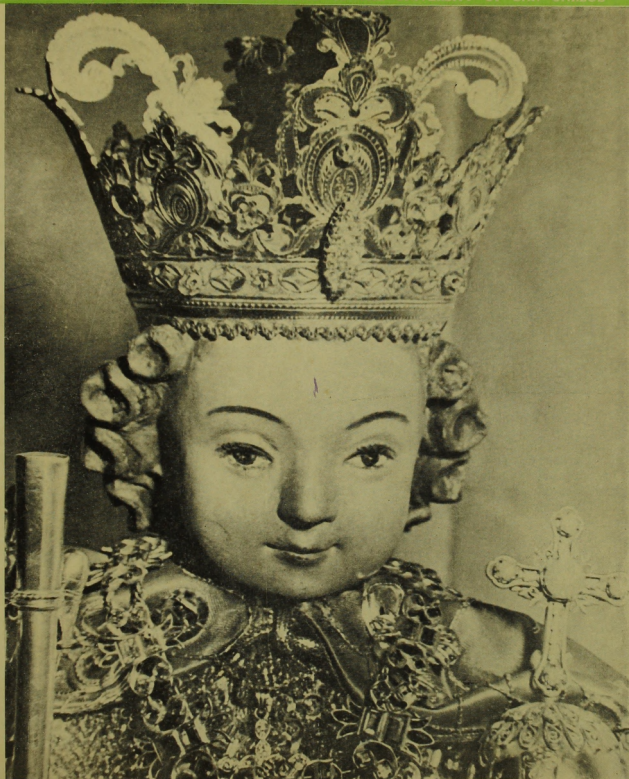


MARCH-APRIL, 1965

NOV. 15

# the CAROLINIAN

OFFICIAL PUBLICATION OF THE STUDENTS OF THE UNIVERSITY OF SAN CARLOS



VOL. XXXIII No. 3

# Caroliniana

## FRAGMENTS

A COUPLE OF MONTHS from now on a starry night we hope, or can we explain the sudden summer rain, some of you will turn Romans with corsages for your badges and sheepskins for your swords.

Oh you will look lovely, like a poem, beautiful like a song, for you will be the graduates.

But when all the bulbs will have flashed one two three to the sound of cheese you will utter like a prayer, and when all the congratulations will have been shaken hands with; you will remember we hope, those who have shared in the making of your thoughts, your dreams, your becoming, and by the prayers they have prayed, the toils they have made, the sweat they have shed moulded you into better men in thought, in word, and in deed. Before you walk away. For to forget them is to orphan your past, your present, your future, your selves.

\* \* \* \*

Brother, brother, not only the Yankees are to blame. There's no sense digging up our dead like Dracula and on January walloping up a halloween party. We can mop our hair making up not only a foursome and shout ourselves to kingdom come: you can't do that. And the Yankees will do just that. "Treat us like dirt" and "shoot us like pigs." After all, they're in Rome and they're doing just what the Romans do.

And who are the Romans?

Do you want to know a loud secret?

The Romans Cicero, oh Cicero, are our filipino leaders who condemn us to slow death thru malnutrition and disease because of their indifference to our lot, because of their waste and misappropriation of our funds.

Brother, brother, our placards shall not cry **Go, home Yankee**, or if you do let it be a sentimental journey for sentimental reasons, will you forget our Mt. Mayon? Rather, our placards shall beg:

Stop Shameless Allowances!

Serve, Not Rob The People!

Jobs For The Jobless!

Performances, Not Promises!

Rice, Not Politics!

Otherwise we take up our registered scissors and looking like the matter of fact cut the thread of the Damoclean swords that hang over your necks, come november, come the curtains.

\* \* \* \*

Truly, when we consider the fact that we are the only Christian nation in the Orient as our banner of distinction in the entire Christian world, we cannot just allow to pass unnoticed the Fourth Centenary of the Christianization of our country.

The Carolinian in purporting to cooperate in her own little way at making this celebration better known and better noticed, especially publish materials which are in one way or another relevant to the affair itself. Some of these are: "A Quadricentennial Challenge for Catholic Philippines", "A Joint Pastoral Letter", "Cebu And The Santo Niño."

\* \* \* \*

However before we shut up and fall down on our knees, hear.

It's good to see the caterpillars marching back to town to widen the streets and patch up the holes so that the stranger's car won't play too much sungka on our shores.

It's wonderful to see the dutch boy lift up the face of a historic stone affair which has been exhibiting sour gripes for years, or to smell from its sides pittsburg paint hurrah.

It's cute to see the artists polishing up the corrugated halos of angels or applying sand papers to the caricatures of dead saints in order to accentuate the latters' imported, pinched and holy look.

We hope however that not only the avenues or the facades or the saints receive the attention and care of our authorities.

And we are speaking of the beggars and lepers of Cebu.

Sirs, have you been to the Sacred Heart Church, Jakosalem Street friday mornings? Its driveway is lined up with people who have got no nose on their face, no earlobes in their heads, no food in their bellies, no hope in their hearts. With crooked hands that are missing a finger or two, they're been eaten up by the germs, you know, they beg you for a few centavos that will be stretched no doubt to infinitesimal lengths just to meet their needs of subsistence for that week or two.

Sir, have you been to the basilica minor on Sundays? And have you not seen the blind and the lame? They get rhythm from the water cans you know, which they beat like a drum, music from the broken mouth organ which they suck in and out like it were a leg of a chicken fried through and through. The melodies they play are untitled though always lilting and lively as the flies that wing fro and to their ulcerous pores unbandaged: a feeble attempt at injecting into your pipes some festive modes of Sunday, so that noticing the brave contradiction of their condition and tune, you may the more easily unchain the indifference of your heart, and a coin drop into their waiting upturned buri hat.

And no doubt you have seen when you exit through the right door, the lumps of men have got no legs, and only one arm each. They sell tickets you know, Manuel Uy sweepstake tickets which they weakly wave at you who will always be privileged with their pleading look of do you have the heart of a brother.

Sirs, we hope that the Fourth Centennial Celebration of our Christianization tender its meaning for them too, not because it will occasion their carting away to some remote closets though half of them are almost skeletons, but because the Christian Spirit of the Celebration will occasion their decent and humane rehabilitation.

After all, its beggars and lepers are as much part and parcel of Cebu as its historic sights and bric-a-bracs.



# the CAROLINIAN

Official Publication of the Students of the University of San Carlos  
Cebu City, Philippines  
Re-entered as Second-Class Matter at the Post Office at Cebu City on June 22, 1962.

## Editorial Staff

MARCIANO L. APARTE, JR.  
*Editor-in-Chief*

Baldomero C. Falcone, Assistant Editor;  
Genina M. Racoma, Literary; Lourdes  
Hermias, Features; Vivien Aliv, Society  
& Campus; Manuel R. Ochoa, Sports; Pre-  
ciosa Andagan, Filipino; Rodolfo Kinta-  
nar, R.O.T.C.; Medardo Gaviana, Rodol-  
fo Cemino, Art; Bayani C. Lagac, Frank  
Abao, Jr. Staff Writers; Flora C. del  
Castillo, Amelina Abensia, Typists; Pet  
Uy, Photographer.

MISS PRAXEDES P. BULABOG  
Adviser

REV. LUIS E. SCHONFELD, SVD  
Moderator



OUR COVER

*The Image of the Holy Child Jesus  
venerated in Santo Niño Church,  
Cebu City, Philippines is over four  
hundred years old.*

*This Image was found in Cebu on  
April 28, 1565 and was given to  
the Augustinian Fathers for guard-  
ianship.*

## ... Editorial ...

The Christianization of the Philippines four hundred years ago marked a turning point in the history of our country.

By the logic of persuasion, our forefathers abandoned their gods and their idols and embraced the Catholic Faith which we now cherish. By the application of necessary compulsion or otherwise, the petty independent states which we call **barangay** were welded into a geo-political unity, out of which later on would spring the Filipino nation. And largely by the efforts of the early missionaries our people were introduced to a new western culture which at that time was already steeped in the arts and sciences, in government and in law. Into this culture, happily blended with our own, were born and raised the Philippines' foremost heroes and leaders who one day would play the leading role in the drama of her political independence. Christianity, therefore, not only brought us our Faith and made of us a chosen people; it not only welded our people and prepared them for nationhood directly or indirectly; it brought us culture and enriched our own.

With these benefits in mind, the Fourth Centennial Celebration of the Christianization of the Philippines should, therefore, be a day of great spiritual rejoicing and thanksgiving amongst our people. We have many things to be thankful immensely to God, who in His Providence has chosen us to be the bearers of His Word in this part of the globe. Let us show our gratitude to Him by actively participating in the celebrations and make the event truly a great spiritual success.

# USC NEWS

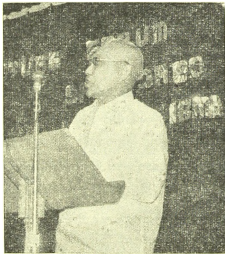
## COLLEGE OF LIBERAL ARTS AND SCIENCES

### PHYSICS DEPARTMENT

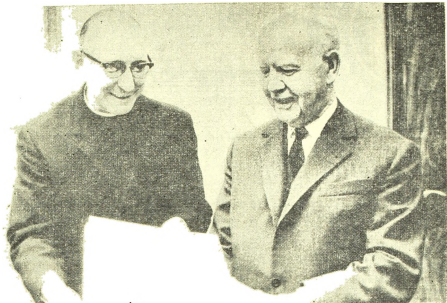
The USC Nuclear Physics Laboratory has just brought out the information on the successful completion of an experiment in Compton Scattering. This phenomenon which bears the name of the discoverer, Dr. Arthur Compton, is best understood by imagining a beam to consist of "energy packets" or photons which hit upon electrons of the scattering material, knocking them out and then proceeding in a different direction with diminished energy. The reduction in energy shows itself in increased wave length.

The history of the experiment goes back to Roentgen who, in 1895, discovered X-rays. He noted that X-ray undergo scattering. The February 1964 issue of the AMERICAN JOURNAL OF PHYSICS presented two articles on a modification of the Compton experiment employing gamma rays instead of V-rays.

Spurred by this idea, the USC Nuclear Physics Laboratory decided on a series of trials with the help of the equipment constructed by Father Oster. Additional equipment were made by Mr. Manuel Rusiana, Physics Laboratory Technician, upon the suggestions of Father Lorbach. The recently acquired apparatus from Leybold, Germany facilitated the procedure and at the same time confirmed the reliability of the instruments constructed here.



Atty. César Kintanon



The USC President, Rev. Rudolf Rohmann, SVD, with the President of the Federal Republic of Germany, Dr. Heinrich Lübke, Father Rohmann is handing over to the German President an album of photos taken on the occasion of his visit to USC.

### LECTURERS

#### FROM SINGLE CELLS TO CARROT PLANTS?

In the Biology Seminar at the Audio-Visual Center last January 30, Mrs. P. D. Pages spoke on "Plant Tissue Culture in Botanical Research." Tissue culture is a technique whereby portions of a plant are grown in artificial and sterile condi-

tions. She discussed its advantages as an avenue for possible clues to the secret of growth and morphogenesis. Slides on its application and interesting findings were projected, most intriguing of which were those of entire carrot plants developing from single cell cultures in coconut water media. These slides she brought back from the University of Hawaii and Cornell University where she had occasion to study and work on tissue culture.

### TEACHERS COLLEGE

The FIRST REGIONAL CONFERENCE OF COOPERATING SCHOOLS in the region served by the Cebu Normal School, Cebu City, was held on February 19, at the Cebu Normal School Library. The Conference was attended by all Division Superintendents and Academic Supervisors of Public Schools of the provinces of Cebu, Bohol, Negros Oriental

and Misamis Occidental.

The theme of the Conference was STRENGTHENING STUDENT TEACHING PROGRAM FOR BETTER COMMUNITY SCHOOL TEACHERS.

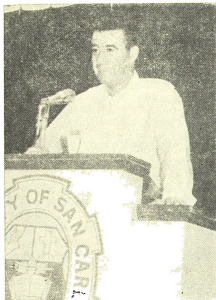
During his closing remarks, Mr. Catalino Delana, assistant division superintendent of schools, Cebu Division, disclosed the results of the Teacher Selection Test for Elementary Schools held in April, 1964. Now, just read and compare!

#### NATIONAL MEDIAN -- 86

Schools	Median	Lowest
1. UNIVERSITY OF SAN CARLOS	98	62
2. Cebu Normal School	96	51
3. University of Southern Philippines	84	35
4. Colegio de San José-Recoletos	79	51
5. Roosevelt Memorial Colleges	78	61
6. Southwestern University	76	45
7. University of the Visayas	75	53
8. Cebu Institute of Technology	61	—

#### HOME ECONOMICS

Schools	Median	Lowest
1. UNIVERSITY OF SAN CARLOS	93.5	51
2. Colegio de San José-Recoletos	77	—
3. University of the Visayas	75.5	46
4. University of Southern Philippines	71	54



Dr. MARTIN MEADOWS

### POLITICAL SCIENCE LECTURE

Dr. Martin Meadows, Manila-born Professor of Political Science at the American University in Washington and visiting Fulbright-Hays lecturer at the University of the Philippines, spoke to an over-flow gathering of students and faculty members on Monday, March 15. The topic of the Doctor's lecture was the *Berry Goldwater nomination* in which the various negative and positive reasons that contributed to Goldwater's nomination were minutely discussed. A brief but brisk question and answer period followed the lecture which was given in the University of San Carlos Audio-Visual Center.

Before the lecture Dr. Meadows and his wife toured the main University buildings. Dr. Meadows was particularly impressed by the University of San Carlos Library. He was amazed to find periodicals (like MINERVA) in our library which cannot be found in the U.P. Library. Both Dr. and Mrs. Meadows were impressed by the large number of students studying in the library.

After the lecture the visitors were taken to the Technological Center in Talamban and to Beverly Hills.

Dr. and Mrs. Meadows enplaned on March 17 for Mindanao to fill several lecture engagements at Universities there.

### NOTED ANTHROPOLOGIST VISITS CEBU

Rev. Dr. Martin Gusinde, Divine Word Missionary and world-famous authority on pygmy peoples, arrived in Cebu, February 14 for a four-day visit. Father Gusinde lectured at the Audio-Visual Center of the University of San Carlos. The title of the lecture, which was illus-

trated with colored slides, was: "THE PYGMY TRIBES: THEIR POSITION IN HUMAN HISTORY." The lecture included a discussion of five pygmy groups: the pygmies of Central Africa, the bushmen of South Africa, the Andamans, the Aetas of the Philippines, and a group of New Guinea pygmies discovered by Father Gusinde some years ago.

Father Gusinde began his study of the pygmies as early as 1908. Until 1924 his studies were concerned mostly with the people of Tierra del Fuego into whose tribe he was formally initiated. He has written extensively about his work and has lectured widely, most recently at the Catholic University of America and Nanzan University in Nagoya, Japan.

In 1956 Dr. Gusinde, accompanied by Dr. Marcelino Maceda of San Carlos, spent several weeks studying the Aetas of Mindanao and Iloilo.

### LECTURE ON MODERN MATHEMATICS

Dr. Thomas C. Holyoke, Fulbright-Hays lecturer at Mindanao State University, spoke on Modern Mathematics in the High School Curriculum at the University of San Carlos Audio-Visual Center on February 25. His audience was largely composed of mathematics teachers from the various universities, colleges and high schools of Cebu City, with a small sprinkling of both high school and college students.

Dr. Holyoke, whose home school is the famous Antioch College in Yellow Springs, Ohio, made his undergraduate studies at Harvard University and his doctoral work at Ohio State University. He has taught at Northwestern University, Miami State and most recently at Antioch College.

During his one and a half day stay in Cebu City, Dr. Holyoke was a guest of the Divine Word Fathers. On Thursday afternoon he toured the main campus of the University and was particularly impressed by the mathematics section of the Science Library. He considered the New Teachers Training Center on P. del Rosario one of the best planned school compounds he has seen in the Philippines.

Before enplaning for Dumaguete, Dr. Holyoke visited the new Technological Center of the University in Talamban. He praised it enthusiastically and expressed the hope that someday he might teach there.

### WE MUST BE GREAT OR ELSE. . .

Speaking before the University of San Carlos student body on March 13th, Senator Raul S. Manglapus said: "This nation must be great, or else it will sink." Thus, he introduced the four causes which have made Filipinos unproductive: 1) overcentralized government, 2) tra-



SENATOR MANGLAPUS

"This nation must be great or else it will sink"

dition, 3) tenancy, 4) two-party system. It was with the latter evil that the senator dealt with lengthily in his speech.

Whereas, there are more than two political parties in such countries as Japan, Argentina, Malaysia, England, France, Chile, West Germany and the Scandinavian countries, which parties compete in presenting and carrying out programs of government, engage in politics on issues and ideas, and provide direction for their peoples for national progress, our present two parties, the senator decried, instead engage in personalities, "blow for blow", "stone for stone", "hill for hill". But because of the tolerance of our people, the two parties have perpetuated themselves in office one after the other like a cycle, without concrete, definite programs that will enable the people to know where they are going because in that first place these parties do not have to. The people, after becoming dissatisfied with the Nationalists, boot them out of office and take in the Liberals and resume the cycle all over again, he said.

In offering a realistic approach to the evil, Sen. Manglapus batted for the necessity of a third force designed to attack the evil frontally. He exhorted the students to get themselves involved in politics. He urged them to support the "Decentralization Bill" and the "Religious Bill" now pending consideration in the lower House by writing to their congressmen.

Sen. Manglapus came at the invitation of the Supreme Student Council. President Mojares opened the program, Vice-President Ramon Torralba Jr. introduced the senator, while Rev. Fr. Luis E. Schonfeld, S.V.D., Dean of Student Affairs gave the closing remarks.

## ■ VISITORS

### U.S. CULTURAL ATTACHE VISITS USC

Dr. Paul Hamilton, Cultural Attaché of the U.S. Embassy in Manila, paid the University of San Carlos a two-hour visit on February 13. He was given a quick guided tour through the various libraries of the University and viewed the scientific exhibits in the Biology and Botany departments. Father Rector drove Doctor Hamilton to the new Teachers' Training Center on P. del Rosario Extension and to the Technological Center in Talamban. Although Dr. Hamilton's own field of specialization is Romance Languages, he was full of praise of the University of San Carlos facilities.

Dr. Hamilton is on a tour of the Southern Philippines in connection with his duties concerning those institutions at which Fulbright-Hays lecturers are presently assigned. In Cebu the University of San Carlos is the only school of high learning enjoying the privilege of being host to Fulbright lecturers.

### DR. ENG A. VAN WEEL VISITS USC

The College of Engineering was honored by a visit of Dr. Eng A. Van Weel last February 4th. Doctor Van Weel is the President of the Philips International Institute for Technological Studies at Eindhoven in Holland. This Institute offers under very favorable conditions advanced courses of a very high calibre to some thirty to forty students from all over the world. So far no Filipino has qualified for a scholarship at that Institute and understandably our College felt quite proud in being considered as a possible source of candidates. Dr. Van Weel discussed details with Fr. Regent, Philip van Engelen and gave a talk to the seniors and upperclassmen explaining the work of the Institute and expressing the hope that at least some of our men may qualify for this rather unique but very valuable scholarship.

Further details are available at the office and interested parties are requested to keep in touch for further development.

### AFGHANISTAN OFFICIALS VISIT USC

Two officials of the Afghanistan Ministry of Education visited the University on February 18. They were Mr. Enyustallah Kargar, Director General of Technical Education and Mr. Soyed Oshraf, Director of the Afghanistan Institute of Technology. Their trip was financed by the Agency for International

Development. The purpose of their two-week tour of the Philippines was to acquaint themselves with the progress of technological education here. After a tour of the main campus Thursday morning, the two gentlemen and their party of official guides from the Cebu School of Arts and Trades and the Department of Education in Manila, were driven to Talamban for a close-up view of the new University of San Carlos Technological Center. Father Felipe van Engelen explained to them the workings of the Chemical Pilot Plant and showed them some of the electronics equipment that had just arrived from Germany. All members of the party were duly impressed. Mr. Gargar, who had spent 6½ years in Germany as a student and had married a German wife was eager to display his knowledge of German when speaking with Father Baumgartner during their visit to the University of San Carlos Library.

### REGISTRAR OF HONGKONG UNIVERSITY

Mr. Bernard Mellon, Registrar of the University of Hongkong, visited the University of San Carlos on March 2 and 3. He visited six to eight universities both state and private in order to confer with school authorities on administration policies, academic standards and other matters.

### NSDB's DR. LASAGA VISITS USC

Dr. Reynaldo Lasaga of the National Science Development Board honored us with a short visit. As Director of the Office of Field Operation of the National Science Development Board Dr. Lasaga emphasized the importance of Regional Offices — like the one here in Cebu City — for the furthering of the objectives of the Science Board by close cooperation of all the agencies involved. Science development has still a long way to go and the cooperation of everyone involved must be secured; schools and government agencies can play an important role which will be so much more effective in close cooperation.

In a full-day program of conferences and inspections ably arranged by Mrs. Amalia Rodriguez, Head of the local NSDB office, time was set aside for a visit to the new Technological Center. Dr. Lasaga was greatly impressed by the facilities the new building is offering for the furtherance of science and as a token of the much appreciated cooperation of the Philippine Government in our efforts to promote science education. Dr. Lasaga was glad to announce that through the good services of the NSDB a tax-free importation of the

newly arrived equipment was granted to the Technological Center. The much sought after tax exemption will make possible the speedy transfer and installation of the very valuable equipments recently arrived and enhance greatly the standing of the Technical Center among the best engineering schools in the country.

### ASIA FOUNDATION DIRECTOR VISITS USC

Mr. Ray Johnson, Director of the Asia Foundation in the Philippines, and Mrs. Eve Johnson visited San Carlos University on March 13-14 in the course of a tour of the Visayas-Mindanao area. The couple enjoyed a tour of the main campus, the Technological Center and the Teachers Training Center. Mr. Johnson was especially vocal in his praise of the well-organized and accurately catalogued scientific collections of the University.

The Asia Foundation has given several grants to the University of San Carlos, one of them for the improvement of the library and another to enable the University of San Carlos anthropological team under Dr. Maceda to bring out the large collection of burial jars discovered in Cotabato. Several individuals at the University have also obtained Asia Foundation grants. Dr. Maceda briefed Mr. Johnson on the Kulaman expedition.

The Johnsons were entertained at dinner in the Casino Español by the Acting President of San Carlos, by Dr. Maceda and Mrs. Pages. The latter gave Mrs. Johnson several shells and a rare glass sponge for her daughter who is studying biology at Brent School in Baguio.

### MR. McCOY IS USC'S GUEST

Mr. Pressley McCoy, Associate Director of the Danforth Foundation of St. Louis, Missouri, visited the University of San Carlos on March 13 and 14. Mr. McCoy is on a six-week tour of Asiatic countries to line up participants in a Danforth Foundation-sponsored project — the evaluation and improvement of educational objectives. Two foreign universities are invited annually to join several American institutions in a three-week workshop at the University of Colorado. One of the few Philippine universities to be invited to participate in the programme is the University of San Carlos.

Mr. McCoy, who was a guest of the S.V.D. community during his visit, was especially interested in the University of San Carlos Scientific Collections, especially the butterfly and beetle collections. The wife and son of Mr. McCoy are amateur collectors.

## ■ APPOINTMENTS

### FATHER K. HUTTERER APPOINTED FOR U.S.C.

As we were about to go to the press, word was received by the Acting President, Rev. John Vogelgesang from the Very Rev. Superior General, S.V.D. that Rev. Karl Hutterer, S.V.D., has been appointed for the University of San Carlos.

Very Rev. Father General writes: "Father Hutterer is interested in Ethnology and Linguistics — he already took quite a number of Seminars — and hence he should continue the study of Ethnology in San Carlos under the guidance of the President, Very Rev. Father Rahmann. At the same time he should do some teaching."

Father Hutterer is very young yet. He was born in 1940 and was ordained only recently.

San Carlos is certainly glad to welcome such a young and anthropologically-minded priest.

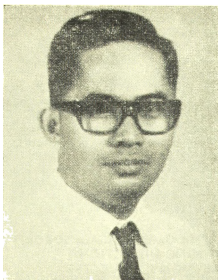
### BOTANIST ASSIGNED TO U.S.C.

Father Ernest Borgman, S.V.D., a Ph.D. in Botany, has tentatively been assigned to San Carlos to conduct research in the field of botany, according to a letter recently received from the Superior General of the Divine Word Missionaries in Rome. No details are known about the expected time of Father Borgman's arrival at San Carlos or the length of his stay here. Nevertheless the University is happy to add another scientist to its distinguished staff.

## ■ PEOPLE

### FATHER SCHMITZ DEPARTS

Rev. Joseph Schmitz, S.V.D., left us, after a short visit of only three weeks, during the first days of February. Originally, he was supposed to stay longer but pressure of work in the Missiological Institute which he heads obliged him to return sooner than originally planned. His sojourn, however, was fruitful in more than one respect. First, he worked on the photographed documents which he had picked out with Father Goertz in the *Archivo General de Indias*, Seville, Spain. He then acquainted himself with the present work of San Carlos as well as with her difficulties and ambitions. The personal contact which he established and the experience he gained here will enable him better to support the various endeavors of the University, particularly, her scientific and research programs, since it is one of the aims of his institute "to further the scientific endeavors of S.V.D. scientists overseas." Father Schmitz is returning to Europe via Japan.



MELECIO FIGURACION  
a P500.00 Prize for a job well done.

### CAROLINIAN WINS IN MABINI CONTEST

The Graduate School is pleased to announce that Mr. Melecio Figuración, who will soon complete his studies for an M.A. in Philosophy degree, won the five-hundred-peso second prize in the Mabini essay contest sponsored by the American Historical Committee in Manila. Mr. Figuración's interest in the Sublime Paralytic, whose centennial was commemorated last year, prompted him to submit his essay entitled "*The Sources of Mabini's Political Thought.*"

Other winners in the contest are:

First Prize P1,000.00 — G. Sidney Silliman University

Third Prize P250.00 — Elsie D. T. Magdano — Silliman U.

Fourth Prize P100.00 — Teodoro Márquez — U.S.T.

Honorable Mention:

Cheryl P. Olivar — Univ. of the Phil.

Julián Dacanay — Ateneo de Manila

Marilo Manampam — Arellano University

Rómulo Ricafranca — Fenti University

San Carlos students and friends of the University will be interested to know that a monograph on "*The Political, Social, and Moral Philosophy of Apolinario Mabini*" by Adriano C. Reyno Jr., also of our Philosophy Department, was published last year by the University as her tribute to the hero.

## ■ STUDENT ORGANIZATIONS

### USC-PHILOSOPHICAL SOCIETY FORMED

With the approval of Rev. Schonfeld, Dean of Student Affairs, and Rev. Fr. Watzlawik, Dean of Liberal Arts and Sciences, the USC-Philosophical Society became an officially recognized organization in the campus of this university.

This society was organized by a group of Liberal Arts students majoring in philosophy. It aims at broadening and deepening the members' knowledge of philosophy by the discussion (in the form of panel discussion, lecture, open forum or symposium) of topics which are not sufficiently dealt with in the classroom. Non-members of the society may be present during such discussions as auditors.

The first organizational meeting was held last January 16 to approve its constitution. During the second meeting, the following officers were elected: Dionisio Sy — president; Edgardo Bacolod — vice-president; Aurora Ysmael — secretary; Flora Cortés — treasurer and Jesus Trocino Jr. — PRO. Rev. Fr. John Berry, S.V.D. was elected as adviser of the society.

Discussions of the society are held on Sundays, at 3:00 P.M. in Rm. 416. The inaugural discussion, a lecture and open forum, was given last February 6 by Rev. Fr. Berry on the topic: "*A Basic Phenomenology of Soul and Body.*"

The society is still accepting members. Qualification: Applicants should have taken at least twelve (12) units of philosophy with no failing grade in philosophy subject (s) in the preceding year. Thus, membership is not confined to students of the College of Liberal Arts. All bona fide students of this university who meet this qualification can become members of this society.

### AWARDING OF PRIZES

Within simple ceremonies a very significant program was held at the Audio-Visual Center on February 19. The occasion was the awarding of prizes to winners of the literary contest, sponsored by the LECTIO ET DISCUSSIO FELLOWSHIP. Although the audience was small, there was keen interest shown in the whole affair.

The program opened with the singing of the National Anthem. Mr. César Carazo Jr., president of the L. & D. Fellowship gave the opening remarks. Next on the program was a piano selection, masterfully rendered by Miss Carmelita Ouano, which was followed by the announcement of winners and distribution of prizes by Very Rev. John Vogelgesang,

acting president of our University. After this Vic Martinez sang "Beane" in a most beautiful fashion. Each of the winners, (of those present) gave a short response.

Then Very Rev. Father John was called upon to deliver a short talk. During his speech, Father John disclosed the following:

"The University of San Carlos plans to organize an Institute of Comparative Philippine Literature. This will be a co-operative effort of the U.S.C. Libraries, the Departments of English, Spanish and Linguistics and of a still-to-be-organized Department of Vernacular Languages. The over-all aim of the Institute will be to make comparative studies of Philippine vernacular literature, to determine the influence of Spanish, English and American Literature on Philippine writing in English and Spanish with similar literatures of former English and Spanish speaking colonies. It is hoped that through the activities of the Institute San Carlos will become a center of research for Philippine Literature."

After Father John finished his talk, Miss Thelma Balbuena gave a classical rendition at the piano after which Rev. Luis E. Schonfeld, dean of student affairs, gave the closing remarks. He pointed out the great spirit which the L. & D. Fellowship shows in all its undertakings, the conscientiousness with which it goes about in fostering intellectual and cultural development amidst our student populace. He specially thanked the Fellowship for having launched the literary contest and he again underscored the purposefulness and timeliness of said contest.

Miss Melinda Bacol acted as master of ceremonies.

#### WINNERS

- a. Short Story
  - 1st: MUD  
by Mérito Yuvienco, Jr.
  - 2nd. DEBATE  
by Raodí Briones
  - 3rd: ONE SUNDAY  
AFTERNOON  
by Vicente Chu
- b. Poetry
  - 1st: ALLELUJAH  
by René Racoma
  - 2nd. EXODUS OF THE  
BROWNMEN  
by Llewelyn Navarra Hortillosa
  - 3rd: THE YIELDING OF  
HUMABON  
by Veneranda Abregana

#### STUDENT CATHOLIC ACTION HOLDS ORATORICAL TILT

The Oratorical Contest sponsored by the Student Catholic Action was held on February 27. The theme was: "The Role of the Philippines in the Evangelization of Southeast Asia."

The first prize, a gold trophy donated by Governor René Espina, was won by

Miss Esperanza Rubi, contestant of the Teachers College. The second prize, a gold medal donated by Mrs. Paulina Pages, went to Miss Josephine Seville of the College of Liberal Arts. The third prize a silver medal donated by Atty. Félix Savellón, was awarded to Mr. Rolando Villa of the College of Commerce.

The oratorical tilt was privileged to have Governor Espina as Guest Speaker. In his message, he brought forward the thought that "evangelization should be initiated here in the Philippines in order to produce Catholic individuals, Catholic families and a Catholic country which are so in deed and not only in name."

#### ALPHA OMEGA SIGMA SORORITY PINNING-INDUCTION CEREMONY A SUCCESS

The ALPHA OMEGA SIGMA Sorority, an exclusive organization in the College of Commerce held its formal Pinning-Induction Ceremony at the Casino Español after a hearty luncheon on February 21. In the morning, thirty-three ladies, all looking elegant in their beige uniforms, heard Holy Mass together.

Mrs. Bernardita Valenzuela, President of the Cebu Jayceettes and a USC English and Philosophy instructor was the guest speaker. Her topic was the most fitting and the most interesting — women. Mrs. Valenzuela was assisted by Mrs. Rosario Alfaro and Mrs. Lilia Relampagos, sorority advisers, during the pinning. Mrs. Alfaro and Mrs. Relampagos were also pinned by Mrs. Valenzuela assisted by Dalisay Dajao, Most Exalted Sister. Very Rev. Fr. John Vogelgesang, USC Rector and Acting President, in-

ducted the sorority officers. The others who honored the affair with their presence were Fr. Luis Schonfeld, Dean of Student Affairs, Fr. William Greiners, Regent of the College of Commerce, Dean José Tecson of the College of Commerce, Mr. Benjamin Borromeo, Head of the Accounting Department, and Mrs. Rafael Mayol, adviser of the sorority's brother organization, The Alpha Kappa Alpha Fraternity.

This initial affair of the Alpha Omega Sigma Sorority was a splendid success. Thanks to the officers' initiative and the members' cooperation as well as the advisers' most needed guidance.

The Sorority also extends its appreciation to all the guests who attended and made the affair extra-memorable. (See cut).

#### TWO SORORITIES SPONSOR FORUM

For the first time the *Portia Club* of the College of Law, and the *Sigma Phi Alpha* of the College of Pharmacy sponsored jointly a lecture-forum on March 13, at the University of San Carlos Audio-Visual Center. Miss Norma Bajo, *Portia Club* President, introduced Atty. César Kintanar, a one-time bar topnotcher, who spoke on the legal rights of women before and during marriage, particularly on the remedies afforded by law to women unjustly treated by their boyfriends, and the rights and obligations between husband and wife.

On the other hand, Miss Lucina Paulin, a graduate of the Powers School of U.S.A., was introduced by Miss Aurora Tan, Most Exalted Sister of the Sigma



ALPHA OMEGA SIGMA SORORITY — College of Commerce

Seated from left to right: Dalisay Dajao, Most Exalted Sister, Rosario Alfaro, Sorority Adviser, Bernardita Valenzuela, Guest Speaker, Lilia Relampagos, Sorority Adviser, Rosemarie Penalosa, Exalted Sister. — Standing, same order: Erlinda Rizorri, Business Manager, Lourdes Hermias, Comptroller, Teresita Mata, Mediatric, Rosemarie Mansueto, Informer, Sylvia Villan, Keeper of the Keys, Evelyn Creencio, Keeper of the Scroll.





**SIGMA PHI ALPHA SORORITY** — College of Pharmacy  
 Seated: Soledad Yap, Rev. Robert Hoopener, S.V.D., Miss Luz S. Catin, Adviser,  
 Aurora Tan, Most Exalted Sister. — Standing: Eleanor Chan, Susan Yu Chan,  
 Luvinminda Uy, Evelina Pedregosa, and Lucille Motus.

Phi Alpha. She spoke on Social Graces, "Make-down" and personality development.

## ■ MISCELLANEOUS

### BIOLOGICAL DISPLAY

To stimulate student interest in biological studies, the University of San Carlos Biological Department has installed three permanent display cases in the anteroom of the Biological office. The display changes every two months. Featured during the months of February and March is a butterfly display called "Facts Worth Knowing About Butterflies."

It is hoped that students, after viewing the display, will be moved to see the large University of San Carlos butterfly collection.

The University of San Carlos butterfly collection was begun about ten years ago under the inspiration of Father Enrique Schoening, S.V.D., and with the enthusiastic backing of Professors Julian Jumatan and Paulina Pagas. Today the collection is one of the largest in the country.

Divided into three categories, the collection features: 1) Cebu Butterflies (that is butterflies found on the island of Cebu); 2) Philippine Butterflies (those found throughout the country); 3) Foreign Butterflies (those indigenous to countries other than the Philippines).

The butterflies are mounted in rows according to general and species and are kept in glass-topped trays. The trays are

kept in specially constructed cabinets.

In addition to the butterfly collection, the University of San Carlos also possesses a large insect collection.

### ABOUT THE DOCUMENTS FROM SEVILLE

During his stay at San Carlos, Rev. Joseph Schmitz, S.V.D. did an arduous job in identifying the various photographed documents from Seville. He went through the more than 500 slides and made a short description of each of the documents. Besides relations on Filipino life in the early Spanish time, we find variable documents and reports pertaining to the establishment of the Spanish organization in this country and the primary objectives of the conquistadors in the "pacification" of the country. There is the order of Luis de Velasco, the Vice-roy of Mexico, to Miguel López de Legaspi for his mission to the Philippines and a letter of Legaspi in which he reports his arrival in Cebu as well as the first events following his landing here. A decree of Pope Gregory XIV of 1591 in which he ordered the Archbishop of Manila to see to it that all natives enjoy the true freedom which is owned by all Christians. There is also a letter of the Bishop of Cebú in which he reports the construction of the Cathedral. The Governor Don Francisco José de Obando asks the king for more missionaries in order to materialize the christianization of the country "el primero y más principal objeto del Católico zelo de V.M...." The collection now available is a valuable source for all students of Philippine history.

### CENTER OF THE POOR

From Europe Father Rudolf Rahmann, President of the University of San Carlos, writes that he has made initial contacts with a Catholic Relief Agency to obtain a number of sewing machines and leather stitching machine for the San Carlos Center of the Poor. Director of the University of San Carlos Center of the Poor is Mrs. Amparo Dorotheo who is assisted by a devoted staff of volunteer workers. The machines will be used to promote several self-help projects of the center.

### FOURTH SPECIALIZED LIBRARY

The fourth specialized University of San Carlos Library will soon be inaugurated on the second floor of the Main Building. The new library will serve especially Commerce students. Already established are specialized libraries for Law, Science, and Architecture and Engineering. These specialized libraries contain the general and special reference works needed by students of those departments.

Recent visitors to the University of San Carlos from abroad have expressed amazement at the large collection of books in the University Library. As of February 6, 1965, the total number of accessioned books in the combined University Libraries was 74,266. During the month of January the Library received 904 new books.

### AFTER ALL IS SAID AND DONE US IS NUMBER ONE

The recent release of the results of the two-day stenographer and senior stenographer examinations given last 1963 in Manila and Cebú showed that of the 17,000 who initially took the examinations, only 700 hurried the tests.

The successful examinees from Cebú or who took the examinations in Cebu are:

<i>Senior Stenographer Division</i>	<i>Rating</i>
Celina Echivare (USC)	—
Addie M. Sarthou (USC)	84.52
Estrella Mooney (Tacloban)	73.04
Alicia A. Albuero (USC)	72.95
Vicente Sabarre (Catbalogan)	70.00
<i>Stenographer (Junior Division)</i>	
Filomena Lim (USC)	79.32
Gordina Tan (USC)	78.55
Josefa Toninbang (Silliman U)	76.60
Sedronico Olandag —	76.14
Enfracia Tinga (Jose Abad Santos)	74.65
Isabel Sansón (USC)	73.75
Alcjandro Ecasinas (Cebu Sect'l. School)	73.30
Brenda Ignacio (USC)	71.78
Dolores V. Tolo (USC)	70.00

The stenographer examinations are given only once every four years by the Civil Service Commission. Incidentally, all instructors in stenography at San Carlos are Civil Service eligibles. †



HIS EMINENCE  
ILDEBRANDO CARDINAL ANTONUTTI  
Papal Legate

\* This is the full text of the Joint Pastoral letter issued by the Philippine Hierarchy following their annual conference in Cebu last year. Attention is called to the forthcoming celebration of the Fourth Centennial of the Christianization of the Philippines.

*Grace and peace in our Lord.*

As the duly constituted Pastors of the flock of the Lord<sup>1</sup> in this part of Christendom, "the servants of Christ and stewards of the mysteries of God";<sup>2</sup> We the Bishops of the Philippines, deem it opportune to address to you this Joint Letter on the approaching Fourth Centenary of the evangelization of our country.

All Christians who are aware of the true value of their Christian Faith have to agree that the greatest and most significant event in our history was the evangelization of our people, when we "turned to God from idols, to serve the living and true God."<sup>3</sup> "Thanks be to God for His unspeakable gifts."<sup>4</sup>

Before our country was christianized, our forefathers had, no doubt, their natural virtues. But at the same time, they had pagan customs and practices. Their culture was steeped in idolatry and superstition.<sup>5</sup> It was our conversion to Christianity that ushered us into the family of civilized nations.

It is true that many will deny the unique position of Christianity and will refuse to admit the paramount importance of this gift, the greatest type that we as a people have received from the hands of God the gift of our Christian Faith.

But to those of us who believe in these words of Our Lord: "I am the door. If anyone enter by me he shall be safe, and shall go in and out and shall find pasture. The thief comes only to steal, and slay, and destroy. I came that they may have life and have it more abundantly."<sup>6</sup> "I am the resurrection and the life; he who believes in me, even if he dies, shall live; and whosoever lives and believes in me, shall never die."<sup>7</sup> "I am the way, and the truth and the life. No one comes to the Father but through me."<sup>8</sup> "I am the light of the world. He who follows me does not walk in the darkness, but will have the

# Joint PAST

light of life."<sup>9</sup> "Now this is everlasting life, that they may know thee, the only true God, and him whom thou hast sent, Jesus Christ."<sup>10</sup>; to us, We repeat, who know what these words mean, our Catholic Faith will always be our most precious heritage. We will always glory in our name of Christians, incorporated by baptism into the Mystical Body of Christ. We will always consider the fact that we are the only Christian nation in the Orient as our badge of distinction in the whole Christian world.

For this reason we cannot allow to pass unnoticed the Fourth Centenary of the Christianization of our country. As Catholics the year 1565 is sacred to us for that was the year when the preaching of the Gospel in these islands began in earnest. As Filipinos that year is also of great significance to us because that was the year when the Philippines as a nation came into being. As the Gospel was brought from one island to another, the Philippines as a country, as a nation emerged. Before that, in these islands there were only small kingdoms and tribes, one independent from the other.

The discovery of the islands was made by Hernando de Magallanes in 1521. The first Mass in this country was celebrated in Limasawa, Leyte, on March 31 of that year. The expedition then proceeded to Cebu and there King Humabon, his wife, and 800 of their subjects were baptized.

However, D. Pedro de Valderrama, the priest who landed with the expedition<sup>11</sup> died four days after Magallanes;<sup>12</sup> and the rest of the expedition sailed back to Spain. So the first attempt to christianize our people did not have lasting results.

Three other expeditions followed the discovery of our islands, that of Loaiza in 1525, that of Saavedra in 1527, and that of Villalobos, with four Augustinians in 1542. No serious missionary efforts resulted from these expeditions.

But Philip II of Spain had a missionary heart. When advised to "give up such remote and apparently worthless possessions as the Philippines," he replied: "If there were only one person there to keep the name of Jesus alive, I would send missionaries from Spain to spread His Gospel. Looking for mines of precious metals is not the only business of Kings."<sup>13</sup>

So he ordered his Vice-roy of Mexico to organize a new expedition. The leader of the expedition was

<sup>1</sup>Acts 20, 28

<sup>2</sup>1 Cor. 4, 1

<sup>3</sup>1 Thes 1, 9

<sup>4</sup>11 Cor. 9, 15

<sup>5</sup>For example No. 6 of the Code of Kalantiao said: "He who kills trees known to be the dwelling place of anito shall be put to death by drowning. He who kills sharks and caymans belonging to anitos be put to death by drowning."

<sup>6</sup>John 10, 9-10

<sup>7</sup>John 11, 25-26

<sup>8</sup>John 14, 6

<sup>9</sup>John 8, 12

<sup>10</sup>John 17, 3

<sup>11</sup>Historia General de las Indias Occidentales. HERRERA,

lib. IV, cap. XIV.

<sup>12</sup>Documentos Inéditos. Archivo de Indias. T. III, pp.

291-292

<sup>13</sup>Life of Philip II, WALSH, p. 589.

# ORAL Letter

Miguel Lopez de Legazpi. The technical head was Fray Andrés de Urdaneta a good cosmographer, in the words of the King himself. Four other Augustinian missionaries came with the expedition. Their purpose was to bring to those islands the Gospel of Christ. They arrived at Cebú on April 27, 1565.

The chronicler of the Augustinian Monastery of Santo Niño de Cebú says that when Legazpi fired the guns of his ships, the Cebuanos fled, leaving their village in flames. Legazpi sent ashore a company of soldiers. While they were putting out the fire, one of the soldiers, Juan de Camas, found in a house an image of the Holy Child, the gift of Hernando de Magallanes to the wife of Rajah Humabón at her baptism.

A chapel was improvised where the image could be venerated, and there Fray Urdaneta celebrated a Mass of Thanksgiving for the success of the voyage. Thus was inaugurated the formal evangelization of the Philippines under the patronage of the Holy Name of Jesus, our Santo Niño de Cebú.<sup>14</sup>

The Augustinians first preached in Cebú. Then they went to Panay, Masbate, Ticao and Albay. In 1571 Fray Diego de Herrera accompanied Legazpi to Manila.

But after some time, the Augustinians could no longer cope with the ever-increasing demands of their missionary work. So other religious orders from Spain came to help, the Franciscans in 1577, the Jesuits in 1581, the Dominicans in 1587, and the Recollects in 1606.<sup>15</sup> The Capuchins, the Vincentians and the Benedictines followed them much later.

The work realized by Spanish missionaries in the evangelization of the Philippines was truly marvelous. Indeed, it is enough to note that almost the entire country was reached by the missionaries and the great majority of our people was converted to the Christian Faith in less than fifty years, an achievement which has no parallel in the history of missions.

Divine Providence has truly chosen our country to be the "lighthouse of Catholicism" in the Orient, as John XXIII said.<sup>16</sup> We can apply to our people those words of the Lord to the Israelites: "I will set my Dwelling among you, and will not disdain you. Ever present in your midst, I will be your God, and you will be my people."<sup>17</sup>

Since we "have been sanctified in Christ Jesus and called to be saints with all who call upon the name of our Lord Jesus Christ in every place — their Lord as well as ours"<sup>18</sup>, since by the grace of God we are what we are, God's grace in us must not be fruitless,<sup>19</sup> we must "not receive the grace of God in vain."<sup>20</sup>

In His infinite mercy, God "has rescued us from the power of darkness and transferred us into the kingdom of His beloved Son, in whom we have our redemption, the remission of our sins."<sup>21</sup> In gratitude, it is our duty to "remain firmly founded in the faith and steadfast,"<sup>22</sup> it is our duty to render "thanks to the Father, who has made us worthy to share the lot of the saints in light."<sup>23</sup> "For the hope of the im-



HIS EXCELLENCY  
MOST REV. JULIO R. ROSALES, D.D.  
Archbishop of Cebu

grate melts like a icintry frost and runs off like useless water."<sup>24</sup>

It is for this reason that We said that We can not allow to pass unnoticed the Fourth Centenary of the conversion of our country to the Christian Faith. We have to celebrate the year 1965 with special acts of thanksgiving. And the best way of showing our gratitude to God is to live our Faith in accordance with what we say in our national hymn to the Most Sacred Heart of Jesus:

*La Fc de Filipinas es como el sol ardiente;  
Como la roca, firme; inmensa como el mar.*

In order to make our celebration of this Centenary as worthy as the occasion demands, We have decided to hold the following activities:

1. We will send a petition to the Holy Father that he may deign to:

- declare the year 1965 a Jubilee Year for the Philippines; thus, it will be a year of thanksgiving, of pardons and of grace;
  - confer the title of Minor Basilica on the Santo Niño shrine in Cebú City;
  - grant the privilege of Canonical Coronation of the image of Santo Niño de Cebú, this image that was so closely connected with the first missionary endeavors of the Augustinians in these islands.
2. We unanimously approved the idea of our

(Continued on page 10)

<sup>14</sup>The History of the Augustinian Monastery of Santo Niño de Cebú, 6 & ss.

<sup>15</sup>Historia de las Islas Filipinas, Concepción. 248-257; Sucesos de las Islas Filipinas, Medina 101.

<sup>16</sup>Address to Pres. Macapagal, July 1962.

<sup>17</sup>Lev. 26, 11-12

<sup>18</sup>I Cor. 1, 2

<sup>19</sup>I Cor. 15, 10

<sup>20</sup>I Cor. 6, 1

<sup>21</sup>Col. 1, 13-14

<sup>22</sup>Col. 1, 23

<sup>23</sup>Col. 1, 12

<sup>24</sup>Wis., 16, 29

late Apostolic Nuncio, the Most Reverend Salvatore Sino, to hold in Cebu City, the cradle of Christianity in the Philippines, the Third National Eucharistic Congress from April 28 to May 2, 1965.

We cannot think of a more fitting centennial celebration than an Eucharistic Congress in which the whole Philippines will kneel before our Eucharistic Lord in humble adoration and in thanksgiving for the gift of Himself as our Bread of life: "I am the living bread that has come down from heaven. If anyone eat of this bread he shall live forever; and the bread that I will give is my flesh for the life of the world."<sup>25</sup> In preparation for the National Eucharistic Congress we have approved the celebration of Eucharistic Congresses in our parishes and dioceses. In that way a national consciousness of the importance of the centenary will be awakened.

3. We will bless the cornerstone of a seminary for the Philippine Foreign Mission Society, a missionary congregation which We have agreed to establish. This missionary society will be a living monument of our gratitude to God for the conversion of our country to Christianity. Pope Pius XI, the Pope of the Missions, in his letter to the Bishops of the Philippines, said that our country is destined "to become a center from which the light of truth will radiate, and to be, as it were, an advance guard of Catholicism in the Far East."<sup>26</sup> Pope Pius XII also said that our country has "a missionary vocation" in this part of Asia.<sup>27</sup> The time has come for us to fulfill our missionary vocation as the only Christian nation in Southeast Asia. We owe our Faith to the missionary spirit of Spain. In order to pay that debt, we have to undertake the task of evangelizing our non-Christian neighbors. This is an apostolic responsibility that we cannot elude. Hence, the plan to establish a Foreign Mission Society under the auspices of the Philippine Hierarchy.

The theme of our centennial celebration will be: **THE PHILIPPINES FOR CHRIST.** Among the peoples of the Far East we have been privileged to be "the first-fruits unto salvation, through the sanctification of the Spirit and belief of the truth."<sup>28</sup> Christ has chosen us to be His people, a part of "a chosen race, a royal priesthood, a holy nation, a purchased people," so that we "may proclaim the perfections of Him who has called us out of darkness into His marvelous light."<sup>29</sup> In order to "proclaim the perfections of Christ," we will make a public avowal of our faith in Him, we will declare ourselves for Christ: **THE PHILIPPINES FOR CHRIST.**

To all of you, Our beloved flock, We heartily impart our Pastoral Blessing. May the Patroness of the Philippines, the Virgin of the Immaculate Conception continue to help us preserve the priceless heritage of our Faith and make it bear abundant fruits for all of us and for the countries surrounding us.

Given in Manila, on the 2nd day of February, 1964, the Feast of the Purification of the Virgin Mary.

**FOR THE CATHOLIC HIERARCHY OF THE PHILIPPINES:**

(Sgd.) JULIO R. ROSALES, D.D.  
President, CWO Administrative Council  
Archbishop of Cebu

# THE SANTO NIÑO OF CEBU

by Rosa C. P. Tenazas

<sup>25</sup>John 6, 51-52

<sup>26</sup>Apostolic Letter, Jan. 18, 1930.

<sup>27</sup>Address to the Philippine Ambassador, 1951.

<sup>28</sup>1 Thes. 2, 13

<sup>29</sup>1 Pet. 2, 13



Christianity in the Philippines started under the titularship of the Holy Child in the representation of the Santo Niño of Cebu. During the first mass baptism held in the Archipelago, the native was baptized before the image of the Santo Niño. The first Christian church erected forty-four years later, was dedicated to the Santo Niño, as was the missionary province of the pioneer missionaries — the Augustinians. And as the first settlement in the whole Philippines, Cebu bore the liturgical title of the Holy Child: *La Villa del Santísimo Nombre de Jesús*.

#### **Brief History of the Santo Niño of Cebu**

The documentary history of the Philippines, and indirectly of the Santo Niño of Cebu, begins with the demarcation bulls and the Treaty of Tordesillas, for from these resulted the voyage of Ferdinand Magellan and the accidental discovery of the Philippine Islands.

It is a well known fact that the discovery of the Philippines was precipitated by the desire of two rival Iberian powers to seek a western route to the East. This goal was attained by Spain. But as fate would have it, the success was

achieved under the leadership of a Portuguese navigator drawn by circumstances to the service of the Spanish flag.

Profoundly disappointed and devoid of hope of any advancement in his King's service, Ferdinand Magellan presented himself at the Spanish Court and proceeded to point out to the Spanish emperor the possibility of acquiring the much-coveted Moluccas. Overwhelmed, perhaps, by the possibility of gaining a foothold on the much-coveted islands, Charles V signed a contract with Magellan for the latter to discover the Spice Islands within the limits of the demarcation assigned to Spain by Pope Alexander VI.

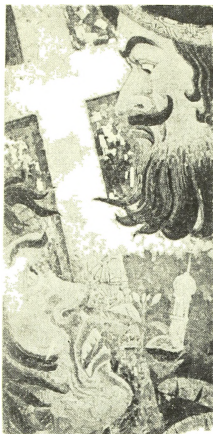
Magellan's expedition started out with five ships, and after eighteen months of a most perilous voyage, withstanding mutinies, sickness, and lack of provision, his crippled fleet sighted the coast of Samar. On this day, March 16, 1521, is marked officially the discovery of the Philippines, by Magellan, the Portuguese sailor in the service of Spain.

Magellan set up camp on the island of Homonhon, off the southern coast of Samar, and here nursed some of his ailing shipmen back to health. From there he sailed to Limasawa where on Easter Sunday, March 30, 1521, the first mass ever to be said in the whole archipelago was celebrated.

Upon being informed by friendly natives of a suitable place to provision their ships, the fleet sailed on and entered the port of Cebu on April 7, 1521. A host of natives awaited their arrival and Rajah Humabón, the native chieftain, immediately demanded tribute. This was flatly refused, and it was largely through the intercession of a Siamese trader, that peace was negotiated according to the native formula of the blood compact.

#### **The Baptism of the King and Queen of Cebu**

Magellan's zeal temporarily subordinated his primary aim for coming to the East, for the now more absorbing task of converting the natives. Exactly one week to



#### MAGELLAN AND LAPULAPU

This vertical composition is expressive of the dramatic contact between two cultures. The painter tried to depict the philosophic implications resulting from this beginning of European influence over the Malayan-Indonesians which controlled the coastal plains of the archipelago at the time of Magellan's "discovery" of the islands. The impact of the predominant opinion that the Filipinos are better off having been Christianized by this contact, and as a consequence had developed a richer culture which now benefits the people, is shown by the well emphasized cross running downward on the bias. This piece shows a bolder attempt at introducing larger blobs of colors thru the use of whole (lucet) wings to simulate the broad strokes of a painter using oil medium. (The diminutive minaret of the mosque suggests the indomitable spirit of the Mindanao Moslems who have remained unconquered in their southern bastion and are still practising the Islamic faith).

the day after the Spaniards landed in Cebu, a mass baptism was held, the first in the Archipelago, in which a good number of the natives became the principals. A platform was built in a consecrated square and adorned in the native custom. Cannons from the ships discharged in honor of the occasion. The native chieftain, Rajah Humabon, was baptized first, and was named Don Carlos after Charles V of Spain. In the middle of the square a large cross was put up to which Magellan later exhorted daily

adoration. After dinner, it was the queen's turn to be baptized. From this significant event unfolds the actual documentary history of the Santo Niño of Cebu.

#### The Gift of the Image of the Santo Niño of Cebu.

This event is best quoted from a translation of Antonio Pigafetta's chronicle which reads:

*After dinner the priest and some of the others went ashore to baptize the queen, who came with forty women. We conducted her to the platform, and she was made to sit down upon a cushion, and the other women near her, until the priest should be ready. She was shown an image of our Lady, a very beautiful wooden child Jesus, and a cross. Thereupon she was overcome with contrition, and asked for baptism amid her tears. We named her Johanna, after the emperor's mother . . . She asked us to give her the little child Jesus to keep in place of her idols; and then she went away . . . The captain knowing that the queen was very much pleased with the child Jesus, gave it to her, telling her to keep it in place of her idols, for it was in memory of the son of God. Thanking him heartily, she accepted it.*

The foregoing account of a gift of a statue of the Holy Child Jesus to a Cebuano queen has so far been the only documented record of such so that when an image of the Holy Child Jesus was discovered in the same place forty-four years later, it leaves little doubt as to its being the same image brought earlier at the time of Magellan's expedition to the Philippines.

When Magellan's fleet left the Philippines, the image of the Santo Niño, no doubt, was relegated to the role of a pagan idol. Its popularity must have triumphed over the other deities of the early Cebuanos, for when the expedition of Legaspi arrived, the image had already behind it numerous stories of benefactions. The early Cebuanos had held the image in great reverence, petitioning it in all their necessities, and offering sacrifices to the Santo Niño in the manner they were accustomed to with their other idols, often anointing the image with oil.

#### The Finding of the Image of the Santo Niño in Cebu

After three other attempts and forty-four years later, the most successful expedition was finally

launched under the joint leadership of Miguel López de Legaspi and Fray Andrés de Urdaneta, of the order of St. Augustine.

Legaspi's expedition of four ships was launched from México, and so took a much shorter time than Magellan's. Generally believed to have been intended for the conquest and colonization of the Philippines, this expedition actually set out with the intention of colonizing New Guinea; at any rate, only certain vessels were to continue their course to the Philippine archipelago, with the expressed purpose of ransoming the captives or prisoners of former expeditions. The course laid out in the instructions of the viceroy of New Spain, founded upon the advice of Urdaneta, was to New Guinea. The instructions of the Royal Audiencia, however, prescribed definitely the voyage to the Philippines. With this expedition begins the real history as well as the Christianization of the Philippine Islands.

After arriving in the Philippines, various stops were first made in the Islands before finally deciding to make a settlement in Cebu. This was April 27, 1565. This time the expedition did not meet with the same hospitality accorded Magellan years earlier. Tupas, the reigning chieftain, was not amenable to the Spanish overtures for peace. As the Spaniards later found out, Portuguese sailors during the interim, had come to their shores pretending to be Spaniards and had looted and taken some of their people as captives. Another reason put up by historians as an alternative cause for Tupas' reluctance to accept peace was the latter's burden of guilt concerning the fate of Magellan and a number of his men.

In any case, Legaspi sent a party of soldiers ashore to take the island. The native Cebuanos fled to the mountains, leaving the village on fire. Cause of the fire is still a matter of conjecture and two alternatives have been put forward. Either the natives themselves intentionally set fire to their village, or the conflagration was caused by the artillery shots from the Spanish ships. At this point, written history reopens the story of the Santo Niño of Cebu.

On the following day after the landing, a sailor named Juan Camús, went around the charred ruins of Cebu in the company of a number of soldiers. It was not long

before Camús was drawn into a large and well-built house one of those spared by the fire. He entered it and came upon two boxes, one of which revealed a bowl and a tooth of a wild animal. The other box was found another empty. Camús went further into the interior and here found another box. What made it exceptionally interesting was that it was tied with a cord that was strangely familiar. Furthermore, it contained inside it yet another box, made of pine! It is hardly a matter of conjecture as to what emotions were aroused in Camús, who, upon seeing an image of the Holy Child Jesus inside it, is said to have rushed outside and shouted in broken Spanish: "Papa el cuerpo de Dios, Hijo de Santa María, Hallado Has!"

Camús ran back inside the hut, reverently cradled the image in his arms and showed it to the soldiers. The admiral of the fleet, Mateo del Saz, took the image from Camús and brought it to Legazpi who considered its discovery a good omen. Legazpi fell on his knees, took the image in his hands, kissed its feet and prayed:

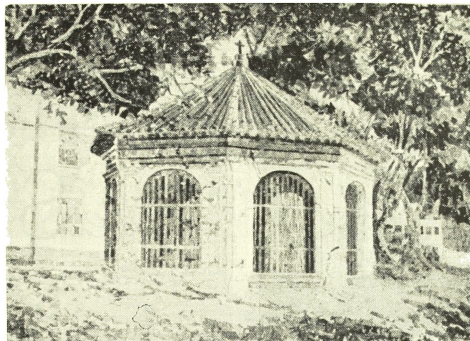
*Lord, thou art more powerful to punish the offenses, committed in this island against thy majesty, and to find herein thy house, and holy Church, where thy most glorious name shall be praised and magnified. I supplicate thee that thou enlighten and guide me, so that all that we do here may be to thy glory and honor, and the exaltation of thy holy Catholic faith.*

A bamboo cross was later put up by Camús in the house in order to indicate the very place where the image was discovered. This hut was for a number of years venerated as a pilgrimage of shrine to which the Santo Niño was brought in procession every feast day.

On May 8, the fort was constructed with Legazpi breaking the first ground and dedicating it to the most blessed name of Jesus. The sites for the Spanish quarters and the chapel were chosen, and the town was temporarily called San Miguel, because it was founded on the day of this saint's apparition. The decree which declared Cebu as "Villa del Santísimo Nombre de Jesús" was made after Philip II ordered Legazpi to take formal possession of the Islands in his name in 1571.

**Description of the Image of the Santo Niño when Discovered**

Esteban Rodriguez, the chief



### SANTA CRUZ DE CEBU

This is Professor Jumalon's second attempt to create a mosaic out of butterfly wing pieces using 100% of this medium from nature. The temple enclosing the alleged Magellan's cross is shown in a morning sunlight. The brick roof is a study in itself which brings into focus the gamut of reds occurring on but a limited number of local butterflies, some of which are at home only in the wooded outskirts of the city, and are difficult to procure in large numbers. The picture took a good couple of weeks to produce, with only a pen-and-ink sketch of the structure as guide.

pilot of one of Legazpi's ships, and to whom Camús first showed the image, writes:

*En este pueblo cuando entramos hallamos en él un Niño Jesús, hallado un marinero llamado Mermelo (the name "Camús" was variously called, being a native of the place), estava en una carta pobre, y estava cubierto en un cendal blanco en su cazita, y su gorrita puesta, y ya tenia el pico ed la nariz comido en poco, y la carga algo descollada . . .*

Accounts made of this significant event by early Spanish chroniclers establish the statue as one of those which were commonly made in Flanders during the sixteenth century. When the image was found, it was covered with a white cloth in its cradle with the point of its nose somewhat rubbed off. Otherwise it was in a perfect state of preservation. Of its original garments, it appears that only the red velvet bonnet was intact. The natives may have par-

tioned its royal robes among themselves as relics, for the image was dressed in native material. Hanging about its neck was a necklace of peculiar make suspended with a small cross. The cross which should have been on top of the globe which he holds in his left hand was missing.

### The Sanctuaries of The Santo Niño of Cebu

When the image of the Santo Niño was discovered, Legazpi ordered it to be enthroned in the very first church that should be erected and that the church be called Santísimo Nombre de Jesus.

The Santo Niño, which was now entrusted to the Augustinian Fathers, was enthroned in a temporary chapel set up in the same house where it was discovered. When completed, the Santo Niño was brought to the church in a procession with all the pomp and grandeur possible at the time. Fray Juan de Medina, who became prior of the convent of Santísimo Nombre de Jesus in the early seventeenth century, writes:

*The whole fleet took part in it and carried the ornaments that they could. The most Holy Child was carried in this procession to our house, and placed on an altar as decently adorned as was possible in that early period. The first mass of those islands was celebrated there, with more spirit and devotion than music and splendor. At*

*conclusion, all took a row to celebrate annually the feast of the*  
(Continued on page 22)



#### STO. NIÑO DE CEBÚ

The oldest Christian relic in the Far East, the Holy Image of the Sto. Niño de Cebú is more than 400 years old and is now in the custody of the Augustinian Fathers in Cebú City. The image is the baptismal gift of Ferdinand Magellan to the wife of Rajah Humabón during his historic voyage in 1521. One of the major phases of the fourth centennial of the Christianization of the Philippines will be the canonical coronation of the Holy Image.

# CEBÚ and The SANTO NIÑO

by Manuel S. Satorre, Jr.

ALTHOUGH CEBÚ'S SKYLINE rises to a face of a modern world, still the ruins that were left of its rich history four centuries ago show an epoch that is never to be born again.

Thus, in the grandeur and glory that was Cebú, one finds the first (perhaps not the best) of everything, what with bumpy roads, dirty market places, stinking mud-holes, low water pressure, beggars and pickpockets. But, at any rate, Cebú is Cebú, and it is the "Felipino's First."

It was here in this small island in the south where the first seeds of Christianity were planted, where the first foreign invader was repulsed by a Filipino, where the first Filipino marriage was celebrated, where the first and oldest street in the Philippines was paved, where the first school was established, where the first and tallest

building in the Visayas and Mindanao was constructed, where the first Filipino church was conferred the title *Basilica Minore*, and where almost everything one sets his foot on is — FIRST.

#### The Oldest Street in the Philippines

During the rule of the first Spanish Governor in Cebú, Guido de Lavezárez sometime in the 17th century, the first Philippine street was paved with forced labor. Its pavement was made of tiles that were often used on rooftops. The street was named Colón.

History has it that the street was supposed to be named Cologne after a town in France where Lavezárez was said to have a kin. He wanted to name the street in honor of that town. However, the Filipinos who were instructed to make the stone engraving of the

street-sign mistook the name for Colón. Thus, the street until now carries that name.

The street was once part of the then Pili-Kanipaán and Sambag districts. Before the war, the city's big business establishments were found in that street like the building housing the Cebú Advertisers, the old Ideal Theater, the Cebú Boxing Stadium including the residence of the late President Sergio Osmeña Sr.

Today, the old house of the late Don Sergio has been replaced by a building housing the *Eden Theater*. Colón Street squats right in the heart of Cebú City where thousands of people mill everyday.

#### Cebú's Historic Fort San Pedro

Quietly, at the entrance of the Cebú Harbor, the old Fort San Pedro rises like a pregnant woman.



It was constructed on May 8, 1566, with Don Miguel López de Legaspi breaking the first ground and dedicating it to the "Most Blessed Name of Jesus." Legaspi had the fort constructed to protect him and his men from the hostility of the natives. In a letter to the King of Spain, Legaspi once wrote: "Their weapons are long and sharp iron lances, throwing sticks, shields, small daggers, wooden corselets, corded breastplates, a few bows and arrows and culverius." Perhaps this made the construction of the fort imperative.

Triangular in shape, two sides face the open sea in a diagonal position. The apex is anchored at a promontory commanding the entrance to the harbor. Small watch-towers or little forts flank it from the other two sides and armed with heavy guns.

At the outbreak of the revolution in Cebu on April 3, 1898, the fort was made more colorful in its participation. The Katipunan army under Gen. León Kilat attacked and drove the Spanish garrison

away from the town. The garrison was commanded by Gen. Adolfo González Montero, the last Spanish Governor of Cebu.

The garrison, together with the entire Spanish community headed by Bishop Martín García Alcocer, was reported to have fled and sought refuge in the "Kotta" to escape the pursuit of the revolutionaries. There, behind its weather-beaten walls, the Spaniards stood and waited for reinforcements from Manila. The Katipunan army, in the meantime, laid siege on the fortress.

The fort had very weak defenses and could have been easily captured by the Filipinos. But Gen. Luis Flores, president of the local Katipunan and second-in-command of the Filipino army, was against the bombardment of the Fort and leveling it completely to the ground. He was afraid the women and children might be massacred. This saved the fort from capture.

Later, two Spanish ships "Aolus and Viscaya," the battleship "Don Juan de Austria" as escort, arrived in the harbor carrying fresh troops

and supplies. The warships bombarded the town while the transports began unloading the troops. The town went up in smoke, and the Filipinos lost the battle, retreating to the mountains. The siege released the Spaniards trapped inside the fort.

On the same occasion, however, the American gunboat "Petrel" unexpectedly appeared in the harbor and its commander demanded the surrender of the town. Gen. Montero, threatened by a superior enemy, surrendered. Fort San Pedro including the town fell. After the Americans took over, peace ensued in the islands again.

The City High School in 1940 until the outbreak of the Second World War was housed at the fort.

During the war, the fort became the headquarters of the Visayas-Mindanao force of the USAFFE under Brig. Gen. Guy O. Fort. When the enemy occupied Cebu, it was used and was, therefore, a military target. Surprisingly, however, when the hostilities ended, Fort San Pedro came out unscathed.



#### BASILICA MINORE

On the spot in Cebu where a Spanish soldier found the Holy Image of the Santo Niño, the Sto. Niño Church was built. This church to be conferred the title of Basilica Minore by the Holy Father, is primarily undergoing extensive renovation. Photo shows the architects' concept after the proposed alteration.



**MAGELLAN'S CROSS**

The house above shelters the Cross which Magellan put up on the same spot. It was found by Legaspi some forty-four years later and preserved to our day.

Sometime in 1950, the fort became a subject of a running controversy. The City of Cebu wanted it demolished and replaced with a building to house the new post office. But a strong opposition from the Cebu Historical Society and the Cebu Garden Club which was in charge of its beautification blocked the move of the city. The Cebu Post office building was finally constructed near the fort.

Fort San Pedro which has survived several generations, two revolutions and two world wars, now houses the Cebu City Zoo.

#### **The Oldest School in the Philippines**

Even while some Filipinos in 1595 scattered all over the Philippines were still wearing that proverbial G-string, in Cebu, a school was already busy teaching the Filipinos the arts and sciences.

The University of San Carlos of Cebu holds the distinction of being the oldest school in the Philippines, in fact even much older than the University of Santo Tomás in Manila and Harvard of U.S.A.

It traces its origin to a school founded in 1595 by Jesuit Fathers Antonio Sedeño, Pedro Chirifio and

Antonio Pereira under the name "Colegio de San Ildefonso."

San Carlos has a long history and before the S.V.D. took over in 1935, the institution had been directed by four different religious societies. The Jesuit Fathers ran the school for 176 years, the secular clergy for 69 years, the Dominicans for 15 years, while the Vincentian Fathers (C.M.) held the reins of the school for 68 years. The latter were the last of the religious societies to supervise the school before the S.V.D. took over.

The Colegio became a full-fledged university in 1948, the first outside Manila, a landmark in the educational history of "La Ciudad del Santisimo Nombre de Jesús." The present president is Rev. Fr. Rudolf Rahmann, S.V.D., Ph.D.

#### **The First Marriage Celebrated In The Philippines**

Late in the year 1565, Father Diego de Herrera, friend of Fray Urdaneta, baptized King Tupas of Cebu's widowed niece, naming her Isabel in honor of Doña Isabel Garces, Legaspi's wife. In that baptismal rite, three other children were christened.

After King Tupas's widowed niece conversion, she married a certain Andrea Calafate, Greek talker of Legaspi's fleet, with Father Herrera officiating at the solemn nuptial rites. This was the first Christian marriage (1565) on Philippine soil.

#### **The Discovery and Founding of Cebu**

The discovery of these islands was made by Hernando de Magallanes in 1521. The first Mass in this country was celebrated in Limasawa, Leyte, on March 31 of that year. The expedition then proceeded to Cebu.

On April 14, a mass was held, during which Rajah Humabón, his wife, and some 800 of their followers were baptized. After mass, Magellan planted a wooden

cross which exists on its original site until today.

When Queen Juana (Humabón's wife) was baptized, she was shown a very beautiful image of Child Jesus. The queen like the image so much that Magellan gave it to her as a gift.

Then for the first time in Philippine History, Magellan died in the hands of Lapulapu, chief of Mactan. After his death, his fleet sailed back for Spain. Several years later, a number of expeditions were sent by the king of Spain to the Philippines but they were unsuccessful.

On November 21, 1564, a fleet commanded by Miguel López de Legaspi sailed from Natividad, Mexico for the Philippines. In a letter to the King of Spain on November 18, 1564, Legaspi announces that "he has taken over two large ships and two pataches, and one small brigantine, in which are one hundred and fifty seamen, two hundred soldiers, and six religious men of the order of St. Augustine, chief of whom is Father Fray Andrés de Urdaneta."

The fleet reached Cebu on February 13, 1565, but because of Cebuano resistance, Legaspi sailed away to explore the islands of Bohol, Leyte and Samar. And finally on April 27, 1565, Legaspi went back to Cebu. He wrote: "We were guided by a Moro who acted in the capacity of interpreter. He knew the language of the natives. The Moro accompanied Fray Urdaneta to negotiate an amicable relations with King Tupas."

#### **The Finding of The Holy Image**

Father Urdaneta failed to secure a truce with King Tupas. Legaspi, angered and desperate, routed the Cebuano King and his men and drove him away to the hills.

During the battle, about one hundred houses were burned, the fire having started from an accidental shot from the artillery or having been lit purposely by the

natives. The soldiers were quartered in the houses remaining after the fire.

The following day, on April 28, 1565, one of Legaspi's soldiers by the name of Juan de Camús, discovered the image of the Child Jesus in an unburned Cebuano house that he was looting. It was believed that the same image was given to the wife of Ilumabon by Magellan.

Writes Legaspi: "There was found a marvelous thing, namely, a Child Jesus like those of Flanders, in its pine cradle and its little loose shirt, such as come and all so well preserved that only the little cross, which is generally upon the globe that he holds in his hands was missing."

Historians, also commenting on the finding of the holy image, declared: "As was right, the general had this prize, and when he saw it, he fell with great devotion. He took it in his hands and kissed its feet, and raising his eyes to heaven, he said: 'Lord, Thou art powerful to punish the offenses committed in this island against Thy majesty, and to found herein Thy house, and holy church, where Thy most glorious name shall be praised and magnified. I supplicate Thee that then enlighten and guide me, so that all that we do here may be to Thy glory and honor, and the exaltation of Thy Holy Catholic Faith.'"

At this instance, Legaspi ordered that this sacred image be placed with all reverence in the first church that should be founded, and that the church be called Nombre de Jesús (Name of Jesus). It gave great happiness and inspiration to all to see, such an auspicious beginning for a truth it seemed a work of God to have preserved so completely this image among the infidels for such a long time, and an auspicious augury in the part where the settlement was to be made, the historians wrote.

#### The First Filipino Church and a Basilica Minore

On May 8, 1565, the sites for the Spanish quarters and the church

were chosen, and the town was called San Miguel, because it was founded on the day of this Saint's apparition.

It was said that that night, the natives returned, setting fire to the remaining houses, so that the whole town was in danger of being burnt, with all the goods brought ashore from the ships. The site of the house wherein had been found the sacred image was selected as the site of the Monastery of the Name of Jesus. . . . a shrine to venerate the image, and from this point Christianity radiated to the different regions of the country.

In a recent interview Father Casimiro Garcia, an Augustinian priest and prior of the San Agustin Church, said that the church and convent erected by the Augustinian fathers under Fray Urdaneta in 1565 were the first established in the Philippines. However, both were burned on November 1, 1566.

Father Garcia recounting how the San Augustine church acquired its name, said: "The Child Jesus was brought to the church in solemn procession, and with the great devotion, and with great rejoicing and gladness of all men. Arriving at the church, they all adored it, and placed it on the principal altar, and all vowed to observe, sanctify, and celebrate solemnly as a feast day each year, the day on which it had been found, April 28. And in addition a brotherhood of the most blessed name of Jesus was established in the same manner under the conditions of that of San Agustin of México, the majority of the people entering as members and brothers."

The Augustinian priest said that the San Agustin Church took after that brotherhood established in Mexico.

He also said that in that procession of the Holy Child a number of natives took part and two chiefs who professed friendship to the Spaniards. Finally, peace and friendship were made between Legaspi and the greatest chief of the island, Tupas and it was ar-

ranged that tributes should be paid. This started the conversion of the islands, Father Garcia said.

Father Garcia also disclosed that the second church built was destroyed by fire in March of 1628, but rebuilt soon after (1628-1629) under the administration of historian Juan de Medina, O.S.A.

Miraculously, in the fires that gutted San Agustin church several times, the Santo Niño always was saved.

The present massive church was designed and constructed during the priorship of Father Juan Albamuro, O.S.A., (1735-1737).

Today, San Agustin church is undergoing reconstruction in preparation for the fourth centenary of the Christianization of the Philippines. It was recently conferred the title *Basilica Minore*.

(Continued on page 18)

#### HISTORIC URDANETA-LEGASPI VOYAGE

In 1565, upon orders of King Philip II of Spain, Miguel López de Legaspi and Fray Andrés de Urdaneta set sail for the Philippines. This expedition led to the start of the formal Christianization of the country and her unification into a single political unit. The expedition arrived in Cebu on April 27, 1565 or forty-four years after the ill-fated Magellan expedition.



(Continued from page 17)

## Cebu and Other Towns and The Centennial Celebration

Surprisingly, the city and other towns of Cebu suddenly become aware of the magnanimity of the Fourth Centennial of the Christianization of the Philippines that everybody seems to have something to prepare for such occasion.

Buildings and cleverly-designed edifices have suddenly sprang up like mushrooms in the city. The people have started to construct hotels, motels and lodging houses and office buildings to cope with an impending problem of housing pilgrims during the occasion.

One such building worthy of notice is the Lu Ym building. It is the tallest building in the Visayas and Mindanao and owned by the Lu Do brothers in Cebu. It was formerly the Lu Do building which was burned some years ago in a downtown fire.

The newly-constructed hotels in Cebu are Ramirez hotel, International Hotel, Palm Lodge, Impala Village and several others.

In the meantime, the Lapulapu City which is just across the channel is also busy expanding for the celebration.

Danao City has assured its cooperation for the celebration including Toledo City.

Everybody is preparing for the celebration. But what for is the occasion? Here are its objectives: 1) make the people aware and appreciative of the fact that the Philippines has been 400 years a Christian nation; 2) inspire the people to know their faith more fully and, to know to live their faith better; 3) encourage full participation by the laity in the religious celebration of the Fourth Centennial; and 4) to share the faith with non-Catholic countries through the Philippine Foreign Mission Society.

Let us hope that we will all be worthy of the chance of being the host to this occasion (Cebu, I mean). And hope further that Cebu will keep up its reputation of always being the FIRST.

# A Quadricentennial Challenge For Catholic Philippines

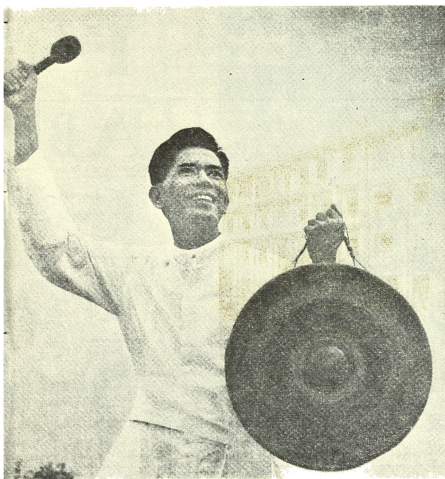
By Corazón Ramirez Santos

THE PHILIPPINES will celebrate the Fourth centenary of its Christianization on April 28, 1965. As we look back across the centuries and reflect on what we might have been spiritually, we can not help but feel deeply grateful to Divine Providence for bestowing on us the gift of Faith and to Spain, whose Catholic fervor was the instrument which made our Christianization possible. Why did the Spanish missionaries brave the perils of a long and hazardous voyage to an unknown land that could be possible peopled with hostile natives? Obviously it was in obedience to Christ's parting command to His disciples: "Go, ye, therefore and preach ye the Gospel to all nations . . ."

For four centuries, we have thus been enjoying the blessings of the Catholic Faith. Yet, up to the present, we still remain the only Catholic country in the Far East. From an evangelical point of view, it is not something for us, Filipino Catholics, to be proud of at all. It seems to faintly imply that we have not been living our faith as deeply as we should . . . that we have not taken our responsibilities serious-

ly . . . that we have not done all we could to share this precious gift of Faith with our brother Orientals.

We could offhandedly attribute this omission on our part to circumstances existing under the Spanish and American regimes over which we had no control. But can we continue to justify our spiritual apathy and sluggish evangelical spirit, now that we are our own masters? There should be nothing to stop us now. All we need is something to push us "but hard!" on the way to conquering souls for Christ. Most of us wait for momentous or inspiring occasions on which to launch out important undertakings or face new challenges. What better start is there than on this occasion of the quadricentennial of our Christianization, when not only a sense of duty but also a sense of gratitude should impel us to act? Of course there is always the vital, everyday challenge of living a good and holy life, a better life, which we should not overlook. But special occasions require special offerings. In this instance, the offering of ourselves on a national scale, for the Christianization of our brother Orientals could



**CLARION CALL — Off to the Missions!**

very well contribute to the successful solution not only of our personal spiritual problems, but as should logically follow, the spiritual problems of our country as well, "FOR IT IS IN GIVING THAT WE RECEIVE..."

The Philippines is surrounded on all sides by pagan countries. To the north are: Japan, Korea, China and Formosa; to the east are Thailand, Indochina and Malaya; down south is Indonesia. Here, in these neighboring countries teem millions who are still groping in the darkness of paganism... millions who have not even heard of the Word — God... millions who are hungry for the knowledge of this all-good, Almighty Father in heaven. Who is going to bring the light of God into their lives? What, as members of the only Catholic nation in the East, are we going to do about it? Obviously, not all of us can march out of the Philippines and go about the task of bringing our pagan neighbors into the one true fold. Yet, it is really quite simple. One need not even make a single step beyond his door, nor move an inch from where he is. Let each one of us just start right at

this very moment with a good will to obey Christ's command by telling Him straight from the bottom of our heart: Oh my God, out of love for You and in thanksgiving for the countless benefits You have bestowed on us, I shall do everything I can to help spread Thy gospel to all nations, specially those of the East." Yes, all of us can be missionaries right in our own homes, offices, schools, or fields, through our prayers and sacrifices!

Parents could help immeasurably not only by praying for vocations in the family, and gladly allowing their children to follow the religious call, but also by making them mission-conscious and positively bringing them up in such a way as to prepare them for possible religious vocations.

The rich could channel not only their prayers but also a good portion of the wealth that God has entrusted to them to help the mission and finance vocations. However, the poor need not sigh for want of something to give. The offering of one's humble endurance of poverty in a royal manner must be most pleasing to God, Who Him-

self chose to be poor. In fact, the poor have a wealth of suffering and hardships to offer.

It is high time our Catholics cease to regard evangelization as meddling in somebody else's business. Rich man, poor man, beggar man, doctor, lawyer, merchant, chief, it is every Catholic's business to win souls for Christ. Not being equipped with special training or aptitude to preach or teach is no hindrance to being a missionary. The Little flower of Jesus, just out of her teens, doing the humble chores of a Carmelite lay sister, never left the convent walls to teach or preach. Yet, her prayers and sacrifices, numerous conversions have been attributed to her.

There are those who hedge about by saying, "Oh, I am positively not the type to go in for flagellations, or horsehair-shirts, or fasting." But who of us does not feel every now and then the drudgery, the monotony of daily work, or the crushing weight of one's responsibilities, whether you are in ordinary laborer, an office worker, a soldier, a housewife, teacher, storekeeper, or even an executive, whatever your work might be? There are moments when you get fed up with your duties, angry customers, pupils, superiors, or fellow workers... moments when you feel just like my dear fellow-Catholics, that this is your golden opportunity for going one step higher in the spiritual echelon, and being a missionary at the same time. You can offer your desire to give in to your desire to give in to your sloth, your disgust, your anger, or your impatience, as a sacrifice, for the conversion of souls, for the Christianization of Asia.

You might be one of those extraordinary mortals who never know anything but success, health, happiness, plus an ever resurging energy. If so, you could in humble gratitude offer all these heavenly gifts to God with the plea that he may bestow these blessings a hundredfold on the missionaries, laboriously tilling the distant pagan lands for a harvest of souls. Or better still, you could focus your extra energy on actual mission work.

For centuries we have neglected our sick in more ways than one. Have we, for instance, made them aware of the fact that they are also Christ's chosen ones? That their being bedridden or their inability to work with hand or feet need not mean that they are absolutely useless in this world?

*(Continued on page 22)*



# F A C U L T Y

## ORIGIN AND DEVELOPMENT

THE UNIVERSITY OF SAN CARLOS (also known as the Divine Word University) of Cebu City, Philippines, is conducted by the Society of the Divine Word and dates back to 1595 when the first college in Cebu was founded by three priests of the Society of Jesus: Pedro Chirino, S.J., Antonio, S.J., and Antonio Pereira, S.J., and which in 1606 was named Colegio de San Ildefonso.

Upon the expulsion of the Society of Jesus from the Philippines in 1769, the college was closed but was reopened in 1783 by Bishop Mateo Joaquin de Arévalo and was conducted by diocesan priests. It was renamed Colegio-Seminario de San Carlos. From 1852 to 1867, the Colegio Seminario was assisted by four Dominican Fathers and in 1867 entrusted to the Congregation of the Missions (C.M.) or Vincentians. In 1935 the collegiate section under the name of Colegio de San Carlos was entrusted to the Society of the Divine Word (SVD) while the seminary section in a separate building known as Seminario de San Carlos remained under the administration of the Vincentians.

On July 1, 1910, women were first admitted to the Colegio de San Carlos.

From December 8, 1911, until August 1, 1945, classes were interrupted by World War II. On September 12, 1944, the college building which the Japanese Army then occupied as headquarters as well as for the storing of ammunition was completely destroyed by the American Air Corps. All the present buildings were constructed after the war.

On July 1948, the college was given the status of a university under the name of University of San Carlos. In 1963, the generalate of the Society of the Divine Word changed the name of the university to the Divine Word University although the old name is still largely used.

## ADMINISTRATION AND ORGANIZATION

The administration consists of a President, Vice President and Board of Trustees. The latter elects the Vice President and the Secretary General and also its own

Chairman and Secretary. It controls the general management of the University. The President is assisted by the Academic Senate, composed of Regents and Deans of the different colleges and some assistant deans.

The faculty consists of professors, associate professors, assistant professors, senior and junior instructors, assistant instructors and lecturers. The proportion of lay to religious members is 6:1. There are 220 lay teachers (88.3%) and 29 religious teachers (11.7%). Each teacher has an academic degree: Doctor's, Master's or Bachelor's. The teacher-student ratio is 1:21. The non-teaching staff consists of administrative and maintenance staffs all of whom, with few exceptions, are Filipinos. All the faculty members are Catholics.

The university consists of a Graduate School and six colleges: Liberal Arts, Law, Commerce, Education (Teachers College); Engineering (Institute of Technology) and Pharmacy. It also conducts a high school and elementary school for girls and boys and mixed primary school and kindergarten.

# UT THE UNIVERSITY OF SAN CARLOS

CEBU CITY, PHILIPPINES

## CURRICULA

The Graduate School offers the following degrees: Doctor of Philosophy in Philosophy, Education and Anthropology; Master of Arts in Education, English, Philosophy, Anthropology, Guidance, Teaching English as a Second Language and Economics; Master of Science in Business Administration, Physics, Mathematics, Chemistry and Zoology.

The Colleges have the following departments:

**College of Liberal Arts and Sciences** — Theology, English, Spanish, Chemistry, Biology, Physics, Psychology, Social Sciences, Philosophy, Mathematics

**College of Law** — (not divided into departments)

**College of Commerce** — Accounting, Commercial Laws, Business and Management, Secretarial Science

**College of Education** (Teachers College) — Secondary Education, Elementary Education, Home Economics

**College of Engineering and Architecture** (Institute of Technology) — Civil Engineering, Mechanical Engineering, Electrical Engineering, Chemical Engineering, Architecture

**College of Pharmacy** — (not divided into departments) Summer sessions are also conducted by the university.

Students finishing their pre-Engineering training in the College of Liberal Arts and Sciences are submitted to an examination on application for admission to the Institute of Technology for their professional training and are tested to determine their talents. Those that show talents for engineering or architecture are allowed to enter the institute to pursue these courses. Those who show talents in the crafts are eligible for training as high-grade skillful mechanics of one form or another of which the nation stands in so much need. The fatter are granted diplomas in service engineering.

The library consists of 78,697 well-selected volumes, including a collection of rare Filipiniana books.

The principal research programs of the various departments are:

**Anthropology:** ethnology of the Negritos, comparative linguistics of the Filipino Languages, archaeology of the pre-Spanish inhabitants of the Visayas; Biology; taxonomy and ecology of the flora and fauna of the Visayas especially the island of Cebu; Geology-Paleontology: the paleontological fauna of the island of Cebu; Chemistry: the chemistry of local marine, lacustran, river and ground waters; Pharmacy: the pharmacology of Philippine medicinal plants. The Coconut Foundation carries on research in matters pertaining to the coconut. The Natural History Museum of the Visayas and Mindanao has the following departments: botany, zoology, anthropology, geology and paleontology.

## RELIGIOUS LIFE

Although most of the students (96%) are Catholics, non-Catholics are welcomed. The latter consist mostly of Protestants, Aglipayans, Moslems and Buddhists. Non-Catholics are not obliged to attend Catholic Theology classes and they are not urged to attend Catholic services. There is no compulsory program obliging Catholics to attend services or receive the sacraments. They are, however, encouraged with good results to take advantage of the ample opportunities provided for them to attend regularly mass and receive the sacraments. Classes in Theology (Religion) are offered for four semesters in college. The Legion of Mary, the Student Catholic Action, the Solality of the Blessed Virgin and St. Vincent de Paul Society are counted among the Catholic student organizations.

## ACCREDITATION

The University is one of the chartered members of the Philippine Accrediting Association of Schools, Colleges and Universities (PAA-SCU).

## ENROLLMENT

The total enrollment of the University proper as of the beginning of the school year 1964-1965 consists of 6,318 students distributed as follows: Graduate School 168; Commerce, 2167; Liberal Arts and Sciences, 1411; Teachers College, 1512; Engineering, 918; Pharmacy, 140; Law, 94; Boys High School and Elementary School, 1102; Girls High School and Elementary. Pri

mary, and Kindergarten School, 1298, making a grand total of 8,718.

Any graduate from high school is eligible for admission to the colleges. No entrance examinations are held because of the scholastic differences between students coming from cities like the City of Cebu and those from the mountain villages. Talented but poorly trained students are allowed one or two years to show their worth.

Instruction is given according to traditional patterns consisting of lectures, seminars, laboratory work, with a limited amount of audio-visual helps such as movies and slides.

#### FINANCE

The University possesses no endowment and is non-profit making. The operational finances come from students' fees and tuition as well as the contribution of the non-salaried members of the Society of the Divine Word (SVD) and the Sister Servants of the Holy Ghost (S.Sp.S.) staff members. The office of the SVD Universities, 316 N. Michigan Avenue, Chicago, Illinois, U.S.A., under the direction of Reverend Dr. Ralph, SVD, as well as the Generalate of the Society of the Divine Word contribute an annual grant for the development and expansion of the university.

#### PUBLICATIONS

Aside from student publications such as THE CAROLINIAN, a quarterly; the UNIVERSITY BULLETIN, a weekly and the SEMPER FIDELIS, an annual, the university issues two series of scientific publications; one in the field of natural sciences and the other in the field of humanities known as SAN CARLOS PUBLICATIONS.

#### EXPANSION AND STATISTICS

The Coconut Foundation which concerns itself with coconut research operates a Pilot Plant which extracts oil from fresh coconuts, hydrogenates the oil into fatty alcohols and sulfates the latter into detergents. With the aid of grants from the Central Stelle of Aachen, Germany, the university constructed (1963) a new and modern Teachers College as well as an Institute of Technology (1963) which superseded the former College of Engineering. The Institute of Technology is closely associated with the Coconut Foundation.

#### APPRAISAL

The University, because of its Catholic moral traditions and practices, up-to-date equipment, competent teaching staff and relatives high scholastic standards is regarded as one of the leading universities of the Philippines.

## The Santo Niño of...

(Continued from page 13)

*finding of that relic... A confraternity of the Most Holy Name of Jesus was then established with the same rules as that of St. Augustine in the city of Mexico.*

The exigency of the situation would not have demanded permanent structures so that the provisional church would have been of light native materials. This did not last long, no doubt, and more so after Legazpi transferred his colony to Panay to evade Portuguese attacks. It was only in 1575, three years after the colony was re-established by Legazpi, that the foundation for that first stone building was laid which took twenty-seven years to finish.

Meanwhile, through unexplained reasons, the Santo Niño made its appearance in the home of Doña Catalina Jiménez, who is said to have belonged to one of the leading families of the time. This Lady is said to have taken reverent care of the image of the Holy Child which her husband, Captain D. Juan Rodriguez, one of the first colonizers of the island, gave to her. There is strong reason to believe, however, that the image of the Santo Niño was returned to the church sometime after this was finished in 1602 for when this church was burned to the ground twenty years later, it is said that only the Santo Niño was saved from the ruins.

Church and convent were again rebuilt but on May 8, 1628, were once again reduced to ashes. The building were rebuilt once more during the priorship of Fray Juan de Medina. The present church and convent, now popularly known as San Agustín, rather than Santísimo Nombre de Jesús, were started about the year 1730. This took a decade to finish and it was not until January 16, 1740 that the Santo Niño was finally enthroned in the new, and still extant, sanctuary.

#### The Spread of the Devotion to the Santo Niño of Cebu

As the primary center from which the devotion to the Santo Niño was spread throughout the islands, Cebu had been chosen as the center of propagation of the Faith, already playing its role of missionary for almost half a century.

(Continued on page 47)

## A Quadricentennial . . . (Continued from page 19)

Every sick or suffering Catholic should be made to realize that he is a storehouse of vast potential spiritual wealth and energy. All that he has to do to release this power is to switch on his will and make it attune with Christ's. Thus attuned and armed with his morning offering, he can each day scale spiritual heights. With his sufferings united to those of Christ's, he can have anybody's good for the asking. With his sufferings, he can help to satiate, even by gulps, Christ's unquenchable thirst for souls. Flat on his hospital bed, or tied to his wheel chair, he can rescue thousands of souls who, as one of the saints saw in a vision, every minute fall like autumn leaves into the abyss of eternal fire! Is this not spiritual romance and adventure sufficient to rouse one's soul into action?

Let us therefore awaken our sick

and suffering Catholics to the fact that they are not as useless and miserable as most of them imagine themselves to be. The cheerful offering of all the sufferings that they have to undergo can greatly lessen the heavy load of missionary work. Let us harness the spiritual power that lie dormant among our poverty-stricken people. If all they have is poverty, they can still lovingly offer it together with all the hardships that poverty entails. None of us therefore can justly say that he can not help because he is handicapped, because with a good intention, even handicaps can be made meritorious. There are countless opportunities of making little sacrifices. All you have to do is to be willing to make them. And surely, it is not too much to ask every Catholic from Aparri to Jolo to offer a Hail Mary each day for

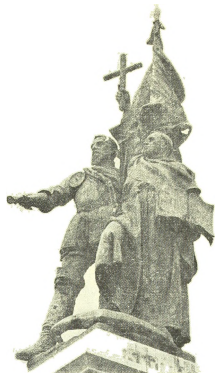
(Continued on page 36)



# **GENERAL PROGRAM**

## *Fourth Centennial of the Christianization of the Philippines*

**CEBU CITY, PHILIPPINES  
APRIL 25 to MAY 3, 1965**



### **Third National Eucharistic Congress**

#### **I — SOLEMN TRIDUUM AT THE BASILICA OF SANTO NIÑO**

(Sunday, April 25 to Tuesday, April 27)  
DAILY SCHEDULE

- 6:30 A.M. — Pontifical Solemn Mass
- 5:30 P.M. — Holy Rosary  
Triduum Prayers  
Sermon  
Solemn Benediction of the Blessed  
Sacrament

#### **II — CULTURAL AND CIVIC ACTIVITIES**

- A — Dance Drama: "THE SANTO NIÑO"  
Directed by Father James B. Reuter, S.J.  
Sunday, April 25 to Sunday, May 2, at 8:00 P.M.  
at the Aznar Coliseum

##### **Gala Performance on Tuesday, April 27**

- B — Stage Presentation: "FACETS OF PHILIPPINE  
HISTORY"  
Presented by the University of San Agustin,  
Iloilo City  
Monday, April 26 to Wednesday, April 28 at 8:00  
P.M. at the Colegio de la Inmaculada  
Concepcion Auditorium

##### **Gala Performance on Wednesday, April 28**

- C — Choral Concerts at the St. Theresa's College  
Auditorium  
Wednesday, April 28 at 7:00 P.M. — Dumaguete  
St. Poul College Glee Club  
Thursday, April 29 at 7:00 P.M. — University of  
San Carlos Girls' High School  
Friday, April 30 at 7:00 P.M. — St. Theresa's  
College Glee Club

- D — Cultural-Historical-Mission Exhibits  
Sponsored by the Government Participation Com-  
mittee chaired by the Honorable  
Rufino G. Hechanova, Secretary of Finance  
April 27 to May 30  
at the Cebu Normal School  
Tuesday, April 27 at 6:00 P.M.  
Opening by His Excellency, President Diosdado  
Macapagal of the Republic of the Philippines

Blessing by His Eminence, the Papal Legate  
Cocktail offered by the Honorable Rufino G.  
Hechanova

- E — Cultural and Historical Conferences on the 400  
years of Christian Culture for the duration  
of the exhibits.

#### **III — FIRST NATIONAL CONGRESS OF THE CATHOLIC ACTION OF THE PHILIPPINES**

(April 26-28)

##### **Monday, April 26**

- 1:00 - 3:00 P.M. — Registration of Delegates at St.  
Theresa's College Auditorium.
- 3:00 - 5:00 P.M. — Opening Session at the same place.
- 5:30 P.M. — Mass and Communion at the  
Sacred Heart Church.

##### **Tuesday, April 27**

- 8:00 A.M. - 12:30 P.M. — Workshop Sessions at St.  
Theresa's College.
- 2:00 - 4:30 P.M. — Workshop Sessions at the same  
place.
- 7:30 - 9:00 P.M. — Committee on Resolutions  
Meeting.

##### **Wednesday, April 28**

- 7:30 A.M. — Mass and Communion at  
the Sacred Heart Church.
- 9:00 A.M. - 12:00 Noon — Closing Session at St.  
Theresa's College  
Auditorium.

#### **IV — THIRD NATIONAL EUCHARISTIC CONGRESS**

(April 27 - May 2)

##### **Tuesday, April 27**

##### **RECEPTION OF THE PAPAL LEGATE**

- 9:00 A.M. — Arrival and Popular Reception at the  
Cebu Waterfront  
— Canonical Reception at the Basilica of  
the "Santo Niño"  
— Proclamation of the Basilica of the  
"Santo Niño"
- 4:30 P.M. — Civic Reception at the Abellana High  
School Grounds

**Wednesday, April 28****OPENING DAY OF THE EUCHARISTIC CONGRESS**

- 4:00 A.M. — Penitential Procession from all the City parishes to the Shrine of the Cross of Magallanes
- 6:00 A.M. — Low Mass at the same Shrine by the Superior General of the Augustinian Fathers  
Address of His Excellency, the Spanish Ambassador to the Philippines
- 2:00 P.M. — Fluvial Procession of the Image of the "Santo Niño"
- 4:30 P.M. — Canonical Coronation of the Image of "Santo Niño" by the Papal Legate at the Congress Site
- 5:00 P.M. — Opening Ceremonies of the III National Eucharistic Congress by the Papal Legate
- 10:00 P.M. to 4:00 A.M. — Nocturnal Adoration in all the City parish churches

**Thursday, April 29****CHILDREN'S DAY**

- 4:00 A.M. — Penitential Procession from all the City parishes to the Congress Site
- 6:30 A.M. — Pontifical Low Mass and Communion of the Congress Site  
— Sermon
- 9:00 A.M. to 12:00 Noon — Conferences
- 12:00 Noon — Luncheon in honor of the Papal Legate at the Casino Español, offered by the Spanish Community of Cebu
- 3:00 to 4:00 P.M. — Holy Hour in all the City churches.
- 5:30 P.M. — Pontifical Low Mass and Solemn Benediction at the Congress Site  
— Address
- 10:00 P.M. to 4:00 A.M. — Nocturnal Adoration in all the City parish churches

**Friday, April 30****WOMEN'S DAY**

- 4:00 A.M. — Penitential Procession
- 6:30 A.M. — Pontifical Solemn Mass and Communion  
— Sermon
- 9:00 A.M. to 12:00 Noon — Conferences
- 3:00 to 4:00 P.M. — Holy Hour
- 5:30 P.M. — Pontifical Concelebration and Solemn Benediction at the Congress Site  
— Address
- 7:00 P.M. — Conferring of the degree "Doctor of Laws Honoris Causa" on the Papal Legate by the University of San Carlos

**April 30 (night) to May 1****MEN'S NIGHT**

- 11:00 P.M. — Holy Hour
- 12:00 Midnight — Pontifical Solemn Mass and Communion of men  
— Sermon

**Saturday, May 1****DAY OF THE SICK AND AGED**

- 4:00 A.M. — Penitential Procession
- 6:30 A.M. — Pontifical Low Mass and Communion  
— Sermon
- 9:00 A.M. to 12:00 M. — Conferences
- 9:30 A.M. — General Assembly of Cursilistas at the Aznar Coliseum on the occasion of their International Convention
- 3:00 P.M. — National YOUTH Rally
- 5:30 P.M. — Pontifical Low Mass and Solemn Benediction at the Congress Site  
— Address
- 9:00 P.M. — Apostolic Hour of Cursilistas at the Congress Site
- 10:00 P.M. to 4:00 A.M. — Nocturnal Adoration

**Sunday, May 2****CLOSING DAY**

- 4:00 A.M. — Penitential Procession
- 6:30 A.M. — Pontifical Solemn Mass by the Papal Legate  
Immediately before the Mass the Papal Legate will bless the cornerstone of the Seminary of the Foreign Mission Society of the Philippines  
Sermon by the Papal Legate  
Altar Services: Pontifical University of Santo Tomas, Manila
- 10:30 A.M. — Laying of the cornerstone of the Seminary of the Foreign Mission Society of the Philippines at Consolacion, Cebu
- 3:00 P.M. — Eucharistic Procession from the Provincial Capitol to the Congress Site
- 6:30 P.M. — Broadcast of the Message of the Holy Father
- 8:00 P.M. — State Dinner in honor of the Papal Legate  
(by invitation)
- Monday, May 3**
- 6:30 A.M. — Pontifical Requiem Mass at the Congress Site for all the deceased Missionaries who labored in the Philippines
- 12:00 M. — Charity Lunch for the poor of Christ Sponsored by the Damas de la Caridad de San Vicente de Paul of Cebu.

*For Particulars, Please See Separate Program For Each Activity.*

**OTHER ACTIVITIES**

- Before and during the Fourth Centennial celebration
1. Popular Missions in the City parishes of Cebu
  2. National Boy Scouts Jamboree
  3. Spiritual Retreats to be conducted by Father Lombardi, S.J.
    - a) For Priests
    - b) For Sisters
  4. Eucharistic Assembly of the Nocturnal Adoration
  5. National Convention of the Diocesan Directors of the Society for the Propagation of the Faith and Missionary Union of the Clergy
  6. National Convention of the Young Christian Workers
  7. Second National Congress of the Student Catholic Action
- April 27 — May 1  
At the University of the Visayas

# USC DRAMATIC EVENT OF THE YEAR 1964:

SOMETHING sentimental and heart-warming, something un-realistic, but surprisingly memorable, the wildly acclaimed Tennessee Williams' *The Glass Menagerie* rode into town on turbulent November week of last year. Much to the surprise of many, it did not leave with the typhoon that invited itself into the heart of the city, impromptu threatening the play presentation; yes, something wonderful, something beautiful lingered in the memory....

The play presentation in arena-style, with barely two months of hectic preparation at the Cebu Youth Hall, geared for a showdown with the almost artistically-impooverished but James Bond-oriented Cebuano audience. It was like an egg about to be hatched and yet, when it was actually hatched, the chick would not come out of its broken shell, afraid the world might not suffer it.

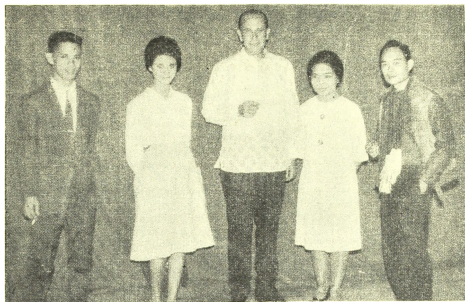
Nevertheless, through the erstwhile sponsorship of the 8th Supreme Student Council of the University in cooperation with Fulbright Professor Joseph Fitch and his workshop and USC Rector Rev. Fr. John Vogelgesang, S.V.D., the play was finally put to a test before a select audience of about 200 persons who (most probably) went to see the play in spite of the typhoon.

Almost as in a dream, the play headed for a happy ending with drama enthusiasts who witnessed the sudden dramatic rebirth in Cebu declaring thus, "The play was superb! Who's the director? Who are the casts? etcetera, etcetera, etcetera...."

## The Play and The Author

Ably directed by visiting Fulbright Professor Joseph Fitch, the arena-style play presentation recreated Tennessee Williams' fiercest and boldest cry of "catastrophe without violence." While the Williams audience accepted for many years his outrageous and almost disgusting portrayal of violence which he was dealing out to them — of rape, castration, and cannibalism — the *Glass Menagerie* is a far cry from what he has been feeding us. Interviewed by *Newsweek* in the spring of 1960 after the first presentation of the play, Williams said, "I want to pass the rest of my life believing in other things. For years I was too preoccupied with the destructive impulses. From now on I want to be concerned with the kinder aspects of life."

It could not have been only a period of adjustment, the sudden turn in his literary career or that which was expected



The Director and the Cast of *The Glass Menagerie* pose for posterity before the final rehearsal of the arena-style presentation. Photo shows from left to right: Wilfredo Justimbaste, Hannah Flores, Professor Joseph Fitch, Vivien Ordoña, and Mr. Agapito Severino.

of Jean Paul Sartre when he rebuked the Nobel Prize in literature. The cry and the resolution came from someone alone, utterly and irrevocably, in his agony. It could have been an Osbornian crisis. But it was Williams': the writer of the macabre world of violence, making headway for the lost province of the more American, concerned with the more smiling aspects of life.

Violence portrayed in his plays as *The Night of the Iguana*, *The Rose Tattoo*, *Cat on a Hot Tin Roof*, *Suddenly Last Summer*, *Summer and Smoke*, and many others, perhaps, provides the springboard for this remarkable change in Williams. Anyway, as the philosophers would put it, the literary world should be dynamic and not static, which means it should be capable of transcending from one dimension to another.

*The Glass Menagerie* was hailed as a major dramatic event when it first appeared. The play survives mainly on symbols rather than the literal which holds to the fore the rise of the *memory play*.

by

Manuel S. Satorre Jr.

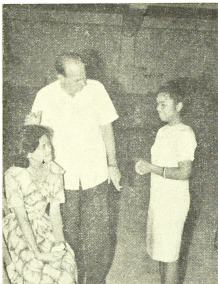
Williams has successfully woven a pattern which pieces together the fragmented lives of human beings, winding up into a tragedy quietly fulfilled in the words of one of its characters: "Blow out your candles, Laura — and so goodbye...."

The play — which Williams calls the "new plastic theater" where evanescent characters and images flicker across the stage momentarily, with characters who often want to withdraw from the blinding light of reality into the softer world of illusion — is a story of five characters, Amanda, the mother; Laura, the daughter; Tom, the son; Jim, the Gentleman Caller; and the father whose presence is felt in his absence.

It starts with Tom and his mother in mortal conflict. Amanda, in their poverty but without losing hope, wanted to create a new world for Laura who happens to have lost the essence of life when she suffered a limp after a fall. She asks Tom to get Laura a Gentleman Caller which thus ushers in the fragility in Laura's world imbedded in the symbolic "glass menagerie" she treasures in her home.

Finally, after hours of confrontation, Amanda succeeds in persuading Tom to bring into their anguish-ridden home a Gentleman Caller.

# THE GLASS MENAGERIE



Professor Joseph Fitch coaches Hannah Flores (left) and Vivian Ordoña (extreme right) the proper diction and the art of drama.

When Jim, the Gentleman Caller, comes, Laura, (afraid because she realizes the man is the same person whom she had a crush on during her school days) refuses to see him. But Amanda, playing the matchmaker successfully brings them together in happy reunion.

But the twist as in any other play comes. Laura discovers that Jim, the sweetest thing that ever came into her life, is engaged with another woman. Laura is left alone painfully trying to heal her wounds. Amanda sighs. While Tom leaves their home in search for adventure.

Commenting on the play, Dr. Roger Stein, Assistant Professor of English at the University of Washington, said, "The particular excellence of *The Glass Menagerie*, by contrast, is that Williams was able at this one point to sustain both a credible dramatic situation of the anticipation and appearance of the Gentleman Caller at the same time that he developed with extraordinary skill the secondary level of allusion which gives to the drama its full symbolic significance. The pattern of allusion, the tightness of poetic texture, transforms the pathetic story of the Wingfield family into a calamity of immense proportions."

#### THE ARENA AND THE MEMORY PLAY

The arena is a new technique in theater presentation. It places the stage in the center with the spectators viewing the play from all sides which brings to the limelight the character and the drama and moves the play right into the midst of the audience. This is effected by the proximity of the players to the spectators and the concomitant austerity

of the set, because of its own nature, the audience has to be limited and the acting stressed.

The memory play is perhaps most suitable for the arena. As Williams describes it: "The scene is memory and is therefore non-realistic. Memory takes a lot of poetic license. It omits some details. Others are exaggerated. According to the emotional value of the articles it touches, for memory is seated predominantly in the heart. The interior is therefore rather dim and poetic."

Dr. Stein explains it this way: "The structure of the play helped Williams to move away from realistic drama and too great a dependence upon only the literal significance of word or action. His development of *The Glass Menagerie* as a 'memory play,' organized around Tom's remembrances of things past, gave Williams the freedom to develop the "new plastic theatre" of which he spoke in the author's production notes to be published versions of the play. Lighting, music, and the device of the narrator who is both a commentator on and a part of the series of tableaux which he presents in his search for the meaning of the past all contribute to the play's fluidity, a quality and metaphor which one critic sees as central to Williams' art."

observe his students performing during the actual presentation of *The Glass Menagerie* at the Youth Hall last November 19 to 22, 1964. Many were even amazed how he succeeded in letting his actors speak with an American accent!

Fitch who was a professor of theater arts at Montana State College, is a United States Educational Foundation grantee at the University. He has both theoretical and practical knowledge of drama and the arts. He holds the degree of Bachelor of Science in English from Murray State College. From the same institution, he obtained a Master of Arts degree in Education and Psychology. His Master of Fine Arts degree in drama he obtained from Yale University. He had made special studies of the theater and television at the American Theater Wing.

Helping Professor Fitch bring *The Glass Menagerie* into a successful conclusion were the cast and the production and promotion staff of the play.

Mr. Agapito Severino, an English instructor in the university, played the role of Tom, the poet whom Jim, portrayed by Wilfredo Justimbaste, called Shakespeare. Although Severino was a little bit older for his role of Tom, he successfully displayed intensity in his characterization. "Maybe," Severino said



Mr. Agapito Severino (left) executes a dramatic pose before Wilfredo Justimbaste in a touching scene in *The Glass Menagerie*.

#### THE DIRECTOR, CAST, AND PRODUCTION STAFF

The visiting Fulbright professor, we may call him: Professor Joseph C. Fitch. He was responsible for the success of the play presentation.

As someone who has not really been used to the Cebuano temperament, it was amazing how Professor Fitch managed to direct the play in utter smoothness. We can still remember how he would nervously walk around the arena and

when asked to comment after the play presentation, "it was due to my Myers that I really looked like Tom."

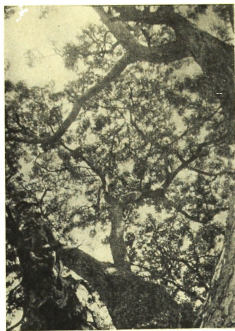
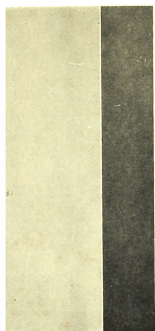
The role of Amanda, played by Vivien Ordoña, a former Graduate School student, now an East-West researcher, was the most taxing of all the performances.

Hannah Flores, a Commerce student in this university, was just perfect for the role of Laura: naive, innocent-looking and a first timer.

Those who composed the production  
(Continued on page 47)

**PICTORIAL**

# A *Walk* IN TIME



**I was but a green  
fragment in  
the pacific blue**

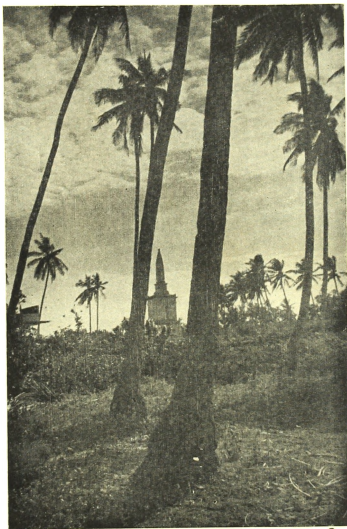
A.



B.

**when my proud history dawned**

**in the coming of a navigator  
who probed beyond the  
edge of the yander**

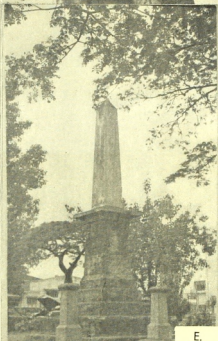


C.

D

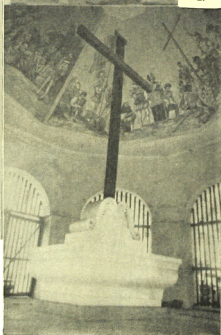


yes, he was humbled  
before a doughty warrior



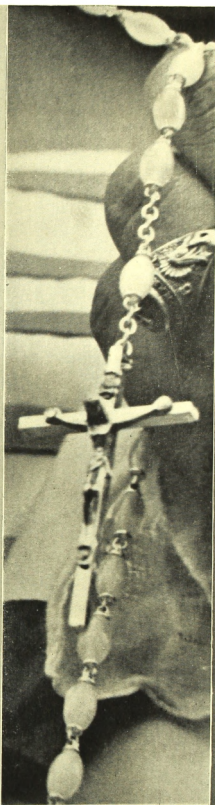
but the faith he sowed  
to a chosen rajah

E.



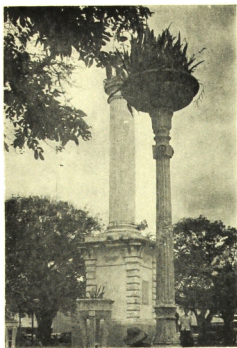
bloomed within  
a pagan world

F.



and shall seed forever  
in each bead of fervor

G.

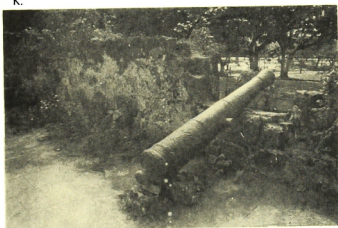


H.

but it was not until the  
coming of a soldier and a fray  
that I found my unity



J.



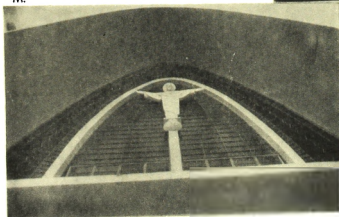
K.

between grits of force



L.

M.



and my soul

in the vastness of  
the Christian Faith

Thus I roared to express myself



N



before the others

Q



and with my brothers

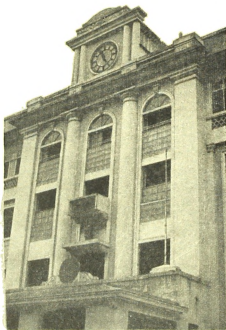
O

P



lightheartedly

R



seriously

S



and in agony



mine is a  
destiny of greatness  
for great are my sons

AA.



DD.

BB.



CC.

before men  
before fire  
and against vice

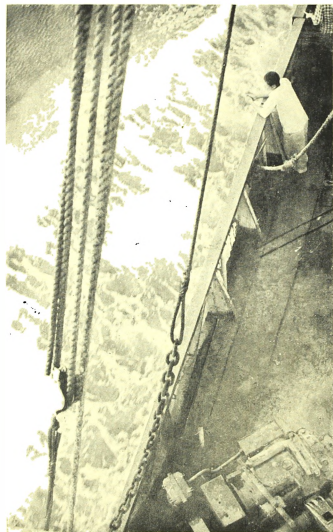
... even in their homage  
of brothers with equal task



EE.



GG.



FF.

HH.

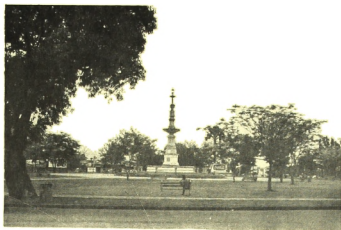


and puff with the cloud  
and inch in the mud



maybe I'm west in my ease

JJ.



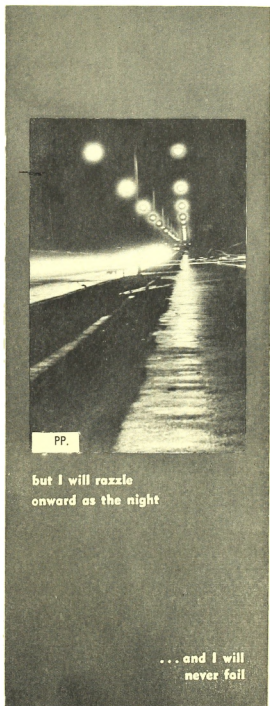
but I am east in my wish

KK.



LL.

or aged



PP.

but I will rozzle  
onward as the night

... and I will  
never fail



MM.

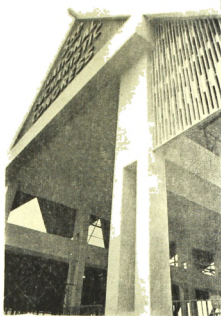
fumbling

NN.

and rickety



**for I am always  
in the architecture  
of the Lord**

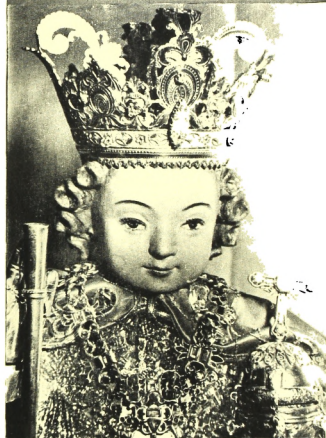


XX



YY.

**and four centuries  
have chiselled my soul  
in the way of**



Z.

**THE HOLY CHILD**

# The Multi-faceted Gem that is Cebu

(PICTORIAL SECTION DESCRIBED)

- B. SUNSET AT SUBLON.** In this agricultural reservation, a marker at the peak of *Sinak Pasa* commemorates the first stronghold of the Filipino forces in Cebu against the American invasion. The revolutionary flag of *Bapeyog Ridge* fell when *Yodoy Tabo* showed the Americans a weak spot.
- C. MAGELLAN MONUMENT.** On April 7, 1521, Magellan came to Saba after learning from *Kolumbu* of *Limasawa* that it was more populous and progressive. He was welcomed in the mainland but not by *Lopulogu* of *Mactan*. So on April 27, he led 60 steel-clad Spaniards and 1,000 natives for a long rowing voyage. *Lopulogu* proved that Magellan's valor was not enough to shackle *Lopulogu*.
- D. LAPULAPU.** This monument of the *Abeliano National School* pays tribute to the latter who repel an independent invader. He knew of the white superiority but he insisted on his independence. By dividing his almost 6,000 warriors into 3 flanks (1 in front and 1 at each tip of the enemy) he preserved his land and his people.
- E. PLAZA HUMABON.** A Siamese trader briefed *Humbon* on the Spanish might. So the latter welcomed *Magellan* and was so convinced that on April 14, 1521, he, his wife and their 800 followers were baptized into the fold by *Fr. Valderama*. However, *Humbon* had hosted a banquet (at the pressure of *Lopulogu*) where 27 Spaniards were massacred.
- F. CROSS OF MAGELLAN.** This cross enshrines the huge wooden cross which *Magellan* planted shortly after the pintados were baptized. Within the years 1735-40, *Fr. J. de Albranon* built a little enclosure for the cross. In 1834, *Bishop Santos Maranon* enclosed the original cross in tando to preserve this from the faithful who clipped it for souvenirs.
- H. LEGASPI OBELISK.** When the *Victoria* reached Spain on Sept. 6, 1522, the news of the Archipelago of *St. Lazarus* was received with awe and enthusiasm. But it was not until the coming of *Miguel Lopez de Legaspi* that Cebu was founded in 1565. He became the first *Adelantado* of the Islands.
- J. FORT SAN PEDRO.** A marker at its facade reads, "This Fort of San Pedro described in an official report of 1739 is triangular in shape and is made of stone and brick with bastions at the corners. It was built by *San Ignacio de Loyola* and *San Miguel Powder Magazine*. It is now a zoo managed by the Lamplighters."
- L. SAN AGUSTIN CHURCH.** Father *Urdaneta* in 1565 established this church and convent together with *Martin de Rada*, *Diego de Herrera*, *Andres de Aguilar* and *Pedro de Gonsalves* as its first priests. This is now a *Basilica Minor* and enshrines the *Santo Niño* and the *Ecce Homo* which is reputed to be as old as the *Niño*.
- M. SACRED HEART CHURCH.** Decidedly one of the most beautiful and most modern churches built by the *Jesuits* near *Gen. Maximilian* end of *D. Jakosalem* Streets. The *Jesuits* also have one of their two retreat houses at the *Banawa* Hills near the *Good Shepherd* convent.
- N. ANTIQUE AT THE DOOR OF THE CEBU METROPOLITAN CATHEDRAL.** When the Spanish authorities withdrew from the province after the signing of the *Treaty of Paris* on December 10, 1898, one of the landmarks left is this church. It was constructed in 1838 and was recently renovated from its scars of *World War II*.
- Q. CEBU PROVINCIAL CAPITOL.** Constructed in 1937, this is the seat of the provincial government of Cebu which has four cities, 49 municipalities and seven congressional districts. Latest official estimate places its population at 1,629,000 in an area of 1,867 square kilometers.
- O. CEBU CITY HALL.** Rebuilt with American aid under the *Philippine Rehabilitation Act* of 1946, this inspiring edifice is the center of the "Queen City of the South." Fronting it is *Plaza Rizal*. It was chartered in 1937 with *Alfredo D. Santos* as its first appointive mayor and incumbent *Sergio Osmeña, Jr.* its first and only mayor by election.
- R. USC DANCE TROUPE.** These young university students are executing one of the folk dances of the region. The *Visayans* bismas for their kurokang and *batilaw* and *kuratso*. But the most fervent is a votive dance, the *Sinulog*, in honor of the *Santo Niño* which requires the dancers to cry "Pa Senyero!" with the native drums.
- S. A STREET BEGGAR.** Cebu is plagued with multiple sociological problems in its continuous growth. This is graphically noted in the official report of *Councilor John H. Ornelas*. "...Up to this time, the development of Cebu has not been assisted by national or local government... its growth has been purely due to natural forces..."
- P. UNIVERSITY OF SAN CARLOS.** This only Catholic University in Cebu antedates all other schools in the Islands as it was founded in 1595. Major reconstruction was effected by the *S.V.D. Community* within the years 1947 to 1951. Its facilities are comparable to any other modern institution of learning in the East.
- AA. TRES DE ABRIL MARKER.** Led by *Pantaleon Villegas* (better known as *Gen. Leon Kilat*), the *Cebuanos* rebel on April 3, 1898 against Spanish troops. The *rebels* began at the corner of now *Tres de Abril* and *V. Rama* Avenue. The *Spaniards* were driven to *Fort San Pedro* and for three days were besieged. The timely arrival of 3 warships from *Manila* saved the day for the colonizers.
- BB. DON SERGIO OSMEÑA.** The *Grand Old Man* of Cebu, he was the first President of the *Philippine Assn. of 1907*. He was elected President of the *Philippine Commonwealth* in 1944 after the death of *Quezon*. He founded the *Nacionalista Party* and is fondly called "The Apostle of Unity."
- DD. TORMIS MARKER.** Erected by the *Federation of Provincial Press Clubs* of the *Philippines* on November 18, 1964, the marker honors *Antonio Abad Tormis*, then *News Editor* of a local daily. The newspaperman was murdered by an assassin allegedly because of his exposure on corrupt government officials. His life was taken for only P400 in blood money.
- CC. MAGSAYSAY MONUMENT.** After a series of speaking engagements here, *President Ramon Magsaysay* decided to rush back to Manila to personally attend to the functions of his Office. This characteristic dispatch was costly as his *Meant Pinatubo* plane crashed at *Meant Manungal* on March 17, 1957. The site now is a hallowed national park.
- EE. LAHUG AIRPORT.** Cebu is also the hub of air routes as it has more domestic plane landings than any other airport in the *Phil.* This might be partly explained by Cebu's having the biggest number of commercial and industrial firms compared with any other province — 4,216 establishments; 38 of which is capitalized at more than P1 million.
- FF. FORT OF CEBU.** Located in *Longitude 123° 53' 30" E* and *Latitude 10° 18' 10" N*, it is the finest natural harbor in the *Phil.* being protected on the East and South by *Mactan* and on the North and West by the mainland. This port was opened to foreign trade in 1840. It outranks *Manila* in the volume of domestic cargo handled.
- GG. LUDO AND LUYM BUILDING.** This tallest and plush commercial structure is owned by the *Ludo and Luym Development Corporation* which also owns the biggest single unit copra crushing plant in the world with a capacity of 600 tons per day. *Ludo & Luym* is also the biggest copra exporter in the *Phil.* and has its processing factories at *Tupas Street*.
- HH. THE CEBU PORT DEVELOPMENT AND RECLAMATION PROJECT.** This is an undertaking by the *City Government* and the *Cebu Development Corporation* to construct a marginal wharf of 2,200 linear meters to meet the critical demand for additional berthing spaces. It will also reclaim 160 hectares and is expected to raise revenues by about P2 million in realty taxes alone.
- JJ. MAGELLAN HOTEL.** The establishment of *Magellan Hotel* answers a long-felt need for a really plush and comfortable hotel. Visiting dignitaries check in here as its facilities, a total of 220 rooms, standard State and high society banquets are always held at its *Fourview* or *Par Tee Rooms*.
- KK. FUENTE OSMEÑA.** This park is fancifully called the *Luneta* of *Cebu*. What it lacks in history, it fills up with the brevities of life whispered on its benches, grass and shrubs. Bicycle racers rendezvous here at noon, concert lovers on *Sunday afternoons* and scooter bugs at night. Most rallies and parades are either held or started here.
- LL. PLAZA INDEPENDENCIA.** As it fronts *Fort San Pedro*, it had been a field for bloody skirmishes. Now it is a cool and peaceful plaza for tired waterfront hands to rest and chat while waiting for another ship to dock at the nearby pier. Rallies and parades often wind up here. Inaugural and important programs are also held at this place.
- MM. COLON STREET.** To quote the *Philippine Historical Committee*, "Colon Street, known also as the *Parian*, is the oldest street in the *Philippines*. It was built by the *Spaniards* who arrived at *Cebu* in 1565 on the fleet commanded by the vessel, *San Pedro*, *San Pablo* and *San Juan* under the command of *Miguel Lopez de Legaspi*."
- NN. TARTANILLA OR PARADA.** It is the local counterpart of the *karlela* of *Rizal* and the *celase* of *Zamboanga*. The 43rd edition of the *Collex* *Phil. Touring Guide* describes it as "tiny colorful horse-drawn bulgocars native to the place..." The introduction of Japanese *bantam* passenger cars offers a bleak future for the more than 3,000 rigs around.
- PP. OSMEÑA BOULEVARD.** With its stretch of *bi-rusted steel posts* holding mercury vapor lamps, this boulevard reflects the cosmopolitan make of the *City*. It was named after the wife of *Don Sergio*. It is one of the most cozy drives around town. Its islands have been beautified by the *Cebu Garden Club*.
- YY. CENTENNIAL TEMPLE.** Built on the generosity of the faithful, the *Temple* will be the heart of the weeklong celebration of the *Quadricentenary* of the Christianization of the *Philippines* (April 27 to *May 2, 1965*). Architects *Foca*, *Espona* and *Borromeo* designed this altar in *Oriental* lines.
- Z. THE SANTO NIÑO.** *Tupas* Sebo was reduced to ashes when *Legaspi* bombarded it on April 28, 1565. *Juan Canus* found the image from a burning ruin where the *Cathedral* is now located. Its feast on April was changed in 1721 by *Pope Innocent XIII* to the second *Sunday* after *Epiphany* so it will not coincide with the *Holy Week*. The image is also revered as *SEÑOR SANTO NIÑO* and *SEÑOR SANTO NIÑO* and *Borromeo* designed this altar in *Oriental* lines.



**Engineer and Mrs. Jesús Alcorido**  
(Nee Yolanda Villón)

They were married on March 17 in the Archbishop's Palace chapel. Engineer Alcorido is graduate of the College of Engineering and is presently connected with the same college. Yolanda was a former Carolinian.

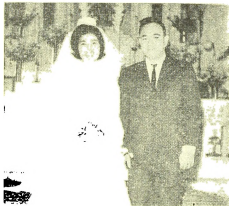
The "C" prays to God to shower His divine blessings on them!

## A Quadricentennial . . .

(Continued from page 22)

the success of the missions.

In these days of preparation for an on the grace-laden days of the Congress itself, let us storm heaven with our prayers that we may be filled with the light and strength of the Holy Spirit, so that each and everyone of the 24,000,000 Catholics of these fair isles may courageously and generously rise up to the challenge of Catholic Action, not only in and for the Pearl of the Orient Seas, but for the entire Orient as well. ‡



**Mr. and Mrs. Protasio J. Solón, Jr.**  
(Nee Angélica Gaudioneo)

They were married on January 21. Both are Carolinians and graduated from the College of Commerce.

The "C" wishes God's choicest blessings on their new state of life.

# Stranger in the Cool of Summer Night

by  
RICARDO I. PATALINJUG

# Night

... other testimony of summer nights.

— T. S. ELIOT

*For Thine is  
Life is  
For Thine is the*

— T. S. ELIOT

**L** SUDDENLY it was evening and the groan of the traffic stirred the dead heart of the soulless city and electrified the footsteps of the hapless victims of Twentieth Century Complexity. Their eyes looked ferocious and dry as they undulated like somnambulists in the macabre rhythm of the man-made hell. Monotony punctuated the march of darkness; cacophony accompanied the progress of time.

The insolent breeze came to disseminate the odor of decay. In the sidewalk, a pious humanitarian sang his badly but boldly composed ditty:

*'Pray, Brothers, pray  
Before the stars fade,  
Before The Bomb flowers  
Over our heads!'*

The hidden violence of his cogent voice struggled to be noticed, stirred the evening's drooping wing, and invaded the sepulchres of the passersby's nauseated consciousness before it wound its way through the womb of the night.

This was the night of summer nightmares and bloodthirsty dreams haunted the veins of the city and the collective consciousness of humanity.

Somewhere, lovers lay in a motel with bullet holes in their temples.

Somewhere in Vietnam, communists and non-communists were dying of bullet wounds; in China Mao was finishing China's unfinished revolution; in Pentagon a New Bomb was perfected; while in Indonesia, Indonesians were migrating to Mindanao like birds.

**2.** **T**HUS he lay in bed. It was warm in the room. A block or two away the rumble of the city could be heard. But the room itself was quiet — quiet as a tomb. That morning all the boys in the apartment bundled their few belongings to flee from the meaningless monotony of the city. Perhaps they were going to their respective provinces where the grass was green and the air was cool and gentle like a woman's breath. In the womb of the summer night the tenement looked like a huge corpse sprawling unashamedly in the dead heart of the city.

He rose, lighted a cigarette and looked outside. He stared blankly into the darkness and the fierceness of his gaze and the savage beating of his heart wrung the words from the soul of the night: *Extraño, go down into my womb. I have memories to offer you.*

**3.** AND suddenly he was burning, burning with the fever of remembering borne by the canopy of darkness hovering over him like a wing of madness. He was burning in the hole of hell, the hell of his own creation, the hell of his past that would not go. His mind ran and shrieked and the unseen fire raged on. He wanted to flee and fly like a frantic flicker, to flee away from the gruesome fire, but the fire and the fever would not go and they clung to him like a shadow, like a wraith, like a delirium, like the heart of summer, like the furies!

— Father, don't forsake me! I am your son! Look into my eyes and search there the reflection of your own soul. Can you not see in the quivering of my hands the sincerity of my ambition and the humility of my supplication?

— Go away! I have no son!

— Father, don't crucify me!

— Do you not know that with every poem you write you are crucifying me? Do you not know that with every failing grade you get the doctor comes here to cure me? And do you not know that with every bottle of wine you empty your mother prays the rosary 100 times and walks with her knees from the main portal of the church to the altar?

— Father!

— Go away, stranger! I have no son!

— But I have a father!

— Yes, the Devil!

— Father!

— Go away, Orestes! Agamemnon is dead!

The night shrieked and the nightbirds screeched as he ran in the rain racing with Father Time while behind him the Voice echoed and reechoed. He plunged deeper and deeper into the night, into the depth of darkness waiting to be borne by the fatal wings of Thanatos did not come and Lethe was nowhere to be found. The Voice followed fast and followed faster until he fell down in a swoon!

FATHEEEEEERRRR!!!

The door opened with a bang. The furious landlady appeared with a broom in her hand. "Shut up, idiot!" she shouted.

Extraño was startled. He was sweating profusely and his lips were quivering like leaves. And when the landlady looked straight into his eyes, she saw there the wildness of an elegiac remembering.

"Are you one of the furies?"

"I am the landlady. What can I do to help you?"

"I want you to sweep all the memories of the tortured mind."

"Maybe there's something wrong with you. Look, why don't you take a vacation? In the province perhaps where the . . ."

"You too, Bruta? You also want to exile me from here?" He took his jacket and went out.

**4.** EL MUNDO, the nightclub where he was working as a crooner and pianist, was already crowded with the usual customer — people with bruised feelings — when he came in. He was their favorite singer because his melancholy and mellow voice fitted with the ballads he crooned — ballads about love and life, about the night and

the sleeping city. Sometimes he sang tenderly and furiously but oftentimes he sang sadly, because his heart, he said, was forever grieving like the night.

"You're late, Extraño," Ouido, the proprietor said nervously. "Where have you been?"

"I have just emerged from Hades!" he said with a grin.

"The piano is waiting."

He pounded the ivory keys and sang:

*"Come, let's sing  
Summer ballads  
In the cool of  
Summer nights,  
Dress your bruised  
Feelings with  
Ribbons colored  
With laughter. . ."*

The melody rose into the air. He sang with all his might until his throat burned with a soulless joy. The people clapped and the proprietor laughed.

The song ended with a savage yell.

"You have a nice voice, Extraño and you play the piano well. Why don't you study in a conservatory and get yourself a diploma?" a stout lady said. The wrinkles of her face were covered with an imported rouge.

"Extraño, why don't you wear a necktie?" a young lady who had successfully sneaked from her bald husband asked.

"Ladies, I am one of those who do not believe in the power of a diploma nor in the elegance of a necktie." He laughed and walked over to the table of Professor Salamida. The Professor was alone in his table, nursing his glass in silence. "Hello, Professor," Extraño greeted the old man.

"Sit down, Extraño. Let's talk. I have just read your latest volume of poems and they suit my taste. You are one of the best philosophical poets I know."

"Oh, I don't philosophize, Professor. I 'foolosophize!'"

"Ha! Ha! Ha!"

"Ha! Ha! Ha!"

Extraño, what's your idea about life?"

*"... a walking shadow, a poor player  
That struts and frets his hour upon the stage  
And then is heard no more: it is a tale  
Told by an idiot, full of sound and fury  
Signifying nothing."*

"Oh, so you're a believer of Shakespeare."

"Existentialism is nothing new!"

"Oh, but how about love?"

"A stolen metaphor from fairy land!"

"And death?"

"It is like the sun. It is true!"

**5.** THE passage of time was marked by the number of empty bottles. Slowly, the hall was becoming empty. Only the vociferous young men were left. And Extraño who got sore of the growing silence, leaped angrily on the table top. Drunk with wine and memory, he sang and danced. His face was flushed and there was a shining wrath burning in his flesh. His blood shrieked and his bones screamed. In the frenzied wind of the summer night he sang and danced and his shrill manly voice echoed with anguish and anger. The angry summer drizzle stopped and

the uninvited black clouds departed. The moon rose and shone  
above the houses that bloomed like sickly flowers in the dead  
heart of the lifeless city.

*'I have no more phantoms,  
No more weird darkness in  
My world. Now you can look  
Into my eyes and see there  
The cool serenity!'*

The man on the bongos howled: 'Bravo!' From nowhere  
a Voice thundered: 'Liar!'

The audience of young men with jackets clapped and  
smoked and laughed and looked.

"Dance, Extraño, dance!"

"Sing, Extraño, sing!"

Thus he danced and sang in the manner of an angry  
Ilonggot warrior. Then from the room upstairs a baby cried.  
It was a cry of innocence protesting the savage bedlam below.

Panting, Extraño stopped. He took a long drink from  
the bottle in his pocket. Whisky! Then, strumming his guitar,  
he heaved himself into a song again:

*"Cry, baby, cry  
Until your eyes  
Become dry!  
Flow, tears, flow  
Flood the world  
And drown all its  
Ancient sorrows!"*

Upstairs, the baby cried in obedience.

"Dance, Extraño, dance!"

"Shut up, scalawag! I'm not your slave!"

Guffaws.

Then silence.

Extraño opened a window and looked at the sleeping world  
outside. The scavengers of the night — cats and dogs and  
rats and brats — tumbled over garbage cans. Almost every  
night he peered at the window to watch this cruel thing.

The waifs rummaged the garbage cans only to find there  
the scraps of human wrath.

He lighted a cigarette and decided to go out into the  
cool of summer night. He proceeded to the door...

"Are you going home now?" Ramon asked.

"I have no home, brother."

"What a catastrophe!" Cornelio sneered.

"Then why don't you join us?" Prospero asked.

"I'm not of your kind, brother."

"What an insult!" Manido boomed.

"You're a fool!" Rackmaninoff squeaked.

"How about you, brother?"

Then he was gone. The young men looked at each other.  
Silence asked the silent faces only to receive a silent answer.

IN HIS room, the Professor, after knowing that his wife was  
out again with her coterie of 'charitable' women, wrote:

*"Home without love  
Is inconceivable  
And TV alone is  
Not enough. Tell  
Me, Dear, in the  
Absence of publicity  
Where does charity go?"*

WHILE in the empty streets, in the cool of summer night,  
Extraño, the eternal stranger of the tired old world mumbled:  
"Shantih! Shantih! Shantih!"

THE END

## Allelujah

First prize, USC Literary Contest

a huge shining axe  
chopped down a tree young and fresh  
while a tree stump stood, holding a concentric circle  
exposed to sun, to rain

winds sang

and the raindrops brought the hymn of a native  
a wanderer who roamed mountains and hills,  
slept in caves, sculptured and tattooed his skin,  
burnt incense in the dwelling of little gods

there were little gods whose ire and impatience  
brought rocks rolling, rolling,  
crushed down a deep, hungry gorge.....  
these little gods slowly, slowly turned flowers

when the ripples of a stream,  
the moss-covered stones of a river,  
like the poetry of a star mosaic fastened and  
introduced into a dark, uncomprehending world  
anchored a light,  
light that ripped flowing skirts of darkness,  
unbelief taking tiny wings  
and tattered fragments awakening slumbering souls!  
exposed to sun, to rain,  
the tree stump's concentric circle held God

Omnipotence, Truth, Light  
and the wanderer no more burnt incense in the  
dwellings of his little gods, but picked his little  
flowers, strew them around a tree  
carried a chalice with prayers

the roots of a tree four hundred years of age,  
the beginnings of a new arc in a circle to eternity,  
in sunshine or rain

spread out to feed on that divine light,  
year after year, grow and multiply like  
stars in the skies  
singing allelujah! allelujah!

By René Racoma



Second Prize, USC Literary Contest

The blood of the Patriarchs  
Stirred red in Moses  
When You opened his eyes from Adam's sleep.

He found his brethren grooping in Egypt's darkness;  
So, dropping Pharaoh's diamonds,  
And caring less for our gold.  
He led us out, — out to walk under Your Light.  
Through the desert of temptation we plowed  
a score of years times twenty.  
Though compassed on all flanks by  
Ammonites, Philistines, and Chanaanites,  
Though whipped by the tempest of rebellions,  
bitten by the serpents of heresy,  
shaken by the earthquake of world wars,  
blinded by the sandstorm of time,  
We still stood gazing forward and up.

Moses has long fallen asleep;  
Multi-masked general have led us.  
Pilgrims for centuries,  
we have filled the seven thousand islands and more,  
with thirty million strong.  
Yet, still today,  
our lips do not sip from a fountain of honey,  
nor our eyes see a river of milk flowing.

Nevertheless,  
we are not lost, nor deceived,  
For amidst the frenzy of our journey  
We have You, our Manna, forever;  
We have amidst us the Arc of Your Covenant,  
a whirlpool of faith, love and hope,  
ever drawing us to the axis of Your grace.  
Through the centuries we carried it;  
We will keep on carrying it,  
in our minds  
in our hearts;  
Through our works and breath  
we will sing of You,  
Whose union is the promised eternal bliss.

Earth, we know, only hazily mirrors heaven.

*Llewelyn Navarra Hortillosa*

## Theme Yielding of Humabon

Third Prize, USC Literary Contest

1965

Four hundred bountiful years  
The whole world is almost in tears  
Amidst the troubles of many nations-chaos  
Many came despite the rain, the crowd and  
the wind of the local scene  
Here and there, north and

south, east and west  
The whole world is dead  
It's only here, the pearl and the gem of  
the east

Where faith continues day by  
day since the time  
The first Christian queen confided,  
When to the heavens she raised her eyes —  
To Him the Little Black Child

1565

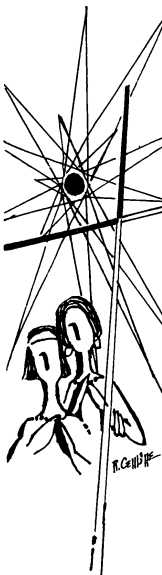
Pagan innocence! Fear of Amto  
King and God of the trees  
She adores and worships him  
She follows scheduled rituals  
She bows down to his power  
With all her pagan love she  
would shower —  
Savage arrogance! Regal in  
native splendor  
A hardy conviction within it seems  
But for the queen of his heart  
And his carnal delight

He can't say no, no, never shall be  
bow down before him  
He who is called the son of the father  
The God of all things, supreme God  
The God on the cross.

Brutal shyness! Sweet timidity  
Gentle meekness, tender and devoted wife  
That she is, without

It is Anitos she worships  
King and God of the trees  
She followed scheduled rituals  
But she is the queen, queen of the heart  
of the king

The real power on the throne  
The winkless goddess behind the hall  
and the wall of the empire  
If what she desires, he denies,  
Her eyes are like black gems afire  
For a man when he loves gives his woman  
anything she wants —



He is a willing slave at her command  
Even if a thousand lightnings are at hand  
Wifely dominance! Now is the time,  
her queenly persuasion reigns  
Her final choice must not be ignored  
Lest he shall find her less adored

She persuades Humabon her king and husband

Liketh sound of the waters of a virgin spring  
Her voice seems to sing  
Pinaangga, hinigugma (My dearest beloved)  
She sweetly pleads

Let us submit ourselves to them  
Surely their God must be the true one  
For they have come from a far distant land  
Their clothes are far superior  
Their looks compassionate and their voices  
sweet to hear

Strange benevolence!  
For she saw The Little Black Child  
Regal looking like a king  
from a shovel filled with filth  
While she was on her promenade  
Along the shores the shores of which she was fond  
That low hut on the sand.  
She felt compassion and great joy  
Upon beholding Heaven's King — Boy,  
He was God, she was told

The early sunlight of that pleasant day  
Seem to blink and blink with naughty joy  
The heavens too and all  
For ne'er has a king of that kingdom  
in the orient seas yielded to a stranger  
If not of his wife's great wonder  
Over the tiny black child  
which filled her with such surrender

By the shadow of the cross  
Young Humabon brave and strong  
King of Cebu, ancient city of the east,  
Came with a sudden glaze of glory in his face  
As the white shore stood ready to embrace  
the tender lashing waves

Maddening quietness! On a mantle white laid upon  
a Persian rug  
Knelt the tawny haughty ruler  
Beside his graceful dark and lovely partner

The sacred water dripped as the Castilian friar  
blessed them with a rod-like whip

Juana is her new name, queen of Cebu  
As the dear father pours the holy water  
The slender tiny queen raised her eyes heavenward  
with a pray'r  
God, Lord, bless all my people  
May faith continue to grow upon our land  
'Till there are no stars and moon in the sky  
'Till the sun shall come back no more to die

*By Vencanda Abregana*

## The Triumph of the Cross

*by Ricardo I. Patalinjug*

### PROLOGO

Now we have to pause for a while,  
Come, help me dig the loam of time  
The history of Humabon's reign  
And Magellan's arrival  
And let us trace back the germ  
Of our Christian ancestry  
nascent from time primeval.

### CANCIÓN

1.

And on the shining edge of day  
On the threshold of an island  
Peopled with pagans who walked like  
Brave brown gods  
The strangers landed. And the bold  
Captain spoke: "Lay down the sword!  
Come, plant the Cross! Let this be  
The living symbol of our achievement.  
Henceforth the world will know  
That we have conquered the Orient  
For Christ and for the Crown!  
Pigafetta, record this in your book.  
Write down in bold letters what we  
Have done today. Ah, the future  
Generation will ponder over this  
And will exclaim: "They are agents  
Of God. We have proof! This  
Cannot be destroyed by the elements.  
For in this Cross runs the living  
Blood of our living God!"

2.

And in the trembling flames of the tribal fire  
And in the grieving rhythm of the *agonys*  
The natives knelt and were unmirred  
While they sang the cleansing songs!  
And the ancient dreams of the pagan gods  
The hallucination of primeval sods  
Grisly as nightmares; dark as nights  
Perished at the foot of the Cross!  
Thus they had come as saviours  
Their precious gift the light of faith  
They taught the hearts to love and give  
Instead of breeding fear and hate  
And the soul to seek purgation  
In eternity's bold dimension!  
That was the genesis of our creed  
Erected from the tattered womb of the years  
A crude pattern of odds and ends  
A concoction of faith and flames!

3.

The present self is very bold  
 A being with a fearless shadow  
 Its endless pursuit of a spiritual hold  
 Rips through the gloom of the  
 Immense structures of the years,  
 Slices the subterranean tombs  
 The cathedrals of the weeping bones  
 And labelled the spectrum of sombre  
 Still life  
 Whispering in hushed refrain  
 The evanescent dreams of the stubborn gods:  
 Now we live with the movements  
 Of eternity's heavenly hymns  
 Replete with thankful prayers  
 To the Divine Shepherd of all times  
 And like meek lambs we follow Him  
 For He leads us to a pasture forever green.  
 And this is but an obvious manifestation  
 Of the triumph of the Holy Cross  
 This is but an obvious manifestation  
 Of the triumph of the Holy Cross!



## Good Friday

by ricardo de la riva

on the brink of despair  
my life hangs limp.

alone,  
 alone with the beating of  
 my heart  
 i bleed:  
 loneliness gnaws at my  
 mangled existence.

frantic  
i search for god!

in vain.

for his face  
is hidden from me.

to the man at my left  
 i turn my head,  
 "remember me,"  
 my crushed lips utter in plea.

he replies:  
 "come,  
 stay with me in paradise."

## The Jealous Pearl

by c. y. enge

before the early courts did once proclaim  
 across the calm without a single lane  
 to give what chanced-upon a christian name  
 beyond the calm commerce was not profane:  
 though it was without a heavenly name:

the age was golden as the natural rains  
 and lovely the living and the dying  
 abed hills of rock and grass, surviving  
 clinging as shell to pearl with love and hate  
 clinging in jealous guard o'er heaven's gate  
 though heaven was where then a nameless state.

the proud beneficiaries of that age  
 who have brightened from the long bonded cage  
 long since in curious alien wonder gazed  
 at galleons emerging to solicit rage  
 have learned from philip to see without haze.

it could have been a day of great rejoice  
 with less foreplay of many a great noise  
 to heal wounded continent beyond  
 physical boundaries of chinese land:  
 such task began in fifteen-twenty-one

the mustard did grow in fifteen-sixty-five  
 four and forty years of struggle and flight  
 till today from galilee seed to tree  
 of enduring oak—foe to heresy—  
 there is no nobler end to nobler intent  
 an edenward quest without fiscal end.

god is unprecedented who is wise  
 a shiver of wind, in various device  
 of sea-life like fish, and land-wealth like rice

a symbol in fifteen-sixty-eight  
 of fruit no more in silence enjoyed  
 when isabel—niece of datu tupaz  
 with legaspi's man sacramental love  
 enjoying earth in the domain of god

the abolition of limasawa  
 where before the mass of valderama  
 this and where more in ignorant content  
 come in conscious strife sans conscious contempt

who has ever hoped is hoped still for man  
 neither he nor his laws could prevent  
 the prime reason of thing, the evely plan  
 nor cause such a jealous cause to be rent.

commerce in god's oriental marketplace  
 beams busy with his unseen effectual face  
 in ecumenic earthly phase it seems  
 a realization of catholic dreams  
 theirs and ours, all the lovely jealous pearls  
 have seen, held the hour in unison — dear.

LIGHTNING FLASHED. Thunder roared. Cold wind blew mercilessly against everything that lay on its path. "Mother, isn't the storm terrible, but it doesn't destroy everything."

"Yes, Mother, it does. Tomorrow we would see trees uprooted, streets flooded, and houses warped out of shape."

"That's what you think child, and that's what you see. But, listen to me. Are you not glad we strengthened the foundation of our house last week?"

"Yes, Mother, I sure am."

"Why?"

"Because today the storm cannot threaten to wash us away. We are safe. Our house won't be destroyed."

"There, you see? The storm does not destroy everything. It cannot destroy that which is built on strong foundation. And there's one thing I want you to remember regarding storms, child. It is sure to pass away. It never remains forever. Tomorrow, there will be peace and quiet again."

\* \* \*

The night was cold and dreary. Inky darkness enveloped the earth. The moon and the stars hid behind the clouds which were once white but which had now turned black and ugly. Palm trees bowed down to mighty wind. Rain poured down pitilessly on the sleeping world.

But one soul couldn't sleep. She stood by the window staring with unblinking eyes at the ferocious outburst of nature. A streak of lightning revealed the sad lines on her face. The face which had always masked her emotions now clearly revealed the anguish she had been secretly feeling.

The heavy downpour sounded ominous. Ordinarily, she would have been afraid. But now, she didn't take notice of it. Other feelings crowded out fear from her heart — other feelings which she did not understand.

She was angry, but she was angry with nobody. She hated, but she hated nobody. She wished she were dead, but she wanted to live. She wished nobody else existed in the world, but she longed for company. She did not understand herself. She couldn't.

She felt like crying, but she did not want to cry. She bit her lips until they bled. Her eyes were painful from holding back the tears that were threatening to fall.

"No, Doreena. You should not cry. Doreena never cries even of the whole world seems to have gone against her," she chided herself.

Yes, she wanted to be brave even when she felt everything and everyone had taken up arms to fight against her. She wanted to face them all with a smile.

There was the problems of money — a problem she considered so base yet so basic. The end of the month had come

and gone but she did not receive her allowance. The crops back home had been destroyed and they weren't rich to begin with.

Then, there were Brenda and Sarah. They were her closest friends but they were now talking against her. She became a scholar. They did not. The yellow dragon had eaten them up. They tried to belittle her achievements and to discredit her merits. She prayed for them.

And there was Luisa, the only person whom she trusted completely. She considered her the steering wheel of her life. She once felt she was driving around in circles and she had successfully guided her out of that maze. She was grateful to her. But now, she was slowly drifting away, afraid, perhaps, that she would become too dependent on her or that someday she would suddenly cause her destruction.

These facts, grinding viciously in her mind like little cog-wheels, troubled her. A storm was raging within herself

— a storm she had been desperately trying to hide; a storm which could be seen on her countenance only now as she stared at its counterpart in nature.

A deafening roar of thunder ensued. It recalled to her mind the words her mother spoke fifteen years ago when she was only five.

"The storm cannot destroy anything built on strong foundation."

Was her foundation strong? Didn't the storms of life weaken it? Won't the storms of life destroy her? She was proud of herself. She had gone on strong and sound in spite of the storms.

"A storm always passes. It never remains forever. Tomorrow, there will be peace and quiet again."

That was consolation. Storms do not remain forever. They must pass away. When would the storm of her life walk away? That, she did not know.

Doreena walked away from the window. At least, of one thing she is sure. The storm will pass away. Then, peace and quiet would come again.



by NILDA MILDRED M. CASTRO

# CURTAINS *for an* INVADER

by PATERNO F. TACLOB, JR.

- OR -

## What Happens To An Alien Who Tries To Fool Around With N a t i v e s



The Time: D-Day-minus-two.  
The Place: Cebu.

The Occasion: (No background Latin phrases, please) A banquet tendered by Rajah Charles (the former Humabon) in honor of Magellan and his officers. Rajah Charles, Magellan, Simint, Sibuya, Sisakai and other local chieftains were seated around the head table, on which were placed roast pigs, broiled birds, fried chickens, salted fish and other delicacies.

Magellan was plowing diligently through the dishes. He had not yet fully recovered from his three-month diet of rats and canvas with sawdust for dessert. The native chieftains didn't just pick at their food, either.

At length the meal was finished, punctuated by burps, belches, groans and other sounds of gustatory satisfaction. The Cebu monarch, who had been watching Magellan, looked at the latter admiringly and murmured to himself, "Half a pig, three chickens, five eggs and six bananas. That beats Lapulapu's record by one chicken and two bananas." Then he summoned the interpreter and once more they took up the current topic, viz: What to do with Lapulapu? The day before, Magellan had sent some of his men to burn the Maetan village of Bulaia and abduct its women. (It was his customary way of saying hello.) Now

they were awaiting the answer to an ultimatum sent to Lapulapu after the Bulaia incident, an ultimatum ordering Lapulapu to cry uncle and pay tribute, or else.

Presently a messenger arrived, bearing Lapulapu's answer. It was written on a meter-long Bamboo stick. Rajah Charles grabbed the letter and began reading. The letter ran:

Maetan,  
Two days after full moon

Misguided One,

I received your letter this morning, and had a hard time deciphering it, as usual. Your secretary should be arrested for such a terrible handwriting, you know.

As regards your ultimatum, tell your white friend that I have been used to being on the receiving end of a tribute, and I'm not inclined to change ends right now. Some other time, perhaps. But thank him for the barbecue and kidnaping session his men held at Bulaia yesterday. It solved our squatter problems there.

I read your ultimatum to my men. They say it's the funniest thing they've

ever heard since Rajah Colamba's funeral oration last year.

As always,  
Lapulapu

P.S. If you think you can beautify your face by having your name changed into Charles, you're sadly mistaken.

Same

Rajah Charles broke the letter over the messenger's head. Then he ripped out a fearful oath, filled with allusions to Lapulapu's doubtful ancestry, and related subjects.

When the angry Rajah had calmed down, he told Magellan of Lapulapu's refusal, but forgot to mention the other contents of the letter.

Magellan sat thoughtfully for a few seconds (to get the desired dramatic effect), then stood up and addressed the nobles around him. "Gentlemen of these islands. Once more it is my distasteful duty to go forth and make a dirty rat see the light. I have had considerable experience in these matters, and this one ought to be a cinch. Have I ever told you that I did to the mutineers at Port

Saint Julian? No? Well, remind me to tell one of these days. At any rate, what I did to those mutineers will be a caress compared to what I'm going to do to Lapulapu."

"Will you roast him alive, perhaps?" asked a chieftain.

"That is my usual procedure," replied Magellan. "But we must not limit our style. You will soon find out, however, because tomorrow I'm going with my men to Mactan for a visit, the purpose of which will be to fertilize the island with Lapulapu's corpse."

"Good! You can use my men," said Rajah Charles.

"I'll supply the bancas," said Simist.

He then side with the winner. The other chieftains have taken sides with the whites on the assumption that the imported is better than the local. You know — colonial mentality and all that jazz.

"I do not know what course you may take. But as for me, give me liberty, and down with western imperialism!"

"So here are the odds: Their god against seven of ours; and our one hundred ten warriors against I don't know how many whites, plus possible reinforcements from Humabon. Now then, those in favor of battle say 'aye'. Those who oppose may signify by handing in their resignation."

The decision to fight was unanimous.



"And I'll take care of the prayers," said Sibuyaya.

Magellan held up a restraining hand. "Your offers are very generous, my friends. But this is strictly a One-man show, see? In fighting me, Lapulapu is already at a disadvantage. To accept your assistance would be most unporting."

Meanwhile, back at the panting Lapulapu was delivering a speech to the council. ".....and so the situation boils down to this: the whites will surely come, but we will have another chance to surrender when they do. If we kneel, it will be for the first time, and the experience should be very educational. But if we fight, we can't expect outside help. Datu Zula, in spite of the seven slaves he owes me, says he remains neutral. That means he'll wait until after the bat-

"That's fine. Now hear this: Women and children will hide in the hills. Old men will form the reserved group. The rest will stand and fight. High Priest! What do we usually offer the gods before a battle?"

"Two chickens and half a pig for each of the seven gods" replied the High Priest.

"Make it three chickens and one pig each. And throw in a deer for good measure. This battle is going to be a hot one," said the Datu. "One thing I can say for those whites. They sure don't spend much on sacrifices". Then he dismissed the council and ordered the herald to summon his warriors.

When the warriors had assembled, the Datu briefed them. "Noble warriors of Mactan, here's the lowdown. We are going to fight the white men who came

in the big ships. Whether the other chieftains will help them or not, we must be ready. I have just received a report from Secret Agent double-O-plok. He says that the whites use small sticks that make small noise and big sticks that make big noise. But don't worry. Noise never killed anybody. Double-O-plok further reports that the whites wear iron on their heads and bodies. That means we'll have to hit their exposed parts. Sharpen your weapons. The spears and arrows must be hardened over fire. Fall in as soon as you're ready.

"And remember: Carry on the finest traditions of the Mactan Marines! That's all."

In the island of Cebu, the invasion force was ready. Magellan's officers had tried to dissuade him from attacking, reminding him that their mission was to find a route to the Moluccas, not to make conquests. But Magellan's mind was made up. He was the big Boss, wasn't he? And he was going to let anybody defy him and get away with it! No, by the Treaty of Tordesillas! No! And that, was that.

At midnight the Spaniards set sail for Mactan. Rajah Charles and the other chieftains came along for the ride. They never missed a free show, those natives.

Upon reaching the island, Magellan sent a converted Moslem trader to Lapulapu with another ultimatum. (Magellan just loved ultimatums.)

"This is your last chance, Datu!" said the trader. "For Pete's sake, surrender!"

"Oh yeah?" said Lapulapu. "So I am going to take orders from a bunch of tourists, am I? Hah! You're nuts!"

"Think again, Datu. When you defy Magellan you are inviting trouble, courting disaster, and flirting with catastrophe."

"Drop dead," said Lapulapu.

"It's war, then."

"You're dam right it's war," said the Datu.

"Magellan will attack at daybreak," the trader said.

"Well then, tell him to come on time. I'm a busy man," said Lapulapu.

When morning came, it was the Mactan warriors who attacked. The Datu had decided that if any attacking was to be done on his island, he, Lapulapu, will be the one to do it.

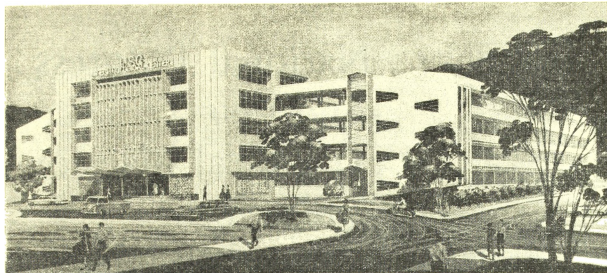
And so the forces clashed. The Spaniards shouted, "Viva España!"

The natives screamed, "Wa-a-a-a-h! Our king can lick your king!"

The rest is history.

#### END OF STORY

(Author's note: The idea for this story was suggested by: Antonio M. Molina: "The Philippines through the Centuries")



# The USC Technological Center . . .

## *A Boost to Economic Progress*

by ANACLETO G. GUANZON

THE USC TECHNOLOGICAL CENTER which is located about two kilometers north of the airfield in Lahug is nearing its completion. Father Van Engelen disclosed that by June 1965, the upper three years of Engineering will be moved to that beautiful 5-story building.

The new building for the College of Engineering and Architecture is built on a property of about one hundred hectares in Talamban with healthy surroundings which will enhance the process of learning. It is designed along modern lines; equipped with the latest machinery; provided with an air-conditioned auditorium which can accommodate 250 persons. It has a conference room for the staff, a study hall for the students, big offices, bigger classrooms and airy laboratories.

The USC Technological Center is not only located at a site considered ideal for school purposes but also it is right in line with the residential development of Cebu City.

Through the efforts of the SVD Fathers, the donation of the Chemical Pilot of San Carlos by the University of San Carlos by the West German Government to the Republic of the Philippines was made possible. Its installation is now finished and it is in full operation.

Its establishment is beneficial for the University in particular and to the country in general. It is a known fact that one of the major problems of this country today is its unsound economy. San

Carlos will share the arduous task of achieving economic stability.

The primary purpose of the pilot plant is to conduct research on the various uses of coconut, from the meat to the husk in order to further the growth of the copra industry of this country. Copra, as we know, is our chief product and it is the second biggest dollar-earning export abroad. Most Filipinos depend on copra for their livelihood, education for their children, and even comforts in life. Hence, the success of this research may spell progress to the industry.

The other grant from abroad that San Carlos received was for the College of Engineering which was administered by the organization called MISEREOR by the German Government, the purpose of which is to help projects anywhere in the world that can effectively contribute to the technical development of underdeveloped countries like the Philippines. The New USC Technological Center in Talamban is now the fruit of that grant.

The Technological Center is not only the work of one man for the policy of a university like San Carlos, is formulated by a group of men entrusted to do such function. While it is a fact that the president of a university makes the final decision on any of its project, it is also true that he is ably assisted by his cabinet men or depart-

ment heads.

Rev. Fr. Philip van Engelen, SVD, the regent of the College of Engineering and Architecture did his best in the fulfillment of this project. Being the department head of Engineering, he played an important role in its planning and implementation.

The construction of the Technological Center was planned by members of the USC faculty. Architects Santos Alfon, Cristobal Espina and with the structural supervision of Engineer Jose A. Rodrigo, the dean of the College of Engineering and Architecture.

Today, there is a national effort, both government and private, to industrialize the country but the implementation is rather slow due to the shortage of properly trained technicians and competent engineers. Our young engineering graduates often experience that their knowledge and training are insufficient and they are unable to cope with the practical problems in the field.

The new USC Technological Center will meet this challenge by introducing a program that will answer the call for engineers that the country so badly needs. More emphasis is placed on an efficient engineering education and proper use of time. Not only the government-prescribed courses will be offered but also additional ones which

*(Continued on page 58)*

THE ECONOMIC CONDITION of our country today is one which might be called an irony. Almost everything we need are imported. Materials and tools for our local production, transportation equipment, home appliances, and even the most essential commodities in our life, such as rice is imported. When can we attain self-sufficiency in our economic needs? It is a vicious prodigality of the gifts which God has given us in the form of wealth in natural resources. It seems that there is a complete disregard of our potentiality in emerging as an industrial giant among the world's family of nations. Why haven't we Filipinos achieved prominence which the Japanese or the Dutch has done in the field of industry, when in fact their country has only a fraction of our mineral wealth? This might be because the early years of our nation were preoccupied with the problems of forging a stable foundation of our liberties.

Now, when we are more or less assured of our democratic stability, is the time to look over the horizons for prospects of alleviating our poverty which has already become our wayoff life. And this can only be done by industrialization of our country. President Macapagal in his recent state of the nation address to Congress strongly emphasized that only through industrialization can national progress be effected. For it has been the sign of our age that industrial activity is the gauge of the people's living condition and consequently the state.

For an eventual extensive development of our industries, another inevitable problems will arise. There will be a great need for men with specialized training to run intricate machines and conduct the various manufacturing processes. So it is necessary for us to ponder a bit on this serious problem of how ready are we to meet the demands for technical manpower. For a non-critical observation, it seems that our production of technical men, particularly engineers is at a fast rate. From a report made by the Social Sciences and Humanities Branch of the National Science Development Board, figures were available, that of the 371 educational institutions (collegiate level) throughout the country, there are approximately 13,000 annual graduates of the engineering course. These results may make us breath contentedly, but can we depend on

# National Progress And Our Technical Manpower Education

by *Arsenio D. Mesiona* — E.E.-IV

their quality? Unfortunately, the answer is in the negative. What we want is continuous quality of the quantity, for excellence is the byword of every man enmeshed in very highly technological undertaking. Looking deeper into the capabilities of these graduates, we will find that most of them are substandard to be classified as genuine engineers. Take for example the particular case of 300 applicant engineers of a reputable oil firm in the Philippines. After the usual processing only 30 were considered as real engineers based on average European standards. If this will be the trend, then of the thousands that obtain a degree of any engineering course, only 10 percent has the blessings of falling within the category of real engineers. This of course is not intended to discredit the prestige and glamour of the engineering profession, but to make us see the demerits of our present system thereby justifying us for a revolution in the whole structure of our technological education.

Since universities and colleges are the arsenals of trained manpower, then the quality of our technical pool of manpower is greatly determined by the graduates these institutions turn out. To prevent an eventual mass production of half-baked technical men, a particular legislation, Republic Act 2067 was passed in 1957 for the purpose of strengthening the educational system of the country so the same will provide a steady source of competent scientific and technological manpower.

The engineering courses, in spite of the professionalized curriculum, have only afforded a superficial training which is very much inadequate to meet the needs of a practical man in technical fields. Some

educational institutions, sensing their duty for training personnel who can be made available to our expanding needs as a developing nation, conducted research on what ills plague the present system.

The Ateneo Centennial Commission in its report on Science Education listed down some of the specific problems and suggestions as quoted below.

1. **The teachers** — In order to attract more competent teachers into our schools, incentives should be offered in the form of higher pay, bonuses, fellowships and scholarships.

2. **Selective admission** — To insure that those students who will undergo advanced training in science and technology will be capable of carrying on the work and will profit from it, a system of selective admission into courses in science and technology should be adopted.

3. **Curriculum** — Steps should be taken to revise curricula and eliminate overlapping and less essential subjects that can be learned easily by the students alone. Curriculum-making by legislation should be stopped or avoided. It is a highly technical job which should be handled by specialists.

4. **Board examinations** — The emphasis on the passing of government Board examinations has harmful effects on the student. He devotes more attention to Board subjects and less to non-Board subjects which in actual practice could be just as useful if not more to his professional career.

5. **Creating science atmosphere** — To create a better atmosphere for science, it is suggested that museums of science and technology and science societies are to be established.



## THE SANTO NIÑO OF CEBU

(Continued from page 22)

6. **Spoon-feeding** — Too much spoon-feeding is evident in our schools and universities. Students show aversion to subjects or methods of instruction which require thinking. More attention on training how to think should be given and the greater use of the library should be encouraged to develop the habit of independent study.

7. **Teachers' and students' load** — More emphasis on quality than quantity should be exercised; on what the diploma stands for than on the diploma proper. A passion for thoroughness and hard work should be inculcated in the students. Similarly, professors should not be overloaded, but be allowed time to improve themselves professionally and meet students for much-needed consultations.

8. **Size of class** — The size of classes, especially in laboratory courses, should be kept as small as possible.

9. **Student apprenticeship** — Students in engineering and other course preparing for a scientific profession should be encouraged to take apprenticeship in some industries or business firms. The mixing of work and study is a wholesome arrangement for a growing mind.

10. **Equipment and facilities** — Since the laboratory place an indispensable role in technological education, it should be adequately equipped with materials and equipments for individual, group and class experiments. But most of the supplies have to be imported, so the government should help decrease the cost and difficulty of procuring them by minimizing if not abolishing red tape and import taxes on them.

Inspired with the unselfish efforts of the private sector of education for the upliftment of our educational system, the Board of National Education created a Revamp Committee with Secretary of Education Alejandro R. Roces and the then Undersecretary Miguel B. Gaffud as Co-chairman to look over our present system. With the realization of this projected educational revolution, we hope our country's need for scientist-engineers who are liberally educated and who can assume without further effort the managerial aspects of industry will thus be met more effectively. ¶

tury before the formal introduction of Christianity during the successful colonization of the islands by Miguel López de Legazpi. Hardly realizing its true significance, the early Cebuanos had held the image in great reverence, petitioning it in all their necessities, and offering sacrifices to the Santo Niño in the manner of their other idols. The Santo Niño became, then as now, the symbol of deliverance in times of drought, famine and plague, and protector in times of fire and other dangers, which in those early days were manifested in "Moro" attacks. After the Spaniards came, the cult of the Santo Niño spread to the rest of the islands where important secondary centers were set up in the islands of Luzón (the southern part) and Panay.

In Panay the early parishes established by the Augustinians where, up to this day the devotion to the Santo Niño is well established, were in Aklan, Banga and Ibayjay. Aklan, which is now a separate province, incorporates the municipalities of Banga and Ibayjay, and in addition, three other centers of Santo Niño devotion: the pro-

vincial capital of Kalibo and the municipalities of Makato and Altavas. An indigenous religious practice connected with the devotion to the Santo Niño of Cebú, is taking the Santo Niño in fluvial procession. This is still very much in evidence in Aklan and the practice is called "Pasalom." For that matter, the fluvial procession is evident throughout those other areas where the Santo Niño devotion is strong among the people. In the Visayas, one other area which merits mention is the island of Leyte, especially the City of Tacloban.

In Manila, aside from the city proper, the districts with a flourishing devotion to the Santo Niño are Pandacan, Tondo and Makati. Immediate surrounding provinces with a strong devotion to the Santo Niño are Bulacan and Cavite. Highly responsible for the propagation of this devotion in the above-mentioned areas, were, no doubt, the pioneer Augustinian missionaries who belonged to the Province of Santísimo Nombre de Jesús. From these early centers the devotion was, in turn, spread throughout the rest of the islands. ¶

## THE GLASS MENAGERIE

(Continued from page 26)

and promotion staff are the following: Resil Mojares, executive chairman; Leandro Quintana, production manager; Eddie Yap, and Vic Cui, stage managers; Tony Buagas Jr., Manny Manlegro, Nestor Magan, Frank Coliflores, Edgar Saso, Manuel Amora and the Engineering Deltans, stage crew; Vic Cui, light; Edgar Gica, sound; the Deltans and the USC-SCCAC Chapter, property; Fely Lucas, make-up; Beth Hermosissima, costumes; Ellen Viloria, hair-do; Jennie Kimseng, finances; M. Satorre, Jr., program, sales, publicity; Vivien Alix, Rise Faith Espina, reception; Sally Go, cocktails; Fotorama, Inc., photography and Rev. Fr. John Vogelgesang, S.V.D., adviser.

Obviously, as in any play or story, we must end. Tennessee Williams sleeps, but his works tremble all over the world like a burning candle stirred by the wind. Professor Fitch would soon leave us and leave for the United States. Some members of the Cast and of the production staff must have graduated and left the

university by now. But the memory lingers, one turbulent November week of last year cries out the unfulfilled echo of Williams, in agony:

"I didn't go to the moon. I went much farther. For time is the longest distance between two places.... I travelled around a great deal. The cities swept about me like dead leaves, leaves that were brightly colored but torn away from the branches. I would have stopped, but I was pursued by something. It always came upon me unaware, taking me altogether by surprise. Perhaps it was a familiar bit of music. Perhaps it was only a piece of transparent glass.... Oh, Laura, Laura, I tried to leave you behind me, but I am more faithful than I intended to be! I reached for a cigarette, I cross the street, I run into a movie or a bar. I buy a drink, I speak to the nearest stranger — anything that can blow your candles out — for nowadays the world is lit by lightning. Blow out your candles, Laura.... And so — goodbye!!"

## La Estrella Sale De Viaje

La estrella sale de viaje  
por sus fragantes dominios.  
Aves y flores le dicen  
su lenguaje de suspiros,  
insinuándose en su pecho  
con suave calor de nido.  
En sus parques duerme un lago  
su sueño de mal hechizo:  
obra de un brujo bellaco,  
que por un ligero alvido,  
se vino de pretendiente  
con su barba de siglos.  
La estrella piensa que al lago  
se le alzará el maleficio,  
dando a sus aguas dormidas  
moluscos y pececillos.

La estrella sale de pesca  
camino del mar bravío.  
Ella lo mira con miedo.  
El temblando, al advertirlo,  
va y se recuesta a sus plantas  
como un mauso falderillo.  
La estrella lleva una caña  
delgada como un suspiro,  
y un anzuelo de juguete  
de un hilo de luz prendido.  
Como no trae carnada  
de miedo a los gusanillos,  
— con sólo ver una oruga  
le da un desmayo, de fijo —  
con rizo de su pelo —  
ata al anzuelo su anillo,  
y lo abandona a las aguas  
que se tienen de oro fino.

De pronto a la estrella niña  
se le suspende el respiro,  
al sentir en su aparejo  
como un temblor de mordisco.  
Entre alarmada y curiosa  
piensa recoger el hilo...  
En eso emerge del agua,  
— toda temblor y quejidos —  
una frágil sirenila,  
el dedo en sangre teñido.

El mar, el inmenso mar  
se desmayó con un grito.  
La estrella niña, a su vez,  
palideció como un lirio,  
pero sin perder el tiempo  
en ayes de compromiso,  
afrajo a la sirenila,  
la acostó en su seno tibio,  
y en dos chupadas curóle  
el índice dolorido.

Ya está la estrella de vuelta  
en sus risueñas campiñas;  
por eminencias y valles  
cascabeles su risa.  
Todo el reino dice el gozo  
del lago vuelto a la vida:  
en sus cristales se baña,  
cantando, la sirenila.

— CLEMENTE RUPPEL, S.V.D.

## Editorial

## "Hace Ya Cuatro Centurias"

EL COMIENZO de la cristianización de las Filipinas, hace cuatro centurias, dio un rumbo totalmente nuevo a la historia de nuestro país.

Por la lógica de persuasión, nuestros antepasados abandonaron sus dioses y sus ídolos y abrazaron de lleno la Fe católica que ahora estamos disfrutando. Debido, acaso, a la necesaria presión y a otros medios de convencimiento, los diminutos estados independientes que denominamos **barangay** fueron aglutinándose en una nueva unidad geo-política de la cual emergió gradualmente la nación filipina. Ayudado, en parte, por los heroicos esfuerzos de los misioneros, nuestro pueblo fue interiorizándose en la nueva cultura occidental, por entonces ya sumergida en las artes y ciencias, en sistemas gubernamentales, y en el derecho. Al amparo de esta cultura, felizmente amalgamada con la nuestra, nacieron y se formaron nuestros más destacados héroes y líderes nacionales que más adelante forjarían la obra rectora del drama de nuestra independencia.

El Cristianismo, por tanto, no sólo nos deparó nuestra Fe católica e hizo de nosotros un pueblo escogido; no sólo aglutinó a nuestro pueblo y lo preparó, directa o indirectamente, para su eventual estructura nacional, sino que nos brindó su cultura, y, de esta suerte, enriqueció e incrementó nuestra propia cultura indígena.

Teniendo presentes estos magnos beneficios, la celebración del Cuarto Centenario de la Cristianización de las Filipinas ha de constituir un motivo de grandísimo regocijo espiritual, ha de ser un día de profundos sentimientos de gratitud para con Dios quien en sus inscrutable designios nos ha transformado en su pueblo escogido para que nosotros, a la vez, fuésemos portadores de su divino mensaje en este rincón del globo.

Demostremosle, pues, nuestro agradecimiento sincero y participemos activamente en todas las actividades para que éstas resulten un verdadero éxito espiritual.

## EN RESUMIDAS CUENTAS...

por LUIS E. SCHONFELD, S.V.D.

"TODO CRISTIANO que es consciente del verdadero valor de su Fe cristiana tendrá que reconocer que el acontecimiento más grande y de más evergadura en nuestra historia es la evangelización de nuestro pueblo, cuando nos 'convertimos a Dios, abandonando los ídolos, para servir al Dios vivo y verdadero' (1 Thes. 1, 9). 'Sea, pues, Dios loudo por su don inefable' (2 Cor. 9, 15). Era nuestra conversión al Cristianismo la que nos incorporó a la familia de las naciones civilizadas" (Pastoral del Episcopado del 2 de febrero de 1964).

Nos hallamos a unos escasos días de un hecho histórico que tiene en pie a toda la nación, o sea, la celebración del Cuarto Centenario de la cristianización de Filipinas. Esta celebración asume proporciones y contornos nacionales, pero el centro de las festividades conmemorativas será la Ciudad de Cebú, donde los misioneros españoles iniciaron su cometido apostólico, hace ya cuatro centurias.

Para dar a estas festividades del centenario el realce que la ocasión demanda, el Episcopado Católico de Filipinas ha decidido llevar a cabo las siguientes actividades:

1. Remitir al Padre Santo una petición que se digne:

a) declarar el año 1965 Año de Jubileo para Filipinas; así, pues, se convertirá en año de acción de gracias y de bendiciones especiales;

b) conferir el título de *Basilica Menor* al santuario del Señor Santo Niño de Cebú;

c) conceder el privilegio de una *Coronación Canónica* a la imagen del Señor Santo Niño de Cebú, imagen tan

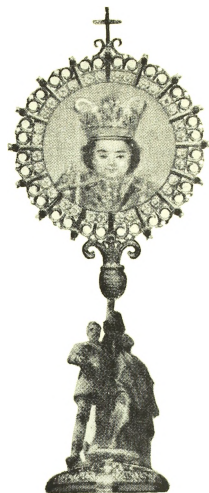
intimamente asociada con los primeros esfuerzo misioneros de los PP. Agustinos en estas islas.

2. Celebrar en la Ciudad de Cebú, la cuna del Cristianismo en Filipinas, el *Tercer Congreso Eucarístico Nacional*, del 28 de abril al 2 de mayo, 1965.

3. Bendecir la *pedra fundamental* de un seminario de la Sociedad de Misiones Extranjeras de Filipinas, una congregación misional que la Jerarquía convino en establecer en este país.

La Iglesia Católica ha ido andando ya un luengo camino desde que los primeros misioneros introdujeron el Cristianismo en este archipiélago en 1565. Ha sido una cruzada peñada de indecibles sacrificios y plétórica de contradicciones e inconvenientes. No obstante, esa cruzada ha sido una gesta maravillosa. Si echamos una mirada sobre los cuatrocientos años, nos daremos cuenta cabal de que aun antes de terminar el siglo XVI, los celosos misioneros ya habían penetrado en lugares tan remotos como lo son la región de Ilocos, Abra, Cagayán, Pangasinán y la región de Bicol. No hagamos mención de las provincias inmediatamente vecinas o más cercanas a Cebú, como Negros, Bohol, Leyte, Panay y la isla de Mindanao. Vemos, pues, que ya a mediados del siglo XVII, los misioneros de las distintas Ordenes religiosas se haban esparcido por todas las islas.

Esto honra el verdadero espíritu misional y evangélico que los animaba para traer al pueblo de este religiosamente fértil suelo al rebaño de Cristo. Los resultados positivos de su celo misional lo prueba el hecho de que en 1579 el Sumo Pontífice erigió la diócesis de



Manila como sufragánea de Mexico. En 1595 fueron erigidas tres nuevas diócesis: Nueva Segovia, Nueva Cáceres y Cebú mientras que la diócesis de Manila fue elevada a archidiócesis.

A medida que la Fe católica se extendiera más y más por todo el archipiélago, se erigieron más y más diócesis y distritos eclesiásticos. Con la creación de nuevas diócesis, se suscitaron también más y más vocaciones para el sacerdocio.

Los misioneros españoles no sólo levantaron iglesias sino también construyeron escuelas, hospitales y orfanatos. No sólo enseñaron la religión al pueblo sino también introdujeron la civilización occidental. También instruyeron a los nativos en las ciencias de la horticultura, agricultura y la ería animal. Dice el historiador Retana: "Dondequiera los frailes fueron los tutores del pueblo, frecuentemente mezclaron con sus sermones enseñanzas útiles acerca de la agricultura como asimismo acerca de quehaceres industriales y comerciales."

Asevera, por su parte, Mons. José Ma. Cuenco, arzobispo de Jaro: "Sentimos obligados a rendir nuestra sin- (Continúa en la pag. 51)

# Rompiendo Lanzas Por El Idioma Español

Por PEDRO KRANEWITTER, S.V.D.

CON CUANTO acierto y maestría describe el mago de la lira, el gran vate filipino, Fernando María Guerrero, las excelencias de la lengua española, cuando en su inspiradísima poesía "A HISPANIA" dice:

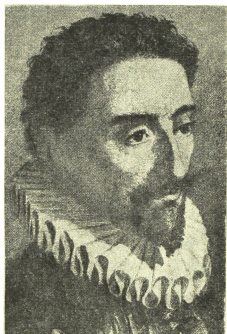
¡Oh dulce lengua, que irradians  
tu latina irrisación  
y encierras la amplia eufonia  
de toda una selva en flor,  
pues eres susurro de agua,  
gorjeo de ave, canción  
de brisa leve en las hojas  
en mañanitas de sol...!

Hubo una época en la historia en que con toda razón podía decirse que el sol nunca se ponía en el vasto dominio español; pero, en nuestros tiempos, a la hidalga y gloriosa España ha quedado reducida a la península ibérica, las islas Baleares y Canarias y a unas cuantas posesiones en el continente africano. Sus hijas, una tras otra, después de haber llegado a mayor edad, resolvieron emanciparse y regir sus propios destinos, como en efecto lo hicieron. Pero, a pesar de todo esto, podemos afirmar y probar que aún en nuestros días el sol no se pone en el vasto dominio español, a saber: en el dominio espiritual, en el dominio del idioma español. Ahí están las numerosas y jóvenes repúblicas hispano-americanas que, al separarse definitivamente de España, mantuvieron sin embargo su lengua, su cultura y su religión, de manera que el idioma oficial de todos aquellos países es el español. Efectivamente, desde el estrecho de Magallanes, o mejor dicho desde el Cabo de Hornos hasta el Golfo de California, desde el Océano Atlántico hasta el Pacífico; en las fértiles y dilatadas pampas de la Argentina como en las extensas mesetas de Bolivia, en las ricas minas del Perú como en los inmensos llanos de Venezuela resuena el dulce y sonoro idioma español.

Pero ya es hora que nos despidamos de los países hispano-americanos y que surquemos las encrespadas olas del Océano Pacífico para desembarcar en las hermosas y pintarescas playas de Filipinas,

*Los españoles al venir a estas Islas nos trajeron a la par de su religión y cultura también su bellissimo idioma, la lengua española. Creemos, por tanto, oportuno reproducir en nuestras páginas lo que piensa de este idioma el buen P. Pedro que otra fuera profesor de esta Universidad.*

baluarte del idioma español en el Oriente y eslabón muy importante en la áurea cadena española que circunda el globo terráqueo. Un testimonio elocuentísimo del arraigo y de la vitalidad de la lengua española en estas islas mimadas por la Naturaleza, lo constituye aquella plé-



Miguel de Cervantes Saavedra

yade de ilustres literatos filipinos que pueden parangonarse con los mejores escritores hispano-americanos y españoles. Y como prueba de mi aserto, ahí están Fernando María Guerrero, Cecilio Apóstol, Manuel Bernabé y Claro Recto para señalar solamente unos cuantos; ahí está, sobre todo, el gran héroe nacional, el Dr. José Rizal, cuyas poesías tituladas "MI RETIRO" y "ULTIMO ADIOS" son verdaderas joyas literarias.

Según el libro "LANGUAGE FOR EVERYBODY" del Dr. Maria Pei, profesor de la Columbia University, los idiomas principales o más hablados del mundo se distribuyen como sigue:

1. Chino .....	500,000,000
2. Inglés .....	250,000,000
3. Indostani (?) .....	160,000,000
4. Ruso .....	150,000,000
5. Español .....	120,000,000
6. Alemán .....	100,000,000
7. Japonés .....	100,000,000
8. Francés .....	80,000,000
9. Indonesio .....	80,000,000
10. Portugués .....	60,000,000

Es cierto que varios de los idiomas mundiales mencionados no forman una lengua uniforme, sino que se dividen en varios grupos o dialectos como, por ejemplo, el chino. Ahora bien, considerando la situación política y geográfica de los países donde se habla el español, podemos decir con toda seguridad que es uno de los idiomas de más provenir entre las llamadas lenguas mundiales.

Jóvenes filipinos: si queréis, pues, saborear las obras literarias de vuestros ilustres escritores en lengua española, estudia la sonora lengua cervantina; si queréis inspiraros en las grandes enseñanzas de patriotismo y valor cívico de Rizal, Mabini, López Jaena, etc.: dedicados al estudio de la lengua española; si queréis que nunca jamás se rompan los lazos que, juntamente con los pueblos hispano-americanos, os unen a España, que os legó su religión y cultura, consagraos al estudio del español; si queréis fomentar relaciones culturales y comerciales con las numerosas y jóvenes

(Continúa en la pag. 51)

# El Retorno

Por MARÍA PAZ OQUIRENA  
Secretarial II

REBECA miraba a la casa y le parecía extraño como la habían llamado desde esta casa, más o menos sencilla, ya que todos sus clientes eran gente adinerada. Pero cuando la sirvienta le abrió la puerta, se dio cuenta de que la casa era rica y amueblada con gusto excelente. Había cuadros de buenas firmas en casi todas las paredes, no amontonados de cualquiera forma, sin ton ni son, sino colocados en su sitio exacto. Ella se sentía admirada.

—¿Viene Vd. de López y Cía? — le preguntó la sirvienta.

—Sí; y you soy Rebeca Tucumán.

—Pase, por favor; le mostraré su trabajo. Se trata de un retrato.

—¿Qué desperfectos tiene?

—Yo no lo he visto; pero creo que le ecyeron encima unas manchas. Seguramente habrá que raspar partes y pintarlo de nuevo. Eso lo decidirá Vd.

Le abrió la puerta de una habitación. Esta se vio inundada de luz que penetra- ba profusamente por una ventana enorme. En el suelo, apoyado contra la pared, había un gran cuadro.

—Este es, — dijo la sirvienta; — Pida lo que necesite; yo estaré en la otra habitación.

—Gracias — respondió ella; — llevo todo lo necesario en este maletín. Me pondré a trabajar en seguida.

La sirvienta la dejó sola y Rebeca en seguida preparó sus utensilios. Un trabajo agradable, ciertamente; pero fatigoso. Siempre lo mismo; horas y sentada ante pinturas, a veces sin valor alguno, pero que sus dueños se empeñaban en restaurar.

Se puso a retocar el cuadro con la cabeza hundida y los ojos semicerrados, pues lo conocía de memoria. Cada matiz de luz, cada pincelada eran familiares para ella.

Perdió la noción del tiempo y se sumió en su propio dolor, como si aquello no fuese realidad sino un sueño. Las lágrimas

mas le mojaban el rostro y llegó un momento en que tuvo que detenerse — y lanzó un sollozo.

Fue entonces cuando oyó la voz.

—¿Añorando?

Se volvió poco a poco sabiendo a quién iba a encontrar. Y la vio, en efecto, detrás de sí, tan buena como había sido siempre, quizá más avejentada, pero con aquella sonrisa que muchas veces le había consolado.

Los ojos de la anciana señora también estaban nublados.

—Estabas mirando el retrato que me hiciste, dijo la anciana con voz baja y tensa.—¿Qué estabas rememorando, Rebeca? ¿Por qué lloras?

—Recordaba aquella tarde — susurró — en que salí de tu casa para irme con Antonio. Tú no querías que yo me casase con él, porque decías que sólo estaba detrás de mi dinero. Yo no quise creerlo; tapaba mis oídos cuando me lo decías, Me fui con él sin tu consentimiento. Después de casarnos, Antonio gastó todo el dinero que heredé de mis padres y luego me dejó plantada. Pero, ¡por qué hablamos de eso? Todo parece ya tan lejano. Han transcurrido siete años. Sólo lo recordaba como una cosa del pasado, tía Rosario.

Miró fijamente ala anciana y preguntó:

—¿Lo has hecho a propósito? ¿Sabías al hacer el encargo, que iba a ser yo la que vendría a restaurar el cuadro?

—No sabía quién iba a venir, Rebeca. Simplemente quería que este cuadro estuviera en condiciones para conservarlo toda la vida.

Su voz se hizo ronca y, sin embargo, para Rebeca le sonó con una extraña suavidad.

—Te das cuenta como nada ha cambiado. No te guardo rencor por que me hiciste. Tú estás llorando, y esas lágrimas me lo dicen todo. ¿Quieres volver a vivir conmigo, Rebeca?

Rebeca dijo que sí, sin pronunciar palabra. En seguida se levantó y muy agradecida abrazó a su querida tía.

## En Resumidas Cuentas...

(Continuación de la pag. 49)

cera gratitud a España católica, y muy especialmente a sus Ordenes religiosas. De hecho fueron ellas los factores de nuestra civilización filipina, y fueron ellas las que realmente asentaron los fundamentos de nuestra nacionalidad filipina."

De que la Cristianización de Filipinas fue en todo sentido obra de la gracia divina lo evidencian las siguientes estadísticas (de 1964):

<b>a) POBLACION:</b>	
Habitantes .....	28,866,476
Católicos (82%) .....	23,537,554
No-católicos (18%) ...	5,328,922
<b>b) JERARQUIA:</b>	
Archiidiócesis .....	8
Diócesis .....	19
Prelaturas Nullius .....	11
Vicariatos Apostólicos ...	4
Parroquias .....	1,581
Sacerdotes .....	4,175
Diocesanos .....	1,935
Regulares .....	2,240
Religiosos .....	8,406
Varones .....	3,118
Mujeres .....	5,288
<b>c) INSTITUCIONES:</b>	
Seminarios .....	44
Mayores .....	14
Menores .....	30
Seminaristas:	
Mayores .....	1,014
Menores .....	2,785
Escuelas católicas .....	1,442
Alumnos .....	604,037

Y así concluimos con una cita de la Pastoral de los Obispos: "Realmente, la Divina Providencia ha escogido nuestro país para que fuera el "faro del catolicismo" en el Oriente, como dijera Juan XXIII (Discurso al Presidente Macapagal). Bien podemos aplicar a nuestro pueblo las palabras que el Señor digiera a los Israelitas: "Fijaré mi Tabernáculo en medio de vosotros y no os desecharé ni alma. Andaré entre vosotros y seré vuestro Dios, y vosotros seréis el pueblo mío" (Levítico 26, 11-12).

## Remplendo Lanzas...

(Continuación de la pag. 50)

repúblicas hispano-americanas, cultivald el idioma español, porque su cultivo os hermanará más con todas aquellas repúblicas donde otrafora ondeaba el pabelón español. Si, además del inglés, queréis aprender otra lengua mundial de gran porvenir, aprended la lengua española.

## PANGULONG TUDLING

# Ang Paghahanap

**MAY IBAT IBANG PANINIWALA TUNGKOL SA DIYOS.** Nagkakaiba ang paniniwala tungkol sa Kanyang katauhan, kapangyarihan, pagkakawili o hindi pagkakawili sa mga nilikha at kahit ang kanyang pag-iral ay nagkakaroon ng iba't-ibang kulay ng paniniwala. Ang mga paniniwalang ito'y inilalahad sa mga aklat na natimbog, ng mga pantas at pilosopo at sa mga magkakaibang paniniwala na rin ng mga lahi sa buong sandaigdigian.

Ang magkakaibang paniniwala tungkol sa Panginoon ay siyang naghahati sa mga taong namumuhay sa mundong ito. Ito ang dahilan kung bakit hindi magkakatapat ang kanilang kalooban at nagkakaroon ng hidwaan ng mga diwa. Inasam-asam ng iba na ang Panginoon ay magbibigay ng katiwasaya't kapayapaan sa buong sansinukob ngunit may sumasalungat pa rin sa pagkasabing ang Diyos ay naghahasik ng lagim at poot. Bakit pa magkakaroon tayo ng pagkakagulong ito? Bakit hindi natin matugunan ng katiwasaya't kapayapaan ang pagiging di-mapalagay ng sangkatauhan gayong tayong mga nilikha ay patuloy na patuloy sa pag-unlad at pagkakaroon ng makabagong pag-iisip?

Maaring masabi nating ang dahilan ng ating pagkakagulo at ng hindi natin mapalagay ay ang hindi pagbibigay ng Diyos ng kapayapaan nang hayagan o tahasan. Sinabi ng makatang si George Herbert, sa kanyang tulang, "The Pulley" na ibinibigay raw ng Diyos ang lahat na handog maliban sa pamamahinga (rest). Kung ibibigay ng Diyos ang lahat ng kanyang handog malamang na ang mga handog na ito ang sasambahin ng mga nilikha at tuloy makalimutan na Siya. Ang bagay na hindi ipinagkakaloob Niya sa atin ay nagsisilbing tulay upang ang lahat ng mga tao'y makararating sa kanyang paanan. Ito ang magiging dahilan kung bakit sa tuwituwina'y hahamapin natin ang Diyos.

Paniniwalaan ba natin ang kasabihang ang lahat ng makikita o magagamitan ng ating pandama ay siya lamang paniniwalaan at tuloy sasabihing bakit pa hahanapin ang Diyos gayong nabatid nang hindi Siya makita? Kung naminwala tayong hindi natin matatagpuan ang Diyos sapagkat hindi Siya natin mahipo, masasalat, makikita, maririnig, maalamoy at malalalahan, hindi rin natin dapat paniniwalaan ang mga salitang pag-ibig, kadakilaan at katolohan. Ang mga salitang ito'y di natin makikita ni mahihipo o sa ibang pagkakasabi'y hindi natin magagamitan ng pandama kaya hindi dapat paniniwalaan. Ang mga pagpapakita o pagpapamalal lamang nila ang ating madarama.

Ang Diyos ay pag-ibig at dahil sa pag-ibig Niya sa atin Siya'y nagpapakasakit. Ang pag-ibig ay lambingan; dalawang puso at katauhan ang nasasangkot. Ang pag-ibig ay dapat tugunin ng kapwa pag-ibig upang maging makahulugan. Makatuwiran bang ang Diyos lamang ang magbibigay ng pag-ibig at layo't mananatiling tahimik at walang laban? Maaaring tanungin natin ang ating sarili kung bakit pa Siya nagpapakasakit gayong maibig naman Niya tayo nang hindi kailangang magpapakasakit? Ang tugon ay sapagkat ang pag-ibig ay walang kahulugan, walang bisa at hungkag kung walang pagpapakasakit at ang pagpapakasakit ay wala ring kabuluhan kung ito'y hindi ginagawa para sa isang iniibig.

Pagmumuni-munihin nga natin ang mga bagay na ito ay harinawang sa ating paghahanap ay matatagpuan natin ang Diyos.

P I L I P I N O  
PRECIOSA ANDAGAN, Pethugot

# Ang Pananampalataya

Noong unang panahon, nang ang kalagayan ng buhay ng tao ay maihahambing pa sa pagbubukang-liwayway, ang katagang "Diyos" ay parang isang dagat na napakahirap tawirin maging sa pinakamatalinong nilikha. Ang tao noon ay walang ibang hinahangad kundi ang mabuhay nang matiwasay. Ang tao sa kanilang pakikipaghamok sa talad lakas ng kalikasan ay nagsilbing daan upang makalimutan nila ang Dakilang Lumikha. Talaga kayang may Diyos na makapangyarihan sa lahat? Ang katanungang ito ay para bagang ipu-ipo na humihigop sa katauhan ng tao at nag-iwan ng bakas ng agam-agam at alinlangan. Ang katahimikan ng bawa't pagkakahimbing ng tao ay ginagambala ng mga pangarap, pangarap na kung warin ay walang hantungan sapagka't magbanat man sila ng buto upang makamtan ang kasiyahan ay wala ring kabuluhan ang lahat. Ang tao ay makakatikim lamang ng tamis ng kaligayahan sa piling ng Poong Maykapal.

Ang daloy ng karunungan ng ating mga ninuno ay umunlad nang sinakop tayo ng mga Kastila at noon naibans ng kaunti ang ating pagkauhaw sa banal na pag-ibig ng

ating Diyos. Bininyagan tayo't bininyagan ng pangalan kasabay ang halos pagputok ng ating dibdib dahil sa kaligayahang natamasa natin; ang kaligayahang siyang hinahanap-banap natin sa karimlan ng ating kahapon. Ang pagiging anak natin ng Diyos ang siyang nagsisilbing ilaw ng bawa't nanaisin natin. Hindi kaila sa ating lahat na hinding-hindi natin maiintindihan nang buong-buo ang katauhan ng Diyos sapagka't ang gayon ay mananatiling isang hiwaga. Ang isang libot-isang hiwaga sa mung-dong ito ay biyaya ng Diyos at maging ang tao man ay isang nakarimarin na makasalanan; maging tayo man ay iwinawaksi na ng madla; niyuyurakan man ang ating dangal at iniismiran man ang ating kahirapan naroon pa rin ang Diyos na laging handa sa pagyakap at pagtanghik sa mga taong kanyang kabutihan.

Sa kasalukuyan ang bawa't pag-uunlad ng iba't-ibang bansa ay nagkaroon ng balakid sa patgingin ng tao sa Diyos. Marami nang binihing itinanim na nagbunga sa kaisipan ng ibang tao. Hindi natin naiilihim na lagapan na ang kasamaan ng tao sa ibabaw ng mundo at ito'y nangngailangan ng isang

kalutasan. Ang kasamaan ng isang tao ay parang isang lintang sumisipsip sa dugo ng kapwa. Kung sa unti-unting paglagas ng panahon ay mananatili pa rin ang katigasan ng puso ng tao malamang na darating ang takdang panahon na matatapos nang bigla ang lahat. Hindi natin kanilman matangihin kung ibaba na ang tabing ng banal na dula na ating itinanghal.

Pag-ibig... ito ang salitang tang-tao ay parang kinatuhanan ng Diyos. Kung tayong tao ay nauuhaw sa lahat ng karanyaan ay lalong nauuhaw ang Diyos sa ating pagibig sapagka't tayo'y mga anak Niya. Hindi ba ninyo naisip kung bakit siya'y isinilang? Siya'y nagiging tao upang Siya'y magiging bahagi ng ating mga pagtititi at paghihirap at sa gayon ay maipamamalas Niya ang kanyang pag-ibig na walang halong pag-imbob. Sa darating na pagdaraos ng ikaapat na dantaon ng pagiging Kristiyano ng Pilipinas harinawang ang nadirirang diwa ng tao at ang kanilang matigas na kalooban ay unti-unting maagnas sa patuloy at walang humpas na pagdaloy ng mga araw at katotohanang ipinupunla ng ating relihiyon.

## HIWAGA NG PAGIBIG

ni Sinforoso E. Buenviaje, A.B.  
Commerce IV

Isang kapangyarihang balot

ng isang libo' isang hiwaga  
ang iniwasan ko' kinatatakutan  
pa'g sumasapuso'y dulot ay  
kapihatian . . . .

Bawat nilalang na sa

Diyos ay nagmula't biniiyaya  
magsisilbing hain sa  
kanyang mga kaundangang ay  
kaawa-awa . . . .

Ngunit ako'y balot na niya

binabalisa, di-pinatutolag  
sa isang wagas na pagsinta  
pikit-mata'ng pan-alipin  
sa galan ng pagtibig . . . .

Hindi tao, hindi hayop

ang panawagan ay makapangyarihan  
naguudyok, nagsasabing  
puso'y kusang bubuksan sa tamis  
ng pagsinta . . . .

Kaya ako'y umaayaw

tumatangi, natatatakot  
sa muling pagtibok  
niyaring pusong unsiyami  
nagmamaka-awa . . . .

# Ang Kahalagahan ng Pananampalataya sa Ating Makabagong Panahon

ni ELSA ALICANTE

NAISATITIK sa ating Banal na Aklat na "Aanhin ng tao kung mapasakanya ang sanlibutan kung mawala ang kanyang tanging kaluluwa." Kung ating susuriing mabuti ang mga lipon ng mga salitang ito ay masasabi nating talagang napakahalaga nga ng panampalataya lalo na sa makabagong panahon ngayon.

Kung ating pagmasdan ang matataas na lipunan, makikita nating ang mga tao ay parang nagumon na sa masasamang hilig. Nakaligtaan na nilang mamuhay sa malinis na paraan at sila'y nasa gitna na ng lusak ng pagkakasala. Nalimitan na nila ang dahilan ng kanilang pagkakabuhay sa daigdig, ang dahilan kung bakit sila'y ipinanganak dito sa mundo. Hindi na nila nalalaman na mayroon pang isang buhay na naghihintay, doon sa sinapupunan ng ating Poong Maykapal.

Ang dahilan ng lahat na ito ay ang pagkukulang ng tao sa pagtupad sa mga utos ng Diyos, ang kawalan ng pagtulon ng mga tao sa Kanyang mga alagad na nag-aalay ng kanilang hirap at pagod sa pagpapaulad ng ating panampalatayang Kristiyano.

Kung ang Diyos na siyang pinagkakautangan natin ng lahat ay nagpakamatay upang tayo'y matubos sa ating mga pagkasala, tayo pa kayang mga tao lamang na Kanyang nilalang ang di magalay ng kahit kaunting pagtitis upang ang Kanyang nais ay matutupad? Bakit hindi natin iwasan ang udyok ng pagkakasala? Bakit hindi natin iwaksi sa ating isipan ang kasamaan at sundin ang mabuting kaasalan na itinuturo sa atin ng pananampalataya? Ako'y naniniwala na ang mga kasamaang nakapaligid ngayon sa buong mundo ay maiiwasan lamang kung tayo'y lahat ay magkaroon ng wastong pananampalataya.

## Kahalagahan ng Pagdiriwang ng Ikaapat na Dantaon ng Pagiging Kristiyano ng Bayang Pilipinas

ni VIOLETA AGRES, B.S.E. - IV

ANG TAONG 1965 ay ang pinakamahalaga at pinakadakilang taon sa bawat puso ng mga mamamayang Kristiyano sapagkat sa taong ito ipagdiriwang ang ikaapat na dantaon sa pagiging Kristiyano ng bayang Pilipinas.

Parang kahapon lamang na ang ating mga ninuno ay namumuhay sa pagiging mga pagano. Ang kanilang pagiging walang Diyos ay hindi nagsasaad ng isang tahimik at maningning na kinabukasan. Sila'y nahahalintulad sa mga taong nabubuhay sa dilim. Maaaring hanggang ngayon at tulad pa rin ng dati ang ating pamumuhay kung tayo'y hindi nasakop ng mga Kastila.

Hindi kaila sa lahat na may mga taong nagkikimkim ng pagkamuhi sa mga Kastila. Itong damdaming ito'y hindi natin dapat pairalin sa ating mga puso sapagkat kung naging masungit man ang mga

Kastila ay nakapagbigay naman sila ng mga kabutihan sa atin. Isa na sa pinakamahalagang abuloy nila sa ating kaunlaran ay ang ating pagiging Kristiyano.

Ngayon darating na Abril ay ipagdiriwang natin ang pinakadakilang araw ng ating pagiging Kristiyano. Sa mga araw na ito ay manananariwa na naman sa ating alaala ang kasaysayan ng ating bayan. Naaalala natin ang pagdaong ng mga Kastila sa ating lupain at ang pagbigay nila sa atin ng pananampalataya sa Dakilang Maykapal. Dapat din nating alalahanin na ang pagiging Kristiyano natin ang nagpapaiba ng ating pamumuhay. Kaya gagawin nating matagumpay ang pagdiriwang na ito sa abot ng ating makakaya. Lagi nating alalahanin na ang pananampalataya ay mahalaga sa buhay ng tao, at ang pagdiriwang na ito ay mahalaga sapagkat ito'y nagpapalaala sa atin ng ating nakalipas. Ito'y kabahagi na sa ating buhay ngayon.



# Ang Pilipinas

ni P. G. A.

Sa gawing silangan ng ating daigdig  
Makikita'y pulu-pulong parang isinabog  
na mga binhi;  
Ang nanaka'y mga liping kayumanggi  
Mga lahing Pilipino ang kanilang  
taguri.

Bawa't pulo'y sagana sa luntiing halaman;  
Sagana sa isda ang bughaw na karagatan;  
Mabini ang simoy ng hanging amihan  
Na dumampi sa pisngi ng malawak  
na parang.

Perlas ng Silanganan kung tawagin ng  
mga dayuhang  
Naakit pumarito't naghasik ng  
kabihasnan,  
Upang ang mga Pilipino'y magmulat  
sa karunungan  
At gawing huwaran sa mga  
karatig-bayan.

Iwinawagway ang bandila ng  
iba't-ibang kapangyarihan  
Sa hangad na maibsan ang  
tinik ng kawalang-muwang;  
Itinirik ang tanda ng Kakristiyanuhan  
Na batid sa atin ng isang dayuhan.

Natuto tayong sumamba, sumampalataya  
Ng isang Diyos na nagbibigay-biyaya;  
Nalalaman nating Siya ang May-Likha  
Ng lahat ng kagandahang sa baya'y  
nangalipana.

Namulat tayo sa katotohanang  
Sa lahat ng nilikha'y Siya  
ang Makapangyarihan;  
At ang buhay natin ay hiram lamang  
Kung kailan babawii'y Siya ang  
nakakaalam.

Nalalaman nating ang tao'y pantay-pantay.  
At magiging alabok kung siya'y  
mamamatay;  
Kung ang tao'y matutong kumilala sa  
Kanya  
Sa Langit ay may naghibintay na  
Ligaya.

Pananampalataya'y handog ng Maykapal,  
Gawin nating patnubay at nang  
di mabuwal,

Halika't lulubod tayo't usal ng dalangin  
ng isang pasasalamat sa biyaya  
Niya sa atin.

## ANG TINIG, ILAW AT DALANGIN

Tinig:

Sa mundo'y may panghaling  
Tao'y nakalimot  
Pinalabo ang isip  
Diwa'y pinahimbing  
Tinig ang panggising  
Sa isip na mahimbing.

Ilaw:

Ilaw na binusilak  
Kusang tumatanglaw  
Sa dilim ng dibdib.

Dalangin:

Dalangin ko'y ilipad mo  
Sa kaitaan  
Upang makarating  
Sa Iyong paanan.

"III MA COMMANDER". "BRIGADIER GENERAL FRANCISCO LICUANAN, JR. VISITS CAMP LAPULAPU". "USC ROTC TO ACT AS USHERS DURING THE CENTENNIAL CELEBRATION". "T/SGT RAMON APURADO CAPTURED BY 41ST BCT TROOPS". "DIHARD RANGERS ATTACK ENEMY RADAR INSTALLATION IN BANAWA!" . . . . These are the headlines in this news report. These and others are what we are going to discuss in this issue. First, we shall take the headline news in their order of happening or chronological order.

### III MA COMMANDER HONORED

Camp Lapulapu, Cebu City. Jan 30 -- A Review in honor of newly-promoted Brigadier General Silvino De Gema, Commanding General, III MA, was held here at 9:00 this morning. This was participated in by elements of the Trainee Battalion and by representatives of the different ROTC units in Cebu City. The Dihards was represented by the 2nd platoon of "Delta Company" and the WATC cadettes. Cdt. Lt. Francisco Alvez was the Ex-O (Executive Officer) of the platoon while Cdtte. Capt. Yolanda Siao led the WATC.

### USC ROTC TO ACT AS USHERS DURING THE CENTENNIAL CELEBRATION

Cebu City, February 2 — At a conference called by Colonel Gutierrez, Commanding Officer of Task Force "Pilgrim", in which Captain Alconar and Cdt. Colonel Rabuza was present, it was agreed that the Dihards together with other ROTC units of this city will act as ushers and group marshalls at the site of the forthcoming 100 Centennial Celebration of the Christianization of the Philippines during the week long celebration. This means that the Dihards will have to show people their seats and control crowds at the Temple.



## ROTC Reports

by RUDY C. KINTANAR



The "enemy" receiving last minute briefing from TSgt. Apurado the Directorate. This was before the attack.



The Rangers discussing their attack strategy with TSgt. Ramon Apurado, the Directorate.



"All's clear. Advance!" That's what Cdt. Lt. Hermenigildo Pimentel, seems to be signalling to his men.

### T/SGT RAMON APURADO CAPTURED BY 41st BCT TROOPS

Sibonga, Cebu, February 17 — While on the way from the city to the aggressor's headquarters in the mountains of Dumanjug at 2:00 this morning, S/Sgt. Ramon together with Cdt. Reynaldo Quijano and Cdt. Frederick Castro was captured by 41st BCT Trainees defending the area from the aggressors. T/Sgt. Apurado was found attempting to smuggle to the aggressors important documents. He, and his companions were locked in the stockade of the defenders till morning.

This was in connection with Exercise "Sagang" to test III MA Trainees and Troops here.

Most of the Diehards officers led by the Corps Commander, Cdt. Colonel Reynaldo Rabuza, participated in the Exercise either as enemy or defenders. The choice was left to them. The Commandant, Captain Oscar SV Aleonar, because of his talents and experience in the field of war was appointed Staff Umpire by the III MA Directorate.

### BRIG. GEN. F. LICUANAN, JR. VISITS III MA

Camp Lapulapu, Cebu City, February 26 — Brigadier General Francisco Licuanan, Jr. visited III MA headquarters today. Upon his arrival he was honored with a Review. The III MA Trainees Battalion and representative elements of the ROTC units in the city participated in the affair. A platoon of the "Delta Company" with Cdt. Capt. Dionisio Mancera as CO and Cdt. Lt. Eugene de los Cientos as platoon leader together with the WATC represented the Diehards.

Quiet, watchful, DEADLY! These, a Ranger must be. Here is a team advancing on the road towards their objectives.



### DIEHARD RANGERS ATTACK ENEMY INSTALLATION IN BANAWA!

Cebu City, March 7 — Shortly before 2:00 this morning the stillness and darkness in Banawa Hills were broken by repeated firings and the reddish light of a flare which illuminated the enemy radar station there. The planned attack of the Diehard Rangers on the installation was on. Ranger Teams were on the front, left, and right flanks of the enemy! Suddenly someone shouted, "Cease fire!" and the firing stopped and hubbub followed. Everyone wanted to discuss his role in the attack and the casualties he had.

This seems a strange thing to do in real battle conditions. But this was only a mock battle and the bullets used were blanks although "live" bullets were used by some. The attack was a real one, but the radar station was not, and the enemy soldiers defending the installation were Diehards assigned by T/Sgt. Apurado to do so. This was one of the maneuvers of the Diehards. The three Ranger Teams which attacked the enemy were led by Corps Commander, Cdt. Col. Raymundo Rabuza, Cdt. Capt. Godeón Villafior, and Cdt. Capt. Dionisio Mancera. The enemy led by Cdt. Major George Cabajar. T/Sgt. Ramon Apurado acted as the Directorate.

### CAPT. ALEONAR APPOINTED ASSISTANT CHIEF OF STAFF DURING EXERCISE "SANAY"

Cebu City, March 8 — Captain Oscar SV Aleonar, Commandant of the ROTC units of San Carlos University, was appointed Assistant Chief of Staff for the duration of country wide Command Post Exercise "Sanay". Aside from him. S/Sgt.

Bonifacio Ando, being a reserve officer and having knowledge in signal matters was detailed as Acting Adjutant and Wire Officer of the 5th Signal Battalion during the Exercise.

"Sanay" is part of the country's preparation for any eventuality especially with the situation of the world at present, and with the growing crisis in Vietnam.

These were the highlights in the news. Now for more news...

### WATC HOLDS EXCURSION IN MIRAMAR

Cebu City, January 31 — "All work and no play makes Juan a dull boy," it is said, so today, the WATC together with the officers of the Carolinian Corps of Cadets went on an excursion to Miramar Beach Resort. There, under the undulating palms and with the refreshing sea breeze embracing them with her cool embrace now and then, they spent the day.

### OFFICERS HOLD VALENTINE BALL

Eggeing's Hilltop Garden, Cebu City, February 13 — The Valentine Ball of the Diehard Officers was held here from 8:00 P.M. till midnight today. Present at the affair were Colonel Pedro B. Bermejo, the Superintendent of all ROTC units in the III MA, Captain Aleonar, the Commandant, and the ladies the officers deemed to invite to the affair.

The evening was lovely and the officers danced with the multi-colored silent city sleeping before them. To many this affair will remain — a very memorable affair."

(Continued on page 58)

I guess that's all folks. By the way, focusing our sights on the "STAR" again, do you know how many Diehard cadets now carry on their shoulders the responsibility of winning or losing that coveted "STAR"? I bet you don't. Let me give you the figures.

Of the 1,024 cadets that enrolled this semester, 973 now remain in the ranks. The others were dropped. There 973 cadets are distributed as follows:

FIRST YEAR BASIC .....	558 cadets
SECOND YEAR BASIC .....	360 cadets
FIRST YEAR ADVANCE .....	11 cadets
SECOND YEAR ADVANCE .....	11 cadets

#### WATC

FIRST YEAR BASIC .....	10 cadets
SECOND YEAR BASIC .....	11 cadets

Will these 973 cadets have the guts enough to last through the year especially with the "whole day Sunday drill" being started? Will they get the STAR this year? These are the questions of the day. They shall be answered next semester.



The casualties? NO! These men are only resting after the tense, tiring night.

#### CORRECTION

In the article, "The Corps Sponsors", which appeared in this Section, Miss Lourdes Capangpangan was mentioned as the fraternity sweetheart of the Builders. She is the sweetheart of the Archimedes Fraternity and not the Builders Fraternity, according to Mr. Aurelio Fernandez, Jr. Archimedes Frat Grand Chancellor.—Ed.

### The USC Technological Center . . .

(Continued from page 45)

will be for the benefit of the students. Under this program, the student must spend eight hours daily at school or 44-45 working hours per week.

In line with the socio-economic program of the country the Technological Center will also establish a faculty housing project, modern dormitories, cafeteria, gym, audi-

torium and recreation facilities. New roads and parks will be built, making the subdivision into a real university town a few years from now. Although much remain to be done, the steps that San Carlos has advanced will eventually contribute to the economic progress not only of Cebu City but also of the entire country.

# INTRAMURALS ENDS WITH A THUNDERCLAP

by MANUEL RAKOS OCHOA

U.S.C.'s BIG THREE in intramural basketball gave heart-stopping performances in the hard court during the championship round that kept their fans on the edge of their seats, ogled-eyed and on their toes for several weeks. Accounting, Gamma & Sciences were involved in a closely-fought, neck-to-neck battle for the elusive crown that made the nation's Big Three (Crispa, Yco, Ysmael) appear mincemeat for a moment.

The Sciences five finally emerged victorious from the scuffle when they outslugged the hell-raising Accountants, 59-41 in the rubber match. With one minute and thirty seconds left of the regulation period and nursing a two-point cushion, coach Bobby Barria of Sciences ordered a time-killing freeze the ball that saw Accounting's hopes frittered away at every tick of the seconds' hand. It was a coaching duel from gun to gun between Jun Martinez of Accounting and Bobby Barria who both showed their skills in court generalship.

Both incidentally are varsity players.

Barria's magnificent 5—Alenten, Baguioro, Doblaz, Gil and Salatur was Sciences' formidable weapon.



★ ★

### THE LIBERAL ARTS TEAM

*Left to right:*  
 Arthur Sinagbuan, Domingo Verano (intramural in-charge), Priscillo Lumagas, Emmanuel Baguero, Annabelle Lim (muse), Jude Dablas, Francis Alvez, Martin Gil, Eladio Cimafranca (manager).

*Kneeling:*  
 Romualdo Alentón, and Rebecca Satur.  
*Not in the picture:*  
 Coach Bobby Barria, Team Capt. — Don Calvo.



E. Hernández, who is small as can be but tough as nails, is one of the intramurals finest players. The rebound belonged to two men alone Martin Gil and Roberto Colina, devils in the rebound Gammacan boast of Roly Mendoza & D. Sollano and SEA of Suening and Aballe.

Meanwhile, lost in the shadow of success cast by the implacable Big Three, was Dra. Mastin's double champion (softball & volleyball) Liberal Arts amazons who completely obliterated all opposition. The amazons of the green-tied college swooped down on their foes like a pack of hungry wolves after the carcass of horse. And when the battle smoke lifted, Monte Cassino was nothing in compari-

son to the ruins left by these gals. But the Liberal Arts belles didn't quite have a picnic. The opposition from Teacher's College, Commerce and the Secretarial College gave them a run for their money.

The volleyball team was coached by Miss Amosa Vélez.

On the other hand the College of Commerce softball team, managed by Rafael Mayol, smashed SEA's pitching to smithereens to win, 12-5, with plenty to spare. Led by fire-balling B. Pascual and hard-hitting Magallón, the Comerciantes sprayed hits on all fields — right, left and center.

It was raining hits all over the field.

Elsewhere, in football, the Engi-

neering football team bagged the championship even before the game began. Due to lack of players, the Commerce shambusters had to "borrow" some opposition players.

The game was ruled as an exhibition, thus forfeiting the crown to the College of Engineering.

The Students' Employee Association registered their first championship when they hammered down the highly rated toosers from the College of Commerce to a crushing defeat to 2 sets: 15-12, 15-11.

For those who thirst for news of the varsity quintet:

The Warriors are undergoing a thorough face-lifting on the hands of drillmaster Danny Deen.

The Old Reliables plus a handful of untried but rarin'-to-go

rookies will give other CCAA teams something to think about and perhaps nightmares.

### GUESS WHO?

(From the Fire Side of Basketball taken from Baseball Magazine)

Though sticks and stones His back may crack

And bottles inundate his back' the hardest names

From men and dames

Won't jar his self-possession  
 Though folks all call him "Jesse James"

And crook and yegg and such like names

And says he's blind

He doesn't mind  
 Now, what is his profession?

PRAYONK



ELEANOR



CHOTI

# SCREWBALLS 'n' CREAMPUFFS

Captivating . . . is **Eleanor Buenafe Chan!** "I have been captivated by enchanting almond eyes and a fascinating smile," revealed a friend. A scholar, declaimer, and student leader; such is this Pharmacy sophomore . . . a rare combination of beauty and brains.

My! More people are proving to be masters-of-all-trades these days. From the College of Engineering, for instance, is **Raoul Briones**. He writes. Needless, to say, he has had many literary contributions to the Carolinian. What is more, he can act. His performance in "The Cat And The Canary" was remarkable! "College of Engineering" implies a deep attachment to numbers. This, too?

Quickly! Where do we look for two other **Victorian Cu's?** Nothing mysterious. It's simply that Boy, the Most Exalted Brother of the Deltas and President of the SCCAC, USC Chapter, is vacating two presidential positions upon graduation. See, two in one.

If you happen to glance her way, inevitably the second glance will linger. The third, fourth . . . then, shall you find yourself thinking aloud, "Who is she?"

" . . . Grace Galvez."

'Man is a creature with an upward glance.' The upward glance is most evident in **Frank Legazpi**. His ideals are hitched to a star. It can't be otherwise; Frankie has made a second home of the library.

It's a wonderful, small world, the library. I call on **Lewelyn Hortillosa**, **Jennie Kimseng**, and **Nilda Castro** to testify to this: That the wonderful, small world is filled with wonderful discoveries awaiting rediscovery. Someday, those whom I have called on to testify will find themselves on equal footing with Christopher Columbus, the REDISCOVERER of the New World.

"Tantum Ergo Sacramentum Vener . . ." Do I hear **Nena Chiongbian** singing? May be **Carmen Eugenio**. It's **Bert Boralba**, this time. Gosh, the officers of different organizations are chanting hymns, preparing themselves for the Fourth Centennial Celebrations. The gigantic occurrence ever in the annals of the Christian Philippine history!

It must be exciting! To see people of different races, nationalities, languages converging at one place. Our place. Cebu. Thrilling! Thinking of the guests we may have at home. Fearful! What impression shall we give the foreign visitors? Will they like it here? We will never know. Not until . . .

Restless. All raring to go. To see more of what's beyond the classroom walls. (Sigh . . .) it's been a long year. But, what does it matter? It's ending soon, anyway.

Au Revoir. Sometime in May is D-Day. Eager young men and women will be leaving the portals of their Alma Mater to go, from then on, in separate ways. Some are going away. Others are coming back. And, there's no stopping **Lydia Escobar**. She's coming back, because: Much of the library has yet been unexploited. Burns and Sitwell and Pope and Blake. Books and everything good . . . her first love. (Now Lyds, where does Cary Grant fit in here?)

Let it be known that the former University "Student King" (1963), **Roberto Carvajal**, Pre-Medicine IV, is most probable to graduate "magna cum laude".

Among those passing on to the College of Medicine are **Prayong Pichairaksaphorn** and **Choti Theetranont**. The "Thailanders" of the Pre-Med department. Prayonk and Choti are two of the ten Thai-student pioneers to USC. Oh, they, still, are shy. For the past three years, standing before a camera has been as much an ordeal each time as in the last.

by **VIVIEN ALIX**

# In a Nutshell...

"ALL CHRISTIANS who are aware of the true value of their Christian Faith have to agree that the greatest and most significant event in our history was the evangelization of our people, when we 'turned to God from idols, to serve the living and true God' (1 Thes 1, 9). 'Thanks be to God for His unspeakable gifts' (2 Cor 9, 15). It was our conversion to Christianity that ushered us into the family of civilized nations" (Joint Pastoral Letter, February 2nd, 1964).

We are just a few days away from the historical event that has the whole nation a-foot, namely, the 4th centennial of the Christianization of the Philippines. This celebration will be nationwide, but the center will be Cebu City where the Spanish missionaries began their work four centuries ago.

In order to make the celebration of this Centenary as worthy as the occasion demands, the Catholic Hierarchy of the Philippines has decided to hold the following activities:

1. Send a petition to the Holy Father that he may deign
  - a) declare the year 1965 a Jubilee Year for the Philippines; thus, it will be a year of thanksgiving and of grace;
  - b) confer the title of Minor Basilica on the Santo Niño shrine in Cebu City;
  - c) grant the privilege of Canonical Coronation of the image of Santo Niño de Cebu, the image that was so closely connected with the first missionary endeavors of the Augustinians in these islands.
2. To hold in Cebu City, the grade of Christianity in the Philippines, the Third National Eucharistic Congress from April 28 to May 2, 1965.
3. To bless the cornerstone of a seminary for the Philippine Foreign Mission Society, a missionary congregation which the Hierarchy has agreed to establish.

The Catholic Church in the Philippines has gone a long way since the first missionaries introduced Christianity into this Archipelago, in 1565. It was a crusade fraught with unspeakable sacrifices and hardships galore, and yet it was a most marvelous feat. If we cast a glance four hundred years back, we will realize that even before the turn of the 16th century, the zealous missionaries had already penetrated such remote places as the Ilocos region, Cagayan, Abra, Pangasinan and the Bicol region, not to mention the immediate neighboring provinces of Negros, Panay, Bohol, Leyte and the Island of Mindanao. Thus we see that by the middle of the 17th century the missionaries, of different Religious Orders, had already spread all over the Islands.

This bespeaks the truly missionary and evangelical spirit that animated them to bring the people of this religiously fertile soil into the fold of Christ. The positive result of their missionary zeal can be

gleaned from the fact that by 1579 Pope Gregory XIII erected the diocese of Manila as a Suffragan of Mexico. Then again, in 1595 three new dioceses were added, namely, Nueva Segovia, Nueva Cáceres and Cebu, while the diocese of Manila was raised to the rank of an Archdiocese.

As the Catholic Faith spread further and further throughout the Archipelago, more and more dioceses and ecclesiastical districts were erected, and with the erection of new dioceses, more and more vocations for the holy priesthood resulted.

The missionaries built not only churches but also schools, hospitals, and orphanages. They not only taught the people religion but also introduced them to Western civilization. They also instructed them in the science of horticulture and agriculture as well as in animal husbandry. "Where the Friars were the tutors of the people, it was frequent for them to mingle in their sermons some useful lessons on agriculture, industrial and commercial affairs," states the historian Retana.

"We feel bound to show our sincere gratitude to Catholic Spain, and very specially to its Religious Orders. For they were the actual factors of our Filipino Civilization, and they were the ones who really placed the foundations of our Filipino Nationality," averred Archbishop José Maria Cuenco of Jaro.

That the Christianization of the Philippines was foremostly the work of grace, is shown in the following statistics:

a) POPULATION:	
Inhabitants .....	28,866,476
Catholics (82%) .....	23,537,554
Non-Catholics (18%) .....	5,328,922
b) HIERARCHY:	
Archdioceses .....	8
Dioceses .....	19
Prelatures .....	11
Apostolic Vicariates .....	1
Parishes .....	1,581
Priests .....	4,175
Diocesan .....	1,935
Religious .....	2,240
Religious .....	8,406
Men .....	3,118
Women .....	5,288
c) INSTITUTIONS:	
Seminaries: Major .....	14
Minor .....	30
Seminarians: Majors .....	1,014
Minors .....	2,785
Catholic Schools .....	1,442
Enrollment .....	604,037

And thus we conclude with a quotation from the Joint Pastoral Letter: "Divine Providence has truly chosen our country to be the 'light-house of Catholicism' in the Orient, as John XXIII said (Address to President Macapagal). We can apply to our people those words of the Lord to the Israelites: 'I will set my Dwelling among you, and will not disdain you. Ever present in your midst, I will be your God, and you will be my people' (Lev. 26, 11-12)."

by Luis E. Schoenfeld, S.V.G.

Caroliniana Fragments .....	(Front inside cover)
Editorial .....	1
USC News .....	2
Joint Pastoral Letter .....	8
The Santo Niño of Cebu .....	10
<i>(Rosa C. P. Tenazas)</i>	
Cebu and the Santo Niño .....	14
<i>(Manuel S. Satorre, Jr.)</i>	
A Quadricentennial Challenge For Catholic Philippines .....	18
<i>(Corazon Ramirez Santos)</i>	
Facts About the University of San Carlos .....	20
Program of the Centennial Celebration .....	23
The Glass Menagerie .....	25
<i>(Manuel S. Satorre, Jr.)</i>	
Pictorial Section .....	27-34
Stranger in the Cool of Summer Night .....	36
<i>(Ricardo I. Patalinjug)</i>	
Poetry .....	39
The Storm .....	42
<i>(Niida Mildred M. Castro)</i>	
Curtains for the Invader .....	43
<i>(Paterno F. Taclob, Jr.)</i>	
The USC Technological Center .....	45
<i>(Anacleto G. Guanzon)</i>	
National Progress And Our Technical Manpower	
Education .....	46
<i>(Arsenio D. Mesiona)</i>	
Sección Castellana .....	48-51
Pilipino .....	52-55
ROTC .....	56-58
Sports .....	59
Screwballs 'n' Creampuffs .....	60
Moderator's Corner .....	(Back inside cover)

# In This Issue

Volume XXCVIII  
Number 4

March-April, 1965

The CAROLINIAN