved students! Unless I am badly mistaken, our students are made of the same kind of stuff like the students in other schools are made of and thus subject to the same temptations — which are, amongst other things, to help themselves to a book, especially if they are hard pressed to meet a teacher's deadline. (Unfortunately,  
(Continued on page 28)



# The USC Choristers



MUSIC has always been with man since time immemorial. Man has been preoccupied with musical activity ever since he learned to imitate the cat-calls of mating birds and to express his heart's woes and happiness in a hum, a whistle or a song. He has been consciously or unconsciously enjoying its cadences, its infectious melodies, its resonances and its rhythms ever since he learned to speak and to communicate. For it is said that even in his speech or in his snore, man is musical.

The ancient philosophers believed that music played an important role in the development of man's character. Plato recommended that music be taught to the young Greeks, together with the teaching of other arts like painting, sculpture, poetry and public speaking. The early Christian Fathers encouraged young boys and girls to join in the Church choir, and clergy and laity worshipped God in prayer and song.

Much has been heard of music and much more has been written about it that today it has become an ordinary ingredient of man's daily existence. A housewife prepares dinner with the strains of the violin playing Schubert's Serenade tapping upon the tympanum of her ears; an executive seeks respite from the tedium of office chores by turning on a transistor radio and immediately a dull office becomes a music room; a teacher in a grade-school class brings music to young ears; and a congregation stands up reverently in church in re-

sponse to a cue to sing a Sunday mass hymn.

Indeed, man and music, good or bad, have always been together as a cause to an effect, as tit is for tat. For one proceeds from the other as a river well from its springs. Music, like any other art, is Adam pouring the "daemon" of his creative imagination by the composition of melodies expressive of his love for God, for 'country or for woman, and these have come down to us by rote or memory through the inspired warblings of minstrels or the genius of musicians. And through the means of radio, electronics and the record, music is brought within the ken of thousands of music lovers who hanker for metets or mersey madrigals, for Beethoven or the Beatles. Music today has ceased to be the province of the few; it has become an ordinary indulgence of the many.

In the University of San Carlos, we have a group banded together for the "dear delight" of music, the sheer love of singing, the joy of listening to the sonorous quality of the human voice.

Their musical director was Stanley Munro and the group he called the Carolinian Choristers. In August of 1965, the group started their rehearsals and in December they held their first concert.

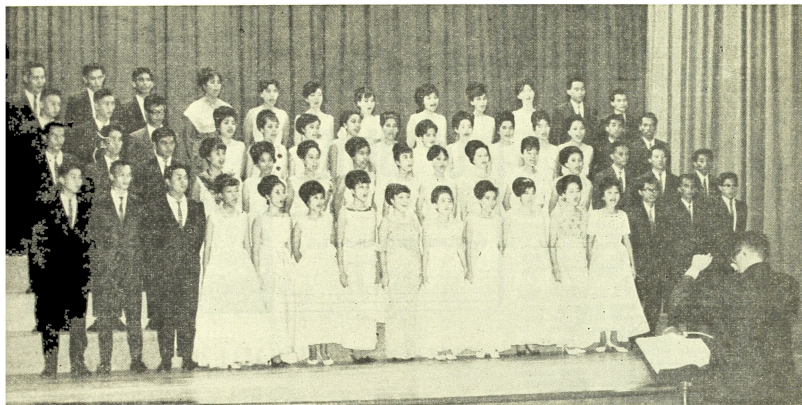
The Christmas concert was the first public appearance of the group. It was a two-night affair and each night a definite conquest of the audiences hearts. The chorister's faces glowed in candle light and when they sang, the audience'

reaction was that of an almost reverent quiet and a burst of applause broke loose after a carol was sung through. This silence of the audience was understandably self-imposed for they wanted to hear harmony. They laughed and clapped their hands, they were one with the choristers.

The membership of the group swelled to 60 voices, and the music director sang with the choristers, sweated out with them, slaved with them in the hectic rehearsals.

During the USC College days, the Choristers publicly appeared again before an open-air audience that were entertained by the group's choral rendition of "Laylay Agolaylay" (a Visayan folk song), "If I Loved You," and the stirring "Johnny Comes Marching Home." The reaction was unanimous — the audience wanted more.

After the college days, the choristers braced themselves for a summer concert. This was an ambitious choral project requiring 25 songs for a night's performance, involving a good number of the works of the musical "greats" such as Handel, Morley and modern music like those of Rogers and Mammerstein. They didn't mind the demanding rehearsals, because for the choristers, singing is an experience that removes the worries of the mind and lifts the heart from the depths of despair. For it is the charm of music that drew the group together. They find joy in singing together. The repertoire of the Summer Concert includ-



ed an interesting variety of excellent music, that is, music of high melodious quality, taking the form of hymns or spirituals, war songs, which have won the heart of modern listeners and a set of novelty songs. The April concert was really a musical treat, a feast for the ears and the eyes. For the singers not only sang their music, they also danced to it. The love songs were done with the smiling singers strewn on the stage in pairs, the men attired in dark suits, the women in colorful gowns. The war songs were introduced to the audience with the choristers doing left and right flank marching on the stage as they warbled and whistled the marital tunes.

The Carolinian choristers showed us how much a group can achieve by patience and discipline, by interest and ideas. The rehearsals were demanding almost to the point of being exacting, but the choristers went through them with undying eagerness — this was patience. The group at times appeared "incorrigible" in their musical faults and lapses in tune but the music director advanced with a little scolding and towed the unruly tunes of the singers to the musical line — this was discipline. The poetry was long and the music was difficult. Both were to be committed to memory, to be mastered — but the concerts were finally sung with only piano and director's musical sleight of hand as guide. — This was interesting and the choristers had much of it. The concerts aimed to present man and music in miniature. The stage

was set into scenes and song-settings that present the life of man in song and dance. It was a triumph of a concert. The glee club is composed of Carolinians of exciting personalities. A good number of them are scholars, and all of them have the natural power to sing the range of an octave.

Father John Berry is the spiritual adviser of the Choristers. He has also contributed greatly to the success of the choral group, sharing their heartaches and their happiness.

President of the group is Gideon Villalor an enterprising young man, always on the go.

When Mr. Munro announced that he was departing for Canada to accept an assistant dean's position in the University of Alberta every chorister thought this was the beginning of the end of the group. They were sad for they had learned to love their director. They had long been associated with him and the thought of parting was something they didn't wish to entertain. But Mr. Munro and his wife Aileen, who incidentally was also a chorister, had to leave for good. So the choristers held a send-off party where, in midst of sighs, they hankered for a Munro song. The latter obliged with a song, "Profundo" and the choristers responded with "Vaya con Dios."

For this school year, a new director of the choristers has arrived. Like his predecessor, Mr. John Avaneta has a passion for music. He has composed a number of musical pieces. The Caro-

linian audience have reason to expect much from him and his "adopted" choristers. The new director and his group have not yet revealed their plans for Christmas. Whether they would present another choral concert of carols or "The Messiah", the remains to be seen. But one thing is sure. The departure of Mr. Munro has not cooled the musical flame in the choristers' hearts. The group has remained alive and singing and they will never stop, so long as there are songs to be sung. We wish them godspeed!



## A Description

Long white dunes

Snaking sands . . .

On the wrinkled sea;

A lonely hawk

Is lost.

—Carlos Emperio

AS IN THE previous years, the opening of the school year 1966-1967 immediately following the rehabilitating summer vacation, brought in to the USC fold an inundation of unfamiliar new faces, the domination of which is fresh from high school. Among other things, this year is specially significant for it greets our campus with an exceptional student, Leonila Flores.

Leonila is almost like any other ordinary student. Like many girls, she is small, not more than five feet, frail, and youthful. The fact is, her looks are incompatible with her actual age, twenty-three. Endowed with a light humor, now and then, she exchanges chaffs with friends and teachers. She is an entertaining conversationalist who can talk freely about herself in excellent, flowing English.

However, the truth concealed by the dark glasses which never leave her face, manifest itself too vividly in the past, present, and undoubtedly, her future. It yields her a novel pattern of existence, significantly different from that of a normal individual. What little things we take for granted have a deep-seated meaning to her. Perhaps, then, she understands life far better than we do.

It is sad indeed that Leonila can never be regaled by a glorifying dawn when the sun pours color over everything—blue sea, green grass, red and yellow roses. Nor will she ever catch a glimpse of the loving faces of her parents, six brothers, and three sisters.

She was only three years old when a complex illness of measles and high fever shut out her vision completely. Her memory was then a total blank. Not a patch of color was retained in her memory that could have been a memento of her sightseeing days.

Leonila is the eldest of ten children born to Roqueza Cabag and Anacleto Flores of Dumanjug, Cebu.

Leonila was not discriminated by the neighborhood children. She played marbles with the boys and was superior to the girls in a blindfolded game. She cleaned the house and watched the store. After a few trials, she was able to cook boiled bananas without a slight burn.

When she was older, her parents decided on exposing her to life's opportunities on equal footing with her brothers and sisters. This includes a good education. They agreed that she would best get it in a school for the deaf and blind. Leonila obstinately refused. The thought of giving up home, where life was secure only because her family cared and loved her, for the outside world, alone, horrified her. She was constantly aware of her handicap which limited much her activities. Though she did not feel any resentment, but was rather resigned to her lot and apparent hopelessness, she indulged in liberal self-commiseration.

However, at the age of thirteen, after soul-searching ruminations, she was finally convinced to be both a boarder and a student in a school for the deaf and blind in Pasay City. She realized that her future would depend on how she would put to worth the potentialities endowed

# "A PATCH OF BLUE"

by MELINDA BACOL, Liberal Arts III



LEONILA FLORES

her. Blindness, she persuaded herself to believe, was never an obstacle that gave way to despair but was a challenge.

The discovery that there existed many others who were like her in the school for the deaf and blind, astounded her. At first, the conception of being in their company for a long period of time, perturbed her. She detested their way of getting acquainted with a newcomer by touch.

The first day of school was far from encouraging. She was erringly whipped for the mischief done by her seatmate since the teacher was blind too. But gradually, the repulsive attitude changed to solace. She did not feel quite lonesome and conspicuously different anymore. For in that exclusive world, individuals understood each other. They had identical obstacles to hurdle and they accumulated more or less similar problems.

Through Louis Braille's invention of a system of writing with points, Leonila learned to write, and read as well. Equipped with a stylus which served her both as pen and eraser, ruler, board, and paper, she could take fast dictation. It was amazing to see her sensitive fingers move expertly over the wrongside of the sheet as she read aloud what she had written.

The blind students did not limit their activities within the four walls of the classroom. They also indulged in outdoor activities. Once in a while, they took long rides to the country, and at times, to the busy sections of Quiapo.

Leonila confided that Meycausayan was the only place she could identify due to the offending odor of leather shoes of which the place is noted for.

Bearing the characteristic exuberance of youth, they were not dissuaded from learning how to play volleyball. A ball

placed inside the ball gave away its direction.

A school glee club welcomed students naturally bestowed with singing abilities. Leonila was one of the lucky, gifted individual. She loved to sing.

Dancing was another interesting activity. When the students failed to grasp a difficult dance step apprehended through viva voce instructions, the dance instructor executed, then froze the step, and they learned by touch.

She acquired elementary and secondary learning during her nine years stay in the school for the deaf and blind. In absence of universities specially adapted to the blind, she went home to her family in Dumanjug, Cebu.

With the advancing years, her handicap shrunk, as a seeming colossal impediment into an almost negligible trifle. It did not cause the immediate end of everything after all. Her quest for knowledge was gratified, though channeled, into convergence by different ways and means. The impetus, once at its full swing, was hard to stop. The challenge was only half-way met.

Determined and blazing with hope, she tried the University of San Carlos. Contrary to her expectation of apathy and harsh rejection, she was benignly accepted. Further more, she was conferred a privileged of one-hundred per cent scholarship. And here she is with us!

Conchita, a cousin, escorts her from one room to another. She said, she can manage to go about the campus by herself if anybody will be patient enough to acquaint her by touch, three or four times, the detailed location and position of the various rooms, doors, stairs corners, and grounds of the university.

How will she take the periodical examinations? She can write in Braille and read the answers aloud to the professors

*"Walk together, talk together,  
O ye people of the earth  
Then and only then shall ye have peace."*

*From the Sanskrit*

# AFS

## The Way To World Understanding

*Information gathered from AFS sources*

by

THELMA QUEJADA  
AFS '64-'65

THE FOREGOING is the slogan of AFS. The American Field Service International Scholarship with friendship and increased understanding as its aim started in 1914. It was actually founded as a volunteer ambulance service with the French armies and carried thousands of wounded in World War I. It instituted graduate fellowship for French universities between the wars, and served again in World War II, with the Allied armies.

In 1947 it began its new work on the teenage level, 16 to 18 years old — when students are most adaptable, open-minded, and eager to learn. They have been screened, for personality as well as intelligence, in order that the students chosen

be those best qualified to make the experience enriching, both for themselves and for all with whom they come in contact with.

It has rapidly expanded under the spirited leadership of the late Stephen Galatti and now Arthur Howe, Jr. But its success is due to the AFSers themselves, who proved to be real ambassadors. Since then, thousands of students from more than 60 foreign countries have come to live and attend American secondary schools in more than 2,000 communities for a school year of study and firsthand experience. On the other hand, American teenagers from practically every state, study and live with families

abroad — a two-way program of seeing and showing. In this way, youngsters learn to recognize and respect similarities and differences of those who, though they live in different countries, have dreams and efforts similarly directed toward the goal of a peaceful and useful life.

AFSers are encouraged to participate wholeheartedly in the life of their American community, where they attend the senior year of high school and live in carefully selected homes as members of their US families on the same basis as the other young people in the home. There is a give and take. AFSers learn about customs, ideals, interests and problems, while on the other hand, their families and communities will also broaden their horizons by the student's telling of his own country and daily life in his own home.

At the end of their school year, bus trips are organized to broaden the student's picture of the United States. Volunteer groups in communities across the nation are hosts for short parts of the 3-week period, both showing them places of unusual interest and offering their facilities for wholesome relaxation and enjoyment. It is heartwarming to see in addition to the bonds of affection formed among AFS students and the Americans they meet and live with the growth of important friendships among students of many different countries.

Though students must leave at the end of their year, they still continue as members of the American Field Service. The returnees, to the limit of their available time, follow through by spreading word of their experiences in articles and speeches, and put into practice wherever they can, what they learned from their time abroad. They form committees to advise on the selecting of future students and institute the American Abroad Program.

It is interesting to note that many organization, as well as individuals, contribute to the AFS program which could not have grown as it has without their generous cooperation. Schools waive non-resident tuition and other fees. Family circles are enlarged willingly and without pay to welcome the students, who are treated like the other young people in the home. Communities form volunteer chapters to look after the students and pool their resources to raise the participating contribution for each one. And the general public contributes. Thus, the American Field Service has the cooperation of many helping hands in its effort to open wide the door to a friendlier world.

An American Field Service International Scholarship is an open door to which leads to understanding and friendship amongst people of the world.

afterwards. Or she can dictate answers to somebody acting as her secretary.

She formerly planned to major in English but seems to have changed her mind due to a special liking she developed for her present teacher in Philosophy. If things go the right way, she might major in Philosophy and minor in English.

Speaking about hobbies, Leonila collects stamps and derives pleasure from writing letters. She types her letters

to sighted friends and writes in Braille to the blind ones.

Movies are not a monopoly of vision-gifted individuals. Leonila goes to movies also. According to her, some stars have such friendly voices, they must be very pleasant people.

To record, what was her happiest experience? It was when unexpectedly, she was accepted into the University of San Carlos and was the recipient of a one-

hundred per cent scholarship. She feels very happy and extremely grateful to the administration of this university.

The problems are inevitable and cannot be denied. For instance, how will she manage in a laboratory class, mandatory for Liberal Arts students? Cooperating with the grace of God, plus the assistance and understanding of the USC people, she is confident in her going through the ordeal. With self-determination and courage, she can't fail.

# A DAY WITH



by  
**JOY SEVILLE**

# ANNE

"I WANT TO PROMOTE understanding between the Philippines and the United States, and I want to learn more about this beautiful country."

It's wonderful to hear such remarks from Anne Lilia Varney, a 16-year old student of Westchester High School, Los Angeles, California, who is presently in Cebu City as an exchange American Field Service scholar. Those who have had the pleasant experience of talking with her have noticed her conservative views of life which are quite different from our concept of an American teenager.

Anne Lilia Varney, daughter of Mr. & Mrs. Justin Varney, is Cebu's first American Field Service student who is taking AB in this University. She is amazed to find herself having eight subjects in comparison to her five subjects at Westchester High. Her knowledge of Spanish and Italian languages is a help to her, since AFS Bureau requires all applicants to learn at least one foreign language. AFS puts this as a must, so to lessen the student's language problem in a place where she is assigned. However, Anne needed a few weeks in order to adjust herself to our way of speaking her language. We do have the grammar but our accent is undeniably different. Actually, her fondest desire is to learn our Cebuano dialect.

This talented and charming person loves to cook, read history books, and sing folk

songs. Surprisingly, she doesn't go for the Beatles. She rather listen to Ian and Sylvia. Anne's talent for music is shown everytime she plays her autoharp, a unique instrument which she takes along wherever she goes. It has become a part of her.

Anne is staying with the Peláez family, (Atty. & Mrs. Fulvio Peláez) for the duration of her one year stay. The host family is fascinated at her varied impressions on things which we take for granted. Anne marvels at our ever green sceneries. It is a sign of rich natural resources, she observes. She had the thrilling experience at seeing tartanilla and jeepney drivers recklessly driving, unmindful of the safety of the pedestrians. She wonders everytime she sees our boys holding hands while walking in the street. In her country, holding hands is natural with a boy and a girl.

Our food is all right with her except one preparation she called "blood pudding", which is actually our native dinuguan. In the beginning, Anne couldn't understand why there was so much rice in a Filipino meal. But she is learning fast.

Anne is looking forward to a visit in our slum area. She believes that this is one of the ways by which she can understand the problems of this country.

We hope that when Anne ends her one-year stay here, she will appreciate Cebu City and will bring home varied enjoyable experiences.



# FOG

(UP IN BUSAY)

Fog  
felled from  
stars' feet  
Intrude  
when the sun  
is dead.  
Motionless  
as a lover.  
Finally  
creeping loose  
Elope with the same  
impatient wind  
nevermore to be seen.

—Margie Ong  
AB-IV





Outside of a few notable exceptions such as Estrella Alfon, who published one of the Philippines' first collection of stories; Godofredo Rosperos, who once lorded it over as literary editor of the Sunday Times Magazine; and Renato Madrid, who recently broke into the exclusive rank of Free Press prize-winning authors, Cebu writing is not known for its imagination, expertise, keen insight and all else associated with creative writing.

# NEW WRITING: *up from the mud*

Henry L. Ormoc

Instead, most writing, if one dignifies it with such a word, is literally banged off the keys of typewriters by loquacious reporters with the headline breathing down their necks. They write for the peso, not for art. It is no wonder then that these bored "writers" can only bore their readers.

In the face of such mediocrity, the only alternative is for some bold new genius to zoom out of the blue. In other words, only the departures from the tried and the sure have some semblance of creativity. Only the new can escape the old. In Cebu, new writing is mostly student writing.

Unfazed with life and not yet straight-jacketed by convention, these young men still have that fire of idealism and spirit of undauntedness which best symbolized creativity. With their imagination fertilized with freedom and minds pregnant with ideas, these fledgling writers bear watching.

Most of these new emergent writers are still immersed only in campus writing, although some, like Resil Mijares, Ricardo Patalinjug, Thelma Enage and Richard Paradies have crashlanded

on local and national magazines. The large number of campus writers is a propitious sign, but as Margaret Mead said, "We need quality; quantity takes care of itself."

As the queen of creativity poetry is a woman all would-be writers would woo sometimes with disastrous results. Like an elusive lover, the muse is a rare catch for self-styled prince charming. Having put poetry on such a high pedestal, which is as it should be, since poetry demands "maximum of meaning in a minimum of words", would be poets are confronted with a long hard climb ahead. To ascend the steep mount, poetic sensibility, insight and control of language are basic equipments which unfortunately not many possess.

While ascending the mount is a major task in itself, an unnecessary stumbling block finds itself on these young poets' way. Many student editors, like the proverbial wolf who cried "sour grapes" seem to adopt a patronizing attitude towards poetry. Although none have dared to go as far as to drop the poetry section altogether, they give poetry a "second class" status. This is

seen in the unequal treatment of essays and poems. Titles of poems seldom rate a space in the table of contents, but are grouped together in a single word, "poems". Poetry rarely has a page of its own, but is squeezed into whatever space is left by long winding essays.

Sad as it is to admit, student poetry does seem to deserve the "second class" status appropriated by their editors. Most student verse is characterized by what Critic Eric Torres typed as: obviousness, cuteness of language, tinkleness of rhyme, freak typography, bogus sentiments, pretentious image-clot, rhetorical sleights of hand, rambling associations and a knowledge of the more arcane words in Roget's Thesaurus... "Few, if any students' work hard at knowing the capabilities of language, much less contemplation, the discipline of solitude and silence."

From the look of things, student poetry seems to be divided into two major schools of thought. The first, stemming mainly from the sectarian schools, apparently subscribes literally to the motto, "restore all things in  
(Continued on next page)

Christ'. No matter what their subject, no matter what their theme, inevitably and as surely as the sun will rise in the East tomorrow, sooner or later, "God, Lord, Thee or Him" or some more indirect, less obvious but no less ambiguous words as "Truth, Goodness" creep in. Without denying the value of "God and all" as Holden Caulfield would, one senses that all these are but broken records. Where is the high spirit, the new idea youth is supposed to represent? What's new with this: brew?

The opposite school of thought, for want of a better subject, is an unabashed celebration of a goddess called "love", or what Norman Mailer crudely termed as "the Bitch". While their unashamed incantations of love are in line with their numerical age and their biological status as puberty emergent, their songs are but repetitious tired old sayings, or worse, an evocation of an old hag wearing new clothes. Worse still, since most of these would-be lovers have yet to experience what love is, they cannot speak with the authority only experience can give. Inevitably the products of these "love poem" factories are fake sentiments, bogus emotions and cliché-ridden sweet nothings which any one more familiar with life can recognize at first sight as "phony".

Essayist are mostly frustrated poets. Since they realize their lack of poetic gift and experience and fancy, they have to aim for a more common bird. Like their contemporaries of the higher life, these essayists are engaged in a vain search for a subject. Not knowing what to do with their limited ability and unlimited energy, and knowing their own ambition to go into history as sages and prophets of the New Jerusalem, they are torn between Reason and Impulse. With the easy simplification of youth, they would assume an all-knowing attitude and issue manifestos of new philosophies which are in reality mere rehearsals of Existentialism and proclaim new theories of criticism which are in reality old asides of F. R. Leavis. These smart-alecky self-appointed shrew birds in the know can produce only unrealized ideas and infectious disorder. After all, who can say he has all the answers to all the questions of life except God?

Without a subject to divide them into camps, essayists differ only in style. Those who seek originality often confuse it with subjectivity; they uncock their minds and pour their heads out, letting their words go rambling on and on without the least knowledge of what they are saying or where they are leading to. These adventurers into confusion just cannot expect anyone except their sweethearts to read them.

Those who do not seek originality often confuse it with conformity; they

package their papers and snip, clip their term papers and presto; an essay. More often than not, these stereo-type features do not rise above the level of most daily journalism, who are famous for their 5W and notorious for their wrong spellings and erroneous grammar. Of course, dull formula can only product dull writing, which is not much better than no writing at all.

The plight of the essayist are best seen in the editorial pages of most students' magazines. There the supposedly hard hitting editorials are written by timid souls with the most cautious hands. They seem afraid of offending anyone except man-eating barbaeudas which can be criticized without harming any sensitive souls. Otherwise, they are as timid as a new born baby.

The short story writers can best strike a happy balance between imagination and control. Their medium permits them a freedom bordering on the poet's; which is a most difficult freedom and requires the control approximating the essayist's which is resultant indeed. Loquacity, a vice in essay, can be transformed into "a stream of consciousness", a virtue in short story. Free ranging imagination, disastrous for essays, can help bolster the coat of symbolism all modern short stories would not be caught dead without.

Young short story writers, like their counterparts in other mediums, suffer from a want of experience. With their fondness for new adventures and exotic shores, it is not seldom that one with transported into the most distant shores. But once the reader's bearing is found, the whole thing creaks. Brooklyn mothers often speak with Texas accent while New York Taxi drivers often talk as if they are fresh out of Harvard, all with the most impeccable grammar and restraint.

Youthfulness can also harm these portraits of life. Human nature is apt to suffer under the hands of these star-seeming writers. An often overheard comment is: "It doesn't happen like this." Characterization is apt to be thin and flat, and what should be living, breathing individuals emerge as dead and easily forgotten types.

Despite their shortcomings, the young writers are a talented lot. They are also a hard working and fast learning bunch. With more gray hairs in their head, and a few more years of careful "aging", they give promise of rising from the mud produced by today's "word merchants". Promises, of course, can always go unkept. But one can always hope they will not go to the dogs and like their elders produce again a lot of "sound and fury signifying nothing".

— END —

MINDORENOS have every reason to straighten their shoulders, jut out their chins and breathe deeply with a sense of pride. For standing in the front phalanx of Filipino writers in English, both with regard to quantity and quality of work produced, is one of Mindoro's sons, N. V. M. González. According to Roseburg, "he more than any other Filipino writer, has demonstrated the fact that a Filipino, though writing in English, can nevertheless convincingly convey the soul and sentiment of his people without losing any indigenous characteristic."<sup>1</sup> And the people González writes about are the Mindorenos; the place, Mindoro. Leonard Caspar predicts that N. V. M. González' works, together with those of Bienvenido Santos "with their complementary images of different countries of experience that can be called Filipino," will be read, studied and discussed for a long, long time in the future.<sup>2</sup>

### I.

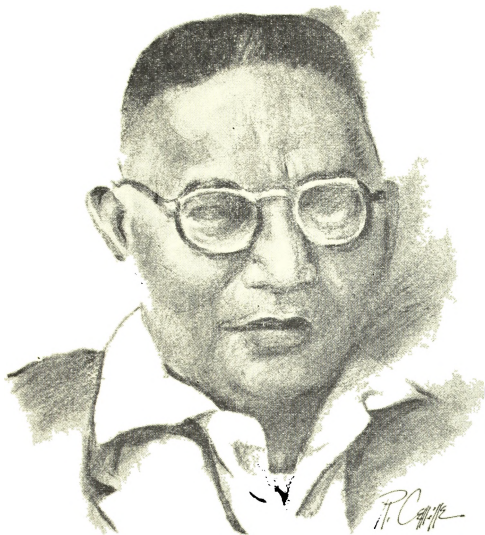
The early saga of González is most interesting especially in view of the lofty position of eminence he has risen to in Filipino letters. How easy it is to picture the young teen-age González tramping from the barrio to the post office where as Roseburg tells us: "he would type the manuscript before mailing it and then after a few weeks of impatient waiting walk the same distance again only to receive rejection slips."<sup>3</sup> The initials of González stand for Néstor Vicente Madali, and he has stuck to using only the initials since the day his mother first recommended that he use them

## THE MIND

by

John McSherry, SVD

with a story and it subsequently happened that this story, *Awakening*, was accepted by the *Graphic* for publication, his very first. He was then 16 years old, having been born in 1915. His father had been a supervising teacher who had moved his family from Romblón, Romblón, to take up a pioneering way of life in Mindoro during González' early boyhood. The previous position of his father in Romblón explain why, in one of his stories, González presents a young lad who is the main narrator of the story and whose father was also formerly a supervisor.



**The Filipino, though writing in English can nevertheless convincingly convey the soul and sentiment of his people.**

the bones of a public figure who prefers to remain in the background, it helps to know something of the place about which he writes.

2.

Mindoro, where González hails from and which is interwoven so intimately in the texture of practically all his books, is a fascinatingly beautiful land. Seventh largest of the islands of the Philippines, it is split up and down its center by a spine of high mountains. Halcón in the north and Baco mountain in the south, two of the largest mountains in the Philippines, stand like attentive sentries. The outer rim of lowlands which encircle Mindoro is carpeted with rice lands, coconuts and grazing areas for cattle. In comparison to the rest of the Philippines, Mindoro is sparsely populated with less than 400,000 people. It is a land whose potential has still to be realized. It is, perhaps, a land of the future.

Mindoro's name may bespeak this future hope, yet it is more connected to the romantic history of the past. "Mina do oro" means mine of gold. In the *Atlas of the Philippines*, we read the fol-

## ORO OF N.V.M. GONZÁLEZ

After finishing high school in Mindoro, González proceeded to Manila to study law but soon grew disillusioned since he could not focus his mind's attention on his law books. His heart was elsewhere. So he went to work for the *Graphic* where he remained for six years. After that he has devoted himself mainly to the field of creative writing. Currently, he teaches Writing at the University of the Philippines. He has won many awards for his writing, the first being a special award in the 1940 Commonwealth Literary Contests. After that, he was recipient of the Republic Award of Merit in 1954 and more recently the Cultural Heritage Award in 1960. He studied abroad under the auspices of a Rockefeller Foundation fellowship award and has likewise traveled extensively.

These statistics of the man present

to us his public figure which, for the more interested, seem so insipid and dry. Like many authors, González prefers to harbor his private life from the glare of publicity and fanfare, preferring to let his works speak for him. And if the reader is assiduous enough, he will find in the stories and other literary pieces the very soul of the author himself. And as is so often the case, the soul of the man is rooted and grounded in a particular locality, a particular region whose influence permeates the lives of the characters he writes about. This is especially true of N.V.M. González. He writes of his native place, Mindoro, with a sense of reverence. And so it is, in fact, that his first work, *Winds of April*, tells about a child's enlarging world as the family moves from Romblón to the frontiers of Mindoro.<sup>4</sup> Therefore, in order to put some flesh on

lowing concerning the history of Mindoro:

"The Chinese brought their sampans to the mouths of the rivers and traded their merchandise for forest products. The first Spaniards to explore the island were Juan de Salcedo and Martin de Gotoi, who had been dispatched by the Adelantado Legazpi to Luzón upon hearing that here was a palisaded city at the mouth of the Pasig River. Legazpi himself visited Mindoro as he transferred the seat of his government from Cebu to Luzon.

"The island suffered heavily from piratical raids by the Moslems, who established two strong holds on the island: Mamburao and Balete. Entire settlements were abandoned. In 1636, Tagal, brother of the Sultan of Mindanao, gathered a large fleet recruited from Mindanao, Joló and Borneo. He cruised along the Visayas and Mindoro, ravaging the coastal towns and 660 persons, among them

were 3 friars. Toward the end of the Spanish rule however, peace was achieved and the towns on the coastal region began to be developed.<sup>6</sup>

And so this land which was called "Ma-I" by the Chinese already in the thirteenth century,<sup>7</sup> whose coastline has been immortalized in Philippine history by the "La Naval de Manila" and in fiction by Nick Joaquin's "The Legend of the Dying Wanton",<sup>8</sup> is the stuff of Mindoro's yester year. Today Mindoro flexes its muscles pushing ahead with 20th century growth trying to catch up to the economic development of the rest of the Philippines. Today the eastern portion of Mindoro has been developed, whereas the western side is still pioneer country and has been described by many to be similar to the American Old West. There are vast lands there waiting to be developed. A population explosion is going on due to the influx of immigrants. Since 1948, there has been a 95% increase in population.<sup>9</sup> Mindoro is thus in many ways a land of the future.

González Mindoro is but one small sliver of this vast panorama of Mindoro's past, but a very important one. His Mindoro is the land of his childhood, of his youth. We might pigeonhole this period as time between the First World War until about the time of the Great Depression in the thirties. It was the time when the American Occupation was really taking hold in the Philippines. And Mindoro was then just waking up from its sleep of centuries. It was a time when the shy Mangyans, who fled from the encroachments of civilization, lived more in the lowlands and close to the few towns rather than hiding away in the mountains. It was the time when the tamaraw was plentiful and the Mindoreño did not have to go to the Manila Zoo to see an example of Mindoro's pride of wildlife. And yet González' Mindoro is even beyond the barrio. It is in the kaingin and its life is mostly the life of the kainginero. It is a place where people "live in a land of neither clocks nor calendars but only almanacs marked with the seasons of seedtime, caretaking and harvest."<sup>10</sup> It is a slice of life so unique that it prompted the cultural anthropologist, Dr. Donn V. Hart, in a symposium sponsored by the Writer's Club of the University of the Philippines back in the late 1950's, to express great concern about what he considered the primitive conditions, the total absence of church or school from the life of the kaingin folk,<sup>11</sup> depicted in González' then recently published *Season of Grace*.<sup>12</sup>

There is a very strong resemblance between González' Mindoro kainginero and Steinbeck's "Oakie" as portrayed in the *Grapes of Wrath*. The reaction of

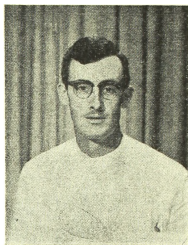
both groups to life is so fundamental, human and dignified that one would almost think they were of the same stock. But delving deeper into the resemblance, one finds a striking dissimilarity which perhaps is the key to a proper understanding of González. And it is this. Steinbeck's "Oakies" struggled against an abstract force which was greater than themselves and which never succeeded in crushing their human spirit. But this abstract force was created by man, the reigning powers and cliques of powerful men who in their drive to consolidate and mechanize the vast land holdings did so without any thought or feeling for the humans who consequently suffered thereby. The Mindoro kainginero is also subjected to an abstract force, but in his case it is not one deriving so much from human connivance, but rather from the forces of nature. And yet the astonishing factor to be noted is that although there is every implication of a war, a battle and a skirmish with nature, the kainginero seems to survive, to come out ahead by joining himself with the opposite camp, in this case, with the forces of nature, by immersing himself so completely in the texture of nature's cycles that it is precisely this that helps him in the end to preserve, after all, his own individual dignity and identity.

This particular interlocking of the human spirit with nature which is so evidenced in González' books and which is somewhat subliminally presented is aptly articulated by comparing it to a description of Australia in Eleanor Dark's book *The Timeless Land*:

"Here it was as if the pulse of life in plant and beast and man has slowed almost to immobility, talking its beat from the land itself, which had all eternity in which to change. Here life was marooned and Time, like a slowly turning wheel, was only night and day, summer and winter, birth and death, the ebb and swell of tides. Nothing showed for the passing of ages but a minutely changing coastline, and infinitesimal wearing away of mountains, a well barely discernible lifting of coral reefs..."

And with all of this in mind, it might be asked then: "Well, if it is these qualities of the human spirit that make the kainginero of González similar to the 'Oakies' of Steinbeck, what difference does it make that these people are inhabitants of Mindoro?" The Mindoreño can feel proud, after all, to think that he lives at the very font, that he is able to breathe the same air and view the same exquisite mountains and coastlines that have been a factor in producing such noble human qualities. For it cannot be denied that a man's environment has an impact on what he is. And the closer a man lives to the forces of nature in a particular area, the closer it becomes, in a sense, part of him. And so although it can be said

## THE AUTHOR



JOHN MCSHERRY, SVD

Author speaks from experience on González's Mindoro being a resident there himself, a teacher at the Mindoro College in Colapan. Father McSherry attends Summer classes here at USC for a master's degree.

that the kainginero of González so shares the universal qualities of human spirit that he can be compared to man in any place and at any time, still there has to be something unique about him by the very fact that he lives, loves and dies in Mindoro.

### 3.

This then in a general sense is González kainginero of Mindoro. But in order to get a well rounded picture of what they are truly like, they must be examined closer yet, their values, their outlook on life as portrayed to us by the author. First of all, they are not stereotypes; a pitfall into which some authors are inclined to fall for sake, perhaps, of an audience. "González' characters are believable, a race of common men, without being reduced to the usual (for-export-only) stereotyped lovers of "tuba" and cockfights, and haters of spinster chaperons."<sup>12</sup> And equally important with this fact, is the idea that these Mindoro kainginero are also not innocents in the sense that they are "the happy savages of Rousseau's sanitary jungles."<sup>13</sup> Hardship, suffering, hunger and want are an intimate part of their lives — and this does not surprise them. More than that, they are truly children of the "ash-covered loam". For the destruction is of their own making, perhaps even a wanton leeching of the earth of its rich forests, thus preparing the land for the ravishing by water and flood.

Another factor that further delineates González' characters is their massive resignation to their way of life. Indeed, concerned people may rightly and

justly worry about the social injustice that the kaingero is victim of in view of the fact that Mindoro is only a half-hour away from Manila by plane. It must be remembered though that even today the distance to the world of Manila by land sea for a poor man may be two or three days. But far, far greater is the psychological jump from that plot of land somewhere in the mountains of Mindoro to Roxas Boulevard in Manila. The life of these people has not kept pace with the growth and development of the modern world; we might say they didn't even know what they were missing because of the simplicity of their isolated world. But then in the face of their towering resignation and simplicity of life, who really is missing out — they or the habitué of the sophisticated, cosmopolitan city?

Allied to this spirit of resignation, is the capacity of the kaingero for suffering — suffering that is quietly, unostentatiously taken in stride. González has been often acknowledged by critics for his restraint, for his lack of melodrama. And although the trials, troubles and tribulations of his folk are enumerated with an almost journalistic, clinical coldness, it is precisely this quality that leaves the reader breathless in the sight of so much common-sense knowledge of how to suffer, which is truly a part of wisdom. For these kaingeros, there is so much hunger, so much want, so much physical deprivation. But they are not overcome. They endure. They triumph — with dignity. There is Marta in "The Morning Star" from González' *Children of the Ash-Covered Loam*:

"She blames no one for the fact that she is about to bear an illegitimate child in a strange wilderness, with its father irrevocably beyond their reach. Instead, she accepts the company and comfort of an old sailor and a mute, so that her pain and even the loss of the child are bearable. . . . Marta, however, physically unlovely, is morally attractive for having endured so well the full human burden."

As Leonard Casper has so aptly and beautifully expressed it, "Love does not prevent suffering. It only seals off complaint."<sup>14</sup>

Intimately connected with this quality of resignation and spirit of quiet suffering is the deep, almost imperceptible current of religious faith that unites these two qualities into a challenge offering of worship of God. The point might be argued. But one cannot deny that these people do have an awareness, though permeated with superstition, of God. And it is this that makes them able to be resigned and able to suffer. It is so true that "institutionalized religion is so remote. . . that the figures of saints function chiefly as a display of social status; and the church building is swept out, at the last moment, only in time for funeral. . . yet grace. . . is everywhere present, even transfiguring super-

stition through the innocence of the believers' faith; grace is a religious underlay, the wine in human blood."<sup>15</sup>

And most interesting concerning the religious beliefs of these people is the comparison that one can make to "the intense and corrupt Church-goers of a Joaquin,"<sup>16</sup> people of simple faith with a trust and confidence in Divine Providence as contrasted with those who live a life of "formal" religion but leave themselves open to despair, hopelessness and suicide.

This then, though inadequately and expressed, is the "Mindoro of González" and the "Mindoroño" as depicted by him in most of his works. And we may now ask ourselves and seek to find out what the critics say in appraisal of González' literary attempts.

#### 4.

"In defense of González' stories, Francisco Arcellana has explained how to appreciate his art. He says that the art of González' is never to sacrifice pattern for strength, never to lose one's purpose but to take every care to make out of something ordinary a beautiful thing.

There is no other statement in the entire body of his work that more clearly and adequately expresses his particular and singular belief. It is the foundation of his artistic faith. The terms of the faith are first, that art is a working with material, a skill, a craft; second, that art should be purposeful; and third, that art is the making of a beautiful thing."<sup>17</sup>

In *Philippine Studies*, Fr. Miguel Bernad, S.J., has the following to say about González' *Season of Grace*:

"This is a remarkable book — somewhat tiresome on first reading, fascinating on second, and on third reading (if one has good sense to attempt a third) enchanting. The third reading should be done by parts, dipping into the book now and then, and skipping whole sections that do not merit a third reading. And thereby hangs a tale: for N.V.M. González is a splendid writer of parts; he is less successful in dealing with wholes. . . . It would be a mistake to look for a story in this novel. . . . It is not the story which is worth reading but the incidents that make up the story and what is generally called almost 'total recall' . . . This is a beautiful story. It is a truly Filipino story, simply and beautifully told. That is why it is fascinating on the second reading and

enchanting on the third. It is more than enchanting; it is moving."<sup>18</sup>

The general over-all appraisal of Leonard Casper was noted at the beginning of this paper. All of these critiques mentioned are very positive, almost in the superlative sense. Yet each one of these critics will at the same time take issue with certain aspects and points of González' work. Perhaps the device that González uses in an attempt to render the dialect into English by use of very simple almost repetitious style is the one element that has been most questioned by the critics. Surprisingly, though, one of the most negative criticisms of González that I have come across is an article in *Sands and Coral* by Lilian Bayron, an English Instructor at Silliman University.

"Most of the bucolic stories of González are plotless for they are mere sketches of life in the remotest regions of Mindoro or in some obscure barrio. Most of the stories in his book *Seven Hills Away* do not have specific plots and on the surface, it seems as if nothing very much happens — . . . but somehow his beautiful passages and this artful manner of speaking are inconsistent and irreconcilable with one another."<sup>19</sup>

With regards to my own personal opinion, perhaps from the outset I would have to confess to being somewhat biased in the sense that I have found the works of González most rewarding due to the fact that he writes about territory where I live and in which I am most interested. This bias would be evident, I suppose, by the very fact that I chose the particular topic for this paper as well as by my choice of quoted material of the critics as cited above.

The title of González' book of short stories *Look, Stranger, on this Island New* is an invitation to José Rizal, who, shortly before his death, stopped at the port of Romblon and perhaps immortalized the place with the following comment: "The port is lovely, but sad and solitary". So González invites Rizal to revisit the town once again and possibly reconsider the changed and changing Philippine Society. In the same spirit, but referring to Mindoro, I summon N.V.M. González "to look on this island now."

1 Arturo G. Roseburg, *Pathways to Philippine Literature in English* (Quezon City, Philippines: Phoenix Press, Inc., 1963) p. 122.  
 2 *Wounded Casper, The Wounded Horizon* (Sta. Ana, Manila: Community Publishers, Inc., 1961) p. 86.  
 3 Roseburg op. cit., p. 148.  
 4 Leonard Casper, *The Wounded Diamond* (Manila, Philippines Bookmark, 1961), p. 25.  
 5 Henry-Doran-Malay, *Atlas of the Philippines* (Manila: Phil-Asian Publishers, 1959), pp. 135-136.  
 6 H. dela Costa, S.J., *Readings in Philippine History* (Manila: Bookmark, 1960), p. 10.  
 7 Victor Jouslin, *Prent and Poems*, with an Introduction by Theodore M. Loonis (Manila: Graphic House, 1952), pp. 48 ff.  
 8 Remington Appalo, *Pendugo as It Was: The Politics of Occidental Mindoro* (Quezon City: University of the Philippines, 1960), p. 23.  
 9 Leonard Casper, op. cit., p. 27.  
 10 Miguel A. Bernad, S.J., *Bamboo and the Greenwood Tree* (Manila: Bookmark, 1961), p. 51.  
 11 Leonard Casper, *The Wayward Horizon* (Sta. Ana, Manila: Community Publishers, Inc., 1961), p. 83.  
 12 Leonard Casper, *The Wounded Diamond* (Manila: Bookmark, 1961), p. 25.  
 13 *Ibid.*, p. 25.  
 14 Casper, op. cit., p. 26.  
 15 Casper, op. cit., p. 25.  
 16 Arcellana Zapatinia, *A Comparative Study of the Women Characters in the Works of Fiction of Nicot* (Manila: Ateneo de Manila University of San Carlos, 1964), p. 92.  
 17 Miguel A. Bernad, "González' Season of Grace," *Philippine Studies*, p. 342, September, 1957.  
 18 Lilian R. Bayron, "A Comparative Study of the Bucolic Stories of N.V.M. González and Manuel Arguilla," *Sands and Coral*, 56, Vol. 16: Publication, 40-51, 1964.





THE POPULAR NAME is "electric eye" but some call it "magic eye", and the first experience was startling as magic. As a young girl attending college in Manila many years ago, I stepped on the threshold of Aguinaldo's on a shopping day and immediately the door opened before me. Noticing that nobody appeared from within, my mind began to question the promptness and smoothness of the door's response to my presence. I walked in and it closed. I walked back to the door and it opened again. "The magic eye", I thought, recalling what I had heard before. "So this is it."

The later years brought some understanding of the secret wonder behind the eye that sees unseen. A beam of invisible light activates the electric eye by causing electrons to flow through a circuit connected with the door's mechanism. Crossing the path of the beam would, at that instant, cut it off and simultaneously, stop the flow of current. The effect is like a switch which triggers the opening and closing of the door.

# OF PHOTONS & PHOTOTUBES

German Grants Help Physics Research in San Carlos

by *Brigida Koppin*

*Author is editor-in-chief of the Junior Philippine Scientist, a university publication; a teacher, physics researcher, and secretary with the Physics department. Miss Koppin holds two bachelor's degrees, in physics and pharmacy, and an M.S. in Physics from USC.*

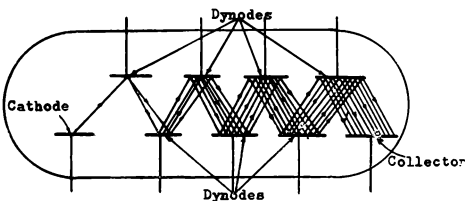
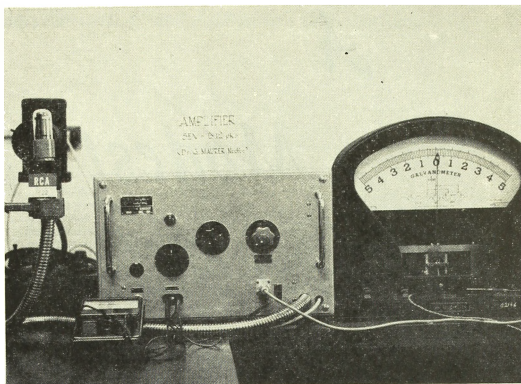
The student of science will recognize the "eye" by the name *phototube*. It is a light-sensitive device which far surpasses the human eye's capability to detect and observe. Exceeding the human eye's sensitivity to all the colors of the spectrum, photosensitive devices have range that extend beyond the visible region into the ultraviolet and infra-red. They are said to be capable of tracking an object in flight, whether it be a bullet or a cosmic ray particle. They can accompany a rocket to outer space or explore a hole drilled deep into the crust of the earth.<sup>1</sup>

We speak of light waves and light beams, and imagine one continuous undulating line of light when we think of a ray. But light is not continuous; its texture, if it could be felt, would be granular because light consists of discrete packets of energy called photons. The eye is unable to distinguish these particles of light, as such because photons are so tiny and multitudinous that they flood the vision like a fluid. But a phototube can; it is tuned to detect a photon if it encounters one. Such is the sensitivity of this device.

<sup>1</sup>Footnote: 1) Phototubes and Photozells (Rohm Corporation of America) p. 3.

And how does this work? A single photon hitting the sensitive cathode of the tube knocks off an electron which is then attracted to the positive anode. But one swallow does not make a summer, and so one electron cannot make a measurable electric current. To enhance the effect of one photon, the multiplier phototube was developed. Between its cathode and electron-attracting anode are several target electrodes at increasing potential known as dynodes. Suppose a single photon ejects one electron from the cathode, the electron will be drawn towards the nearest dynode and, upon hitting the surface, it will kick off another electron. Together they are attracted to the higher potential of the next dynode where each will release an additional electron. The four electrons are now drawn to the higher potential of dynode no. 3 and their number is doubled. If you will try to figure out the number of electrons that will result from one photon after successive multiplication in nine dynodes, you will realize that the effect of a photon is magnified 256 times before it reaches the anode. A photo-multiplier with nine dynodes is among the latest addition to the research equipment in the Physics Department of this University. Rev. Dr. Michael Richartz, SVD whose studies in optics have met recognition in such internationally known scientific publications as *Optik*, and *Zeitschrift für Instrumentenkunde* (both of Germany), and the *Journal of the Optical Society of America*, will use the equipment to test the reliability of the photoelectric methods he proposed for measuring optical activity and ellipsometry. Along with the multiplier phototube are an amplifier and two pieces of graduated circles for measuring the rotation of polarized light to within one minute (1/60 degree) of accuracy. The change in intensity of light resulting from its rotation by means of a polarizing prism can be detected only with a phototube. Fr. Richartz has spent more than 30 years of his life in the study of optics. His articles are cited as references in a few physics encyclopedias and some books in optics by well known physicists as Max Born and Emil Wolf.

This equipment is a personal grant to Father Richartz from the Fritz Thyssen Foundation upon the recommendation of the Federal Government Agency for German Scientists in Foreign Lands (Vermittlungstelle für Deutsche Wissenschaftler im Ausland). Two years ago, Fr. Franz Oster, SVD, also of this Department and temporarily assigned in Formosa, received through the same agency a vacuum pump for his high vacuum laboratory. His work concerned the study of spattering patterns created by discharging ions in a vacuum under the joint influence of a magnetic and an electric field. It is still going on. The latest recipient is Fr. Hubert Lorbach, SVD Head of the Physics Department, who will receive additional equipment for the radiation laboratory. In a letter recently received, he was informed that a complete radiation counter with pulse-height analyzer will leave the factory for USC in August of this year. g



*MULTIPLIER PHOTOTUBE* is shown in top photo, donated by the Fritz Thyssen Foundation of Germany. Rev. Dr. Michael Richartz, SVD (right) head of the USC Mathematics department, holds a Ph.D. in mathematics and physics from the University of Munster, Germany. Thirty years engaged in optics research, his papers have appeared in international scientific journals, the latest carried by the publication of the *Optical Society of America*.



# A Modest Proposal

Christ said: "Do not think I have come to set aside the law and the prophets; I have not come to set them aside, but to bring them to perfection" (Mt 5, 17). Subsequently, in order to illustrate what he meant by bringing the law and the prophets to perfection, he introduced various passages of his Sermon on the Mount with the following words: "You have heard that it was said to the men of old, 'Thou shalt not . . . but I tell you . . .'" (Mt 5, 20, 5, 27; 5, 33). Thus the law of the Old Testament, both in the form of the decalogue and as proclaimed by the prophets, was replaced by the "law of Christ" (Gal 6, 2), whose greatest command is to love God wholeheartedly and to love our neighbor as Christ Himself loved us. However, most Catholics examine their conscience only with respect to the Ten Commandments, often forgetting (if they know it at all) the law of Christ. As a result, they frequently overlook their hidden faults and the root of their shortcomings; and by taking on a certain spirit of self-righteousness, they cheat themselves with regard

to the closeness of their relationship to God.

Frequent confession by itself is not necessarily a sign that a person is willing to die to sin with Christ and to live in a newness of life (cf. Rom 6). To be a sign of this, confession (or any other sacrament for that matter) must lead us to a truly personal encounter with Christ. Confronted with him who alone knows the secrets of our hearts, all our rationalizations and self-defenses should collapse and thus free us for the realization of the new creature which we became at baptism and which should reach its perfection when Christ will come again and recompense everyone according to his works (Mt 6, 27).

Therefore, I would like to propose to those of our students who earnestly strive for perfection, a different type of "examination of conscience", not based on the Ten Commandments, but on the actual words of Christ and St. Paul. However, if it were used by others, more detailed questions would have to be inserted, especially as far as sins against faith, life, chastity

Frequent confession is not necessarily a

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and justice are concerned. It is hope that this "examination of conscience" will lead those who want to be Christians to a deeper union with both Christ and the other members of His Mystical Body.

The examination of conscience is divided into four themes: God, my vocation, my neighbor, my inner life.

## I. God

1. "Believe the Gospel" (Mk 1, 15).  
Am I glad and grateful because God exists, is good, and has called me to an intimate union with him?
2. "The Father himself is your friend" (John 16, 27).  
Am I anxious to keep contact with God? . . . in prayer, in everyday life? Do I trust in him and commit my whole being to his loving providence? Do I share everything with him, my joy, my needs, my failures? If I have sinned, do I humbly try to attain his forgiveness, or do I lose hope and try to hide myself from him? Do I prefer other persons or even material things to God?
3. "Thou shalt worship the Lord thy God, and serve none but him (Mt. 4, 10).
  - a. Is God my highest Lord in all things of my life? Am I subject to him in everything?
  - b. Is there anything in my life which could separate me from God? Is there danger of my becoming unfaithful to God, perhaps even gravely? Do I shun near occasions of sin? Am I willing, if need be, to sacrifice everything for him?
  - c. Am I willing to accept honor and health as well as contempt and sickness, or whatever God in his wisdom and love will send me from his hands?

LUDWIG LEHMEIER, S.V.D.

Dean of Religion

sign that a person is willing to die to sin with Christ and to live to a new life . . .

## II. My Vocation

4. "That you may be true sons of your Father in heaven (Mt 5, 45).
  - a. Do I earnestly try to live as a son or daughter of this Father, in conformity with his Spirit, his commands, his love? Do I endeavor to be good to others because God is good to me?
  - b. How often do I take part in the Family Meal (Holy Communion) of the children of God? What hinders me from accepting my Father's invitation more frequently?
5. "Follow me" (Mt. 9, 9).

Am I open to Christ's call to be his disciple in whatever state of life he has chosen for me? Am I prepared to imitate his example perfectly in my life in order to be the "light of the world"?
6. "He gave five talents to one, two to another, and one to another according to their several abilities" (Mt. 25, 15).
  - a. Which special talents and gifts has God entrusted to me? (Character, physical and mental abilities, profession, grace).
7. "He who is not with me, is against me; he who does not gather with me, scatters" (Mt. 12, 30).
  - a. Do I do my duty as a member of Christ's mystical Body by professing my faith unashamedly and by trying to spread the "Glad Tidings" among those who do not yet love Christ?
  - b. Are others (Communists, etc.) more active in the promotion of their cause than I in the promotion of Christ's?

## III. My neighbor

8. "Do to other men all that you would have them do to you" (Mt. 7, 12).
  - a. Do I have an open and compassionate heart for the

needs of other people? Do I try to put myself into their place when I see their needs, when they tell me their wishes and desires? Am I as much interested in their welfare as in my own?

- b. Am I reluctant to give away anything of my superfluous possessions, out of avarice or indifference, although others have need of them? Do I retain things which make my life comfortable but are not absolutely necessary, while others might need them badly?
  - c. Did I offend my relatives or other people through lack of consideration, patience, charity, unselfishness, self-control, interest, etc?
9. "Whatever you refused to one of the least of my brethren here, you refused to me" (Mt. 25, 45).
    - a. Am I really aware of the fact that God is entrusting other people to me whenever I come into contact with them at the place of my work, in my neighborhood, or when I become conscious of their needs? Or am I dull and blind to that kind of responsibility?
    - b. Was there any person entrusted to my care whom could have helped, protected, guided, encouraged, instructed in the way of God? What did I do in such a case? Am I accustomed to caring for others, or do I keep out of everything which could involve personal sacrifices?
  10. "He who casts his eyes on a woman so as to lust after her has already committed adultery with her in his heart" (Mt. 5, 28).

Do I see in all persons, especially in those of the opposite sex, temples of the Holy Spirit, and do I respect this dignity of theirs in my thoughts, words and behavior?

## IV. My interior life

11. "Thou shalt not so much as let thy left hand know what thy right hand is doing" (Mt. 6, 3).

Am I completely unselfish so that I do good, give alms, attend Mass, receive the sacraments, purely for God's sake, or do I indulge in this commercial spirit which always asks: what do I get out of this or what? Am I really truthful both towards others and towards myself? Is a well-informed conscience always the ultimate rule for all my actions?
12. "Blessed are the clean of heart" (Mt. 5, 8).

Do I respect my own dignity as a temple of God in thoughts, words and desires? Do I have the firm will never to abuse my sexual faculty for the satisfaction of passions and base drives?
13. "Yours is to be the same mind which Christ Jesus showed" (Phil 2, 5).

Do I earnestly try to shape my inner dispositions after the example of Christ — by overcoming hatred, avoiding all kinds of injustice, forgiving, respecting all people as brothers in Christ, regardless of their race, religion or social status, blessing and praying for those who wish or even do me evil?
14. "You are to be perfect, as your heavenly Father is perfect" (Mt. 5, 48).

Am I striving to overcome the legalistic approach to morality by being open to the law of the Spirit who wants to lead me to perfection, and not by being content with the bare minimum — avoidance of mortal sin?

*\*This "examination of conscience" is based on Klemens Tilmann: Die Führung zu Buss, Beichte und Christlichem Leben (Wurzburg: Echter Verlag, 1961), pp. 67-70.*

# The Chief Librarian Answers

(Continued from page 13)

once they have got the book "safely" out of the library, they only in an extremely few cases remember to return it. The danger of theft arises most acutely with specially assigned books. It is then only a matter of elementary precaution to issue such books only over a counter, so that nobody will be tempted to spirit them out of the library. (To put the blame for this state of affairs on the shoulders of our counselors and teachers, as Mr. Cabanatan rather smugly suggests, is poppycock. All they can do is advise and admonish. Whether or not their charges will listen to their good counsels is something over which the counselors have no control and for which, as a consequence, they cannot be held responsible).

The second class of books which cannot be taken out for "the full 24 hours" are our reference books (those marked "R"; but, to repeat what I have stated above, they are not subject to the one-hour limitation). Also in this class are several very good reasons which make it advisable to impose this restriction. Amongst others, and perhaps most decisive in leading to this particular restriction, is the fact that there are as much "mileage" as possible out of these books, i.e., to make them available to as many readers as possible. If books of this sort could be kept for a whole 24 hours, many of them would be almost permanently out of the library since the same borrower or a succession of borrowers could ask for the same book over and over again. Under existing regulations the book is, during day time, on the library shelf, where it is available to a good many readers who are (supposed to be) around the university premises anyway. If it were kept in the home of a borrower, it would lie idle for a great part of the time, since the borrower's time will have to be divided amongst several activities, only one of them being the reading of the book. In short, keeping reference books in the library during class hours will make them available to up to a dozen readers whereas in the other case they would each serve the needs of only one reader. The one time where nobody and nothing need interfere with one's reading, viz., after class hours, is precisely when he is allowed to have the book all for himself. To me, this makes sense.

Coming finally to the last and no doubt most deeply felt complaint of Mr. Cabanatan, viz., that he offers a relief when trying to get a "blue card" for the Graduate Section, we admit that this, indeed, looks like rank discrimination. Once more, he is mistaken. In the first place, it merely deprives him of the privilege to study in the Graduate Section; it does not deprive him of the chance to borrow books from it, to the extent that he really needs them, for 3 days at a time.

The reason why he and many others like him cannot be admitted to the room itself, is simply the limited space available coupled with our desire to provide sufficient seating capacity and undisturbed reading to the clients for whom

the Graduate Section of the library is primarily intended, which is faculty members, graduate students, and other people engaged in serious research works, in that order. Since under the circumstances only a very limited number of undergraduates can be admitted, it was the logical thing to admit only those who are in need of regular consultation of the kind of books kept in that part of the library. These happen to be books in the fields of the humanities and the social sciences. Hence the decision to admit only students majoring in Liberal Arts subjects, as far as we can accommodate them. As of this writing 78 students in all, i.e., just a little bit over 1% of our student population, have been given this privilege; this is also about the limit to which we can go.

Mr. Cabanatan is a Commerce student. There seems to be no real necessity for his studying in the Graduate Section, especially since he has a very spacious Commerce Library with several thousand volumes of books bearing on his own subject field at his disposal. If he should have the praiseworthy desire to acquire, together with the requisite knowledge in the above field, also a good education, well and good. There is nothing and nobody to prevent him from borrowing the books he may need to further his wish. He may borrow them either from the Undergraduate collection or the Main Library or, where necessary, the Graduate Section or, finally, the book stack, the latter two via the card catalog. (We hope that as a Senior student he knows how to use it!)

Before I conclude, I would like to use this opportunity to bring to the attention of all (and I mean all!) our library clients two big problems about which they can do something. The first of these, is the horrible way in which many of our readers handle books: To begin with nine out of every ten readers turn the pages of a book by thumbing or bunching the pages at the lower corner instead of turning them with the finger tips at the upper edge, as civilized readers do. As to the second, the smearing and defacing of the pages of our books with underlinings, readers' comments and thumbprints produced by unwashed hands, using books as carry-alls for whatever papers and other paraphernalia a student may carry about his person, thus breaking the backs of the books, or letting them lie around unprotected where cockroaches and other vermin may deface and destroy the bindings, and other uncivilized ways of handling books. If so many of our books re-appear in bindings produced by our bindery shop and a good many others are in a rather deplorable state of preservation, it must be largely blamed on these bad habits of our library clients. As it is, sometimes a brand new book has to be turned over to the bindery for a major repair job after having been issued to only a few readers. Even more abominable and downright nasty is the practice of a few students to tear out pages from books or cut out their illustrations, as happens again and again.

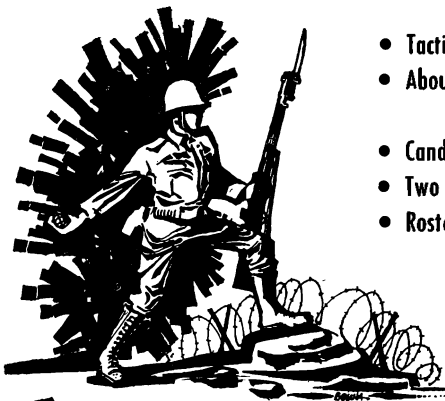
Either these students are such unsocial and near-criminal elements that they just don't care for anybody but themselves or they are so stupid that they don't even realize that by perpetrating such acts they destroy a book for all practical intents and purposes. There is no place for students of this sort in our university, or any university, for that matter.

The second problem is the habit of many library clients to return books, magazines, or, e.g., the card trays of the card catalog to just any available free space, not caring in the least whether the next client who wants to use the item in question will have to go through a frustrating and time-consuming search before he may finally find what he is looking for or give up in despair. Library readers are, however, expected to return only periodicals and the general reference books — those kept on the middle aisle shelves. All other books must be left on the tables to be shelved by library assistants. The ignorance or flagrant disregard of this regulation is to blame for the sometimes truly chaotic state of the shelves in the Undergraduate Section of the library.

In an extensive collection like that of our Graduate Section, this malpractice can lead to disastrous consequences; it will often make it entirely impossible to locate a book of which the regulation is to blame for people in research. Once it has become misplaced somewhere amongst the close to 40,000 volumes in that section, it is as good as lost. This is, by the way, one of the reasons why we just cannot permit undergraduate students (except the few provided with a "blue card") to browse amongst the shelves of the Graduate Section. It would result in a chaos worse and more disastrous than the one encountered on the book shelves of the Undergraduate Section.

It is bad library manners such as these which, beside the reasons mentioned before, force the librarian to impose restrictions if he wants to discharge his duty of preserving the more important books in his library and to keep them available for readers and researchers. He would be the first to let go of the check-reins if the conduct of his clients would improve to such a degree as to warrant even freer access to the resources of his library than is the case now. Until we get that new "breed" of library clients, your "new policies", Mr. Cabanatan, will have to wait. There is, however, one improvement we can effect at this time — it has, in fact, been ordered half a year ago — which is a moving spacing use of "R" — marking in favor of a greater number of so-called Browning ("B") books. That nothing much has yet been done to implement the order is mainly due to the prolonged absence of the Assistant in charge of the Undergraduate Section. How this is to be remedied to go with this kind of "liberalization" will depend to no small degree on the way our readers will treat the books thus made more readily available to them. §





# ROTC Reports

by Rodolfo C. Kintanor

- Tactical Inspection Results
- About Capt. Aleonar of USC and His Staff
- Candidate School
- Two New Policies
- Roster of Cadet Officers

SUMMER'S GONE and we are now faced with the challenge of a new school year. Many blank days now await to be filled with the joys and heartaches, the sweat and the fun of the struggle ahead. What achievements the Corps shall do this year yet remains to be done. What lessons the Corps had learned from the past still remains to be seen.

The Dichards' dream last year was not fully realized. In the Tactical Inspection, the Administration got the first place among all other ROTC Units in the whole III MA. This speaks for the efficiency of Captain Oscar SV Aleonar, the Commandant, and of the personnel in the Department of Army Science and Tactics under him like, Sgt. Bonifacio Ando, Sgt. Jesus Largozza, Armorer Fred Antipuesto, Clerk Eddie Figueras, and Secretary Rosa Linda Valenzona. But in the overall rating the Corps got only the fourth place in the whole III MA although it got the first place among all the ROTC Units in the city. The WATC unit commanded by Cadette Captain Sylvia Aquino got the third place among all other WATC Units in the III MA.

This year there is no WATC Unit in the Corps. The WATC is stopped for lack of enrollment.

The men in charge of the University of San Carlos ROTC unit are the following: Captain Oscar SV Aleonar, the Commandant; Sgt. Bonifacio Ando, Administration and Supply NCO; Sgt. Osiás Getalaga, Intelligence, Operation and Training NCO; and Cadet Colonel Fidel B. Dacalos, Jr., Corps Commander.

Captain Aleonar, the Commandant, is a man who has been with the Philippine Army since 1948. An Advanced ROTC graduate from USC, he has been to the United States for further Military Studies twice. He is a veteran of the Korean War and has participated in the Anti-Dissident Campaign in Central Luzon. During his 18 years of service in the Philippine Army, Captain Aleonar has been the recipient of the following decorations: the Military Merit Medal (with Bronze Anahaw Leaf); UN Medal, Korean Campaign (UN); Korean Campaign (Philippine Award); Korean Campaign (US Award); Korean Presidential Unit Citation Badge; Philippine Presidential Unit Citation Badge; Combat Infantryman's Badge (Korea); and the Anti-Dissident Campaign Ribbon. Aside from his duties as Commandant here in San Carlos, Captain Aleonar is also Commandant of the Cebu Normal School, Public Affairs Officer and Civic Action Officer of the III MA.

Sgt. Bonifacio Ando, the Administration and Supply NCO, is a man with 16 years of experience in the Army. He is a graduate of the Basic Signal Officers Course, an Artillery Reserve Officer with the rank of Captain, and a Korean War Veteran. He has been the recipient of a unit citation for gallantry in action on Korean President Syngman Rhee.

Sgt. Osiás Getalaga, the Intelligence, Operation and Training NCO, has also been with the Philippine Army for about 15 years. He has participated in the Huk campaign in Pampanga from 1951 to

1953. Then he joined the Loose Firearm Campaign in Lanao. He had attended the Reserve Commission Officers Candidate School at the Philippine Army Training Center in Ft. William McKinley, now Fort Bonifacio; the Operation and Training In-Service Training in 1962 at the III MA; the ROTC Instructors Refresher Course in the USMA in the summer of 1962. He has been a ROTC Instructor in one of the local institutions in the city from 1958 to 1962. During his years of service, Sgt. Getalaga has been the recipient of many Commendations and Certificates of Merit, among them a Commendation from Colonel Albert Friedlander, CO of the Reserve Affairs Group, as the Most Outstanding Soldier of the Unit in 1965. He was also chosen by the Board of Officers under the Chairmanship of Col. David San Juan as III MA Candidate for Philippine Army Soldier of the Year 1965. Sgt. Getalaga was assigned to Diehard Corps only this year. He replaced Sgt. Jesus Largozza who volunteered for Vietnam and is now with the Philcag group which will leave for Vietnam this September.

The present Corps Commander, Cadet Colonel Fidel Dacalos, Jr. is the former "CO" of the Ranger Unit of the University. He is a third year Electrical Engineering student.

Other new personnel in the DAST Office are Miss Charitta Pagusara, a charming soft-spoken Zamboanguena taking BSE Major in Science, who is now DAST secretary; and Mr. Fred Asunto, a hard working Boholano taking Commerce, who is the clerk of the office.

After the Tactical Inspections last March 24, a General Critique was held and with it the Diehard Unit began zipping itself up for this year's coming struggle.

Last summer, a Cadet Officers Candidate School (COCS) was conducted in the university by the First Class Cadets led by Corps Commander Cadet Colonel Fidel B. Dacalos, Jr. Twenty-five men passed the course and they were duly honored in fitting ceremonies at the Jaycees' Club last July 10. Guest speaker for the occasion was Colonel Antonio R. Romero, new III MA Commander. In his speech Col. Romero urged the then future cadet officers of the Corps to be true leaders, in the classrooms, in the campus, and in the field, not to be "leaders by appointment only".

Before his speaking engagement at the COCS graduation, Col. Romero paid a

(Continued on next page)

courtesy call on Rev. Dr. Rudolf Rahmann, University President, in his office on July 7. He was accompanied by his staff and Captain Aleonar.

Training for the 1,375 cadets enrolled this semester began last July 16. This training shall continue every Saturday until the end of the semester. There shall be no training on Sundays.

Last July 30, while the men were on the field, Col. Romero visited them to observe how training was conducted and how the men behaved. This is the first time an Area Commander visited ROTC Cadets during their training and the USC Cadets were the first observed. Col. Romero was satisfied with the conduct of the men and the method of training.

Two new policies are implemented this year by the DAST. One is the shortening of the sleeves of the Type "A" uniform (khaki) and the wearing of Pershing Cap of Cadet Officers with the Type "A" uniform. The other is the Special Formation of the Corps



Very Rev. Rudolf Rahmann, University President, receives courtesy call of Col. Antonio K. Romero (left foreground), newly designated III MA commandr. To the right is Capt. Oscar NV Aleonar, commandant military science and tactics.



Cdt. COL. FIDEL B. DACALOS, JR.  
Corps Commander

every last Sunday of the month for the purpose of attending mass. The cadets are also enjoined to receive Holy Communion. "We are not only concerned with military training but also of the spiritual side since of this the soldier needs more," Captain Aleonar said concerning this policy.

The Set-up of the Corps at present is as follows:

#### PRESENT SET-UP

By the way, this is for you girls; the ROTC Officers are scouting around for Sponsors...

Whether the Philcag is catapulted to the heights of glory or to the depths of despair, we can be sure we have Diehards there. As of now, I know of three men with the Security Forces of the Philcag. They are Sgt. Jesus Largoza, Sgt. Ramon Aputado, and Santiago Prejido, son of Capt. Lucilo Prejido, and a former platoon leader of Postrot Company.

The Department of Army Science and Tactics thanks the Supreme Student Council for the portable transistorized megaphone given to the Corps. More power to the Council! ♪

## ROTC Cadet Officers for 1966-67

Cdt Col Fidel Dacalos, Jr	Corps Commander
Cdt Lt Col Maximo A Encamienda	1st BCT Commander
Cdt Lt Col Francis D Alvarez	2nd BCT Commander
Cdt Maj James T Hofer	Corps S1 & Adjutant
Cdt Capt Francisco Padilla	Corps S2
Cdt Maj Bonifacio Ybanez	Corps S3
Cdt Maj Mauricio Santiago Jr	Corps S4
Cdt Capt Gil Blanco	CO, "A" Co
Cdt 1st Lt Roy Ratchliffe	1st Plat Ldr, "A" Co
Cdt 1st Lt Felix Ayaay	2nd Plat Ldr, "A" Co
Cdt 1st Lt Florante Macalisang	3rd Plat Ldr, "A" Co
Cdt 2nd Lt Gustavo Neri Jr	4th Plat Ldr, "A" Co
Cdt Capt Edgar Saso	CO, "B" Co
Cdt 2nd Lt Gregorio Cabajar	1st Plat Ldr, "B" Co
Cdt 2nd Lt Virgilio Flores	2nd Plat Ldr, "B" Co
Cdt 2nd Lt Abner Torres	3rd Plat Ldr, "B" Co
Cdt 2nd Lt Mariano Mancao	4th Plat Ldr, "B" Co
Cdt Capt Emmanuel Espiritu	CO, "C" Co
Cdt 2nd Lt Romeo Lim	1st Plat Ldr, "C" Co
Cdt 2nd Lt Romeo Seno	2nd Plat Ldr, "C" Co
Cdt 2nd Lt Adriano Perez	3rd Plat Ldr, "C" Co
Cdt 2nd Lt Roberto Faentes	4th Plat Ldr, "C" Co
Cdt Capt Erlindo Gonzaga	CO, "D" Co
Cdt 2nd Lt Francisco Rabuza	1st Plat Ldr, "D" Co
Cdt 2nd Lt Reynaldo Berdin	2nd Plat Ldr, "D" Co
Cdt 2nd Lt Raul Cayme	3rd Plat Ldr, "D" Co
Cdt 2nd Lt Reynaldo Cruz	4th Plat Ldr, "D" Co
Cdt Capt Gaudioso Villagonzalo	CO, "E" Co
Cdt 1st Lt Roy Cimafranca	1st Plat Ldr, "E" Co
Cdt 2nd Lt Celso Macachor	2nd Plat Ldr, "E" Co
Cdt 2nd Lt Francisco Palang	3rd Plat Ldr, "E" Co
Cdt 2nd Lt Ruben Gierran	4th Plat Ldr, "E" Co
Cdt Capt Abraham Wenceslao	CO, "F" Co
Cdt 1st Lt Cecilio Rabuza	1st Plat Ldr, "F" Co
Cdt 1st Lt Wilson Sopoado	2nd Plat Ldr, "F" Co
Cdt 1st Lt Vicente Mancelita Jr	3rd Plat Ldr, "F" Co
Cdt 1st Lt Isabelito Labra	4th Plat Ldr, "F" Co

# SPORTS

by MANUEL RAMOS OCHOA  
Sports Editor

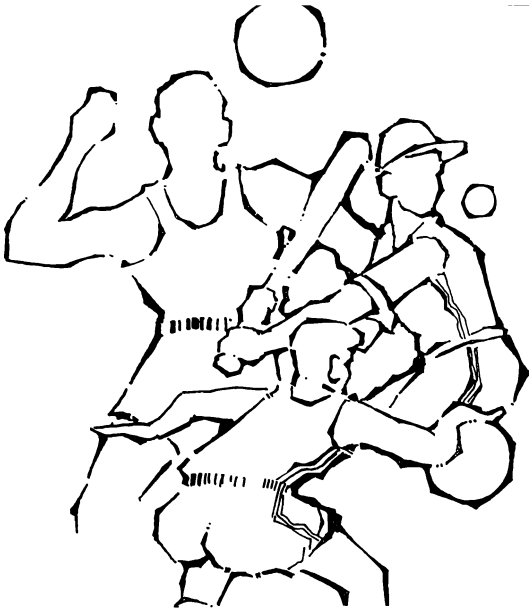
Local sports has indeed taken a deep dive since that debacle in the Rome Olympics.

There was time when the Filipinos were the unrivaled kings in Asia and a power threat in world sports. We had had our share of glory, fate denies it to us now. Or is it? Our athletes used to swagger on the hardwood and raise their heads in haughty grandeur. Time has changed the faces of the victors: Everybody seems to be getting in the "swaggerin'" act. The Japanese, Indonesians and Koreans are out-swaggering us. We had every right to do that then. Basketball was our chosen religion. And kings we were. In the 1954 world basketball in Rio de Janeiro, Brazil, the Philippine team stopped three notches short of the top. The world was stunned and people everywhere stood in awe and respect for the brown supermen who played like they were not scared of the devil himself. There were the Loyzaas, the Mumaas, the Manulats, the Tolentas, the Ballesteros, etc. Twelve years have passed. Now everybody else in the world is browbeating us. The Asians are stepping on our toes and, worse, the Europeans are knocking us, cross-eyed and bow-legged. Canada, whom we beat in Brazil, licked us in 1962 right under our noses. Let's call a spade a spade. Basketball is not for us "kids". We're through. [Kaput!]

Baseball had its great moments, too. Men, like Jarop Ilo, Briones, Oncinaan, etc., placed the Philippines in the baseball map and made a sorry mess of the slit-eyed and yellow-skinned beings dwelling in the lands north of the Philippines. Just imagine: the national team beating the Japanese nine in their homeground, a Filipino smashing a home-run after he steals the catcher's signal. It seemed incredible, but true.

Today, baseball has been relegated to a sport mainly for the balding and the grey-haired. Even the fans are the old fanatics of baseball. They come to ball park dragging and bribing their little ones along in a vague hope to turn their innocent minds to play ball, a very noble gesture! It is interesting, though sad, to see on week-end fathers boozing, cheering and yelling their hearts out at ball games in the Rizal Memorial diamond, with little boys oblivious of what is happening in the ball park. An American spectator once shook his head in disgust and remarked: "Fer crissake, baseball is dead out here!"

Like baseball, tennis has become a sport for old timers. This statement is very self-evident that only the uninformated contradict. Who played in this year's Davis Cup ties? Feliciano Ampon and Rey Deyro, of course. There's no denying their skill and courage. Ampon, the greatest Filipino racket-welder, was once considered one of the world's best, pound for pound, and Rey Deyro is undoubtedly one of the finest. But age is one's greatest enemy. There will come a time, no matter how hard a man will try, when skill and endurance will vanish and only courage will remain.



## REQUIEM FOR PHILIPPINE SPORTS

If we are all aware of the critical state our sports is in. Then why hasn't there been anything done about it? Is it because we live so snug and comfortable in self-satisfaction? Is it because the youth had developed a love for the soft life and had deserted the Philippines? Or is it because our officials are strictly all-talk and no-action bums?

Whether the first, the second or the third, all seems to be the right questions.

We are so self-conscious and so self-centered that we forget about our country. That's what all seem to be doing. If there's any "self" to be spoken about, it should be self-sacrifice. Without self-sacrifice there will be no patriotism. And without patriotism, there'll be no progress. It is love for country that makes Japan one of the greatest in the world of sports.

And what of the youth? The Filipino youth has preferred the life of mimicry than sports. There's nothing wrong with imitating. It's just that it has reached the point of excessiveness. Too much of anything is poison. If the teenagers are so good in mimicry why can't they utilize it in the right direction. Why not imitate the American teen-agers ripping world-swimming,

track and field records, etc. Though, of course, it will take more time, effort and discipline to break records than grooming mop-hairs or wearing turtle-neck sweatshirts in hot weather. Think, not only of the personal glory but the honor that will be bestowed on the Philippines. But, of course, the young won't have anything of this sort. Let's not take them away from their Jam sessions, jerkings, "jala-jalangs" and drinking spree. Let them be. They might even establish a record. World's fastest jerkier. A Filipino sets world mark by guzzling two kegs of beer with a tremendous time of 19: 1, 3. Or a world's record of imitating nine foreign pop-singers in 6.8 seconds. Phew! That's something. They aren't softies or cutes after all. Who says they are?

Triumph is fast becoming a rarity in our country. It is only a thing of the past. Progress is a mere fantasy and dream. A dream that will never come to life unless there's no action. We don't have to be pushed by anybody. We can push ourselves to action. It's been done before and it can be done again.

Gabriel "Flash" Elorde, the saviour of Philippine sports, has held sports on a slender thread. After Da Flash's retirement, who next?

## Pangulong Tudling

NI VIRGINIA A. FLOREDELIS



## Ano Ang Dahilan?

Kay ganda ng Pilipinas kung ito'y pagmamasadán mula sa himpapawid. Sagana sa luntiang tanim, pinaliligiran ng asul na tubig, at mayaman ang kalikasan. Tinuturing na isang paraiso at kinatungtungan ng marami pagka't sa kami-kaniyang sariling bansa ay hikahos sa kasaganaan ng kalikasan. Walang tubig na pumapaligid na luwigan mapagkukunan ng pangkahuhayan. Walang saganaan ng luntiang tanim na magbibigay-buhay sa kanila. Salat sa kasaganaan at kayamanan ng kalikasan.

Napakapalad ng Pilipinas pagka't ito'y sagana sa biyaya ng Diyos at matapating sinisilangan ng mainit na araw. Walang dahilan upang tayo'y maghikahos.

Nguni't kay saklap tanggapin ang tunay na kalagayan natin kung tatalasan lamang nila ang kaniyang pangmasid, na tayo, na siyang itinuturing na isang paraiso at sagana sa biyaya ng Diyos ay siya pang naghikahos? Bakit kaya? Ano ang maaring dahilan? Dahil ba kaya sa ang mga Pilipino ay

mga mangmang? Kung tutuusin, parami nang parami ang mga nag-aaral ngayon kung ihahambing sa mga nakaraang taon. Maraming nagpapatala sa iba't ibang paraan at kumukuha ng karewang mahalag makakaya nila. Iilan lamang sa kanila ang may hiig sa paglitan ng ating likas na kayamanan. Hindi sa di natin binibigyan ng halaga ang ibang karera. Bawat propesyon ay mahalaga tulad ng pagsasaka o anumang hanapbuhay hinggil sa paglitan ng ating likas na kayamanan. Ang dapat sana'y bigyan ng kapamitagan ang bagay na makatutulong sa pagpapalad ng ating kabuhayan.

Ang luya ng ating bayan ay maaring mapaglamnan ng anumang tanim na ating makakain. Nguni't ilan lamang ang may lakas-loob na tikupin ang manggas ng kanilang polo upang iyo'y bungkain?

Isang kalunus-lunos na paalala na marami sa ali'y nag-aaral upang sila'y matawag na estudyante. Mayaman man tayo o mahirap, bawat isa ay may pananagidan bilang anak ng Diyos at ng tao, bilang mabuting mamamayan at bilang isa sa mabubuting kasapi ng lipunan. Tayo'y hindi nag-aaral upang bigyan ng kasiyahan lamang ang ating sariling pangangailangan, kundi dapat isaloob natin na tayo'y nag-aaral pagkat siyang katungkulan natin.

Katungkulan nating mag-aral upang paigihin ang ating katauhan; upang malaman natin kung bakit tayo nilikha at upang ating malitang ang taimong bigay sa atin ng Diyos; upang matulungan natin ang bayan sa paglitan ng iba't ibang suliranin, upang umangbag ng anumang makakaya sa lipunan kinabibilangan, at upang mabigyan ng kasiyahan ang ating negmamahal na mga magulang.

At hindi naman dapat kaligtangan banggitin ang mga taong mabubuting mag-aral. Sila'y kapurihan ng ating lahi. Ang Pilipinas ngayo'y di katulad ng dati. Tayo'y pamilya. Nguni't matulin ba ang pag-unlad natin? Ang tanong na ito'y mananatiling isang tanong sa loob ng maraming taon kung tatagihan natin ang paghahanap at pagsisikap na matuklasan ang paraan upang maakay natin ang bansang Pilipinas sa mabilis at tiyagang pag-unlad.

## Ang Paghili ng BOKASYON

ni MYRNA DE LA PAZ, BSE III

Ang paghili ng bokasyon ay isang bagay na nangangailangan ng masinising pag-iisip at mahusay na pagsuport na dapat ita-lay isang makatuwirang diwa. Kadalasa'y iba ang ginagawang nag-aanggit di karapat-dapat sa mga tungkuling ginagapanan sa ating lipunan. Nakatutwa bagama't ito-to, kung ating sasabihing ang nanganganing na puting uniforme ng isang manggagamot, ang bigat na binibigay sa pagbubukas ng salitang "abugado", ang pagkainggit sa isang kaibigan, at iba pang kahawig na mga bagay sa mga halimbawing nabanggit, ay masasabing dahilan ng marami kung hindi man ng lahat, kung bakit sila ay nasa kasalukuyang kinuhang kurso o sa kinabibilangan nilang propesyon.

Sa daigdig na ito, ang tao ay hindi nabubuhay para sa kanyang sarili kundi para sa iba. Dangan nga lamang at ang labis na pagpapahalaga sa sarili ang madalas na nakasusira sa isang mabuting layunin.

Hindi maiatakwil ng tao ang ka-totohanang sa lahat ng pagkakatamtam sa nabubuhay na may kasagayan sa iba. Sa bawat kilos, sa bawat salitang kanyang binabigkas, sa anumang kanyang pararamdaman, at sa lahat ng pasiyang hanung nabuo at nararaning, siya'y humahantong sa pag-unay ng kanyang sarili sa ibang tao. Kaya sa paghili ng bokasyon, ang layuning umang dapat bigyan ng pagpapahalaga ay ang kabutihang maddulot at hindi ang walang sady-say na pagmamalagi.

Ang tao ay may dunong na siyang pinakamahalagang biyayang bigay sa kanya ng Panginoon ng Diyos. Ang dunong na ito ay dapat gamitin sa twid at angkop na paraan upang makarating sa tumpak na layunin.

Ang ating bokasyon ay nilaon sa atin ng Diyos. Itinalaga nila sa ang tao'y pipili ng bokasyon ayon sa dunong na pang-aari, at sa kanyang kakayahán. Ang bokasyon nilaon sa atin ay hindi lamang alang-alang sa ating sariling kabu-hayan at kaginhawagan, kundi upang tayo'y makapagdulot din ng kabu-kasan sa iba. Sa pamamagitan ng pagsuod sa bokasyon angkop para sa atin, higit na kabuhatan ang ating maddulot sa sangajabhan sapagka't dito lamang natin magagamit ang lahat ng ating talino at dunong sa dapat at tumpak na pagkakaigamitan ng mga ito.

Bago na natin gawin ang paghili ng isang bokasyon ay dapat nating itatim sa puso na anumang mapili natin ay isang tungkuling dapat harapin. At kung mabuo na ang ating pasiya ay kailangang hipit sa diwa na ang pagkakatamtam ito ay siya nang simula ng ating paglilingkod sa kapwa; ngayon, bukas, at kailanman.

## Maikling Kuwento

### I

**M**AGHAHATING-GABI NA. Wala na ang mga saskyang palagiang dumaraan sa makipot na lansangang bahagi ng isang magulong siyudad. Tahimik ang ang buong paligid at tila luga hindi napapansin ng madla ang makapagpipigil-hiningang kagandahan ng kalukasan. Tulog na ang lahat, maliban sa isang nilikhang tahimik na nakahimlay sa kanyang hinginang. Ang liwanag na nagmula sa siwang ng kanyang durugawan ang siyang tanging nagbibigay tanglaw sa puskit na kamihin ng kanyang silid. Walang kakurap-kurap ang kanyang mga matang nakatun sa itaas na tila naghahanap ng malalagusan ang masalimot niyang damdamin. Marahan siyang tuminding at tirung ang durugawan. Dahandahand na itong binuksan at buong kasyahang minalas niya ang tanawing nakaramd sa kanyang paningin. Tila nakaramdang siya ng pagkagngit sa nakitang katiwasayan



ng gabi. Napadako ang kanyang paningin sa nanunukson anyo ng buwan na sa tingin niya'y tila kumakamay at nananawagan sa kanya upang muling pagbalikan ang alaala ng kanyang kahaon na pilit mag-iwaki niya isapagpapaligang pang mulatong nagbabalik upang siya'y paalalahanan sa kahalagahan nito na naging bahagi't hibla na ng kanyang buhay. Sa di-kawasa'y unti-unting nagbabigay sa kanyang balistataw ang kanyang lumpsap na babat ng luha at pakikipagsapalaran.

### II

Namulat siya sa gitna ng isang daigdig ng karukhaan, at sa paniniwalang ang tadhana'y sadyang malupit sa kanya. Lumaki siyang salat sa kaginhawanan at karangyahan sa buhay. Lalong natatagan ang kanilang tintinis nang dumating sa kanilang buhay ang isa pang mapait na dagok ng kapalaran; ang kamatayan ng kanyang ama. Subalit ang lahat na yaon ay lalo lamang nagpapantindi sa kanyang hangaring sila'y makaahon sa karalitaan. Natapos niya ang matatas na paaralang taglay ang suliranin kung paano niya magpapatutol ang kanyang pag-aaral. May kung ilang gabi niyang pinaglalaman ang pag-iisip ng paraang makalulutas sa suliranin ng bukabagabag sa kanya, hanggang sa maisipan niyang pumasok sa isang paaralang nagbibigay sa mga mahihirap ng pagkakataong makakapag-aral. Natatandaan pa niya ang sinabi niya noon sa kanyang ina't kapatid:

"Lilisanin ko ang pook na ito at hahanapin ko ang aking kapalaran. Disin sana Inay, ay ipagdasal niyong ang aking kaligtasan."

"Bakit anak ko, hindi ka pa ba nasisiyahan na kami'y kapiling mo bagama't naghihirap tayong?" — Tila dinig na dinig pa niya ang sagot na pataonng ng kanyang ina. Isang mapait na ngiti ang sumilyap sa kanyang labi nang sagutin niya ang kanyang ina;

"Inay, Kuya, batid po niyong na mahal ko kayong dalawa na siyang dahilan ng aking pasiya. Nais kong bigyan kayo ng kasaganaan sa buhay at iyan ay matutupad lamang sa pamamagitan ng pagkakamit ng dunong kahit na yaoy mangangahulugan na tayoy magkakahilwalay. Dapat din niyong alalahaning ako'y dilubusan mawawala sa inyo sa pagkatit ako'y magbabalik sa inyong piling sa sandaling matupad ko ang aking mga ninangas."

Parang nakikita pa niya ang kasyahang nakalarawan sa mukha ng kanyang ina at kapatid tanda ng lubos na pagkakanaawa sa kanyang layunin, matapos marinig ang kanyang mga sinabi.

Nakita na lamang niya ang kanyang sarili na maligaya sa bagong daigdig na kanyang natagpuan, bagama't mahirap at ang sikap ang siyang tangi niyang kagrapay. Natatandaan pa niya ang

sabi ng kanyang ina sa isa sa mga liham nito sa kanya na lalong nagpapasigasi sa kanyang damdamin; "Anak, magpapakabit ka sana at huwag mong bigyan ng sama ng loob ang mga taong pinagkakataangan mo ng iyong kasalukuyang katayuan. Sikangin ang hindi ka maging pasasin ka nanila."

Subalit' parang tintikis siya ng tadhana; siya'y natulong umbig. Gaano uwag nagpipigil ang kanyang ginawa ay hindi niya nakuhang suplin ang udok ng kanyang damdamin. Naisip niyang ang pag-iibig ay magiging hadlang sa kanyang mga nangarap kung kaya't nauugnaysiyahan niyang lihang ang kolehiyo; at sa gitna ng luha at sama ng loob ay naisusumpa niya sa harap ng nilikhang natutuhan niyang ibigin, na tuarin ang nasambit niya sa kanyang ina't kapatid; — ang pagbabalik sa nakatakdang panahon upang mabiyaran ng kapalaran ang mga pangarap nila sa isa't isa. Malinaw pa sa pandingin niya ang sabi nitong "Ay, maghiya sa iyong pagbabalik at ikaw ay papatubayan ng aking mga dalangin. Hari-nawa'y di ka makaimot sa ating sumapnan."

Lumisan siyang taglay ang pag-aaral at tiwala sa Poong Maykapal na siya'y tutulungan Niya sa landas na kanyang tatahakin sapagkat talos niya na ang lahat ay kanyang pakana at nararapat sundin.

Upang maipagpatuloy ang kanyang pag-aaral ay naisipan niyang makipagsapalaran sa siyudad ng Maynila at nang makitapong ng paraang makatutulong sa kanya. Hindi namon siya lubusang pinagkitaan ng kapalaran sapagkat muli na namang dumulog sa kanya ang isang mabuting pagkakataong maipagpatuloy ang kanyang naantulang pag-aaral. Nag-siyahan siya sa kanyang gawain at gano na lamang ang kanyang pagpasalamat sa Panginoon. Naisip niyang wala na siyang mahihingi pa sa kanya, maliban lamang sa pangarap na makabalalik sa piling ng kanyang ina, kapatid, at sa nilikhang nagiging bahagi na rin ng kanyang mga pangarap.

### III

Mga patak ng lihang dumadaloy sa kanyang mga pising ang siyang pumukaw sa kanyang malalin na pagdidi-didi. Nararamdaman niya ang paninikip ng kanyang dibid at ang matinding kirot ng pangungulila. Muli siyang sumilip at nakita siya mula sa kanyang kinaronoon ang unti-unting pagdidi ng madla. Malapit nang lumubog ang buwan at nakita niyang ito'y pinapaligiran na ng mga ulap. Hindi magtatagal at ito'y maglalalaba na sa kanyang paningin. Sumag sa kanyang isipan ang larawan at mukha ng buhay; ngayon ay maliban, bukas ay madilim, — ngayon ay mangungulimlim ng kawalang pag-asa, bukas ay bu-buhayin ng ligaya't tagumpay.

# Paggugunita ng isang Naingugulila

ni Lourdes B. Unabia

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NAKATAYO siyang walang kibo habang nakapako ang kanyang mga mata sa pinilakang kabaong na unti-unting nawala sa kanyang paningin. Wala ni isa mang butil na luha sa kanyang mga mata nguni't mababakas sa kanyang maputlang kaanyuan ang nag-uumpaw at walang kapantay na kalungkutan. Tuluyan nang nawala sa kanyang piling ag pinakamutya niya sa buhay — ang kanyang ina.

Siya'y pinakamatalik kong kaibigan at parang kapatid ko na nguni't sa aming matagal na pag-sasama, minsan ma'y hindi ko siya nakitang lumuha kahit na sa masasaklap na mga pangyayari sa

# SIYA'Y LULUHA RIN

ni Lourhema

kanyang buhay. Sa sandaling iyon, inaasahan ko ang kanyang pagluha dahil sa alam kong iyon ang pinakamasakit na sandali sa kanyang buhay. Nguni't ako'y nabigo.

Kaya ako'y biglang nag-aalangan at naitanong ko sa aking sarili: may mga tao nga kayang hindi lumuluha?

Para sa akin, ang lumuha ay ang pinakamabuting lunas ng anumang nakatimping damdamin—ng lungkot, ng poot, ng ligaya, o ng pag-ibig. Kung ako'y nalungkot, nagiging saksi ko ang panyong basang-basa ng aking luha, at kung

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may nakakakita inan sa aki'y hindi rin ako nahihiyang lumuha. Sa pamamagitan nito'y nababawasan ang pighating aking dinarasan.

Ako'y lumuluha rin sa matinding poot. Para bang ang aking luha'y tubig na pumapatay sa naglala-gablal na silakbo na nanging-imbabaw sa aking katauhan. Payapang-payapa ang aking sarili pagkatapos ng aking pagluha.

Sa kaligayahan nama'y luha rin ang nagbibigay ng lalong matamis at lalong makahulugang sandali sa aking buhay. At gayun din sa pag-ibig. Nadarama kong ang aking luha'y parang ulan na nagbibigay-buhay, nagpapalugos sa pinakamahalagang halaman ng puso — ang pag-ibig.

Ako'y isang karaniwang tao lamang na naniniwalang ang tao ay isinilang upang umibig, lumigaya, lumuha... sapagka't ito ang kabuuan ng tunay na kahulugan ng buhay. Ang sinumang nakakatikis na hindi lumuha sa mahabang panahon kahit na sa nakalulunon na pangyayari ay karapat-dapat bigyang-puri dahil sa ito'y nangahulugan ng di-pangkaraniwang lakas ng loob. Nguni't ako'y hindi naninwala na minsan ma'y di siya lumuha. May isang bahagi sa kanyang buhay na siya'y walang magagawa kundi kusang lumuha.

At kung ang kaibigan kong ito'y hindi pa lumuha, nadarama kong darating ang sandali na ang bakal niyang puso'y matutunaw at balang araw ay dadaloy sa kanyang mga pisngi ang mainit na luha. Malalaman din niya ang kahulugan at ang kahalagahan ng luha, ang pait at ang tamis nito.

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# PAGLUBOG ng ARAW

*Papalubog na ang araw sa kanluran  
Dilim ay darating, buhay madirimlam  
Karimla'y palapit, sinag naitago  
Araw'y pahibog, mundo'y mababayo.*

*Araw ay kandungan ng mga pangarap,  
Pananglaw ng buhay, pampawi ng ulap,  
Sekaling nawala'y buha'y kay lungkot  
Gabi ay daratal, kakila-kilabot.*

*Kudilig humuhuni pagsapit ng gabi,  
Iniva'y mundong tigaya't pag-asa  
Araw ay paalis balita ay pahatid  
Wakas ay sasapit, sa iyo, sa madla.*

*Namamaalam na, araw ng pag-asa  
Inihabili'y silahis ng sigla  
Ito na ang gabi, palapit... palapit,  
Lahat ng tiranang naglaho't... nawala!*

NENITA RECTO



## ALITAPTAP

*Katangi-tangi ka munting alitaptap,  
Sa lahat ng uri ng mga kulisap  
Taglay mo'y ilaw na kukuti-kutitap,  
Tanglaw sa gabing nababalot ng ulap.*

*Sa gabing kay-dilim nag-iisa kang tala,  
Liwanag mo'y parang bukang-liwayway  
Sa mga nilikhang kailangan ay patnubay  
Upang di maligaw sa daang sinusubaybay.*

*Ah!... Ilan kaya nati'y kawangis ng alitaptap?  
May hawak na ilaw sa landas ng buhay  
At yaong taong narimlan ng kasamaan  
Sa ningas ng ilaw ay nababanaagan.*

*Anila'y, "huli ma't magaling ay naihabol din."  
Kaya ang alitaptap ay tularan natin  
Ulitang gawa't ugali nati'y magsisilbing ilaw  
Magbabaga't lalaganap sa sansinukuban.*

V. L. JAYME Ph. B. II

## Damo, Ulan at PAG-IBIG

*Damong luntian noo'y aking napansin,  
Dilaw at luoy na sa aking paningin;  
Di ba't kahapon lang nang ako'y aliwin  
Ng iyong karikta't kagandahang angkin?*

*Puso ko'y kinurot sa aking nanasdan,  
Dandani'y nayanig nitong nasaksihan;  
Di na maitakwil yaring kapaitan,  
Ako'y tulad nitong damong napagmasdan.*

*Nasaan na ngayon, ulang nagdidilig,  
Inivan ka ba't sukat ayaw nang magbalik?  
Binigyan ka ng buhay, minahal at inibig?  
Natiis niya ngayon, ang ikaw'y humibik?*

*Tila yaring puso'y ayaw nang kumibo,  
Katulad mo'y damong lupaypay na't tuyo;  
Mula ng inivan ng ulang kasuyo  
Pag-asa'y nawala't sa buhay lumayo.*

*Dinadalangin ko hikbi mo'y marinig,  
Ng ibong sa iyo'y tila nakikinig;  
Awitin mo ibon ang iyong narinig,  
Upang damo't ula'y muling magkaniig.*

*Tila umuulan, oo't umuulan,  
Galak ko ngayo'y walang mapagsidaan;  
Natutuyong damo'y mahihimasmasan,  
Muling sisigla kapag madiligan.*

*Kay gandang pagmasdan, ang luntiang patigid,  
Buhay at pag-asa'y siyang pakawatig;  
Ang puso ko noong sa wari ko'y manhid,  
Binuhay na uli ng iyong pag-ibig.*

MYRNA DE LA PAZ — BSE-III

## FIRST SEMESTER 1966

### VALEDICTORIANS —

#### LIBERAL ARTS

Abárquez, Teresita, Holy Cross Academy, Tubigon, Bohol  
Alegrado, Michael, Saint Catherine's School, Carcar, Cebu  
Angus, Elmer, Holy Cross High School, Phillips, Bukidnon  
Bañosia, Leonora, San Jose Acad, Dumungag, Zam. del Sur  
Bernados, Elena, Madridejos Prov. H.S., Madridejos, Cebu  
Bracero, Pacita, Franciscan College of the Immaculate  
Conception, Baybay, Leyte  
Cañete, Máximo, Madridejos Prov. H.S., Madridejos, Cebu  
Cantones, Vitaliana, St. Anthony High School, Anahawan,  
Southern Leyte  
Carumbana, Ester, Annunciation Academy, Dalaguete, Cebu  
Escasinas, Teresita, Girls High School, U.S.C., Cebu City  
Famador, Hosanna, San Isidoro High School, Malaybalay,  
Bukidnon  
Jabines, Rosita, Saint Vincent Institute, Maribojoc, Bohol  
Matildo, Pamela, Saint John the Baptist, Jimenez, Misamis  
Occidental  
Menquete, Edwin, Saint Anthony School, Singalong, Manila  
Orlido, Ester, San Francisco Xavier High School, NARRA,  
Panacan, Palawan  
Paje, Bonifacio, Mahinog High, Hubango, Mahinog, Mis. Or.  
Panorel, Felisa, Little Flower School, Dumanjug, Cebu  
Parrilla, Nenita, Saint Peter's Academy, Ormoc City  
Ranario, Esperanza, St. John the Baptist Academy, Garcia-  
Hernández, Bohol  
Reyes, Leticia, San Nicolás College, Surigao, Surigao del N.  
Reynes, Brille, Maryknoll High School of Cateel, Cateel, Davao  
Rodrigo, Olivar, St. Vincent H.S., Bonifacio, Mis. Occ.  
Rosales, Pamela, Cortés Academy, Cortés, Surigao del Sur  
Taa, Clarita, Sacred Heart School for Girls, Don José  
Avila St., Cebu City  
Tomada, Maria, Holy Cross H.S., Kolambugan, Lanao del Norte  
Virtucio, Purity, Southwest Coast Academy, Badián, Cebu  
Vocal, Verónica, Cárcar Academy, Cárcar, Cebu

#### COLLEGE OF COMMERCE AND BUSINESS ADMINISTRATION — SECRETARIAL

Amedia, Laurita, Maigo Trade School, Maigo, Lanao del Norte  
Aquino, Thelma, Moalboal Prov. H.S., Moalboal, Cebu  
Casiple, Teresita, Don Felix Montinola Memorial Institute,  
Victorias, Negros Occidental  
Lao, Ninfa, Columbia St. Michael's Parish High, Mahinog,  
Camiguin, Subprovince  
Lora, Benedicto, St. Joseph Academy, Matalom, Leyte  
Mahinay, Tomás, Compostela Private H.S., Compostela Cebu  
Marañón, Francisco, Dalaguete Prov. H.S., Dalaguete, Cebu  
Mendoza, Allis, Cebu Christian School, Peláez Extension,  
Cebu City

#### COLLEGE OF ENGINEERING AND ARCHITECTURE —

Anayron, Harry, Misamis Oriental High School,  
Cagayán de Oro City  
Bacol, Phillip, Abellana National Sch., Jones Ave., Cebu City  
Burgos, Paquita, Cebu Roosevelt Memorial College, Bogo, Cebu  
Cagas, Nenita, Holy Child High School, Clarin, Mis. Occ.  
Catiwala-an, Anita, Holy Trinity Academy, Ginatilan, Cebu  
Martínez, Adelaida, Florida Institute, San Juan, Rizal  
Ferolin, Glynnia, Colegio de San José Recoletos, Cebu City

# USC's Hall of Honor

The Bursar's Office released its official list of high school honor graduates now enrolled in the different colleges of the University of San Carlos. The graduates, 118 of them, came from different portions of the archipelago — Eastern and Western Visayas, Luzon, Mindanao and Cebu.

For a quick summary, there are 61 valedictorians, 27 of whom are enrolled in the College of Liberal Arts, 8 in the College of Commerce, 13 in the College of Engineering, 11 in the Teacher's College and 2 in the College of Pharmacy.

Of the 35 salutatorians, there are 18 enrolled in the College of Liberal Arts, 6 in the College of Commerce, 4 in the College of Engineering, 6 in the Teacher's College and 1 in the College of Pharmacy.

Of the 22 who are graduated with honorable mention, 9 are in the Liberal Arts, 8 in Commerce, 2 in Engineering and 3 in Teacher's College.

The University with its administration and faculty, takes this opportunity to welcome all these talented and promising youths ready to partake in the instruction of San Carlos with the best they can offer them. It is hoped that these young scholars will keep up their good work, and thereupon bring honor to their former schools and to their new alma mater, the University of San Carlos.

# List of First Year Scholars

Fuentes, Agnes, Calatrava Provincial High School,  
Calatrava, Negros Occidental  
Mata, Eduardo, Cebú School of Arts and Trade, Cebú City  
Mata, Epepetra, Cebú Academy, Carmen, Cebú  
Paradela, José, Seminario Menor de San Carlos, Maboló,  
Cebú City  
Roa, Erlinda, Saint Peter's College, Balingasag, Mis. Or.  
Vázquez, Magdalena, Boys High, U.S.C., Cebú City

## TEACHERS COLLEGE —

Alcoseba, Delia, Santa Ana Academy, Barili, Cebú  
Amora, Sebastiana, Ferrer High School, Labasan,  
Zamboanga del Norte  
Cahayag, Virginia, Santo Niño Academy, Malitbog,  
Southern Leyte  
Camocamo, Myrna, Sibonga Prov. H.S., Sibonga, Cebú  
Campos, Antonio, Holy Child Academy, Maribatag,  
Surigao del Sur  
Calajlo, Cynthia, Larena National Vocational School,  
Larena, Negros Oriental  
Estrella, Gloria, Saint Francis Academy, Balamban, Cebú  
Asentista, Onésima, Infant King Acad., Jimalalud, Neg. Or.  
Palalon, Carmen, Notre Dame of Glan, Glan, Cotabato  
Recaido, Concepción, Stella Maris Sch., Banilad, Maboló, Cebú  
Sumaylo, Norma, Saint Vincent Academy, Larena, Neg. Or.

## PHARMACY —

Estopia, Rosafé, Sacred Heart High School, Molave  
Zamboanga del Sur  
Sy, Estrella, Central Visayan Institute, Jagna, Bohol

## SALUTATORIANS —

### LIBERAL ARTS —

Alpuerto, Evelyn, Abellana National School, Cebú City  
Babiera, Agnes, Ipil Mairan Academy, Ipil, Zamboanga del Sur  
Cabillao, Federico, Jr., Surigao National High School,  
Surigao, Surigao del Norte  
Cagigas, Manuel, St. Michael, Argao, Cebú  
Cebedo, Aurora, Xavier High School, Rizal, Zamboanga del N.  
Chúa, Rogelio, Cebú Chinese H.S., León Kilat St., Cebú City  
Flores, Leonita, School for the Deaf and the Blind,  
2620-B. Harrison, Pasay City  
Gerong, Andrés, Macrohon Institute, Macrohon, Southern  
Leyte  
Guinacor, Simplicio, Camotes Visayan Institute, Poro, Cebú  
Paredes, Annie, Girls High School, U.S.C., Cebú City  
Patalinghug, Epistetus, Boys High School, U.S.C., Cebú City  
Rigodón, Genovera, Sibonga Provincial High, Sibonga, Cebú  
Talaroc, Edvilla, St. Anthony High Sch., Manticao, Mis. Or.  
Tapayan Barnadita, Holy Cross Academy, Tubigon, Bohol  
Tiu, José, L., Gabriel Jurado Foundation School, Catmon, Cebú  
Tripoli, Hinidina, Bato Academy, Bato, Leyte  
Troce, Juanita, Consolatrix Academy, Toledo City, Cebú  
Yee, Vicente, Cebú Roosevelt Memorial Colleges, Bogo, Cebú

### COMMERCE, BSBA AND SECRETARIAL —

Bascón, Imelda, St. Catherine School, Cárcar, Cebú  
Cabalán, Teresita, Talisay Malayan Academy, Talisay, Cebú  
Canónico, Wilbur, Seminario Menor de San Carlos, Maboló,  
Cebú City

Clarete, Thelma, Divine Word College, Tagbilaran City  
Pepito, Isidoro, Jr., Abellana National School, Jones Ave.,  
Cebú City  
Remediso, Rebecca, International Harvardian College  
Malvar Unit, Davao City

## ENGINEERING DEPARTMENT —

Nombre, Antonio, Valencia High School, Valencia, Bohol  
Pérez, Imelda, Mandaue Academy, Mandaue, Cebú  
Seno, Wevina, Saint James High School, Buenavista, Agusan  
Tocao, Rolito, Holy Trinity Academy, Ginatilan, Cebú

## TEACHERS COLLEGE —

Dimagnaong, Nenita, Lazi High School, Lazi, Negros Oriental  
Fajardo, Lourdes, Annunciation Academy, Dalaguete, Cebú  
Hermosa, Reuelyn, Cebú Institute of Technology, Cebú City  
Nuevas, Adelindes, Holy Rosary High School, Sagay  
Camiguin, Subprovince, Misamis Oriental  
Torre, Ismarlo de la, Talisay Malayan Academy, Talisay, Cebú  
Vásquez, Ferlinda, Cabalian National Vocational High School,  
San Juan, Southern Leyte

## PHARMACY —

Estrada, Juanita, Sta. Ana Academy, Barili, Cebú

## HONORABLE MENTIONS —

### LIBERAL ARTS —

Buscato, Rosalinda, Cebú South National H.S., Argao, Cebú  
Cabatingan, Carolina, Girls High Sch., U.S.C., Cebú City  
Calzada, Teresa de la, San José Recoletos, Cebú City  
Campos, María, Girls High School, U.S.C., Cebú City  
Cortés, Nenita, Mandaue Gullas Academy, Mandaue, Cebú  
Gabagat, Alma, Pacific Institute of Agusan, Nasipit, Agusan  
Odchigue, Ramonita, Holy Child High Sch., Clarin, Mis. Occ.  
Ordoña, Feliz, Girls High School, U.S.C., Cebú City  
Rodas, Rosalinda, St. Joseph College, Maasin, Southern  
Leyte

### COMMERCE, BSBA AND SECRETARIAL —

Dumangas, Nolasco, Bohol Province Institute, Calape, Bohol  
Lintong, Harry, Boys High School, U.S.C., Cebú City  
Mata, Carazón, Colegio de San José, Cebú City  
Noval, Veriela Lou, U.S.P., Cebú City  
Ong, Leopoldo, St. Michaels' School, Cantilan, Surigao del Sur  
Rosalesjos, Armando, Boys High School, U.S.C., Cebú City  
Tabudlang, Eleodoro, Baybay High School, Baybay, Leyte  
Tancio, Erlinda, Girls High School, U.S.C., Cebú City

## ENGINEERING DEPARTMENT —

Maata, Franklin, Holy Cross High School, Kolambugan,  
Lanao del Norte  
Manila, Jovenico, Cebú Institute of Technology, Cebú City

## TEACHERS COLLEGE —

Galdo, Elsa, St. Thomas Aquinas Acad., Sogod, Southern  
Leyte  
Maloco, Elisa, St. Ursula's School, Banawa Hills, Cebú City  
Silorio, Georgina, East Negros Institute, Tanjay, Neg. Or.

# DELTA TIME

by

Nilda Mildred M. Castro, B.S. Math IV

Perhaps, I should start by explaining the name by which this column will be called. The idea came to me when a lecturer of the NSDB SSI remarked that delta ( $\Delta$ ) means a "little bit of", like a little increment in time would be called  $\Delta t$ . The column is therefore called delta time because I'm sure it would take only a teenie-weenie bit of your time to go through it.

The schoolyear has just started and the students engage once again in a very palatable pastime — complaining against teachers. Instructors don't know how to explain the lessons, instructors can't find adequate English words to explain what they really mean, instructors are not familiar with the subject matter they are trying to teach, instructors do not practise what they teach, instructors give difficult examinations, instructors give lots of homeworks, etc., etc., etc....

Students particularly remember the 3's and the 5's the instructors give them. "I wouldn't want to be in that teacher's class again.

And if students flunk, instructors lament: I was a no-good teacher! Poor instructor! On him falls all the blame.

Somebody suggested that the university create a Department of Complaints. A sane suggestion, indeed! Such a department is not a monopoly of department stores. That is one department everybody could make use of. (I'm sure Lily would use it ahead of everybody else because of the delinquency of the staffers, particularly of this columnist. My apologies!)

The trouble is to whom will the

personnel of this department complain? One big problem is all of us want to complain but we find it rather distressing to lend an ear to others' complaints. We are so big-headed we always believe we have the heaviest burden in the world. Shame! If Christ kept silent after what He went through, what right have we to complain? But, after all, Christ was God and we are nothing but frail human beings.

\* \* \*

But if we must complain, shouldn't we voice out these complaints to the ones concerned? I simply admire those who can be frank even if brutal, sometimes, but I just can't stand those who complain against others behind their backs — especially when they act so sweet before them. For me, such is a hybrid of hypocrisy and backbiting.

\* \* \*

I'd rather believe we can accomplish more by training ourselves to like everybody, and for us students, especially every instructor that comes up in our classes. There simply is no other alternative. Imagine sitting in a class facing an instructor who we believed could never teach at all! What an ordeal! More so if he were teaching a course we wish were never "discovered at all."

\* \* \*

And examinations! If only we could go through college without ever having to take a single examination! What joy of joys! Examinations are, I believe, the students' most common allergy... especially when propositions to be proved are too abstract to be imagined or believed in!

I recently discovered a way which has made examinations for me a little less intolerable. I simply believe that as students we are supposed to study. As soon as we have tried our best to put into our heads as much as it possibly can hold, then we have done our part. Leave the rest to God. "Trying our best", however, includes listening to classroom lectures, making homeworks unless, of course, (homeworks are so confusing it is impossible to make them), studying assignments, and even doing extra research work, if necessary. After that examinations wouldn't be too much of a nuisance. Whether we get a 1 or a 3 or a 5 wouldn't matter. Take it as the will of God — that is, I repeat, after we have done OUR part. We can honor and glorify Him



NILDA MILDRED M. CASTRO

better with a well-deserved 3 than with an illegally obtained 1.

\* \* \*

I suppose that it is proper that I talk about libraries now. Pity those books in the shelves! Imagine those pages of knowledge allowed to go to waste day after day! At the rate things are going, the dust which wh.ch have accumulated on those books are by now a lot more learned than many of us! And it's all our fault! If we spend a quarter-hour a day on a few pages of those real "foody" books, we would know much more than we do now. But how many make use of the library? In fact, it seems to me more students patronize the canteen than the library. Please prove me wrong!

\* \* \*

I gathered something from one of the lectures I recently heard. Why is the ocean the greatest body of water? Because it is the lowest of them all. Meaning: Humility breeds greatness.

What is humility?

\* \* \*

I find genuine values hard to come by these days — I don't know why. But I recently came across a treasure — a new viewpoint towards a very old idea — the only completely unselfish viewpoint I have so far encountered.

Our primary aim is not the salvation of our soul but the glorification of God.

If all would realize this, the chapel would overflow with students during the 10:50 and 4:45 masses.

By the way, Gilopez Kabayo's will soon give a violin concert. Let's see how well the tickets sell. Then we will know for sure whether those people who appeared to be enjoying the performance of the US Air Force band last year really enjoyed the music — not the suspension of classes. This is a challenge to those concerned!

# *Pensees d'un Nuage*

(musings of a cloud)

1.

"from cape to cape, with a bridge-like shape, over a torrent sea,  
sunbeam-proof, I hang like a roof—"  
and as to foolish whim and flighty caprice, I might rest  
my wings of craggy hill or mountain-top;  
I laugh as I send God's winged messengers scampering,  
seeking refuge in some unclouded realm where  
I do not reign.

2.

I love the gentle world of children, and musings  
I am always a part of,  
as I recall in them tales of sheep, and bears, and of  
rabbits' ears, whipped cream and cotton candy;  
how I smile at the glint in their eyes and the sweet delight—  
I please them, do I not?  
so, willingly I oblige as they clamor for some prehistoric  
beast of horrendous shape;  
then amidst protests of merciless grown-ups who never  
understand, I find myself staring at empty window sills  
and closed shutters; I then soar high up,  
suspended in the vast dome of now velvety blue,  
lording it all, and hating all those who are children  
no more.

3.

tomorrow gives us new hope for there is a looking forward,  
it is not yesterday but tomorrow which I seek;  
reminiscing ages us, and I dare not look back.

—sirah d. gorre

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