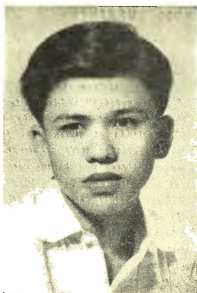


by SIXTO LI. ABAO, JR.



of his education it is not always necessary to ask how long he has stayed in school, or how much knowledge he has earned. For the true measure of man's education is only revealed by the purity of his heart, the godliness of his conscience, the nobleness of his actions, and the usefulness of his life."

Perhaps, many will agree with Miss Soquefia in theory. But I doubt if people will still have the same point of view when they're in a store of coins. For the truth is: a man today is to be sized up not in terms of his education or his knowledge of things. What matters now is the "round thing". No matter who you are or what you are as long as you have it, you are always a "sweet-smiling baby."

We talk of real happiness but too often we do not really know what it is or what it consists of and what we ought to do to attain it. From the *Caritas* (Immaculate Heart of Mary College):

"In this world real happiness consists in the peace and joy of a peaceful conscience and in the hope of an eternal reward which springs from a well-spent life... How to attain it? Let us try to live a holier and more christian-like life. Let's try the best that we can and be faithful to the resolutions that we made. Let us learn to look for and to get the best in life and not to find misery and discomfort in it, but to find goodness and beauty, even through the ugly and the grim."

I hope that the New Year will show us how to elevate ourselves to the kingdom of Christ by becoming good people. And the New Year to sublimate the passions of men to noble ideals. But are ideals necessary? If so, what does it provide us? From the *Sillimanian* (Silliman University):

"Ideals are vitally necessary if we are to live like men and not dogs. Ideals point the way: they give us direction and provide us incentive. They sustain us in moments of trial. Ideals are to a man as the lighthouse is to a ship tossed by a tempestuous sea in a dark, dark night."

OURS is said to be an age of crass materialism. So that one's outward appearances become the yardstick of man. Today, a person's worth is gauged by the size of his bank-roll, the grandeur of the house in which he lives, the quality of the clothes that he wears, and the number of costly shoes that he owns.

We most often forget that beneath an ordinary or lowly exterior so many great and holy things may be hidden. We have forgotten that Christ identifies Himself with the meek and the humble, the lowly and the poor.

These are facts too sad to be true. But that is truth. Mr. Libarios of the *Power* (Saint Paul's College, Tacloban City) has this to say:

"Whatever may be one's profession in life, let us not forget that man's success during his lifetime is not measured in the eyes of God by the amount of money he might have amassed for himself and family. Neither is it gauged by the size or grandeur of the residential mansion nor by the number or the vastness of his plantation. The criterion of real success is a positive evidence of a mere enduring value of man's actual service rendered in the name and to the honor of his God and country, to his community and fellow human beings."

Similar sentiment is expressed by Miss Lucy Soquefia of the *Augustinian Mirror* (San Agustin University). We quote:

"Educational attainment or degree is not the ultimate criterion to judge a man's education. It is not the amount of knowledge that he has amassed that makes it; neither a number of books that he has read or possessed. But his dealings and deeds. To judge men

There are some of us who claim to have no ideal. This is not true. The naked truth is: any man, no matter if he denies it, perhaps because of defeat and frustration, has always an ideal, be it small or big. Man, being what he is, cannot just live for nothing; otherwise, he would be reducing himself to an automaton whose category is much lower than the brutes.

Students, as well as teachers, are limited beings. Their comprehensive powers differ but both have their own limits. A teacher may have greater power to understand things while a student may have less or vice versa.

To a student in a classroom, the easiest way of clarifying his doubt about certain subject matters is to raise a question, so that as a result, questions after questions maybe raised to reach a point of agreement. On the part of a teacher, it may be boring but the student must be enlightened. Teachers are teachers and should understand the shortcomings of their students. They should, therefore, answer the questions point by point not in anger but in sober explanation.

Unfortunately, some teachers do not allow their students to ask questions because they consider them as a personal challenge or reproach to their teaching capacities. Let us give a listen to *The ICC Star* (Iloilo City Colleges):

"No student can ever hope to learn when he cannot understand what his instructors are talking about. What can be more natural and proper than to ask a question when one wants to be clarified? It is distressing to note, however, that some instructors have a

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wrong conception of questions asked inside the classroom that they consider it as a personal challenge to their capacity and know-how. They, therefore, instead of giving light to the matter, present their argument, prejudiced, biased and belligerent. How can a student then be clarified if the instructor starts his clarification by trying to prove that the student is wrong and confuse all the issues? Others will not permit questions not directly connected with the subject matter, though logical and practical. They have perhaps forgotten that college education is but a small part of our lives. What will be the use of theories and lectures, if after all, one does not apply them practically to his daily life? Perhaps these instructors should be students in practical living."

Among students and teachers, as among nations, mutual friendship should be indispensable. Commenting on a special degree of symbiotic relationship between instructors and students, the Rizalian (Rizal Memorial Colleges) says:

"Classroom studies require a special degree of symbiotic cooperation, especially between professors and the students. The former guide the latter to discover and achieve something better. The learning process will be impossible if this harmonious interrelation doesn't operate. For instance if a professor gives an assignment, but the students do not care to work on it, what will happen? Conversely, think of the students who are eager and willing to learn, but unfortunately, the professor concerned is inactive what will follow? In the absence of this sort of persons and family relationship between these two groups of people inside the class, school life will be as dry as the deserts of Africa."

Bright idea but this is enough to beat the deadline. ☺

THE WOMEN PILGRIMS USC GRADUATE in SCHOOL Chaucer's Canterbury Tales

INTRODUCTION

I see all the pilgrims, their humours, their features and their very dress, as distinctly as if I had supped with them at the Tabard in Southwark.

— DRYDEN —

IF CHAUCER had written only the "Canterbury Tales" and nothing more, he would still occupy a unique place in English literature. Like Spencer's "Faery Queen" or Bacon's "Instauratio", Chaucer's masterpiece was never completed, but he, nevertheless, achieved his magnificent purpose: to paint a picture of the varied aspects of social life in contemporary England. So vividly does Chaucer present his motley pilgrims that the reader feels they are personal acquaintances with whom he shares the joy of living, its dreams and its failings. Though only twenty-four tales were written, they cover an unusually wide range of narratives, including satires, fables, exempla, romances of chivalry and love, and the vulgar comedy of low life.

The stories are extraordinary in their variety, particularly in their digressive tendency characteristic of medieval story-telling. With casual informality, Chaucer interrupts his narratives to indulge in philosophical or moral commentaries. Here and there he repeats himself without embarrassment, throwing in words or lines without sense, promising to bring a story to a close quickly but dragging on tediously. This deliberate carelessness contributes to the holiday mood of the pilgrimage.

The portraits of the pilgrims shift from the attire, to a facet of character, then back with an apparent lack of organization. Yet each pilgrim stands out distinctly as a type of medieval character and also as an individual personality.

In the light of the usual predominance of women—in number, at least—in matters of religious practices or demonstrations, especially today, it seems rather odd that of the thirty or so pilgrims only three are women, two of whom are religious and the third, a coarse though good-hearted libertine. Certainly, they must have been conspicuous by their number and, in all probability, must have received more than the usual share of attention from the rest of the company.