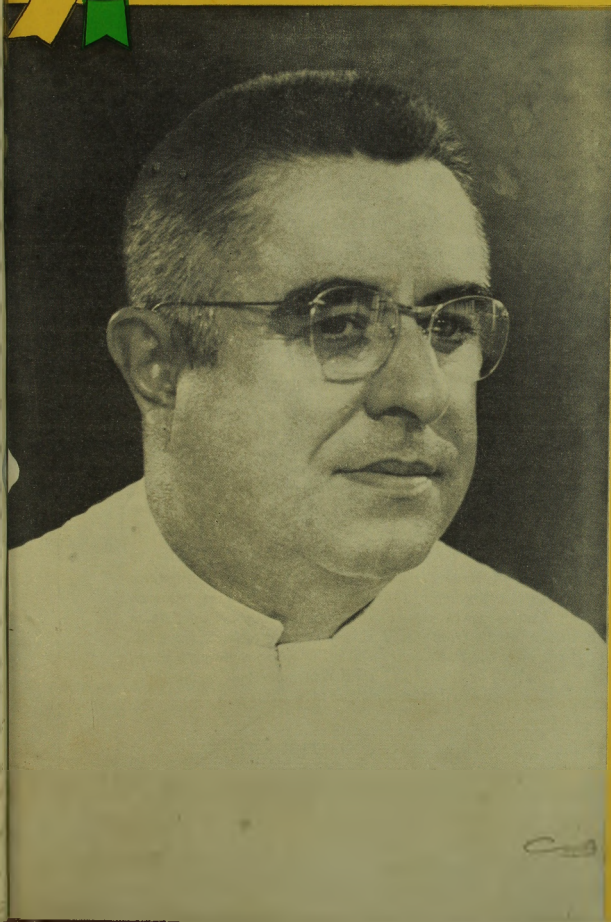




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# the CAROLINIAN

OFFICIAL PUBLICATION of the UNIVERSITY OF SAN CARLOS



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VOL. XXVII • No. 5

Summer Issue  
1964

## *Farewell Message*

*To The Staff (Teaching, Administrative,  
And Maintenance) And Student Body Of  
The University of San Carlos*

*My dear Friends,*

*Allow me to bid you farewell for one year.*

*In the past four years, I found my work here at the University of San Carlos heavy but extremely pleasant. It has been not only an honor but a deep pleasure to have worked with all of you. I look upon this as a singular grace that God has granted to me.*

*Now my term as Rector has come to an end. I have permission from my Superiors to take home leave. I say "home leave" because I have no plans other than to return to San Carlos and carry on as a member of the teaching staff only.*

*I plan to leave Manila this coming May 5 for my home, Chicagoland, where I will visit my sisters and their families and my brother who is a priest. I will travel by way of London, England, where I plan to do some paleontological research. This will take me, I presume, from three to six months, after which I will fly to Chicago.*

*I have also arranged my return trip over the Pacific to the Philippines which will take place in the summer of 1965. I am anxious to do this research at the University of London which should have been done 15 years ago. I also like to visit my relatives. Aside from this, I have no desire to leave the Philippines. In fact I will miss the Philippines and all of you people very much during my absence. You may be sure that I shall remember you in my daily masses and prayers and ask you to do the same for me.*

*Yours in Christ,*

*HAROLD W. RIGNEY, S.V.D.  
Rector*



# The CAROLINIAN

Re-entered as Second-Class Matter at the Post Office at  
Cebu City on June 22, 1962.

Volume XXVII

Number 5

## Editorial:

*Editorial*

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*Editor-in-Chief*

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*moderator*

## *Youth and Maturity*

MATURITY is a term very much in vogue. One speaks of "mature faith", of "mature Christianity", of "mature politics", of "mature youth". These are words impregnated with deep meaning which, unfortunately, become fashionable, and because of becoming worn out, they turn cheap.

The term maturity is relative. By joining it to youth, it would seem to be a contradiction, because youth is deemed to be more on the road towards, rather than in possession of, maturity. On the other hand, youth is a concept laden with dynamism, because one can't acquire maturity once and for all, as one holds on to one's twenty years after having attained them.

Of course, one may perhaps speak of a mature attitude, which, like everything else human, has its ups and downs, its ascents and descents.

Furthermore, it is imperative to differentiate terms which may often become confusing. Maturity doesn't mean solemnity, which is stubbornness and lack of spontaneity; maturity isn't always an act of doing good, nor is it the possession — genuine at times — of a scheme which we believe to be truly capable of solving all problems.

Far from it. There is maturity in the doubts of those who know and understand that the truth has an infinite variety of sides which are impossible to hold together all at once. Maturity means to think and to figure out that one's opinion isn't the only criterion of forming judgment. Maturity means "yes" when one is certain that he can fulfill his promise or engagement, and to say "no" without flinching when a deed would imply treason to oneself.

Maturity is an aim that is always on the receding end which one will never fully attain, but for which one must always struggle, without letup. And with this suppositum, we, too, wish our readers an authentic maturity. ‡

*Luis Eugenio*

# EXIT



"In nomine Patris..." the outgoing Rector administers the Holy Sacrament of Baptism.

A DAY TO REMEMBER; May 5, 1964... the fifth rector of the University of San Carlos is gone. Some 6,000 Carolinians and many a thousand poor people of Cebu have lost one of the noblest ambassadors of God!

Rev. Fr. Harold William Rigney entered office as Rector of the USC on February 27, 1960. He joined the Divine Word Missionaries at Techy, Illinois in August, 1918 and was ordained a priest in the same seminary on April 19, 1930 by the Most Reverend George Weig, SVD, Bishop of Tsingtao, China. If there have been any significant years in

the life of this man, it could have been those between the years 1951-1955, and 1960-1964.

The month was July, the date was the 25th and the year was 1955—it was quite clear. He was taking a noontday nap when the dragging of heavy feet outside his cabin disturbed him from his slumber. And when he rose to see who were there, he knew immediately that the time of his arrest had come.

Fr. Rigney, the last American "imperialist-missionary" in Peking had waited thus for two and a half years since the Communist Government took over Peking in February,



A Send-off party tendered by members of the San Carlos Center in honor of the founder.

1949. Thus, his life-adventure inside the enemy camp began. He was accused of being an imperialist agent from Washington to take over the German Gestapo of East Asia; that he was to set up a Tito government in Asia; that he resisted the People's Revolution. Of which, of course, Fr. Rigney had never the least intention.

He was given a courtroom trial that lasted for three years and two months. And many times during his trials, the judges, who were merciless young men, would pound the table, curse him, abuse him physically, threaten to shoot him, or torture him. When he refused to follow their wishes, the accusers applied rough, sharp-edged, rusty and filthy, wide iron rings that were fastened tightly about his wrists, joining his arms and hands behind his back. This cruel punishment resulted in swollen arms and hands. The handcuffs became imbedded in the swollen flesh.

Mealtime was another version of communist initiation. He ate his food in a kneeling position with his hands cuffed behind his back. This however, was not, the least of the inconveniences and mortifications he endured in the course of an ordinary punitive routine.

In the summer of 1954, Fr. Rigney was taken to a labor camp where he worked in a match factory. After ten months he was returned to the first prison and placed in solitary confinement. To be alone was a great relief. He was given rice daily and some money which some friends in the United States had sent him. With this amount he was able to buy a pint of milk and two raw eggs. He also received some food which had come through the Red Cross.

Came September 11, 1955. An officer came into his cell and took him before a judge who after a few minutes said, "I declare you released." Then he was taken back to his cell to get his few belongings.

# A Great Rector

by Rogelio A. Peñalosa

"In the past four years, I found my work here at the University of San Carlos heavy but extremely pleasant. It has been not only an honor but a deep pleasure to have worked with all of you. I look upon this as a singular grace that God has granted to me."



Before he knew it, he was inside a comfortable room in a Peking hotel. It was a memorable moment. For the first time since his incarceration he was able to recite his breviary, say his rosary on beads instead of on his fingers as he had done inside his prison cell.

A week later, Fr. Rigney arrived in Hong Kong where he began his long program of recovery, but the physical and brain-corrupting tortures were still so fresh in his mind that he could poignantly describe them in his book, "Four Years In A Red Hell."

Two years later, Fr. Rigney assumed office as Regional Superior (Provincial) of the Anglo-Irish region of the Divine Word Missionaries. Three years later, while in England, he volunteered to work either in Japan or in the Philippines. The latter was given to him. On February 27, 1960, a big and curious crowd of Carolinians welcomed him as the University's new Superior.

Fr. Rigney began his work in the University, first by being a researcher. He looked around, observed the students and the staff. He found them very pleasant, competent, and hardworking. Then, he went out into the city and studied different places and people, and said to himself, "Something must be done for these poor and neglected citizens of the city."

In the same year, Fr. Rigney founded the San Carlos Center. Attention was focused on the poor inhabitants of Murio-murio district, who, because of abject poverty, have lived too far from society and from God. Slowly and patiently, the new rector was able to construct a chapel for the people through the help of other SVD priests. There, mass is offered, baptism administered, and catechism taught to the children as well as to the adults. Couples who had lived together without the sacrament of matrimony were validly married in the Church. Foods, clothes and medicines, the money to buy which comes from generous people in the city and often times from his friends, relatives and family in the United States were distributed. Sometimes, through the assistance of Mrs. Amparo Dorotheo and some civic minded Carolinians, the Center would earn a considerable amount to be given to the poor, especially during the Christmas season.

Within a few years his missionary work doubled when he directed his help to the lepers of Bagongbuhay and the people of Ponce compound. For the first time in their lives these people were freed from the belief that they are the outcasts of society because of their dreadful disease.

In addition to the Chapel, playgrounds were erected and the rudi-



"How are you today?" Father Rigney seems to be asking an old leper.

ments of an education imparted to lift them up to a better and more normal life, and to enjoy even to a small degree, the things others have. To develop the talents of the children, programs are held regularly. On Sundays, Fr. Rigney would sometimes invite them for

(Continued on page 22)



Photo shows Fr. Rigney in one of his visits to the squatters' section of the city.

# NEWS

## ADMINISTRATION

### FATHER RECTOR GOES ABROAD

Very Rev. Father Harold W. Rigney, S.V.D. went on home leave, after four years as Rector of this University, on May 3.

He left Manila last May 5 for his home, Chicagoland, where he will visit his sisters and their families and his brother who is a priest. Father Rector is traveling by way of London, England, where he plans to do some paleontological research. This will take him, he presumes, from three to six months, after which he will fly to Chicago.

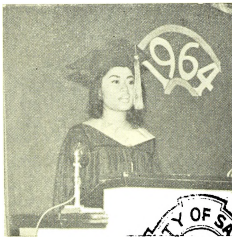
He has also arranged his return trip over the Pacific to the Philippines which will take place in the summer of 1965.

### USC GRADUATION DATA

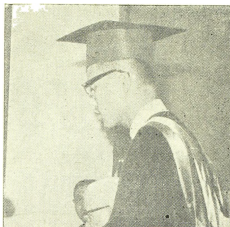
His Excellency, Dr. William E. Stevenson, United States Ambassador to the Philippines, was the guest speaker at the University of San Carlos commencement exercises on Saturday, April 18, 1964.

The program opened with the Confering of the degree of Doctor of Laws, honoris causa, upon the Ambassador by the USC Rector, Very Rev. Harold W. Rigney, S.V.D.

Addressing the 882 graduates for the entire school year 1963-1964, the guest of honor exhorted them "... to use our training, our intellects, our abilities, and our character to live and act and work as members of a greater community." He



GLEN RODRIGUEZ



RICARDO CHUA

also commented that in his travels around the globe, particularly in Asia, he noticed that Asian countries show a lack of knowledge about each other's history, background and culture. Hence the Ambassador urged the graduates that "... as the Philippines takes increasing leadership in this area, the time has come for everyone of you here today to learn more of your Asian neighbors."

Of interest to all is the fact that 12 of the 882 graduates, are receiving a master's degree, 6 of them are faculty members of USC. Of the degree candidates 94 are finishing with honors: 36 magna cum laude, 49 cum laude, 1 with highest honors, 5 with high honors, and 5 with honors.

Also that evening 12 graduates who passed among the highest in recent government board examinations were awarded gold medals.

On the same occasion, the USC Administration and the Alumni Association awarded a plaque to Atty. Napoleon G. Rama, former editor of *The Carolinian*, and now noted staff member of the *Philippines Free Press*, as the Most Outstanding Alumnus of 1963-1964. Certificates of special award were likewise given to the following for outstanding achievements in their respective fields: Atty. Jesús Iriarte—Public Service; Mr. Jesús Martínez—business; Mrs. Amparo Dorotheo—Religion and Social Work; Dr. Jesús M. Tan—Science and Technology.

Mr. Ricardo Chua, Chemical Engineering, delivered the speech of petition, while Miss Glen Rodriguez, Liberal Arts (Physics), gave the oration of thanks.

## THEOLOGY DEPARTMENT

### STUDENT CATHOLIC ACTION USC CHAPTER

#### I. ORGANIZATIONAL SET-UP

- Name of School:  
University of San Carlos
- Father Moderator:  
Rev. Fr. Rudolf Rahmann, S.V.D.
- Chapter Adviser:  
Miss G. Villoria
- Unit Advisers:  
Miss Villanueva, Miss Roble, Mr. Gayo

Total number of SCA members:  
59 leaders, 76 militants, (no ordinary members)

The whole chapter is divided into three units, and the latter into eleven cells. Besides there are standing committees, e.g. Planning Com., Com. on Posters, Catechetical Section, etc.

#### II. SIX-POINT PROGRAM OF SCA ACTIVITIES

1. Religious — Twenty-one SCAs are teaching catechism in the Abellana National High School to 1,000 students, for a 40-minute session every Thursday.

During the Students' Retreat, Aug. 15-18, 1963, the SCAs helped in maintaining order and in checking the attendance. Three students' recollection were sponsored: Oct. 6 with Fr. Glandsbech, M.S.C. as speaker, Feb. 29 with Fr. Yoson, C.S.S.R. as speaker, and March 21 with Fr. Rahmann, SVD as speaker.

A Mission-Fund-Drive was initiated last October, wherein letters asking for donations for missionaries were sent to prospective donors. During Christmas, the SCAs went caroling for four nights. From the proceeds of these two activities, the amount of three hundred pesos (P300.00) was sent to the six Filipino SVD missionaries in Indonesia.

2. Cultural — In connection with ex-Mayor Ortiz' (of Cebu City) pro-



### USC-SCA OFFICERS (1963-1964)

From left to right: Mr. Ramon Torralba—PRO; Mr. Daniel Hernández—Editor of SCA SCROLL; Jose Teaña—First Vice-President; Miss Victoria Lim—Treasurer; Miss Guillerma Villoria—Adviser; Rev. Fr. Rudolf Rahmann—Moderator; Mr. Dionisio Sy—President; Miss Nécitas Ybáñez—Second Vice President; Miss Erlinda Rizarri—Secretary; Miss Gloria Alcoro—Assistant Secretary.

posed resolution for the creation of a local movie board of censors, the USC-SCA sent a letter to the municipal board endorsing the move. A movie was shown last September in the Audio-Visual Room to have some fund for SCA. In connection with the seminary week, another movie was shown last Feb. 7 ("Bells of St. Mary") in the Audio-Visual Room. From its proceeds, the amount of one hundred pesos (P100.00) was given to the SVD Minor Seminary.

3. Social — None.

4. Educational — The USC-SCA sponsored the first Inter-Collegiate Oratorical Contest last Dec. 15, 1963. The Theme was: "Communism and the Social Doctrines of the Church." The "SCA SCROLL" was published monthly as the organ of USC-SCA.

5. Recreational — Two social gatherings were held, one after the induction of officers and reception of new members and leaders and another at the last general meeting, April 4, 1964. An excursion was held last February in Danao City.

6. Political — Some SCAs are members of the Supreme Student Council and active in other organizations.

7. Organizational — For three Sundays (July 28, Aug. 4 and 11) Leadership Training Course was given to the prospective leaders

and Membership Training Course to prospective members. A Candlelight Ceremony for both courses was held last Aug. 25.

Cell meetings were held weekly, though some cells were lax in this

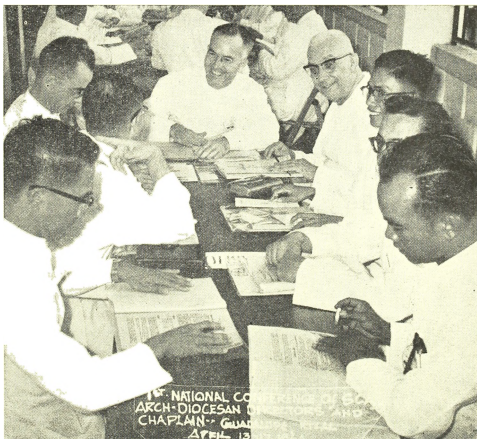
matter during the second semester. Central Council Officers met in eight special sessions.

The USC-SCA Committee on Membership held the Archdiocesan Leadership Training: High School level for three Saturday mornings attended by six high schools; Collegiate level for three Sunday afternoons attended by 9 colleges. At this time the USC-SCA took care of the necessary communications, printing of application forms, training course materials, and the "Introducing SCA."

The Committee for the Establishment of SCA in schools which never had SCA Chapters started its work, but was formed by the Cebu SCA President, which was also giving training courses.

USC-SCAs headed by their adviser welcomed Mr. Jose Concepción Jr. at the Lahug Airport. Last Sept. 15, Mr. Concepción Jr. gave a conference, stressing the need for student leadership. It was attended by 60 representatives from 9 chapters.

(Sgd.) DIONISIO A. SY  
President



Father Weber participating in one of the workshops of the SCA chaplains conference.

## SCA DIRECTORS' CONFERENCE

Rev. Fr. Matthias M. Weber, S.V.D., USC University Chaplain and Head of Theology Department, represented the University of San Carlos in the "First National Conference of SCA Arch/Diocesan Directors and Chaplains."

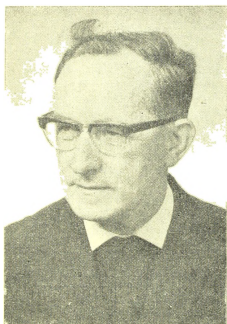
It was held last April 13-17, 1964, at the Casa del Clero Manilano, Guadalupe, Makati, Rizal. Delegates from 28 different archdioceses, dioceses and prelatures "nullius" attended the conference. Most Rev. Carlo Martini, D.D., Apostolic Nuncio to the Philippines, opened the conference, while His Eminence Rufino J. Cardinal Santos gave an address.

The theme of the conference was: "The Chaplain, the Soul of SCA." Other topics touched on the role of chaplain in the educational, cultural, political, social and recreational formation of student.

## GRADUATE SCHOOL

### DIRECTOR OF THE ANTHROPOS INSTITUTE VISITS SAN CARLOS UNIVERSITY

Fr. Wilhelm Saake, S.V.D., Director of the Anthropos Institute, paid recently a visit to the university. He came last Saturday morning (May 2) by plane from Manila. He is on his way to New Guinea. In the course of his travel, he is also visiting the various members of the world-reknown institute who are scattered all over the world. We are proud, indeed, to mention that Fr. Rudolf Rah-



REV. WILHELM SAAKE, S.V.D.



MRS. ROSETTA FERNANDEZ MANTE

mann, S.V.D., Dean of the Graduate School and Prof. Fr. Eugene Verstraelen, S.V.D., are members of this anthropological institute.

Before coming to Cebu, Fr. Saake, in the company of Fr. Rahmann and Dr. Maceda, went to the island of Mindoro to pay a visit to the missions there, to look at some Mangyans and to see Fr. Thiel's Mangyan Trade School and his archaeological collection too. This collection is now being catalogued by two members of the staff of the Department of Anthropology — Mrs. R. Tenazas and Mrs. L. Ramas.

At the university Fr. Saake, himself a field worker who has conducted much research work in South America, was

The following are the graduates:

	SUMMER 1963
BASCÓN, GAVINA	"A Systematic Study of the Penning Gauge" M.S. Physics <i>cum laude</i>
DOROTHEO, PAZ	"A Bilingual Structural Analysis to Justify Theoretically the Cebuano Induced Verb Errors in English" M.A. English (Second Language Teaching) <i>magna cum laude</i>
LEUTERIO, QUITERIO	"The Socio-Economic Status of Retired Public School Teachers and Officials in Mindanao and Sulu" M.A. in Education <i>cum laude</i>
TROSDAL, ROSARIO	"A Formal-Functional Description of Cebuano-Bisaya" M.A. Anthropology <i>magna cum laude</i>
MANTE, ROSETTA	FIRST SEMESTER, 1963-1964 "An Evaluation of Student's Errors in Sentence Structures Based on Bilingual Syntactic Analysis" M.A. English (Second Language Teaching)
PATALINGHUG, FE	"The Socio-Economic Conditions in Balingasag, Jasaan and Lagonglong, Misamis Oriental in Relation to the Educational Situation" M.A. Education <i>cum laude</i>

shown the growing archaeological and ethnographical collections of our school. He was impressed by the work being done in these lines.

Plans are also afoot for the concentration of field work among the Mangyans of Mindoro. Not only will, perhaps, scientific work be intensified but also the establishment of pilot communities may be undertaken.



MRS. PAZ R. DOROTHEO

### NEW MASTERS OF ARTS

The Graduate School is happy to announce that for the school year 1963-1964 it had twelve graduates. Also, it is gratifying to note that among them six are members of the USC faculty.



## SECOND SEMESTER, 1963-1964

KOPPIN, BRIGIDA	"A Study on the Reliability of a Self-Constructed Radiation Equipment" M.S. Physics <i>cum laude</i>
LANGUIDO, CONCEPCIÓN	"The Principle of Duality: Its Role in Modern Mathematics" M.S. Mathematics <i>magna cum laude</i>
LLANEZA, CARIDAD	"The Gothicism of Sir Walter Scott" M.A. English <i>cum laude</i>
ROPLO, TARCELA	"Bamboo in the Economy and Folk Life of the Municipality of Tabogon, Cebu" M.A. Anthropology <i>cum laude</i>
SISTER MARY OF ST. BRENDAN	"Personality Development Among the Pupils of the Good Shepherd Sisters Through the Teachings of Sister Mary Euphrasia" M.A. Education (Guidance Major) <i>cum laude</i>
TERRENAL, REGINA	"A Socio-Economic and Educational Study of the Tinguians of Central Abra" M.A. Education <i>cum laude</i>

## COLLEGE OF LIBERAL ARTS

### PHILOSOPHERS HONOR SAINT THOMAS

In line with its annual observance of the death anniversary of Saint Thomas Aquinas, the Department of Philosophy honored the Angelic Doctor with a literary-musical program last Saturday afternoon, March 7, at the Audio-Visual Room. Father Hubert Lorbach, the main speaker, delighted his audience with his masterly dissertation on "Understanding Between Science and Philosophy."

A crowd of wisdom-lovers (philosophers to you) whose entertainment tastes go beyond the mashed potato, the twist, and the Tahitian, turned out for the affair, which was built around the theme—Science and Philosophy.

### FIRST LITERARY INTERPRETATION CONTEST

Carolínians got their first taste of an oral interpretation program when the A.B.-Ph.B Students Organization of the College of Liberal Arts, with the assistance of the English Department sponsored an inter-departmental oral interpretation contest last March 14, Saturday, at the Audio-Visual Room. Each college in the University was represented by one contestant.

Cecile Motus of the Teachers College romped away the first prize (a gold medal) with her excellent interpretation of Alfred Noyes "The Highwayman." The College of Engineering, in the person of Ramon Farrarons, garnered the second prize (a silver medal). His winning piece was Alfred Tennyson's "Ulysses." The third prize (a bronze medal) went to Felicidad Lucas of the College of Liberal Arts who capably rendered the "No Thank You" speech of Cyrano de Bergerac in Edmund Rostand's play.

The gold medal was donated by Councilor John Henry Osmeña; the silver medal by the USC Supreme Student Council; and the bronze medal by one of the organization's advisers, Mrs. Ledinila Amigable Quimpo.

The board of judges was composed of Atty. Antonio Cuenco of RBS, chairman; Mr. Carlos de la Rosa of ABS and Mrs. Virginia Vamenta of CBC, members.

Frank Legaspi, the organization's energetic president, and the advisers wish to thank one and all who helped to make the program a success.

### KUDOS TO THE NEGATIVES

The Liberal Students Confederation congratulates the Negative Team, com-

posed of Messrs. Roberto T. Carvajal (Captain) and Elmer Pestin and Miss Lily Uy, for romping away with all the prizes in the debate last Saturday on the proposition, "Resolved, that English Continue as Medium of Instruction in Our Schools": as the winning team, the Negative Team was awarded the Grand Prize; as the Best Debater, Mr. Roberto T. Carvajal (Negative Captain) was awarded the Gold Medal; and as the Second Best Debater, Miss Lily Uy was awarded the Silver Medal. Adopting the Pure-Refutation Case, the winners spectacularly succeeded in preventing the Affirmative Team, composed of Mr. Douglas Banzón (Captain) and Misses Erlinda Fernández and Concepción Ngo, from establishing a prima facie case.

Special congratulations are also in order for Ass't. Professor Marcelo Bacalso, under whom the victors are presently taking the Spch 71 Course (Argumentation and Debate).

The Liberal Students Confederation, the Sponsors of the debate, would like to thank the USC Debating Club, the Donors of the prizes, the Moderator, the members of the Board of Judges, and all those who in one way or another made the affair a memorable and successful one.

### ANOTHER DEBATE

An inter-class debate on the proposition, "Resolved: That Red China should be admitted to the United Nations", reeled off last April 11, 1964 at 3:00 p.m. at the Audio-Visual Center. The



The finalists of the Second Underwood Student Typing Contest held in Davao City on March 22, 1964. The students came from different parts of the Visayas and Mindanao. The Cebu representatives, both USC students, copped the first and third places. They were Miss Gordina Tan (first place) and Miss Cyril Villoria (third place) who are shown in the above picture third and fourth from the left respectively.

winning team, the Negative, composed of Miss Rosalind Roffo, (Captain), Messrs. Alex Alvirio and Dale Noval, was awarded the Grand Prize, donated by Asst. Prof. Samson Lucero, for having prevented the Affirmative team, composed of Miss Josephine Alegarbes, Messrs. Benlot and Eduardo Yap, from establishing a prima facie case. However, because of the force and the eloquence of her speech, a competent affirmative speaker, Josephine Alegarbes romped away with the Gold medal, donated by Dr. Paterno Espina, for being the Best Debater. And because of his convincing arguments, Dale Noval won for himself the silver medal donated by Prof. Maria Gutierrez.

Atty. German Lee, Mr. Alfredo Bantug and Mr. S. Lucero composed the Board of Judges.

The Argumentation and Debate Class adviser, Mr. Marcelo Bacalso, was the master of ceremonies. The debate was sponsored by the USC-SSC and the Knights of Columbus Council 4638.

## SECRETARIAL DEPARTMENT

### USC WINS UNDERWOOD STUDENT TYPEWRITING CONTEST

The University of San Carlos emerged the victor when its contestants copped the first and third places in the second annual Underwood Student Typewriting Contest which was held in Davao City last March 22, 1964. Miss Gordina Tan and Miss Cyril Villoria, students of the University of San Carlos, represented the Province of Cebu in the grand finals. They competed with other "best typists" from Dumaguete, Cagayan de Oro, Cotabato, Zamboanga, and Davao. It may be recalled that last March 10 when the Cebu finals of the Underwood Student Typewriting Contest was held, Miss Gordina Tan and Miss Cyril Villoria won the first and second places respectively.

In the grand finals held in Davao, Miss Gordina Tan, who won first place, received the following prizes: a one-year scholarship, one Underwood typewriter, one gold medal and a plaque. Miss Cyril Villoria, who placed third, was given a bronze medal, a plaque, and gift items.

The second place was won by Miss Resquel de Vera of Mindanao Colleges, Davao City. All other finalists received consolation prizes.

This annual contest is sponsored by the Abbott Marketing Corporation with the cooperation of the Davao Association of

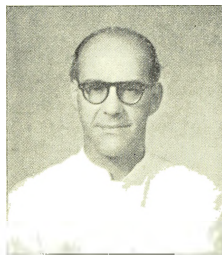
Secretaries and the Cebu Association of Secretaries.

## LECTURES

### "MISSIONARY OF HAPPINESS" VISITS USC

An unexpected but thoroughly welcome windfall blew our way last Tuesday afternoon in the person of an amiable bearded gentleman who has been nicknamed "missionary of happiness" — Father Narciso Irala, S.J. The globe-trotting Jesuit gave a spirited lecture on "How to Achieve Health and Happiness by Controlling Your Emotions."

With the help of a vivid, colorful diagram and down-to-earth illustrations from his rich reservoir of personal experience, Father Irala explained the mechanism of



REV. EUGENE VERSTRAELEN, S.V.D.

fear, anger and sorrow — the manner in which they can interfere with happiness, and effective methods of controlling or even preventing them. He pointed out the high incidence of psychosomatic ailments the physical expert of which continue to baffle expert diagnosticians today despite the presence of distressing physical symptoms.

Such neurotic conditions according to this experienced observer of human nature, is largely due, not to the repression of the much-advertised sexual urges as Freud has pictured them, but more probably to the restraining of higher impulse in man which would propel him to seek supernatural fulfillment. This theory is currently the basis of a revolutionary technique known as "logotherapy" which was originated by Victor Frank. This proceeds by helping the patient realize the needs of his soul and its search for

God. Father Irala believes that this technique is twice as effective as psychoanalysis.

To demonstrate further the physiological harm that can result from aberrant emotions and inner conflicts. Father Irala related his visit to the Montreal laboratory of Hans Selye who has won worldwide renown in psychological circles for his work on the detrimental effects of stress on the individual undergoes physiological mobilization, neurological and glandular, which when unduly continued without constructive release produce a state of tension, externally manifested by a variety of psychosomatic symptoms such as headaches and chronic fatigue.

Father Irala has written several enlightening books on this topic, some of which may be ordered through the Liberal Arts Office.

## PEOPLE

### FATHER VERSTRAELEN ON HOME LEAVE

Father Eugene Verstraelen, S.V.D, left the University of San Carlos last April 29 for Manila where he took the plane for his home land, The Netherlands, on May 7. He will be on home leave for three or four months.

Father Verstraelen has been connected with the University of San Carlos for several years. He is a linguist. Father Verstraelen studied Indology and took postgraduate courses in Hinduism, Buddhism, Indonesian History and Indonesian languages at Leiden, Holland, in preparation for going to Bali. After obtaining his M.A. on the above study, he was well set on leaving for Indonesia, but the political situation there prevented him from undertaking the trip. To make up for the change he studied linguistics, and finally completed his doctorate in Utrecht. He went to India, where he spent half a year in visiting important archaeological and religious Hinduistic and Buddhistical places.

He came to the Philippines in 1956 and stayed at the Espiritu Santo Parish in Manila for one year, after which he was sent to San Carlos. He has been devoting his time here to teaching old Javanese, Sanskrit, general linguistics and historical languages of the Philippines. He has also made extensive archaeological trip to provinces in northern Luzon and in Mindanao.

Father Verstraelen was recently appointed member of the Anthropos Institute, a scientific organization in West Germany.

(Continued on page 18)

# Father Rector Confers Honorary Degree on Ambassador Stevenson

Mr. Ambassador  
William E. Stevenson:

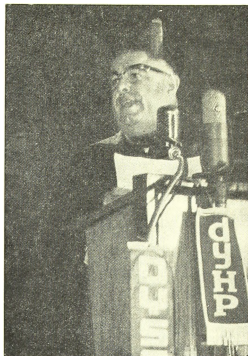
The University of San Carlos is about to bestow on you the highest honor which it is capable of bestowing on anyone—the Doctor's degree, honoris causa. We do this to show our high esteem of your record over the years as a scholar and educator of renown, a diplomat and statesman of international repute. We think that the United States Government has conferred a great honor on the people of the Philippines by having appointed you as Ambassador to this country.

In honoring you, Mr. Stevenson, we honor the nations you serve, the Filipino and the American. We also wish to point out the closeness of these two nations. The people of the Philippines stand shoulder to shoulder with the people of the United States, uncompromising and steadfast, in their struggle to maintain the free countries of the West. In pursuing these aims, the people of the Philippines have shed their blood not only on the plains of Luzon, in the military operations against the Huks, but also in Korea. They have nobly refused to play the Communist world against the United States as other countries have done. The Philippines has done this at sacrifices to her commerce and economic development.

The American Government, motivated by her accustomed and

"In honoring you,  
Mr. Stevenson,  
we honor the nations  
you serve,  
the Filipino and the  
American."

traditional idealism in her foreign policies, magnanimously has forgiven her enemies and generously rendered them a helping hand on their road to recovery. Moved by a sincere love of humanity and a dedication to work for peace, real peace, the peace of Christ, she has cooperated with her allies and made and is making sacrifices, more than her share of them, to hold back the tide of world Communism. These efforts have saved Europe and for that matter the world from this evil system. In helping to maintain the freedom of the West, she has been most patient with her allies, prudent in facing crises and persevering in spite of misrepresentations, misinterpretations, effronteries, lack of cooperation and desertions. She is willing to suffer all these if by her help and leadership the flood of Communism be withheld and gradually dried up and the rest of the nations of the world, many of whom are Christian, be saved to carry on in their traditional cultures.



FATHER RECTOR RIGNEY

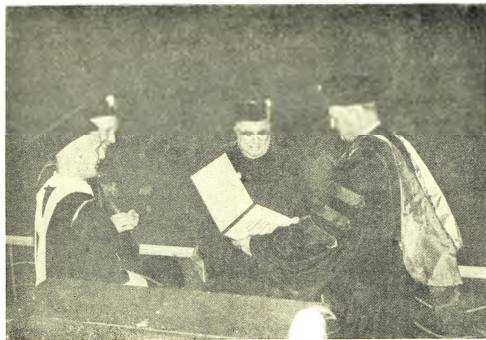
Therefore, we honor you, Mr. Ambassador, we honor the Filipino nation and the American nation.

You, Mr. Ambassador, honor us by accepting this degree of Doctor of Laws (Doctor in Jure) honoris causa, and in doing so become a member of the family of the University of San Carlos.

**Therefore, by virtue of the authority vested in the University by law and with the approval of the Secretary of Education upon the recommendation of the Director of Private Schools and of the Dean of the Graduate School, I as Rector and Chairman of the Board of Trustees of the University of San Carlos, do hereby confer upon you the degree of Doctor of Laws, honoris causa, with all the honors and privileges as well as the obligations and responsibilities thereunto appertaining.**

HAROLD W. RIGNEY, S.V.D.  
Rector

University of San Carlos  
Cebu City, Philippines  
April 18, 1964.



"Alumnus" Ambassador Stevenson receiving a diploma from Very Rev. Father Rector Rigney. Looking on are Vice-Rector Father Hoepfner and Dean of Graduate School Father Rahmann.

# NARROW

Address of

Ambassador William E. Stevenson  
at the Commencement Exercises,  
University of San Carlos,  
Cebu, April 18, 1964

THERE are a number of reasons why I am happy to be here with you today. In the first place, it is always pleasant to come to Cebu — the "Queen City of the South." I find your friendliness and warm hospitality most acceptable and memorable. As you know, the United States considers Cebu so important — as the "hub" of activities in the Visayas and Mindanao — that our only Consulate and U.S.I.S. offices outside of Manila are those that are here.

I am also glad to have this special opportunity to visit this venerable and distinguished University, about which I have heard so much. I am well aware of the tremendous contribution it has made to this country — and to others as well — because of the large number of well qualified and distinguished graduates it has produced. I know that each of you who are receiving a diploma today will always be proud that you attended this University and benefitted from its inspired teaching, its high academic standards and its concern for human values and moral character.

I am especially pleased to be back in an academic atmosphere because, for 14 years, I was President of an institution of higher education in the United States — Oberlin College in Ohio. So, I feel at home among you, especially on Commencement Day, symbolizing as it does, the recognition of work well done, the attainment of worthy objectives and the fulfillment of dreams and aspirations.

As you young men and women graduate from this distinguished University, I wonder what assumptions you are making about your own futures and about the environments in which you expect to be spending your lives. Do you face the years ahead with some

uncertainty or are you optimistic and reasonably confident that things will work out well for you in business, a profession, in politics or in the home? Are you hopeful or fatalistic? Or haven't you given your future much thought?

Certainly I'm not going to stand here this afternoon and tell you that life will be easy and that you won't encounter difficulties and troubles, or that the day has yet arrived when there will be no more disputes among nations or any more wars. That would be unrealistic and misleading and you would not believe me. On the other hand, I am going to suggest that despite the many problems besetting people and nations in many areas of the world, an adequate basis exists for you to look ahead with hope, with zest, with cheerfulness and with courage. Furthermore, I submit that should you do otherwise you will be shirking your opportunities and your special responsibilities as well educated citizens of this great Republic.

Human beings have a tendency to over-dramatize themselves in a distinctly personal way. Our outlook is apt to be very subjective. We like to think that we are living in more dangerous or more challenging times than ever before in history. This may be true, in many ways, but it is especially true that we look out at the world from our individual vantage points. It is hard to relate our own lifetime to past periods of history which may actually have been comparatively more difficult or discouraging. Throughout the ages there has been incessant struggle and danger. The fact of danger is not unique to any one period in the history of mankind. We have no right to com-

# ING THE GAP

plain that we, and we alone, have been malignantly singled out for hardship, trial and testing.

That men are prone to feel fearful or even pessimistic about their own particular times is illustrated by this comment:

"It is a gloomy moment in history. Not for many years has there been so much apprehension. Never has the future seemed so incalculable. In France the political cauldron seethes. Russia hangs like a cloud on the horizon. All the resources of the British Empire are sorely tired. Of our own troubles in the U.S. no man can see the end."

That quotation is not a recent one. Actually it comes from Harpers Weekly of October 10, 1857.

Or take this doleful observation:

"Our earth is degenerate in these latter days. Bribery and corruption are common. Children no longer obey their parents. Every man wants to write a book. The end of the world is evidently approaching."

Those words were inscribed on an Assyrian stone slab dated about 2800 B. C.!

So we are reminded that mankind has always had crises to cope with, hurdles to surmount, challenges to meet. As a matter of fact, life would be rather dull and uninteresting were it otherwise. The important thing is that year by year, decade by decade, century by century man is moving in the direction of a finer and a better scheme of things. Progress during a particular lifetime may be so slow as to be imperceptible but history, in its broad sweeps, supports the view that progress is gradually being made. Our goal, I suppose, is Utopia — a goal which lies a very long way ahead. But the gap between a world of high ideals dedicated to security, peace and freedom for all and the rule of the jungle has steadily been narrowed through, the many centuries man has been upon this earth. It is your job and mine to do all we can to narrow that gap even more — as much as we can. *Our individual contribution, taken by itself, may seem infinitesimal, but all of our contributions, taken together and in a forward direction, can mean significant progress toward a better and a more Christlike world.*



Ambassador Stevens

"Our individual contribution, taken by itself, may seem infinitesimal, but all of our contributions, taken together and in a forward direction, can mean significant progress toward a better and a more Christlike world."

I hardly need to emphasize to you young men and women that those of us who have had the benefit of higher education have special obligation and responsibility to use our training, our intellects, our abilities and our character to live and act and work as members of the "Great Community" which Josiah Royce, a distinguished American educator and philosopher, once defined as "that international company of men and women who seek to leave behind them a better world than that into which they were born."

Obviously the first thing an educated person should do is to choose his life work wisely. However, that doesn't mean you cannot change a particular occupation if the first one doesn't work out for the best. In fact it is much more intelligent and in your own interest to leave one business or profession, or a particular location, in favor of another and more suitable one, than it is to spend one's life thwarted or frustrated. A human being, particularly an educated one, makes his greatest contribution to himself, his family and to society when he is contented and finds his work and life rewarding to the greatest possible extent. I had a classmate in college who had literary gifts and who was absolutely determined to be an independent author and never work for another per-

son. Twenty years after graduation he was managing editor of a leading magazine. He found he was making a greater contribution to society as an editor, rather than an author, even though he worked for a larger organization — things he had felt in his youth he could never do.

Whatever path each of you will follow may I urge you to do your utmost to maintain high standards of performance and ethics in your chosen line of activity and, as much as you can, to seek improvement. That's a very important part of narrowing the gap and moving civilization a little further up the incline. So much will depend upon your own attitude and motivation toward your life and work. For, as John Gaines once put it so wisely and encouragingly, "Anything which can be vividly imagined, ardently desired, sincerely believed in and conscientiously worked toward must inevitably be achieved."

Your great country and mine have many vital things in common. We are both nations founded in the Christian tradition. That means we believe in the significance and integrity of the individual. Hence we believe in *democracy and the rule of law*. We are both opposed to communism and its aggressive, anti-individualistic, atheistic aims and practices. We believe in universal education and equality of opportunity. Above all we are firmly committed to freedom and the democratic way of life, its noble ideals and its human objectives.

But, unlike the situation in dictatorship, in which the citizens must live under rules and directives arbitrarily prescribed from above, we, who are fortunate enough to live as free citizens in a democracy have to keep alert and undertake special responsibilities. You recall that John Philpot Curran warned us:

"It is the common fate of the indolent to see their rights become a prey to the active. The condition upon which God hath given liberty to man is eternal vigilance; which condition if he break, servitude is at once the consequence of his crime and the punishment of his guilt."

Our world has grown so small, and all nations are now so inter-dependent, that no intelligent person can perform his duty as a citizen in a democracy who is not well informed about the forces outside his own country which are moving human affairs in his times. In this connection I was pleased to note, in the general catalog of this University, that one of its specific objectives was "the promotion of international understanding."

Since I have been here in Southeast Asia I have been surprised to discover how little some people know about the history, the cultures and the ideals of neighboring Asian countries. Perhaps past colonial relationships are in part to blame. But obviously, as the Philippines takes increasing leadership in this area,

the time has come for every one of you here today to learn more about your Asian neighbors. Otherwise, how can you follow present day international affairs with meaning and effectiveness and thus conduct yourselves as responsible citizens? At a cultural conference at Kuala Lumpur a year ago I met the editor of a distinguished Asian newspaper who admitted he had never met a newsman from another Asian country until he encountered one on a trip to a conference in the United States. That incident highlights the importance, when possible, of travel as an excellent way to improve knowledge and understanding of other countries and of human affairs in general — something of great significance to any intelligent and conscientious citizen.

Mrs. Stevenson and I have been fortunate in having travelled quite extensively during our lives, including a trip around the world about ten years ago. All in all I believe I have visited personally about 50 countries, several quite extensively. As a result, it is my firm conviction that through travel one learns best, perhaps, that despite superficial differences people the world over are basically the same in the things that are really significant and meaningful about human affairs. Admittedly, some of you may not have the opportunity to travel as much as others, but a great deal of the same benefit can be gained from meeting and talking with visitors from other lands and places, not to mention reading about other societies and cultures.

True, people in different countries have different habits and social practices. They dress differently. Some drive their vehicles on the right side of the street, others on the left. Mothers carry their babies on their heads, or shoulders, on backs, or hips, or in their arms. Food varies conspicuously. But underneath these examples I have given of superficial differences it has been my consistent observation that people everywhere share such basic concerns as desire for peace, love of family, need for security, respect and affection.



Father Hoepfener and Father Rector Rigney putting on the hood on "Alumnus" Ambassador Stevenson.

If we discover and keep in mind how much alike human beings are in their basic qualities and characteristics, it helps us to approach international problems and relationships with greater wisdom and a better chance to achieve harmony and understanding.

On the other hand it is unwise to disregard social amenities and approaches which may differ in various parts of the world. Here in the Orient, I have discovered that "face" is more important than it is in America. Here you emphasize pleasantness in your human relationships. In the United States we are so anxious to get to the point that you may think our directness is too blunt or from your point of view unpleasant. From our point of view directness and frankness are customary and taken for granted. Therefore, it is important in dealing with each other that the kind of differences I have just mentioned by way of illustration should be borne in mind.

One should study history, psychology and other social sciences, but in the end how effectively you succeed in life will depend, far more than you may as yet be aware, upon what you know about human relations through actual observation and experience. So often one finds that qualities like vanity, emotion, ambition or insecurity are more of a clue to a man's attitude and action than logic, for example.

During the two years it has been my privilege to serve in the Philippines I have been greatly impressed by its rich human and material resources. *Asia, and the whole world for that matter, needs the kind of example and leadership which the Philippines can offer even to a far greater extent than it has yet done.* But what this country can achieve for its own people and by way of helpful contributions in international affairs will entirely depend upon its own citizens, a body of which you young men and women will be an important segment. If you are active, intelligent, objective, tolerant citizens, not only will you be doing your duty and justifying the years of education and training given you but you will be serving your beloved country well. You will be doing your part to help narrow the gap I mentioned earlier. Through your humble efforts, and those of millions like you everywhere, civilization will be advanced nearer the long sought goal of universal peace and brotherhood.

But it is not enough, especially in a democracy, to be aware of these things and yet to shirk your responsibilities as citizens, endowed, as you are, with the fine education each of you has had. Deeds and action, rather than good intentions, are absolutely essential. Edmund Burke warned us, you recall, "All that is necessary for the forces of evil to win in the world is for enough good men to do nothing."

I stand here today as a man many years older than you are. I know full well from my own earlier days and from experiences in later years that youth is



The USC Fulbright scholars with Ambassador and Mrs. Stevenson at the Rector's office shortly before the ceremonies began. Sitting L to R: Mrs. Stevenson, Father Rector, Ambassador Stevenson, and Mrs. Maria Gutierrez. Standing L to R: Miss Luz Yee, Miss Jane Kintanar, Mrs. Nenita Sy, Miss Amparo Buenaventura, Mrs. Virginia F. Yamenta, Dra. Concepcion F. Rodil, and Atty. Expedito Bugarin.

skeptical about advice from its elders. Generally speaking you young people will prefer to try things out for yourselves — and sometimes to learn the hard way. That is human nature.

Nevertheless it is worth bearing in mind that time after time men and women have found, as they reached their later years, that it is unselfishness and concern for other human beings — the Christian way of life — that brings the deepest and most rewarding satisfactions. A few years before his death, Woodrow Wilson expressed this truth in these words:

"No thoughtful man ever came to the end of his life and had time and a little space of calm from which to look back upon it who did not know and acknowledge that it was what he had done unselfishly and for others, and nothing else, that satisfied him in the retrospect and made him feel that he had played the man."

Florence Nightingale, the English nurse who was such a heroic humanitarian in the Crimean War, had the same thought in mind when she said "I really never began to live until I stopped asking myself the question 'What do I want from life?' and began asking instead 'What does life want from me?'"

Young men women of the graduating class, I congratulate each one of you upon your accomplishments and achievements symbolized by your presence here today. I wish you every success in life. May God bless you as you take your places as the active, conscientious, successful citizens of this great country, that I know each of you will prove to be.

# THE IMPLICATION IN LEPIDOPTERA RESEARCH

by Prof. Julian N. Jumalón

THE EXULTANT joy of a youthful nymph who holds in his trembling hand a pulsating beauty such as a swallowtail butterfly, will remain a lasting impression thru life, and perhaps, this love of chase and outdoor will be carried to later years as a fascinating hobby which may eventually turn into a career. The same excitement is present when a lad or lass stumbles into an ancient drawer to vandalize grandma's heavy file, and come out with strange-looking stamps which can bring sunshine into any rickety album. The hunter, the fisherman, the conchologist, and even the herpetologist who deals with deadly vipers, each has his thrilling moment at one time or another in connection with the adding of a trophy to one's collection or record. Insignificant as these small "scoops" may appear to the non-hobbyists, the lasting impression or inspiration it brings to the triumphant discoverer may provide the germ of a future career that helps advance our culture.

Although lepidopterology has been going on hereabout in its "loincloth" stage for over two decades, it was not until the University of San Carlos had entered the scene that this branch of the biological science began receiving serious attention and codding, and finally found its proper perch upon the pedestal of serious scientific research. Thus, thru the University of San Carlos and under the kind help and cooperation of farsighted Divine Word Fathers, together with continuous encouragement from fellow-researchers at the different universities and museums abroad, we are able to undertake several projects at the same time, and these are beginning to show result, something which, only five years ago appeared impossible. The challenge posed by this infant science will send us scudding to all

directions to hurdle innumerable barriers, but we cannot wait any longer as we are now on the threshold of the new and scientific Philippines where university people must contribute much of the know-how and efforts.

It is often hinted that time is fast approaching when a university will no longer be recognized as such unless it identifies itself with scientific researches in their multiple nature, and its faculty, of their own volition, will engage in research projects. Such is feasible since more and more, facilities for scientific investigation in different fields are being steadily installed in large universities. This trend will soon envelope the whole country. What's important is that, we should possess the courage and desire to engage in scientific research. The University of San Carlos has taken such step in initiating research in lepidoptera despite the non-existence within our immediate environment of similar projects from which to draw ideas and inspiration. It is heartening to note that more and more budding lepidopterists are sprouting in our area, and thru these helpful enthusiasts, we find it more effective in pushing forward the frontiers of lepidopterology.

The instituting here of the lepidoptera research is not without implication. That some of the immediate problems cannot be readily solved is inconsequential. This country is much behind in science. We have to progress gradually. It is the innumerable rewards that the pioneers will enjoy that inspires contemplation. The brutal abundance of biological subjects awaiting the intelligent investigation by our vast university population can compel these responsible young men and women to do something about it. Concentrating on a particular subject may appear boring or mono-

tonous to them, but this is not so. For example, the collection and study of butterflies and moths, a matter apparently simple, involves several other studies. Without appreciable understanding of related fields of the biological science, our idea of the lepidoptera will be superficial.

The main problem in our case is first the accumulation of study materials. We cannot study from mere pictures and a handful of specimens. A collection containing a long series of specimens of both sexes has to be developed. Hence, the series of expeditions and field trips by personnel of the Biology Department. The reward of these field activities came manifold in form of mastery of field or collecting techniques, enrichment of our local and national collections at the Biology Department, experience in portage and quartering, mountaineering, valuable ecological notes and many other experiences valuable to the world of science. One tough problem in the field is transportation. In many remote interior it is haphazard and costly, and oftentimes totally absent.

One of the fascinations incidental to expeditions is one's often being thrown amidst non-Christians, especially in Mindanao, Mindoro and Palawan. The babel of tongues, at first, inspires frozen interest in moving about and dealing with these differently clothed and strangely-mannered minorities. After the dazing impact of first impression, the real adventure begins, and one discovers that, with a little command of Tagalog or Visayan, he can communicate with any of these interesting pagan brothers. In Mindoro and Palawan almost all the tribes having contact with lowland settlers speak from halting to perfect Tagalog. In Mindanao, the Cebu Visayan is understandable to

(Continued on page 17)

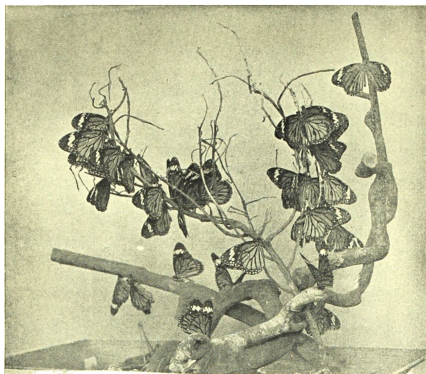


Photos by PETE UY

The famous and rare  
GRAPHIUM IDAEOIDES of  
Mindanao  
whose hunt and study  
caused Prof. Jumalon to undertake  
four expeditions all,  
save the last, financed and  
sent out by the USC.  
The fourth was accomplished partly  
thru a grant from the NSDB.  
The USC possesses nearly  
forty specimens  
can be found in  
the great museums abroad.



Prof. Jumalon who,  
incidentally, is also a painter,  
is shown with two specimens  
of his experimental art,  
LEPIDO-MOSAIC,  
using as medium 100%  
butterfly wings.



**AN ASSEMBLY OF PHILIPPINE MONARCH BUTTERFLIES** observed by the USC 1959 Palawan expedition. Many other local butterflies show this social habit thru mud-puddle congregations where several species are seen together by the hundreds.

**PRESIDENT LUEBKE** of the Federal Republic of Germany is shown viewing the lepidoptera research collection, with Prof. Jumalon answering technical questions.



**VICE-PRESIDENT PELAEZ** of the Philippines saw the university's extensive and systematic lepidoptera collection. Impressed by Prof. Jumalon's mosaics, the Veep invited the latter to exhibit these at the World's Fair in New York.

# THE IMPLICATION IN LEPIDOPTERA RESEARCH

(Continued from page 14)

almost all tribes. Strangely enough, while working with fellow-biologists in the midst of these non-Christians, our teams have never carried firearms. Good public relations, which to us, is simply common sense, was our only weapon. What we understand of public relations is not academic, so this article shies away from elaboration. Truly, there's pageantry and that certain feeling of self-confidence in penetrating jungles and forests "armed to the teeth", and the arsenal flagrantly displayed with a rakish and brigandish effect. This sort of show we missed. And of course, we have knowledge that many of such dashing adventurers failed to return to civilization, or if they did, they may have left bad seeds behind, making it oftentimes dangerous for the next party visiting the area.

Poking one's nose into the butterfly's business is not merely drawing a bead upon the quarry, but also incursions into the realm of botany, geology, geography, climate, seasons and even economics and medication. Since the lepidoptera, from ova to imago enjoy relationship to plants, knowledge of flora is essential. As a rule, with few exceptions, the larva and adult of the lepidoptera are vegetarian. In this study foodplant specificity for each species and genus has to be established, making it important to work out individual life history. In our area, we have yet to determine the evolutionary interrelationships of butterflies and the foodplants of their larvae. Our group is waiting in vain for another group to do life history studies on the Philippine *Rhopalocera*. We are enjoying better cooperation from amateurs who are active in their crude way. To date, we have nearly fifty life histories partly and completely determined. This is nearly 20% of Cebu's *Rhopalocera* and less than 5% of the country's recorded number. Abroad, this kind of work is carried out in collaboration with a botanist.

To push further our understanding of our lepidoptera, their habitat or collecting areas have to be divided into Biotic Provinces. These are geographical areas, of life belts, patterned after the concept originated by Vestals (1914) and developed by Dice (1943). A more subtle ecologic division than the above one can be had by a sys-

tem where plant communities in a particular landscape (area) are recognized. Also, the geologic background of such area has to be studied as this has an important bearing on the vegetation and climate of the area. So much have filtered into the disciplines of lepidopterology, such that it is essential as well to possess a workable knowledge of the lepidoptera of the various faunal regions of the world. In this connection, we are steadily improving our collection of foreign butterflies and moths.

The lad who, with his net, has broken sprint records and came back with long-sought trophies, had enjoyed only half the adventure if he didn't possess multiple "eyes" to record other observations, and returned loaded with informations which can help us understand the what, why, how and when about butterflies and moths. Of course all these cannot be accomplished overnight. Experience is necessary. The impressive array of specimens or the vastness of a collection is not as important as what are in the collection and what we know about them. A monograph or publication in other forms may later summarize our accomplishments and findings.

Incidental to our efforts in this field is the necessary contact with institutions and experts abroad doing allied work. Most of these researchers are connected with universities and museums. Collaboration in certain phases of current studies on genetics, evolution, taxonomy and revisions serve to broaden our grasp of this science. For instance, in his cross-breeding work on allied species and genera between Japanese and Philippine Papiilionids, Dr. Albert Ao of the Nanzan University (S.V.D.) at Nagoya, Japan, is enjoying our cooperation. In the past two years, Dr. Kent Wilson of the Kansas University had our full cooperation in his revisional work on the Family Papiilionidae of the world. In return for generous contributions of valuable materials from our area to help fill many gaps in the famous British Museum of Natural History's Lepidoptera Collection of the World, Dr. G. T. Howarth and Col. Elliott are helping us update our classification of local materials. Several other kinds of mutual help between researchers abroad and the Biology Department has to be undertaken

to keep us abreast of new trends in lepidoptera research.

Since the University of San Carlos is presently looked upon in our area as a possible source of information on lepidoptera, it has become incumbent upon us to disseminate only the correct information. This is further enhanced by the utter scarcity of literature on Philippine lepidoptera, or if available, such is already obsolete. Perhaps in a couple of years more the updating of the local lepidoptera's taxonomy will attain near completion, leaving only insignificant gaps which can be filled afterward in a staggering fashion while more ambitious projects are being tackled. There is indeed a fast growing interest in the collecting and study of lepidoptera, such that it has become necessary to gather these enthusiasts into a formal group. The first society of Filipino lepidopterists was organized in the University of San Carlos premises last November, 1963. The Philippine Lepidopterists' Society is divided in three zones, the Visayas, Luzon and Mindanao. For its outlet of informations, it runs a mimeographed NEWS which comes out once a month or once every two months. It counts on the membership of Priests, Doctors, Entomologists, Zoologists, Lawyers, Taxidermist, Teachers, Photographer, Professors and students of science and technology. All these members are depending upon the university for the classification of their specimens. Like the "associates" abroad connected with museums without salaries, they extend to us their valuable cooperation especially in solving life histories, providing information on distribution, seasonal catch and the discovery here of as yet unrecorded species occurring within the provincial boundary of Cebu.

Although our efforts here is but a drop in the bucket which is the broad Pacific area, where, it is said, there are still about 100,000 unclassified insects needing attention, we are grateful to the Divine Word Fathers (SVD) for initiating this study. What with the rapid disappearance of the habitats of our wild life in the name of industrialization and progress, our immediate objective is salvaging. This has been the urgent call dur-

(Continued on page 35)



**CDT. FILOMENO R. GARCIA, JR.**

### **NADELA AND GARCIA OFF TO AUSTRALIA**

Two Carolinian R.O.T.C. cadets of the Philippine Army were selected from a group of 12 finalists in a competitive examination held throughout the Philippines. They are to study at the Royal Australian Army Officers' School at Portsea, Victoria, Australia. This scholarship is sponsored by the Southeast Asia Treaty Organization under the 1964 Colombo Plan.

The lucky Carolinian cadets are Cdt. Casimiro Nadela and Cdt. Filomeno Garcia Jr. Casimiro Nadela, finished his Bachelor of Science in Mechanical Engineering last April 1964, while Filomeno Garcia Jr. finished his Bachelor of Science in Commerce last October 1963. Both were cadet officers at the USC ROTC



**CDT. CASIMIRO NADELA**

**THE CAROLINIAN**

## **NEWS** (Cont'd from p. 8)

Corps. They are slated to leave in July in time for the opening of classes at the Royal Australian Army Officers' School.

### **NEW FACULTY MEMBER**

The University of San Carlos is proud to present a new name in its roster of brilliant young priests.

Father John M. Berry, S.V.D., is a native of Pittsburgh, Pennsylvania. He studied for the priesthood in Techny, Illinois, and was ordained there in June, 1957. Sent to Rome after his ordination, Father Berry took postgraduate courses in Philosophy at the Gregorian University, finishing the same in 1961. In the same year he was sent to the Philippines. At present he is working on his doctoral thesis.

His first assignment after Rome was as professor at the Archdiocesan Seminary in Vigan, Ilocos Sur, teaching Philosophy, Physics, English, and Homiletics. At the same time he was the Assistant Prefect of Seminarians.

Father Berry is not entirely a stranger in San Carlos. He was here last summer preaching retreats. He is presently handling Philosophy of Education and a course on an Evaluation of John Dewey's Philosophy of Education, both on postgraduate level.

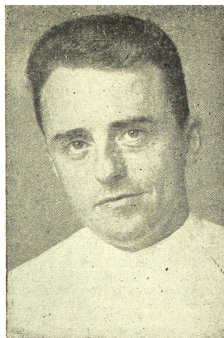
Asked on his impressions of Cebu, Father Berry says he is very much impressed, especially with San Carlos. He is amazed at the calibre and efficiency of the University Staff, and is captivated by the Cebuano friendliness and cordiality. He expresses pride at being a part of "this outstanding center of learning in the Visayas and Mindanao." He concurs wholeheartedly with the opinions expressed by Dr. Paulino Garcia concerning San Carlos. "And," he added, "the high quality of the USC science department is lavishly praised in many knowledgeable circles outside the SVD fold."

### **FATHER BUCHCIK RETURNS**

Father Anthony Buchcik, Dean of Teachers College, returned to San Carlos, after a year and a half of leave of absence, last May 1st.

Father had left Cebu on November 20, 1962 for Los Angeles where he stayed for some time and there went on to Chicago. He spent quite a while in and around that City. "It's not only to relax that I'll be able to do," he said when he departed from Cebu. "I'll also have a chance to audit course in teacher training, to deepen and to widen my knowledge of teachers' institution procedures."

That's exactly what he did while in Chicago. It may be well to recall that



**REV. JOHN M. BERRY, S.V.D.**

Father Buchcik finished his master's degree in DePaul University, and his doctorate at the University of Chicago.

Father Buchcik spent eleven months in the United States of America and during this time he visited several of the most outstanding universities, observing classes, examining equipments in the Colleges of Education.

Father Buchcik was able to visit his home country — Poland — without any difficulty. He stayed four months in his country, moving about freely without ever being bothered. His greatest joy was that he was able to celebrate his silver sacerdotal jubilee with his aged parents, last year.

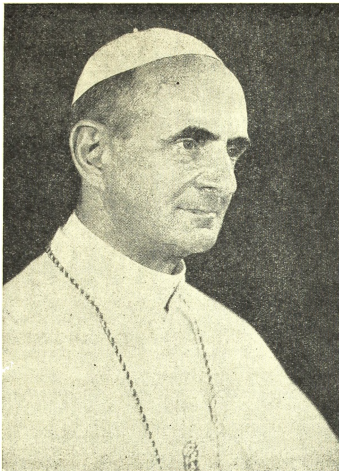
After Poland, he also visited briefly Germany and Austria. In Italy he visited, aside from Rome, Subiaco, the old Benedictine monastery, Assisi and Nettuno, the place of Maria Goretti.

Welcome home, Father!



**REV. ANTHONY BUCHCIK, S.V.D.**

**SUMMER ISSUE 1964**



HIS HOLINESS POPE PAUL VI

## **POPE PAUL ON PENTECOST**

### **SETS UP SECRETARIAT FOR NON-CHRISTIANS**

VATICAN CITY — Pope Paul VI chose the feast of Pentecost to announce to the world that he has decided to set up a Secretariat for non-Christians somewhat similar to that established by Pope John XXIII to deal with relations between Roman Catholics and other Christians.

Pope Paul's revelation came almost at the end of a lengthy sermon on the significance of the catholicity of the Church.

He was speaking in St. Peter's before 20 cardinals, more than 6,000 seminarians studying in Rome, and thousands of other pilgrims.

Among the cardinals present were Laurian Cardinal Rugambwa of Boukoba, Tanganyika, and Stefan Cardinal Wyszynski of Warsaw.

The idea of a Secretariat for non-Christians was suggested in April of 1963 by Bishop Antoine Thijssen, S.V.D., of Larantuka, Indonesia.

It won the prompt seconding of Thomas Cardinal Tien, S.V.D., Apostolic Administrator of the Taipei archdiocese in Formosa.

In a letter addressed to Eugene Cardinal Tisserant, Dean of the College of Cardinals, last Sept. 15, Pope Paul indicated that he was considering establishing such an organization.

In his discourse, the Pope revealed nothing further than that the Secretariat is being established and that Paolo Cardinal Marella will head it.

No further details were immediately forthcoming from other Church sources.

Cardinal Marella, 69 is a veteran papal diplomat who served as Apostolic Delegate to Japan for 15 years and became an expert on Shinto.

He has also headed papal missions in Australia and France, and served from 1924 to 1933 at the Apostolic Delegation in Washington.

He was in the spotlight in April when he went to New York as papal delegate for the opening of the Vatican pavilion at World's Fair.

## **NEW BODY TO DEFEND RELIGIOUS VALUES**

VATICAN CITY — The goals of the newly-announced Secretariat for non-Christian relations will include the defense of religious ideas generally.

This will entail seeking to preserve religious values wherever they are threatened, to protect the heritage of the natural law, and to combat ignorance and prejudice by working for mutual respect.

For its initial phase, at least the Secretariat will most likely have its headquarters in Rome.

Actual contacts with non-Christian religions, however, will for the most part be carried out by bishops in the areas where other religions thrive.

Thus in Japan, contact with leaders of Shinto would be made on the spot by the Catholic Bishops of Japan and the papal envoy there.

Suggestions for projects that could advance relations between the Catholic Church and non-Christian religions would be submitted to the Secretariat.

Guidelines for the general carrying out of programs adopted would be sent by the Secretariat to the various hierarchies involved.

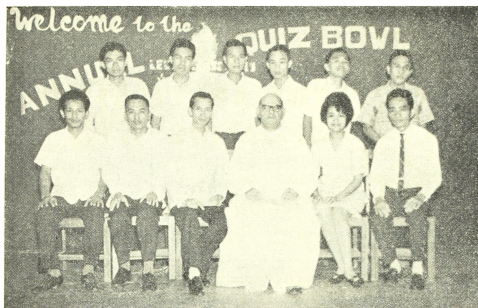
It was believed here that the general secretary of the Secretariat will be Father Pierre Humbert-claude, S.M., who worked with Cardinal Marella in Japan when the Secretariat head was Apostolic Delegate there (1933-48). Father Humbert-claude is currently procurator general for the Society of Mary in Rome.

According to a competent source here, the Secretariat will not only work to protect the heritage of the natural law.

It will also cooperate with other religions seeking to purify their concepts in various cultures, making them clearer and deeper.

It was pointed out that unless they know each other, the Church and non-Christian religions cannot come to esteem one another.

Nor can the good in the individual religion be appreciated without contacts.



#### OUTGOING OFFICERS

Sitting, left to right: Samuel Sagario, Auditor; Gerardo C. Maxino, President; Prof. Julian Jumalon, Adviser; Rev. Fr. Luis E. Schonfeld, SVD, Secretary of Student Affairs; Ma. Paz C. Corrales, Treasurer; and, Liduvino Millares, Vice-President.

Standing, left to right: Carlos Bandalan, Coordinating Officer and PRO; Cesar Corazo, Jr., Executive Officer; Quirico Castro, Liaison Officer and Vice-Chairman, Committee on Constitution, By-Laws and Regulations; Mamerto Espartero, Chairman, Committee on Constitution, By-Laws and Regulations; Lorenzo Medido, PRO; and, Roger Peñalosa, PRO.

Not in the picture: Glen Rodriguez, Secretary; Necito Lim, PRO; Antonio Yabut, Performance Officer; and Prof. Jane Kintanar, Adviser.

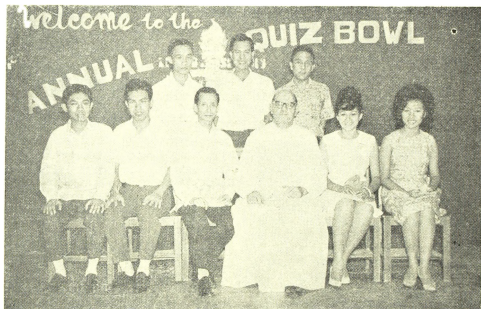
Not with the glamor of an induction ball but with the urgency of a mission was the *Lectio et Discussio Fellowship* born. It saw that social affairs hugged a big portion of student activities; it went out to show that academic activities should be the meat and not a mere spice in organizational hub and bustle.

It took shape not in a breakfast conference or over a cup of coffee but in a bedroom in the stillness of the night; yet, it came into being with the vigor of idea and eagerness of purpose. These latter two were so electrifying that Gerardo C. Maxino and Carlos Bandalan could not wait for the morrow; they sought out right in the night Samuel Sagario and Franklin Fernandez and discussed plans of organizing *The Fellowship*. Then and there *The Fellowship* was born. Together with Joaquin Ouano, Jr., Casiano Datiles, and Liduvino Millares, they formally organized the society on February 19, 1963. In less than a month, *The Fellowship* dished out its first activity: a lecture by Engr. Benedicto Supremo on "Electronic Computers."

Since the *The Fellowship* has grown and bristled with activities; but it has never lost its sense of direction. As embodied in its Constitution, *The Fellowship* aims to stimulate intellectual growth pri-

marily through lectures and discussions. It is designed to promote general education, unveil hidden talents, provide avenues for self-improvement, and to generate wholesome camaraderie.

A good balance between specializ-



#### INCOMING OFFICERS

Sitting, left to right: Carlos Bandalan, Vice-President; Cesar Corazo, Jr., President; Prof. Julian Jumalon, Adviser; Rev. Fr. Luis E. Schonfeld, SVD, Secretary of Student Affairs; Yolanda Te, Secretary; and, Leticia Lao, Treasurer.

Standing, left to right: Mamerto Espartero, Chairman, Committee on Constitution, By-Laws and Regulations; Quirico Castro, Vice-Chairman, Committee on Constitution, By-Laws and Regulations; and, Roger Peñalosa, PRO.

Not in the picture: Prof. Jane Kintanar, Adviser.

# Direction And Vigor In Student Activities

by GERARDO C. MAXINO

ed training and general education must be maintained. Although the former has its advantages in efficiency and greater know-how in a particular field; yet, the danger of intellectual isolation where one is unaware of the progress in other fields and consequently fails to coordinate his work with that of others poses a real problem. One should never be contented with compartmentalized education alone. *The Fellowship* sees this. As an inter-departmental organization, it has members studying in the different fields of learning. Through

lectures and discussions, each member imparts his knowledge to and learns from others. In this way, he improves in his specialized field and he gets a look over the shoulders into the other fields.

To this end, *The Fellowship* has initiated a 5 o'clock Club limited to members who meet almost daily at five o'clock in the afternoon. There the members take turns in giving informal talks. It holds a monthly colloquium or a discussion session on a range of subjects. The organization also invites authorities to give lectures on their chosen field. Thus, the aims of stimulating intellectual growth and promoting general education are brought into fruition.

To unveil hidden talents, the members are exposed to a wide range of activities and interest. Members are encouraged to participate in varied activities and explore different interests. In this way, avenues for self-improvement are provided for. *The Fellowship* does not confine itself to books. It also takes interest in the arts, in music, in forensics, and in many others.

The organization is not a mere mass of curiosity-seekers flocking together, but it is a brotherhood, a closely-knit society where members mutually give and take. Indeed, it has the atmosphere of true and wholesome fellowship. While it keeps its doors wide open, it resists the temptation of large membership. At present, it has only around thirty active members.

What has *The Fellowship* done in its short span of existence? What it has done may not be colossal and spectacular but certainly worthwhile. It has sponsored lectures. Among them were "Lepidoptera Mosaic" by Prof. Julián Jumalón, President, Lepidoptera Society of the Philippines, and "The Weather" by Prof. Alejandro Tantoco, Head, Cebu Office, Weather Bureau. It has sponsored an annual inter-departmental Quiz-Bowl Contest. It held a recognition ceremony where Certificates of Appreciation were awarded to those who had helped attain its objectives and Certificates of Merit to eleven of its members for scholastic excellence during the two preceding semesters. To be repetitious, it has had the 5 o'clock Club with its almost daily session, and it has initiated a monthly colloquium. All work and no play, they say, makes Jack a dull boy. And so *The Fellowship* went out in a combined historical tour of Mactan Island and excursion to Marigondon beach. It gathered together too at the Audio-Visual Center

(Continued on page 22)



## THE ART "NO" OF SAYING

by LOURDES A. HERMIAS

NO is but a quaint word in the English language, yet it can inject endless sorrows to the heart more than any other word. It can hurt feelings and create ill-will and indifference. It can break hearts as well as topple castles in the air.

You see how a child reacts when his mother gives a firm "No" to his childish whims and caprices. Being unsatisfied, the child makes use of his tactics — from hugs to kisses to his ultimate resort — tears, but to no avail. Watch how a forlorn lover blently, desperately and longingly gazes at a seemingly murky heaven because he has been denied the most wonderful thing one can never have. And just how would you feel yourself if someone gives your petition the flat brush-off especially when you have reasons to believe that it doesn't deserve such? Surely, there would be an intolerable sting within you, more often than not followed by a feeling of disgust for the person who deprived you of your desire. These are but a few illustrations of a person's reaction to a "No". However, this is not so astonishing since a person always wants to get what he desires at any cost, by any means.

It is a bit comforting that above this desire is a person's sense of duty to refrain, at least, from hurting his fellow creature and if possible, to lend him a helping hand and please him in one way or the other. One doesn't want to say "No", much less be its recipient. This is, however, impossible since actually, a person cannot have all he desires.

A person may say "No" because he deems it right to refuse since the effects may prove detrimental to his well-being as well as to others, or he may say "No" to express his incapability to undertake a task or a favor. In either case, he has to say "No."

Nevertheless, something can be done to counteract the painful effect of a "No". What one needs is tact.

As yet, you may or may not have developed this tact, this art of saying "No" with or without just a small degree of hurt. It is worthwhile developing. And this is how you may start.

As a parachuter uses a parachute to save himself from a deadly, direct fall, give a person a buffer to cushion the impact of your "No." Do not just bat an eyelash, shake your head and say "No" coldly. Graciously tell him why you have to say "No." Give him not mere reasons but real, logical, convincing reasons, not excuses, for these won't do any good. Use words that express the positive rather than words that are austere and stabbing. Make him feel that you are sincerely sorry and that you don't really mean to hurt him. He will know by your voice and facial expression. Furthermore, offer him any assistance that may compensate for your "No." If there is nothing you can do, then a gracious smile, an assuring pat on the shoulder or a friendly handclasp will do much to soothe the ache.

Saying "No" with tact and graciousness will be an asset to your personality. You'll find yourself making real friends more and hurting your fellow men less.

## EXIT A GREAT RECTOR

(Continued from page 3)

an excursion. And he considered this a wonderful way to relax.

These efforts to better the living conditions of his fellowmen, Father Rigney would gladly have done even if had not embraced the priesthood. From first hand experience, he knows full well man's inhumanity to man, and he would do everything in the world to avert this sad fact.

At 63, the outgoing rector is still a vigorous and energetic man. After leaving San Carlos University, he will proceed to England where he will make an extensive research on Vertebrate Paleontology. Perhaps he will stay there from three to six months, after which he will fly to his native Chicago land.

During the four years of his rectorship at the University of San Carlos, he has expressed great faith in the capacity of the University to carry out the ideals of Catholic Education in the regions outside of Manila. He said: "This school has a noble tradition to uphold because it is the oldest existing school in the whole Republic." And he places this task on the Carolinians who have faith in Catholic Education. His desire to foster better education not only in Cebu but throughout the South is indeed one of the marks this man will be remembered for. To achieve this aim, he has looked to the future, to what will happen tomorrow, to the changes and reforms it will bring. In his speech at St. Theresa's College, Manila, on the occasion of "The Catholic Educational Week, August 18-24, Fr. Rector urged the Catholic Educational Association of the Philippines to care not only for the education of today but that of tomorrow. "We are living in an age of unprecedented developments and changes in many fields," he declared. "Schools must be aware of these changes and reform their educational patterns to meet them." He expects Catholic schools all over the world, including the Philippines, as a large section in the field of education, to play their part in the program. To really show his intense desire to achieve these aims, Fr. Rigney wrote a paper entitled: "Catholic Education of the Philippines Must Gear Itself for Scientific Tomorrow," the main text of which was published in the March 1964 issue of the Carolinian in which he stated in conclusion: "We

hardly can hope to regain this lost leadership, but we should catch up with and join the leaders of the Scientific Age of Tomorrow. We can do this with proper planning and sacrifices, with understanding on the part of the Government, with the help of our friends in industry."

While Fr. Rigney is concerned about the schools, he is also deeply concerned about the students, and especially those of San Carlos University. "Of course, we need more men students." And the writer queried, "Why?" "Well, haven't you observed how many the girls are. Don't you like a holiday?" he had quipped.

For a more progressive and intellectually University, he wants the students not only to absorb what is contained in the books, but also to practice better what they learn. And for this he needs "student leaders." However, he does not qualify the term "student leader" exclusively as the Grand Akan, the Supreme Exemplar of the Delta Eta Phi, the President of the Portia Club or the AB organization. Much less does he mean the President of the Supreme Student Council of the school, or the Editor of the school magazine. "He can be a mere member of an organization who has the capacity to work like a dog, cooperative, one who looks to the future and not back at the past, one who gives a good example in what he says and what he does," he declared.

Like other rectors of the past, Fr. Rigney is friendly and hardworking. To mention all his achievements would be difficult, but worthy of mention here is the fact that his pet project, the San Carlos Center, will still operate under the direction of Reverend Father Marmal. Before he left he announced to all his consuming desire to come back to this venerable institution and be one of us again. An unmistakable indication, indeed, of his love for USC.

To say that the whole Carolinian population knows Father Rigney intimately in the sense of being acquainted with his benevolent acts, would be to stretch a point too far. However, it is not far-fetched to say that to a good number of students and especially to the working students of this University, he has been enshrined in their hearts forever.

## DIRECTION AND . . .

(Continued from page 21)

to see educational and cultural films. These activities kept the members busy the whole year round.

And all these have not been in vain. *The Fellowship* takes pride, too, in its members. During the first semester alone, it had no less than eleven university scholars and two NSDB scholars. Three of its members graduated with honors: Miss Glen Rodriguez, Bachelor of Science in Physics, Magna Cum Laude; Miss Ma. Paz Corrales, Bachelor of Science in Chemistry, Magna Cum Laude; and Miss Yolanda Te, Bachelor of Arts, Cum Laude. A number of its members are officers in various campus organizations. Among them are Cesar Corazo, Jr., Most Exalted Brother, K M Tri-E Fraternity (1964-65); Samuel Sagarrio, President, Civil Engineering Students Association (CESA) (1964-65); Gerardo C. Maxino, President, Mathematics-Physics Society (1st semester 1963-64); Glen Rodriguez, President, Mathematics-Physics Society (2nd semester, 1963-64); Jennie Kimseng, President, BSE-II Organization (1963-64); and Sergio Mantiza, Corps Commander, USC ROTC Unit. In *The Carolinian*, it has Roger Peñalosa, the Sport Editor.

Within a short time, *The Fellowship* has gained a firm foothold. It has remained true to its purpose and has kept faith with the principles on which it was founded. In itself an assertion that there is joy and pleasure in academic activities, it takes a different orientation, one away from the bramble bush of social affairs.

It has met failures as it has gathered laurels. Yet, it has never wavered in the pursuit of its objectives, for it was formed not to gain acclaim and success in the activities it undertakes but rather to point out that there is something to be done: a reorientation of student activities from too many social affairs to a bigger dose of academic ones.

In the words of Rev. Fr. Luis E. Schonfeld, SVD, Secretary of Student Affairs: "The Lectio et Discussio Fellowship is the best campus organization, so far." It does not take these as words of judgment but rather as those of encouragement and nothing more. It neither aspires nor claims to be the best; it is content with being vibrant and life-giving. It is the idea, purposes, and principles which give it life that deserves attention. For as it points out, these we must have: *direction and vigor in student activities.*



# GRADUATION



SOLEMN. Strange how the years ... and all the things they made us share ... would jostle and crowd one's memories and make one miss the import of the moment.

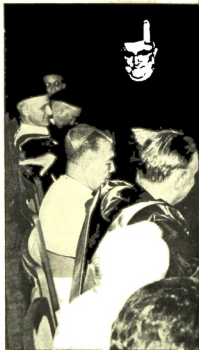
THE CAMERAS were always there, clicking and flashing, catching countless glimpses of a day which one wished would not sleek away like another class day.



THIS WAS the day to begin all days. With each step you could feel the past years steal away, receding as the future took shape right before us.



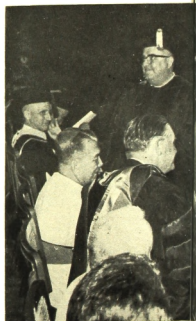
"WRITING is not only an art, it is my job and my profession"... Nap Rama says receiving certificate of merit in the field of journalism.



"IT'S ONLY MONEY, Father," chides Mr. Jesus Martinez as he receives award from Father Rector for being an Outstanding Businessman.



"THERE WERE many difficulties, but God was always on our side"... says Mrs. Amparo Dorotheo as she receives award in recognition for outstanding religious and social work especially in slum areas of Cebu.





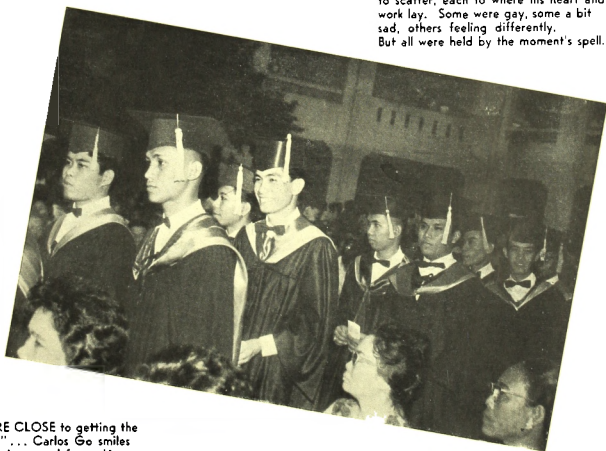
"WE DID IT AGAIN this time" ... Elizabeth Jajalla receives certificate of merit for copping 9th place in the 1962 Chemical Board Exams.

# Graduation Pictorial



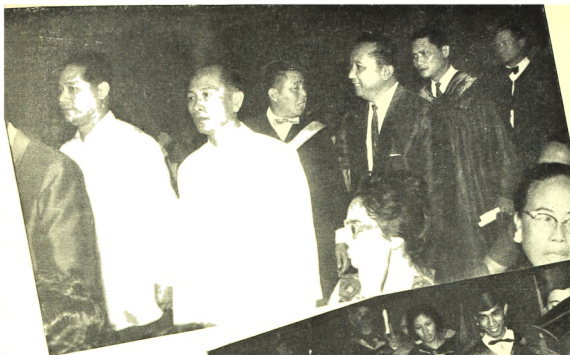
"WE DO SOLEMNLY SWEAR..."  
The new officers of the USC Alumni Association take their oath of office. Left to right: Addie Sarthou, Engineer Mancao, Dr. Casals, Louie Bagaman, Sonny Osmeña (President), Dr. Dodoso and AHy. Savellon.

WE MARCHED together, comrades gathered for one last time and then to scatter, each to where his heart and work lay. Some were gay, some a bit sad, others feeling differently. But all were held by the moment's spell.



"WE WERE CLOSE to getting the first place" ... Carlos Go smiles as he receives award for making the second place in the CPA Board Exams.





"YEAH, BUT did you know..."  
The big shots seemed to feel none of the graduate's tense self-consciousness. Year in and year out, graduates came and went; the teachers stayed. Their role: to keep the line flowing and alive in greater number.

"THANK YOU, Your Excellency..." The ritual was simple and traditional. It was over in a few minutes. Time seemed to conspire with detail to save us from pomp and grandeur so that the mind, undazzled, could possess the moment purely.



INTO THE FIELD of life rode the eight hundred. Out of the walls and into the open. What lies ahead? Our parents and elders knew but they seemed to want us to find out for ourselves.



IN THE CLASSROOM we stood up to answer, to discuss, to argue and to question. Here we stood up to say that we were ready. All eyes were on us now for we just became full citizens of life.

# Random Notes ON AMERICAN LITERATURE

by REV. JOHN VOGELGESANG, S.V.D., M.A.

## I

### *The Masque of the Red Death* and Poe's Theory of the Short Story

EDGAR ALLAN POE was a conscious artist. He first elaborated a theory of his art and then began to write in accordance with its principles. Thus he formulated his own ideas of what the short story should be before he ventured to write in that medium. The present paper will attempt, first, to summarize the basic principles of Poe's theory of the short story and, second, to show how those principles have been exemplified in one particular story, namely, *The Masque of the Red Death*.

Poe did not write an independent treatise on the short story. The basic principles of his theory must be gathered together from various of his critical essays. Particularly valuable in this respect are his *Philosophy of Composition* and his review of *Hawthorne's Twice-Told Tales*. The pertinent passages are these.

In *The Philosophy of Composition* Poe wrote:

I prefer commencing with the consideration of an effect. Keeping originality always in view—for he is false to himself who ventures to dispense with so obvious and so easily attainable a source of interest—I say to myself, in the first place, 'of the innumerable effects, or impressions of which the heart, the intellect, or (more generally) the soul is susceptible, what one shall I, on the present occasion, select?' Having chosen a novel, first, and secondly, a vivid effect, I consider whether it can be best wrought by incident or tone—whether by ordinary incidents and peculiar tone, or the converse, or by peculiarity both of incident and tone—afterwards looking about me (or rather within) for such combi-

nations of events or tone as shall best aid me in the construction of the effect.

In his review of *Hawthorne's Twice-Told Tales* occurs this passage which contains, at least implicitly, Poe's definition of the short story.

A skillful literary artist has constructed a tale. If wise, he has not fashioned his thoughts to accommodate his incidents but having conceived, with deliberate care, a certain unique or single effect to be wrought out, he then invents such incidents—he then combines such events as may best aid him in establishing this preconceived effect, then he has failed in his first step. In the whole composition there should be no word written, of which the tendency, direct or indirect, is not to the one pre-established design. And by such means, with such care and skill, a picture is at length painted which leaves in the mind of him who contemplates it with a kindred art, a sense of the fullest satisfaction. The idea of the tale has been presented unblemished, because undisturbed; and this is an end unattainable by the novel. Undue brevity is just as exceptionable here as in the poem; but undue length is yet more to be avoided.

From these and other passages the following principles emerge: first, a short story is a prose tale or narrative, deliberately and carefully conceived to produce a certain unique or single effect by the combination of such events or incidents as will best establish that preconceived effect. Second, since unity of effect or impression is a point of the greatest importance in almost all classes of composition, the prose

tale must be of such length that it can conveniently be read within the space of half an hour at the least, or one to two hours at the most. Third, the prose tale is superior to the novel as an art form because the novel, by reason of its length, makes this necessary unity of impression, if not impossible, at least more difficult to attain. Fourth, the very first sentence of the tale must contribute to the establishment of that preconceived and dominant impression. In the whole composition there should be nothing that does not, either directly or indirectly, tend towards the attainment of that effect. Finally, Poe admits that, while the highest genius can best exercise its powers in the composition of a rhymed poem that does not exceed what might be perused in an hour, the prose tale, in at least one point, is superior even to such a poem. The reason for this is that while the rhythm of a poem contributes essentially to its beauty, that very rhythm acts at the same time as a bar to the communication of Truth. Truth, he says, is frequently the aim of the prose tale. By way of conclusion it may be added that for Poe the unity of impression that is the fundamental principle of the prose tale (as of almost all classes of composition) is not merely unity of plot but unity of atmosphere and point of view as well.

Let us now apply these principles to a consideration of Poe's short story *The Masque of the Red Death*.

The single impression that Poe wishes to convey in this story is one of horror and precisely of such horror as is occasioned by the presence of a mysterious, plaque-like

disease that causes almost instantaneous death in a horrible and horrifying manner and against which there is no possible protection or means of defense. In accordance with Poe's theoretic principles, the very first sentence of the story must contribute to the 'outbringing' of that effect. This is certainly the case in the story under consideration.

"The 'Red Death' had long devastated the country. No pestilence had ever been so fatal, or so hideous." Each succeeding sentence of the opening paragraph adds another detail that heightens the intended effect. In only thirteen short lines the word *red*, or a synonymous term, is used six times. Still there is no impression of monotonous repetition or of redundancy because either synonymous terms or words that are explanatory of the adjective *red* are employed. Thus the plague is called the red death because blood is "its atavar and seal." That this is not healthy and life-giving blood is evident from the appended phrase—"the redness and horror of blood." The disease causes profuse *bleeding* and leaves upon the body, and especially on the face, *scarlet* stains which ban the afflicted from the fellowship and sympathy of men. The initial paragraph of the story thus paints a horrible picture of the pestilence—a pestilence which brings swift, inevitable death to its victims by causing profuse bleeding and which deprives them, in their agony, of the company and solace of their fellow-beings.

The impression of horror is intensified in the second paragraph by a series of violent contrasts that terminates in the powerful, well-balanced sentence: "All these and security were within. Without was the 'Red Death.' The Prince, ironically named Prospero, is "happy and dauntless and sagacious." He makes elaborate plans to escape the contagion "with a thousand of his hale and light-hearted friends." It is horrible merely to think that in the presence of so deadly a plague there could be men whose one concern was pleasure. "The Prince had provided all the appliances of pleasure." The contrast between

the health, the happiness and the security of the prince and his favorites on the one hand, and the misery, the suffering and the fear of those on the outside on the other, is most powerful. But powerful, too, is the appalling irony of the second paragraph. It is the afflicted who are supposed to be cut off from human fellowship. Here it is the well who are thus sealing themselves off. They are placing themselves in the one situation that marks them as if they were already contaminated by the disease.

Poe continues this series of contrasts in the following paragraphs and thus continues to reinforce the initial impression of horror. Five or six months of seclusion are lightly skipped over with the remark that after that length of time, "while the pestilence raged most furiously abroad," Prince Prospero prepared a masked ball "of the most unusual magnificence," for the entertainment of his friends. The scene of the masquerade is so described that emphasis is repeatedly placed on those details that will heighten the sense of horror.

The hall in which the masquerade is held is of most unusual construction. Each room is painted a different color and the only light that enters filters through a Gothic window outside of which a fire burns in a brazier on a tripod. The last room, hung with black draperies and illuminated by the light that passes through a scarlet pane, is the most unreal of all. On the wall of that room is the ebony clock that marks the passage of time. Its chime is so peculiar that each time the hour is struck, the musicians cease their playing, the dancers are frozen in whatever posture they happen to be. An air of expectancy seems to pervade the room. All the revelers await, as it were, a summons from where or from whom they do not know.

So skillfully has Poe created an atmosphere of expectancy and unreality that the reader's credulity is not strained when the mysterious, masked guest suddenly appears in the midst of the revelers after the hour of twelve has struck. And the progress of that phantom, from the

blue room through each succeeding chamber, is a mounting crescendo of horror that reaches its awful climax when Prince Prospero rushes forward to strike the apparition but falls, dagger in hand, to the floor in death. The concluding sentences of the second last paragraph are overwhelming in their forcefulness. The revelers summon "the courage of despair" as they rush into the black apartment to seize the mummer and find, "to their unutterable horror" that the mask is "untenanted by any tangible form."

The final paragraph of the story is a magnificent crescendo but still on the theme of horror.

And now was acknowledged the presence of the Red Death. He had come like a thief in the night. And one by one dropped the revelers in the blood-bedewed halls of their revel, and died each in the despairing posture of his fall. And the life of the ebony clock went out with that of the last of the gay. And the flames of the tripod expired. And Darkness and Decay and the Red Death held illimitable dominion over all.

We are back where we began. The last paragraph is an echo of the first. And it illustrates a final principle of Poe's theory of the short story. It contains the Truth, the moral of the piece. For all and for each death will come, often like a thief in the night. There is none who can escape.

The objection might be raised that *The Masque of the Red Death* does not conform to Poe's principle regarding the proper length of a prose narrative. Certainly the tale can be read in less than half an hour. Obviously Poe did not intend that his statement should be taken in any rigidly restrictive sense. He would allow a little leeway on either side, a little less than half an hour or a little more than an hour or two at the most. Provided that unity of impression can be achieved within these approximate limits, he would be satisfied. Such unity of impression has been achieved in *The Masque of the Red Death*. It is therefore an excellent proof of Poe's theory. §

(Continued on page 45)

## A VISIT TO

# Puerto Galera

By ROSA C. P. TENAZAS  
and LEONISA L. RAMAS

### Evidence of some 600 years of Trade Relations with China and elsewhere in Southeast Asia in Puerto Galera, Oriental Mindoro

Trade potteries, in the collection of Fr. Erwin Thiel, S.V.D. parish priest of Puerto Galera, have been the object of a scientific study made by the writers during the month of April, 1964. These potteries possibly date from the T'ang dynasty (618-907 A.D.) of China to the reign of the early Ming emperors (late 14th — early 15th centuries).

Puerto Galera is the northwestern boundary town of Oriental Mindoro, and is forty seven kilometers west of Calapan, the provincial capital of the island. It is characterized by jutting peninsulas, coves and islets, an ideal place for habitation.

The principal site from which the bulk of the specimens in Fr. Thiel's collection came is the sitio of Banyanan, approximately 8 kilometers west of the town proper of Puerto Galera. The second major site, that of Minolo, is about 1 kilometer east of it. Two years ago, "diggers" from Batangas came over to Puerto Galera. They were inspired, no doubt, by the hope of gain, since they had realized a good profit from the sale of finds made in the Calatagan excavations. These men dug



NATIVE POURING VESSELS (earthenware).  
They are identical with the Calatagan finds.

a few test pits and finally leased a total area of two hectares in Banyanan. The first hectare excavated, comprised a rugged peninsula, not too suitable for agriculture, the width of which hardly spanned 15 meters at the widest. The whole top commands a good view of the bay

and surrounding areas, typical of burial sites in the Archipelago. The second hectare was the adjacent hills, rolling east of the peninsula, also along the coast. In Minolo, the area of excavation was in two very low adjacent hills, just a few meters from the shore.



ANOTHER SET OF NATIVE POURING VESSELS  
which are also identical with the Calatagan finds.

The possibility of making the study presented itself when the Dean of the Graduate School, and Head of the Anthropology Department of the University of San Carlos, Rev. Fr. Rudolf Rahmann, S.V.D. made a visit to Puerto Galera in February, 1964. For two years Fr. Thiel had had the interest and foresight to collect and reconstruct hundreds of trade pottery sherds, left over from the systematic looting of the above mentioned sites, as well as from other archaeological sites with which Puerto Galera seems to abound. The research was finally made possible by a grant from the German Research Association applied for by Father Rahmann only one month before the study began. Photography of the specimens was done by Brother Konrad S.V.D., of the Catholic Trade School, Manila operating on funds which came from the same research grant.

Centuries before the first European had set foot in the Islands an extensive trade had developed between China and the Philippines, pottery being one of the principal items of exchange. These contacts, at first gradual, occurred as far back as the T'ang Dynasty. It was not until the 13th century, under the Sung Dynasty (906-1290), that trade developed on an appreciable scale, reaching a climax in the 15th century, during the reign of the

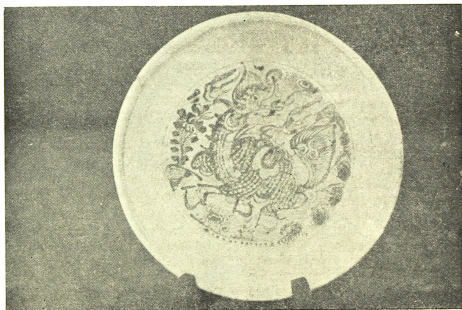
early Ming emperors. During this time, great quantities of porcelain and stoneware vessels, as well as other items were brought into the Archipelago. Filipino products such as hardwood, gums, resins, edible nuts, pearl-shells, fancy corals, gold, cotton, and the like, were offered in exchange to the foreign merchants.

Around the 14th and 15th centuries, the Chinese wares met stiff competition with products kilned in Siam (Thailand) and Annam in Indo-China, which about this time began taking active part in the island commerce. In the Visayas, es-

pecially, Siamese wares were said to have reached approximately 40% of the total southern trade by the 15th century.

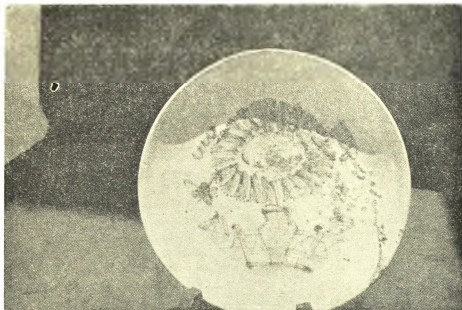
In the early references to the Philippines in Chinese annals, the island of Mindoro was frequently mentioned (if we accept the supposition that *Ma-i* refers to the island of Mindoro and not to Luzon or the whole Archipelago as generally held by Historians). The first recorded encounter of the Spaniards with the Chinese was made on this island in 1570. When the Spaniards searched the cabins of these Chinese junks, "silk... gold thread, musk, gilded porcelain bowls, pieces of cotton cloth, gilded water jugs, and other curious articles... earthen jars, and crockery, large porcelain vases, plates and bowls, and some fine porcelain jars..." were found.

At this point, we would like to point out that Puerto Galera is just across the sea from the peninsula of Calatagan, Batangas, where the major excavations of 15th century burial sites were conducted from 1958 to 1961, by the National Museum, led by Dr. Robert B. Fox, head of the Anthropology Department. Preliminary comparative studies made by the writers between trade potteries recovered from Calatagan and those from Puerto Galera have brought out the interesting fact that the latest



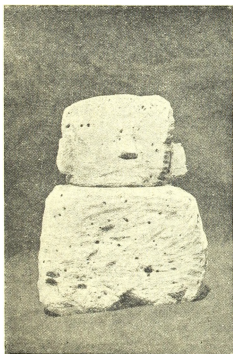
TYPICAL DESIGN OF A KYLIN of Early Ming blue and white.  
This is identical with those recovered at Calatagan.





A CHRYSANTHEMUM DESIGN, also traceable to the Early Ming blue and white; identical to specimens recovered at Calatagan.

wares found in the Puerto Galera area are contemporaneous with wares excavated in Calatagan. Incidentally, Dr. Fox estimated the length of use of the Calatagan sites as burial grounds of the early Filipinos as only about one-hundred and fifty years, Calatagan is, so far, the only archaeological site in Luzon where great quantities of Siamese wares have been recovered. This



A DEITY (?) carved out of coral, identical with specimens found in Calatagan.

fact is in contrast to Professor H. Otley Beyer's early findings. According to him, "Chinese trade-relations with Luzon were much less disturbed (by competition with traders bringing wares from Siam and other Southeast Asian areas), and the quantity of Siamese and Indo-Chinese ceramic wares probably never exceeded 5 to 10% in the Luzon trade." The discrepancy in the percentage of Siamese potteries recovered in Calatagan, plus the fact that the area had been occupied for a relatively short time, and Beyer's hypothesis has posed a challenging problem. To solve this problem Dr. Fox postulates the likelihood of an intrusion of a group from the south, or central Philippines, where, according to Beyer, the Siamese potteries were common.

Many comparative studies with other areas have yet to be made, but there is a strong indication that this "intrusion", to use Dr. Fox's expression, may have been made by groups of people coming from Mindoro, in particular, from the Puerto Galera area. The presence of large quantities of similar trade wares as well as of native earthenware found in the two areas would seem to support this preliminary hypothesis.

## FLASH!

### NEW U.S.C. APPOINTMENTS

The Divine Word Missionaries have received from their Superior General in Rome the list of new superiors who will govern the Society in the Philippines in the next three years.

The new U.S.C. appointments are as follows:

**Very Rev. John Vogelgesang, S.V.D.** — Rector of the University of San Carlos Fathers' Community, Cebu City.

**Very Rev. Rudolph Rahmann, S.V.D.** — President of the University of San Carlos.

**Rev. Isidoro Kémerner, S.V.D.** — Director of the SVD Boys' High School and the SVD Seminarians at the USC-BHS.

**Rev. Jerónimo Galván, S.V.D.** — Secretary of Finance (Procurator) of the University of San Carlos.

Furthermore, the following have been appointed as councilors:

**Rev. Gregorio I. Pizarro, S.V.D.** — Vice-Rector; **Rev. Michael Richartz, S.V.D.**, **Rev. Harold W. Rigney, S.V.D.**, and **Rev. Raymond Kolk, S.V.D.**, (admonitor).

**Very Rev. George Heinemann, S.V.D.**, is the new provincial superior, succeeding **Fr. Alphonse Lesage, S.V.D.**

**Fr. Constante C. Floresca, S.V.D.**, assistant provincial, **Fr. Alphonse M. Mildner, S.V.D.**, admonitor; **Fr. Vicente Braganza, S.V.D.**, and **Fr. Ernest Keilen, S.V.D.**, councilors.#

THE MEMBERS of an anthropological expedition recently came back after completing the first phase of a scientific project made possible through the inspiration and help of the Hon. Senator Manuel P. Manahan and Fr. Rudolf Rahmann, S.V.D., Dean of the Graduate School and jointly sponsored by the U.S.C., NSDB (National Science Development Board), DFG (German Research Association) and the CNI (Commission on National Integration). For the team members, Mr. Rogelio López (USC), Mr. Alfredo Evangelista (National Museum) and the writer, this was the first respite, if one may call it that, after more than two months' work in the field. This one month period of rest will give the members of the party time to recuperate, to be with their loved ones, and to write their reports.

The expedition this time was lucky. Due to the better climatological conditions, the members of the team did not meet plenty of difficulties from the terrain as they did during their other trip late last year. For instance, the water problem which was a major headache in the previous trips, was solved with the discovery of a spring some twenty minutes walk from the established camp site. Problems related to the security of the team personnel as well as to radio communications were ably taken care of by Sgt. M. Matalines and Pfc F. Gulle, both of the 102 P.C. Company. Not only did they perform their duties well, but they also helped in the excavation activities, thus augmenting the labor force engaged in the work.

By air, Menteng, the excavation site, may not be more than thirty to forty kilometers away from the coastal town of Kalamansig. However, due to the rough terrain, it takes about a week or so to reach the cave site. In this place, two caves, namely Kan-fernefe and Kan-nitong were marked for systematic studies. The excavation was started in the second cave because it is the larger of the two, and as such it is believed that it should yield more significant data. The team spent about a month of careful work in cave Kan-nitong. Hired Manobo laborers hauled the specimens to the camp site. Unfortunately, in the process of handling, several beautiful burial jars were broken.

During their stay in Menteng for more than a month, the camp was frequently visited by other

# Anthropological Expedition Returns from Southwestern Cotabato

By

DR. MARCELINO N. MACEDA

people. Most of their guests were Manobos passing through; some of them came from the neighboring settlements — the nearest of this being about three to four kilometers away. During the Holy Week, Capt. Gabriel Resurreccion of Bo. Kulaman and Capt. M. Patron (C.O. of the 102 P.C. Company) in the company of several soldiers and friends of the team leader visited the camp. It should be remembered that these two persons have helped a lot in the successful execution of the research project. Hence, their visit was most welcome.

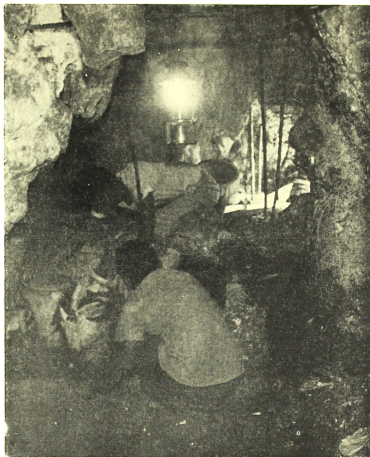
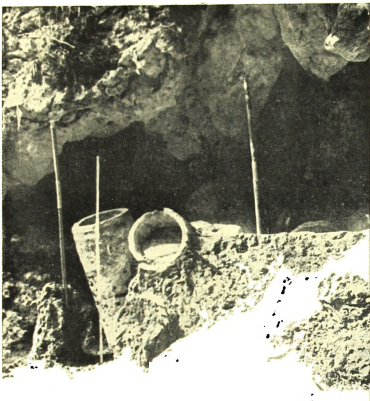
The results of the excavation are encouraging. Among the specimens now collected are more than 350 stone burial jars and lids, clay burial jars and pots, stone implements, portions of shell and iron ornaments, and stone flakes. It should be noted that the stone burial jars collected as well as the other data connected with them are the first of their kind in Philippine Archaeology! Also among the very interesting finds are the half-moon-shaped, semi-polished scrapers that are suspected to be a new form in archaeology. It is also believed that these tools are probably the same ones used in making the beautiful patterns on the burial jars. The other specimens obtained are the three incomplete human skulls that have already been brought to the university. These specimens have each a hole in a certain spot on the skull cap, a phenomenon that has yet to be studied. The badly preserved human bones removed from the burial jars were also collected in as far as they were anatomically recognizable. And so

were the animal bones and teeth found during the shifting of the dirt from the floor of the cave and from the burial jars. Furthermore, much charcoal has been collected. This will be sent to some laboratories for radio-carbon examination. It is hoped that the charcoal will give a clue to the age of the culture found in the cave.

Due to the difficulty of transportation from the excavation site, more than 850 specimens have been stored temporarily in a specially constructed shed in the base camp. There they await to be transferred to our institution for further studies. Although there were high hopes at the start of the expedition for obtaining a helicopter to solve the transportation problem, it was never materialized. It should be borne in mind that the burial jars and their lids are rather heavy. They range in weight from 30 to 100 lbs., or even more. Hence, only the smaller specimens were brought down by the team. In addition, a collection of some zoological specimens was brought to the university.

It is planned that a larger team will return to the side in May. God willing, they intend to finish the second phase of the work. Although the task is difficult, whatever small contribution to the collection of scientific data this research project will be able to give would be another evidence of the modest efforts of the University of San Carlos to participate in the search for the well-springs of the so-called Filipino Culture.

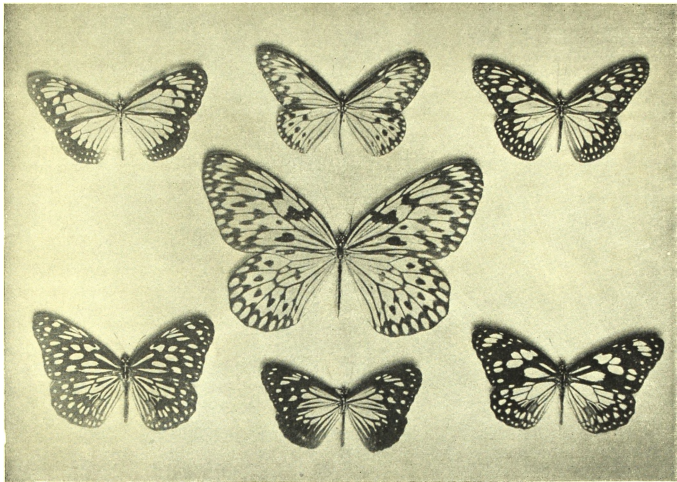
**THE SOUTHERN ENTRANCE**  
of cave Kan-nitong  
showing the depth of  
excavation.



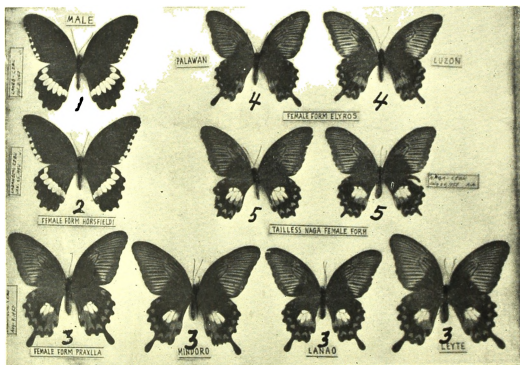
**WORKING INSIDE THE CAVE**

**THE EXCAVATION**  
team with some of  
their Holy Week  
visitors.





PHILIPPINE DANAIDS illustrating a perfect example of Mullerian Mimicry. Their larvae feed on poisonous plants. The adult butterflies enjoy immunity from the attacks by predators on account of their acrid and other repulsive tastes.



POLYMORPHISM occurs in the female of "Papilio polytes" "ledebouria" whose larva feeds on the orange family. Shown are male (1), "horsfieldi" female form (2), "praxilla" female forms (3), "elyros" female forms (4), and a local race (5), where the spatulate tails have been reduced to mere stumps.

Photos by PETE UY

# The Implication in Lepidoptera Research

(Continued from page 17)

ing the last two congresses of science held in Japan and Hawaii. We are located in a very rich region where we are literally wallowing in brutal abundance of natural history materials for our study. In past decades, we may be right in leaving the task to foreigners since we were yet in the process of producing professionals with university training. Now we have them in abundance — fine young men and women highly qualified to undertake scientific assignments. In our particular field of investigation alone, we need scores of similar groups doing their own investigations in various parts of the Islands. In the United States for instance, there are nearly ten thousand butterfly collectors. Their combined experience and collections made available to scientists for study have greatly contributed to the solving of numerous problems in lepidopterology and other branches of the biological science. In our country we scarcely have three dozen collectors, many of them amateurs, and the more advance ones are concentrated in Cebu.

I have cited but a few of the implications which are directly and indirectly the offshoot of the research project on lepidoptera. No one, not even a genius perhaps, can go on with tedious and, at times, insipid work, unless he enjoys the moral support of friends, the material help of benefactors and inspiration from one or more sources. Lepidoptera research, though full of fascinating contacts with nature thru field trips to forest, jungles, mountain and streams, is not immune to other influences and impressions. Personally, I love to go hurdling one barrier after another despite my utterly limited faculty, because there are always kind and thoughtful people who help fan the embers when otherwise favorably breezes are blowing elsewhere.

Many otherwise drab jungle interludes were made bearable be-

cause a thoughtful lady loaded us with gift items for our minority brethren whose only reaction upon receiving presents of cloths was a desire to see the angel behind all these blessings. Mrs. Rosario de Veyra had added meaning to our expeditions to Palawan, Mindanao and Mindoro, by sending us cartoons of cloths which she personally collected thru students and friends. In the past many months, Fr. Watzlawik, S.V.D., Acting Dean of College of Liberal Arts and Sciences, kept bringing in butterflies collected by him within the university premises. His contribution of crepuscular Satyrids enabled the writer to learn more about the flight habit of these butterflies which are identified with ground level in their twilight activities. That he took a number of these from ground level to the seventh floor or higher is a revelation. The very fatherly attitude and endless encouragement from Fr. Rigney, S.V.D., our Rector, the reassuring letters from Fr. Schoenig, S.V.D., and an ever ac-

commodating smile from Brother Willibrord, S.V.D., made it possible for the writer to carry on especially with the vital field works pertinent to the CEBUANA Rhopalocera project.

I would end this article by recommending to colleagues and fellow science-diggers a jungle where the chasing of knowledge is less exhaustive, physically speaking. Fr. Baumgartner, S.V.D., the king of this jungle, has provided us with a maze of literature where one can hunt a whole year and find no end to the adventure. Thru his foresight, we now have the best reference literature on lepidoptera in the whole Islands. Without these books, it would be impossible to enjoy a footing from which to take one's bearing. The Filipiniana section alone is the richest area in our library. We have yet to invent the "net" with which to "collect" all these rich treasures in Fr. Baumgartner's jungle, but there is always a way to do it. And the sooner we try it the better.

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Name	Address
Editor, LORNA B. RODRIGUEZ .....	University of San Carlos, Cebu City
Owner, University of San Carlos .....	University of San Carlos, Cebu City
Publisher, University of San Carlos .....	University of San Carlos, Cebu City
Printer, Catholic Trade School .....	1918 Grossista, Manila
Office of Publication .....	University of San Carlos, Cebu City
In case of publication other than daily: total number of copies printed and circulated of the last issue dated Feb.-March, 1964:	
1. Sent to paid subscribers .....	6,000
2. Sent to others than paid subscribers .....	500
Total .....	6,500
(Sgd.) LORNA B. RODRIGUEZ Editor	
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Doc. No. 91: Page No. 19: Book No. 11: Series of 1964.	

WATCHING policies amounting to some P13,000 is success, he thought. Way above conservative estimates, he continued. Contracts were on file and the anticipated collections were black and livid on a yellow ledger. The reports were signed. The small sound of the city flew in from several stories down like black birds, to fall, to die, at the touch of the cold conditioned air. The secretary's mascarad face stolidly announced her leave.

"So long, sir. I'll see you Monday."

"Have a good weekend."

"Yes. You too."

He closed the office and left after her. At the close of the column of figures down the white sidewalk, he hailed a cab. Through the main street, once around the park, twice around the marketplace until P5.75 he told the driver to drive him home.

\* \* \* \*

It was Sunday noon. He was standing under a dead tree. Acacia, most probably. It had been dead for almost a year, this huge ugly looking thing at the corner of the rotunda. A red car came and he told the driver to go on home. He got into the car and drove. He made a swift, clean U turn and was on his way down the narrow street that cut through the estero like a wound. Horses grazed peacefully along the sidewalk.

The beach was opulent with Sunday worshippers. By twilight the beach was empty except for some persistent, lazy bathers. The beach seemed sad with all the turmoil of footsteps and amorphous tracks. He walked past the swimmers dead under the weight of sand. He traced a thousand gay footsteps that lay dead, like some painful memory. He watched the fishermen glide across the tranquil, twilight sea. He walked — his mind desperately trying to get hold of something, like the fishermen's net. He watched the fishermen. He watched the sea. He sat down on the sand and watched the peace and the fury of the sea and sand meeting. Ants crept up his feet to his calf. The tiny, seemingly, harmless pinners pierced his skin. But he did not move. He thought about the empty paper bag running with the wind. The

ants continued their assault. The sand mound where the ants marched in regiments was smooth on the dry sand. With a piece of derelict stick he erased the mound from the sand and the ants spilled like a red piece of tattered flesh. He wondered why he did this.

"What are you doing, mister?"

"Nothing, just passing the time away."

"Can't you think of anything else to do?"

"What's your name, kid?"

"Silvana."

"Good."

"What is good?"

"Never mind. Do you know what I'm doing?"

"Yes, you're destroying those poor little things' hill."

"I'm scaring these ants away. They're little but they bite."

"You know Mister? I've been scaring those ants away all my life. Those ants have always been here, even before we built our resthouse. See that fat man cleaning his ears way over there? That's my father. Anyway, I come here everyday to destroy their hills. It's a passion in me. But they go building them again. Then I destroy them once more and once more they build them, higher and higher. Seems stupid, isn't it? Then I destroy their hills again and right there exactly, they build them again. Talk about persistence!"

"No brains, these ants."

"Well, not exactly, just... I don't know. If I were an ant I think I'd do the same."

"Why?"

"Well, I have to go." She wiped away an ant from her hand and licked it, soothing it with spit and sand. "I'll see you again, mister."

The little girl disappeared behind the palms. He thought of his own girl. But she wasn't as smart as that one, he thought. The thought of the ants assaulted his mind. But he did not care too much whether or not the ants planned on building their anthills again. He knew the ants would build their hills again, in

# Tomorrow is a L

*How difficult to be human!*

the night. *Tomorrow, tomorrow the child will come . . .*

He wiped the ants and the sand off his trousers and walked. A young girl, her legs white and shiny where the sea licked her, splashed sea water toward him. But he walked, leaving her invitation wild and vagabond as the wind. It did not matter now, he thought, whether or not he took the girl; whether or not the ants built their anthills again. *Nothing mattered.*

Now he wished he had been a writer, or a poet, walking down the beach, seeing mermaids and all kinds of crazy things. He should have been. That's the rut — a poet walking down the beach, *old, with the bottoms of his trousers rolled.* The anthills disturbed him again. Even if their hills were destroyed they came again to build them, higher than the last.

Life is an insurance company, he thought. Life is no more than a figure and a fact. Love is statistics. Annika — he knew he was not making her happy. How much can an unhappy man give happiness to his wife? He let the foam lick his feet and the wind sing songs to touch his heart. A body was washed from the sea and the scream of a woman seared the twilight and the silent rustle of the sea. He did not move. The disciples of the sand hurried toward the scene. In a moment everyone was around this bloated body. He walked past thinking about the ants who were building their hills.

\* \* \* \*

"I am unhappy," Annika said, clinging to a young man's bare chest. "I am unhappy," she repeated.

Anacleto kissed her on the forehead. "How? you have everything here."

"Except what I want."

"What?"

"Maybe love."

There was silence—because a caress was soundless.

"God!" She tuned in the radio. "There must be sound between us."



# Only Breakfast

by Bataan Faigao

"I'm sorry," he said and switched the music off.  
"That's a ritual in this house. Silence is a password. My husband is in insurance. In that business they insure everything except the heart."

She switched on the record player. "We must do something, Anacleto."

He switched it off. "Do something? Of course."  
She switched on the record player.

\* \* \* \*

Anacleto walked down the deserted street, thinking about her scheme. He wondered how things would turn out, with Annika and her daughter Agnes. Life appalled him, as much as the church piercing through a dark sky. He remembered his days in the seminary, those lost and ancient days. He went inside the church. Everything to him was strange. He walked out. An old woman stretched out her palms. She cursed him as he walked past. After a block a girl in a red tight dress asked for a light to her cigarette. He handed her his match and walked on. Emptiness descended upon him like a sudden evening. After several turns a man stopped him in a corner and threatened him with a knife.

"Your money, sir." He took out his wallet and handed it to the man. The man walked away and he stood there, very sleepy. He stood beside a lamp post thinking how to get home.

Crispin opened the door and kissed Annika on the cheek.

"Hello, Daddy." Agnes climbed up her father and kissed him. "Daddy, I got a doll from Uncle Andy." They walked to the living room. He sat on his easy chair, took off his shoes, sighed.

"Hello, Annika. How was your day?"

"Fine. How was the beach?"

"Same."

She walked out to the kitchen to see if dinner was ready. Agnes came in with her doll.

"Forgive me Agnes, but not now. Your Daddy is tired."

"Okay, I'll go to my room and play. I called her Annika, like mother."

The light was insipid in the meticulously decorated room. The grandfather clock killed the seconds away. Dinner was served and they took their places at the table. Dinner was silent. Dinner was over.

They walked to the living room. Crispin read the newspapers. Annika smoked. Agnes played with her doll Annika. The grandfather clock ticked the minutes away.

"Time for bed, darling."

"Postponement, mommy."

"No postponement tonight."

"Kill-joy!"

"Come now." She took Agnes to bed. She was nervous, thinking what he would do when she told him she was going away. She came back to the living room. After a while both marched to their bedroom. Annika slipped into her night gown. Crispin put on his pajamas, settled in bed, and smoked a cigarette. The light was dim, dying... He switched it off and the darkness murdered her in the dark.

"Come now, dear."

"Crispin?"

"Yes, Annika."

"I have something to tell you."

"What?"

"I'm going away."

"You're going away?"

"Yes, with Anacleto, away from here."

"And Agnes?"

"She's coming with me."

"Will she be all right?"

"I will go away tomorrow."

"Give her my love."

"Are you mad?"

"Yes."

"Won't you be lonely?" She felt a tear in her eye.

"Of course."

"Forgive me, Crispin."

"Yes."

And he turned to face the wall. He was sad and sleepy. He knew the ants were building their hills at this precise moment.

And she came to bed silently, her back against his. He slept, separated from her by an emptiness thick and resilient in the dark.

She knew the silence and soon, tomorrow, she hoped, it would be gone. Perhaps. §



Poem 1:

returning to where  
the sun must set

to c. s.

cesil b. mojaces

blue as mountains cold upon the bay,  
green the sabbath waters clear as days,  
wash over me, dream me downwards  
where what blue shapes of light  
charm the lovely strangers of our nights.

pale as what dreams on what silent faces  
bear the soundless depths of eveningchurches,  
move as what shadows slowly move the seas  
to break then sleep in strange new shores.

still would the lonely swimmer of the weeping  
waters bear the sweep of somber cliffs,  
but in silence upon silence:  
our language and our speech

pure as days and crystal wings  
swift as love and deep

deeply as the touch

would say  
the golden secret of our day.

P

O

E

T

R

Y

Poem 2:

an apology

to j. e.

cesil b. mojaces

only this  
a face floating incandescently in the fog:  
this white permanence  
monumented in the voices and the swirl  
but only this

even with each departure into the mysteries of night  
even in the somnambulistic rotation of day-bound feet  
i revolve around the fluid axis of memory:  
(the rituals of silent cathedrals)  
consecrated and ordained  
in this priesthood of feeling.

this is the strange attraction of notsostrange planets  
within this heavenly sphere  
within this universe  
defined by towers of prayer and spires of fire.  
this is all you have to know:  
(only this but only this)

memory purifies  
and love.

MAYO — JUNIO

1 9 6 4

## SECCIÓN

## Castellana

## Himno

*Lindo el capullo de seda,  
— ¡flor de azahar!  
más linda la mariposa.  
— ¡Quién tuviera alas,  
corazón, para volar! —  
La mariposa que sueña,  
— ¡flor de azahar! —  
con ser pétalo de rosa.  
— ¡Quién tuviera alas,  
corazón, para volar! —  
Ágil escala de luz  
— ¡flor de jazmín! —  
tendida por una estrella.  
— ¡Quién tuviera alas  
para evadirse, por fin! —  
Más ágil la mariposa,  
— ¡flor de jazmín! —  
que se pierde por ella.  
— ¡Quién tuviera alas  
para evadirse, por fin! —  
Ay, corazón de mi Dios,  
— ¡flor de pasión!  
abierto como una rosa.  
— ¡Quién tuviera alas  
para volar, corazón! —  
Entre sus pétalos arde,  
— ¡flor de pasión! —  
pétalo, la mariposa.  
— ¡Quién tuviera alas  
para volar, corazón! —*

—CLEMENTE RUPPEL, S.V.D.

## Editorial

## LO VITAL EN LO CRISTIANO

"Corred para alcanzar la caridad" (1 Cor 14, 1).

La Iglesia no es una academia de retóricos, mucho menos es un museo para archivar, entre inciensos litúrgicos, los cuadros evangélicos, las palmas de sus mártires y los libros de sus apóstoles y de sus sabios. No, la Iglesia es un ser vivo y vital, divino y humano, uno y universal, plantado en la tierra por Cristo, Dios y hombre, para dar la vida eterna a toda la Humanidad redimida. "Fuisteis rescatados de vuestra vana conducta de vida, que recibisteis de vuestros padres... con la sangre preciosa de Cristo" (1 Pedro 1, 18).

El alma de este organismo vivo, que es la Iglesia, es Dios mismo. "Dios es caridad; y el que permanece en caridad en Dios permanece, y Dios en él" (1 Juan 4, 16). Por eso la caridad, es decir, el amor a Dios y al prójimo en acción, es, más que la ley entera del cristianismo, su esencia vital, el cemento de su unidad y la proyección fecunda y brillante de universalidad, que arranca del centro mismo del Corazón de Cristo. "Amarás al Señor Dios tuyo... Amarás a tu prójimo como a ti mismo... En estos dos mandamientos está cifrada toda la ley y los profetas" (Mateo 22, 17-40).

Antes de Cristo, a nadie se lo había ocurrido establecer el amor en relación directa con Dios mismo con un sentido de familia. "Vosotros que antes no erais pueblo, ahora sois el pueblo de Dios" (1 Pedro 2, 10). Los dioses mitológicos de las civilizaciones paganas eran puros números estelares que se divertían en las lejanías brumosas del Olimpo, indiferentes a las voces doloridas de los hombres. "[Vosotros] no habiais alcanzado misericordia, y ahora la alcanzasteis" (1 Pedro 2, 10). En el cristianismo Dios es Padre. "Habéis recibido el espíritu de adopción de hijos en virtud del cual clamamos Abba, ¡Oh Padre!" (Romanos 8, 15). En el cristianismo todos los hombres son hermanos, y la Humanidad entera, sin distinción de razas y de castas, una gran familia. "Vosotros... sois el linaje escogido, una clase de sacerdotes reyes, gente santa, pueblo de conquista, para publicar las grandezas de aquel que os sacó de las tinieblas a su luz admirable" (1 Pedro 2, 9).

Con todo su refinamiento jurídico, Roma ni consiguió siquiera encasillar a los hombres en su puesto, ni a los derechos y deberes en sus términos de justicia y de equidad. El Cristianismo, sí; y lo consiguió por la caridad, cuyo primer deber es el cumplimiento de la justicia para con Dios y para con los hombres. Es más: la caridad del cristianismo manda no sólo dar a cada uno lo suyo, y que cada uno ocupe lo suyo, y que cada uno ocupe el puesto que le corresponde jerárquicamente en el mundo. "Honrad a todos, amad a los hermanos, temed a Dios, respetad al Rey" (1 Pedro 2, 17).

Además de eso, y para lograr eso, la caridad no levanta tabiques divisorios entre los hombres, porque "la caridad no tiene envidia, no se ensoberbece... no se huelga de la injusticia, mas se complace en la verdad; a todo se acomoda, cree todo, todo lo espera, y lo soporta todo" (1 Cor 13, 4-7). Por consiguiente, la caridad establece una circulación vital de afectos y de sonrisas en la conciencia, que explota con reverberos de armonía y de paz en nuestras relaciones sociales.

De ahí que el Papa Pablo VI pudo aseverar "que la misión del cristianismo es una misión de amistad entre los pueblos de la tierra, una misión de comprensión, de ánimo, de predicación, de elevación y — digámoslo una vez más — una misión de bienaventuranza" (Alocución de Belén, 6 de enero de 1964).

—LUIS EUGENIO

# Nóbel y Los Premios Nóbel

por LUIS EUGENIO SCHÖNFELD, SVD

1. Mecenas, amigo y político pacifista de honda raigambre patriótica de César Augusto, no entró en la Historia como eximio estadista y prócer de su época, sino que pasó a la posteridad como sinónimo de generosidad para los cultivadores de las letras. Se distinguió también por su excelente criterio para distinguir el verdadero talento de los escritores. Muestra de ello son las más eximios hombres de letras romanos: Horacio y Virgilio.

2. Por alusión a Cayo Cilnio Mecenas, protector de las letras y de los literatos, se llama "mecenas" a todo príncipe o persona que patrocina a los hombres de letras y de las artes. En base a esta definición, Alfredo Bernardo Nóbel es un mecenas en el sentido más cabal de la palabra, con la diferencia de que sobre cualquier otro mecenas, Nóbel tiene la ventaja de ser mecenas de carácter internacional.

3. Cayo Cilnio Mecenas no sólo protegió y patrocinó a los hombres de letras de su época, sino que a su vez aspiró a los laureles del poeta, pero le impidió cosechárselos el excesivo ornato de su estilo. Nóbel nutría idéntica ambición, y corrió suerte análoga; pero cayó víctima del exagerado romanticismo francés — tético y frío y descuidado.

4. Su estancia en París fue lo que más le influyó en sus embestidas poéticas. He aquí una muestra de su escepticismo:  
 Soy un enigma, dices...  
 ¡Sí, tal vez!  
 Pero, ¿no somos todos misteriosos enigmas, que el dolor incide un día, y otro día les franco entre los tormentos?  
 ¿Qué vino a hacer en este mundo?  
 Mis deseos,  
 cadenas son que el mundo me sujetan.  
 Los altos pensamientos me subliman o añoran angustiados,  
 y me flagelan  
 unas figuras de almas inmortales;  
 pero el tiempo sobre esas fantasías flende su velo, y otro velo emplea: el del gusano que se nutre hambriento del corazón del hombre patrafecto. —

5. Nóbel siempre será considerado como la paradoja enigmática. Siendo el inventor de elementos químicos espeluznantemente mortíferos y destructores, como lo son la nitroglicerina y la dinamita, — entre otros inventos, — elementos que reclamaron millones de vidas humanas en el vaivén político-

bélico en la Europa de su época, culminó, no obstante, por ser — aunque tarde en su vida — el máximo propulsor y fomentador de la paz universal. Uno de los premios Nóbel ha de adjudicarse "al que trabajase con más eficacia en la obra de la paz entre las naciones."

6. En los acontecimientos cotidianos de los hombres, la mujer siempre ha hecho sentir su presencia, ya junto al individuo, ya en la sociedad en que se moviera. En la vida de Nóbel se destaca una mujer amiga, quien a fuer de franca y sincera, logró determinar, mediante su ascendiente cultural sobre Nóbel, hechos trascendentales de su vida. Es Berta Kinsky, más tarde la Baronesa de Suttner, persona cultísima, autora de numerosísimos libros, que, sin haber sido su "Mistress" o "Pompadour", logró que Nóbel diese un viraje completo en su vida hacia la promoción de la paz, de las letras y de las ciencias, mediante la institución de los Premios Nóbel.

7. Toda la actividad como también la conducta de Nóbel acusan sentidamente briznas nostálgicas, debidas, acaso, a la ausencia de familia, pues nunca la tuvo. Su autocrítica es severísima. Esto se echa de ver en su "autobiografía" que hizo de sí mismo con buen sentido de humor: "Un médico compasivo debería haberlo muerto cuando llegó berreado a este mundo. Sus méritos mayores: la pulcritud con que cuida sus uñas y el que jamás fue carga para nadie. Sus defectos mayores: no tener familia, ser un cuidado y dígirir mal. Acontecimientos notables de su vida: ¡Ninguno!"

8. En 1895, Nóbel hizo testamento, disponiendo que las rentas de su fortuna, adquirida por su invento de los elementos explosivos, la cual ascendía a 30,000,000 coronas, se distribuyeran en

cinco premios anuales a otros tantos individuos que hicieran algún descubrimiento trascendente en las ciencias físicas, ciencias químicas y fisiología o medicina, o escribiese la obra literaria de miras más ideales, o trabajase con más eficacia en la obra de la paz entre las naciones.

9. Además de su testamento, se hallaban unas notas que decían filosóficamente: "No desearía dejar nada a un hombre de acción, pues con ello se sentiría inclinado a abandonar su trabajo. En cambio, me gustaría ayudar a los soñadores porque a éstos les es difícil avanzar en la vida."

10. Mecenas juzgaba como lo más preciado de su vida el haber nacido "caballero romano" y poder disfrutar a su anchas los goces de la vida. Nóbel, si bien viajaba extensamente, no se dio al disfrute de los goces de la vida; muy al contrario, el tiempo parecía escurrírselo de las manos. Pero sí, consideraba como timbre de honor el haber sido noruego, y uno de los grandes atractivos al final de su vida, era volver a Estocolmo. En vez de disfrutar los goces, gozaba la comunión intelectual y cultural del matrimonio Suttner, los más íntimos e influyentes amigos suyos, hasta el fin de su vida.

11. Los primeros premios Nóbel fueron entregados el 10 de diciembre de 1901. Por supuesto que el premio de literatura es el más apreciado, por dos razones: 1) Por el asunto económico; 2) Porque es de resonancia internacional. El primer español que recibiera el premio Nóbel de literatura fue José Echegaray, en 1904. Fue un día de triunfo para toda España, y efectivamente todos los sectores de la vida cultural e intelectual tributaron su adhesión y sus parabienes al insigne dramaturgo madrileño. §

# De Profundis

De tanto mirar la sangre de tu costado, ¡oh mi Dios, oh  
mi dulce mal!,  
se me ha saltado del corazón de piedra un doloroso manantial,  
que recorriendo, pesado y profundo, mis entrañas, ¡oh mi Dios,  
oh mi dulce mal!,  
se me vuelca por los ojos en espesas lágrimas de acibar y  
de sal.

De tanto escuchar tus labios enmudecidos, ¡oh mi Dios, oh mi  
amargo bien!,  
han debido perecer en mi boca — a dentelladas — la burla  
imbécil y el desdén.  
para que de ella naciera, entre sacudidas de llanto, ¡oh mi  
Dios, oh mi amargo bien!,  
el alarido de Dimas que demanda de tus labios la promesa del  
Edén.

De tanto explorar tu corona de espinas, ¡oh mi Dios, oh mi  
amargo dulzor!,  
se me desploma sobre el pecho la cabeza en un arranque de con-  
fusión y de dolor. . .  
¿Quién supondría que al cabo de dos milenios, ¡oh mi Dios,  
oh mi amargo dulzor!,  
este rosal renegado habría de darte tantas espinas y ninguna  
flor?

De tanto contemplar tus manos y tus pies clavados, ¡oh mi  
Dios, oh mi huérfano Jesús!,  
veo de pronto mi descarado olvido y el de tu pueblo a plena  
luz. . .  
¿Quién diría que en el decurso de veinte siglos, ¡oh mi Dios,  
oh mi huérfano Jesús!,  
a nadie se le ocurriera desclavarte, para librarte de la Cruz? . . .  
¡Oh mi Dios desventurado, mi amargo amigo, mi dulce mal, mi  
gozo cruel:  
toda una vida que te conozco, y haberte sido siempre infiel! . . .  
¡Toda una vida que me acosa tu corazón, en ansia cruel,  
para instalarse en mi pecho, y morirse de frío y de soledad en  
él. . .

—CLEMENTE RUPPEL, S.V.D.

¡DICHOSA NENA! ¡Canta que canta! Las armonías de los tonos no las sientes aún, y de las desarmonías en el gran mundo no sabes nada todavía. Te gusta el canto tal cual te sale de la boca. Todo es armonía para ti; porque tú misma eres toda armonía.

¡Dichosa nena! Para ti todas las rosas sólo tienen pétalos y deliciosa fragancia — y ninguna espina. Para ti el cielo está tan lleno de sol, que no ves lo sucio del barro. En tus labios perdura la sonrisa desde la mañana hasta la noche, y cuando duermes estás sonriendo todavía con los ángeles, porque no sabes que hacer con las lágrimas. No sabes aún que Dios las ha dado al hombre para limpiar los ojos y purificar el corazón. Te parece tan natural que el corazón no se ensucie nunca, y que, para limpiarse los ojos debería bastar el rocío de la noche.

¡Dichosa nena! Sigue cantando y no dejes de tocar el piano, para que no oigas los estallidos de las mortíferas bombas que siempre todavía siguen cayendo de los aires, y para que no te atemorice el llanto de mujeres y hombres y niños, pequeños como tú, que están agonizando, destrozados sus cuerpecitos y bañados todos en su propia sangre, porque hombres, muchos hombres, han recibido órdenes de sus superiores de matar, matar y matar.



Quando duermes estás sonriendo todavía con los ángeles . . .

# ¡Dichosa NENA!

por

ERLINDA N. RODRIGUEZ

Colegio de Artes Liberales

No interrumpas, preciosa nena, tu concierto, para que, no haciendo nada, no encuentres un diario con fotografías, donde veas niños, muchos niños descalzos, con el vestido roto, las mejillas hinchadas y la carita tan triste, tan pálida en medio de ciudades en ruinas y nadie te diga que es por la guerra y lo veas con tus propios ojos, que los hombres se han hecho más fieros que la fiera, más lobos que los lobos, y que así pierdas toda esperanza en los hombres y te sientas desilusionada del mundo entero.

¡Dichosa nena! Cuando tienes hambre, vas a mamá — y siempre hay algo. Pero, ¡cuidado con preguntar: cuánto tiempo tuvo que

trabajar tu papá, para que a ti no te faltara nada! También te aconsejo ser prudente y no preguntar cuánto tuvo que pagar mamá por la leche que tanto te gusta; si no, podría ser que no te gustaría más la leche, ni pan, ni frutas, ni carne y entonces empezarías a afligirte mucho y tal vez tomaras rencores, y — ¡adíos canto y piano!

¡Dichosa nena! No dejes de cantar nunca tú: "Oh María, Madre mía . . ." No te equivocas cuando la crees ver; porque está en el cielo, como tu madre carnal está a tu lado. Ella es, como lo crees, buena, cien veces más buena y mil veces más poderosa que tu mamita de la tierra. Te ve Ella y te oye, y como

tú la quieres, ella te quiere a ti.

Tampoco debes desaprender nunca el canto: "Cantemos al Amor de los amores." Porque las gentes mayores no creen más en el amor de Dios. Saben que Dios mismo ha dicho: "Arrojad todas vuestras preocupaciones en Dios, y Él os aliviará." Pero no lo creen. Las aguas de las tribulaciones les llegan hasta la boca, y se vuelven nerviosos e incrédulos. Tú no puedes comprender todo esto, porque ves todos los días a los pajarillos, como vuelan y cantan, a pesar de que nadie les da comida; porque tú lo sabes bien, que es Dios que les da de comer. Y los lirios y flores del campo: ¡claro que tú tienes razón! Dios los viste, ¡Y qué bien los viste! Ninguno de tus vestidos es como uno de ellos.

¡Sabes una cosa, nena? ¡Hagamos un contrato! ¡Nosotros, los grandes, por un lado, y tú por el otro lado! Tú debes seguir cantando y tocando el piano, para que nuestra vida no nos venza y nuestra fe en Dios no vacile — y nosotros haremos todo lo humanamente posible para que nadie te robe el paraíso de tus años, donde ambulabas todavía con Dios, en compañía de los ángeles. †

# VUESTRA PÁGINA, JOVENES

## Elogio de lo Superfluo

"Y en verdad os digo que dondequiera que este Evangelio sea predicado, también será referido lo que ella hizo para memoria suya". Mateo 26, 13.

Ante el nardo ofrendado por Magdalena al Señor, Judas reacciona airadamente. El, que está acostumbrado a manejar monedas, no entiende el sentido de un acto sin fin práctico.

Tú, que eres joven, te habrás sentido herido muchas veces por críticas punzantes de quienes no entienden que puedes realizar algo con un fin que no sea lucro.

Jesús fue el primero que, defendiéndote anticipadamente, hizo el "elogio de lo superfluo". Comprendemos que te hayas sentido emocionado por sus palabras que glorifican el color que no se puede marcar, la forma que es así, simplemente porque sí, la belleza y el ritmo que son, simplemente. Sólo quien como tú es joven, de edad o de espíritu, puede entender que no se den los frutos del otoño sin el derecho de la primavera, o que se pueda preferir un arriate de inútiles rosas a un plantío de hortalizas.

En el fondo, el utilitarismo de los iscaríotes que consideran superfluos los ideales, esconde un egoísmo absoluto y el más burdo materialismo. Ellos también, con el pre-

texto de defender a los necesitados, pretenden fundar un gobierno temporal.

Los niños son maestros en valorar lo "inútil", lo superfluo. Por ello juegan sin perseguir ningún

objetivo en su acción; desgastan energías, corren, paríotean, para nada . . . , aparentemente para nada.

El Evangelio es la restauración del valor de la belleza, de la vida de la poesía, del espíritu. En él, tu poesía, tu vida, tu idealismo hallarán el genuino justificativo. †

## Juventud y Madurez

El término se usa mucho. Se habla de "fe madura", de "cristianismo maduro", de "juventud madura". Hay palabras preñadas de significado que lamentablemente se ponen de moda, pues de tanto usarlas se abaratan.

El término madurez es relativo. Cuando se lo une a juventud pareciera sonar a contrasentido, porque es propio de aquella estar en camino y no en posesión de la madurez. Por otra parte, es un concepto cargado de dinamismo porque no se logra la madurez de una vez y para siempre, como se conservan los veinte años una vez que se han cumplido. Podemos hablar más bien de una actitud madura que como todo lo humano tendrá sus altibajos, sus subidas y bajadas. Además es preciso diferenciar términos que a veces se confunden: madurez no significa solemnidad, que es empa-

miento y falta de espontaneidad; madurez no es un riguroso actuar siempre bien ni la posesión a veces ingenua de un esquema que creemos verdadero que todo lo resuelve. Lejos de ello, hay madurez en las dudas del que sabe que la verdad tiene infinitas aristas que son imposibles de abacar todas juntas a la vez; madurez es pensar que nuestro criterio no es el único patrón de juicio; madurez es saber decir sí cuando estamos seguros de poder cumplir el compromiso y decir ¡no! sin el menor empucho cuando el hacerlo implica traicionarnos a nosotros mismos.

La madurez es una meta que siempre se aleja, que nunca se logra completamente, pero por la que hay que luchar sin descanso. Con estos reparos también nosotros deseamos a nuestros amigos una auténtica madurez. †

. . . por MARIELLA y DANIEL . . .

## UN SACRISTAN DISTRAIDO

El señor Cura de aquel pueblito de campaña estaba enfermo, y aconteció que no pudiendo celebrar la santa misa del domingo, llamó a su sacristán y le dijo:

—Mira, Tiburcio. Ya ves que continúo con mucha fiebre, de modo que me será imposible celebrar. Me harás un favor. Toma un papel anota en él lo que te voy a decir; te subes al púlpito y das a los fieles los avisos que te señalaré.

—Muy bien, Padre.

—Les dices que yo estoy enfermo, y que no podrán oír misa, pero que eso no es pecado; que mañana lunes se casan María Fernández con Juan Pérez, que el martes no se puede comer carne; que el miércoles es la fiesta de San Pedro y San Pablo; que el jueves es víspera del primer viernes y que se atenderán confesiones, y que el domingo se hará la colecta para enviar el óbolo al Papa, y que la carterá que olvidaron en la iglesia puede su dueño pediría en la sacristía.

—¿Lo anotaste todo?

—No, Padre, pero me voy a acordar de todo perfectamente.

Momentos después, el sacristán sube al púlpito y dice:

—El señor Cura está enfermo, y eso no es pecado; mañana lunes se casan San Pedro y San Pablo; pasado mañana María Fernández y Juan Pérez no deben comer carne; el jueves es el primer viernes y el domingo vendrá a esta iglesia el Papa a pedir limosna con la carterá que está en la sacristía.

—JERONIMO DE BRASILEIRA  
Colegio de Comercio

## II

## The Winthrop Letters

THE charming letters of John and Margaret Winthrop are interesting for a variety of reasons. One of these Foerster mentions in the introductory note to his selection of letters in *American Prose and Poetry*. The correspondence of the Winthrops, he assures us, "charmingly reveals the Puritan heart." Perhaps that is the first characteristic of the letters that impresses the reader—they are, indeed, a revelation of the Puritan heart.

The Puritan heart was full of well-ordered affections. Order was basic to the Puritan concept of life. This notion of order extended also to the affections of man. First in a Puritan's affections came God. He was acknowledged to be the sole ruler of the universe and nothing, whether of good or of ill, occurred without the permission of God's benevolent providence. That is why Margaret Winthrop desires that "we may be guided by God in all our ways" and praises His mercy when she and all the members of the family enjoy good health. When she receives good news about Henry, her son, she hopes the Lord will make them all thankful for His mercies "to us and ours." That she is forced at times to be separated from her husband is indeed painful, but she finds courage and comfort in the thought that God "will bring us together again in his own good time." And with a delightful touch of humor, she adds "for which time I shall pray."

In thus giving the first place in her affections to God, Margaret Winthrop was but following the lead of her illustrious husband. His letters reveal, if possible, and even deeper faith than hers and a more vivid realization of the primacy of God. John Winthrop believed that "the favor and the blessing of God is better than all things besides" and that favor and blessing he strove to win both for himself and his family by his blameless way of life. He hoped to pass through the course of his pilgrimage in the peace of a good conscience and in the end to attain the haven of eternal happiness. To similar hopes

and efforts he spurred his wife and their children. He enjoined Margaret to "labor to draw him (their son John) yet nearer to God." In all the large and small affairs of his eventful life John Winthrop saw clearly the hand of God. It was the good pleasure of God that enabled him to write yet another letter to his wife before he sailed from Old England to establish a new home in the wilderness. It was God who would guide the Puritans on their perilous passage across the Atlantic. And when the hand of the Lord struck Henry, their son, John urged his wife to praise the mercies of God since he and the rest of the children were safe and in good health. The many privations the early colonists had to endure in the wilderness were but means "whereby God hath ordained to do us good by."

Yet for all his deep piety and faith, John Winthrop was not a befuddled mystic with his head in the clouds. Or, if his head was in the clouds, his feet still remained firmly rooted in solid ground. He had the good common sense of the average Puritan and always retained his practical sense of values. Both the list he prepared of the things needed in the colony and the advice he gave Margaret Winthrop about the goat and the garden amply attest that John Winthrop was a practical man. He was also something of a psychologist and knew well the feminine heart. For the feminine heart, whether Puritan or otherwise, is always susceptible to flattery and John Winthrop was adept at flattery. "Although I wrote to thee last week . . . I must needs write to thee again: for I do esteem one little, sweet, short letter of thine (such as the last was) to be well worthy two or three from me." Or was John Winthrop administering with all possible gentleness a rebuke to his absent wife for the brevity of her letters?

If the letters of the Winthrops "charmingly reveal the Puritan heart," they also afford us an intimate glimpse into a typical Puritan family and home. The basic idea of order is evident also here.

The head of the family is the father to whom all must show reverence and respect. Margaret is ever his "obedient wife" whose one wish is that she may always be pleasing to her husband. "I will do any service wherein I may please my good husband." And he is truly the master of the house, anxiously concerned about everything that pertains to his family—their health, their studies, the upkeep of the land, food and clothing for all. That is why his letters are so full of admonitions and instructions.

The letters are remarkable for their extremely affectionate tone. One can hardly imagine that today a husband and wife would be so effusive in their protestations of mutual love. Various explanations may be offered for this remarkably affectionate tone of the letters. Perhaps it was not customary at that time to express one's love in the more modern manner of affectionate embraces. Recourse had to be had to such written avowals. Then the frequent and lengthy absence of the husband from his wife made it necessary for the respective spouses to reassure one another of their continued and enduring love. Furthermore the Puritan home was supposed to be an earthly replica of the kingdom of God in which membership was attained by faith. But love was simply an expression of faith in the beloved and by remaining always faithful to one another husband and wife hoped to deepen their respective faith in God and thus prepare themselves for eternal union with Him.

The letters are truly charming. They make for interesting and even instructive reading if only because they reveal so completely the characteristics of those men and women who braved the perils of the wilderness to found a new nation in America. If from history we know that these men and women were not without their faults and failings, we are forced nevertheless to admire their utter sincerity and deep faith in God. In this they have bequeathed to posterity an example that is too frequently overlooked or ignored. †

# Some Facts About USC's Patron Saint . . .

## *St. Charles Borromeo*

**SAINT CHARLES BORROMEIO** was born in an age when some people used to say "If you want to go to Hell, be a priest."

It might be difficult for the reader to understand the foregoing statement if he does not know a little of Church history that dates back particularly to the early part of the sixteenth century. Corruption and vice, practiced in and outside the Church by priests and non-priests, marked the general order of that era. The Church fought a grim battle against its wayward members as the call for reformation and counter-reformation rocked the social and political foundations of the time. It was not surprising, then to find the clergy, secular and regular, living an open life of scandal and spiritual squalor. "They walked the streets in lay dress, complete with sword and pistol. Churches were in a half-ruinous condition, the sacred vessels corroded with rust, the vestments moth-eaten" commented Rev. Francis Holland, O.S.C., in his biographical account of St. Charles. Intrigues from within threatened the very structure of the Church. As a consequence thereof, the faith of the populace wavered. It was indeed a time that called for a man of God to rekindle the flame of faith and once more show his flock the "way to salvation."

Four men answered the call. One of them was Saint Charles Borromeo, Archbishop of Milan and Cardinal.

*\*The three other men:  
Pope St. Pius V; St. Philip Neri and  
St. Ignatius Loyola.*

by **TOMAS ECHIVARRE**

Thus, Very Rev. Father Albert van Gansewinkel, former USC Rector, wrote in an editorial:

"As you enter the lobby of the Collegiate Building of the University, your eyes are drawn to a life-size statue in bronze. A man in a bishop's garb, with a powerful gesture, and energetic features. Saint Charles Borromeo, the Patron Saint of the University since 1779. The statue, a gift of the USC Alumni Association, was ordered and made in Milan, Italy, where St. Charles was Archbishop and Cardinal in the sixteenth century. That century was one of the most critical, stormy, and important periods in the entire history of the Church; and St. Charles, a Cardinal at the age of 22, Secretary of State under Pope Paul IV and at the age of 40, was one of the most outstanding, clear-sighted, powerful leaders." (From the *Carolinian*, December edition, 1952).

St. Charles was born in the Castle of Arona on Lake Maggiore on October 2, 1538. He was the second of two sons in a family of six. At the age of twelve, after he received his clerical tonsure, St. Charles became the assignee of the Abbey of Arona with a revenue of thirteen thousand pounds a year. The rich Benedictine Abbey was assigned to him by his uncle, Julius Caesar Borromeo. St. Charles' parents, Count Gilbert Borromeo and Margaret (whose younger brother was Pope Pius IV), were

surprised upon learning that the boy insisted on spending the money for the poor.

As a student, St. Charles was not brilliant and he suffered an impediment in his speech. However, a friend of his said: "I have often wondered how it was that, without any natural eloquence or anything attractive in his manner, he was able to work such changes in the hearts of his hearers. He spoke but little, gravely, and in a voice rarely audible—but his words always had effect." The young Charles learned his Latin at Milan and afterwards went to the University of Pavia where his prudence and self-discipline made him a model to the youth in that University, who according to some authorities, "had an evil reputation for vice." At the age of twenty-one, he became a Doctor of Civil and Canon Law. In 1550, he was nominated by the new Pope, Cardinal de Medici (his uncle) administrator of the vacant See of Milan. (Actually he took possession of the See in 1565. Before him, no other Archbishop had lived and resided in Milan for 80 years).

In quick succession, Charles was named legate to Bologna, Romagna, and the March of Ancona, and protector of Portugal, the Low Countries, the Catholic cantons of Switzerland, and the orders of St. Francis, the Carmelites, the Knights of Malta and many others. St. Charles





ST. CHARLES BORROMEO

received all these honors at the young age of twenty-three.

But despite all this, he was openly opposed to ostentation and luxury. When someone offered to have St. Charles' bed warmed, he was heard to have said, "The best way not to find a bed cold, is to go colder than the bed is."

At the age of 27, he assumed the duties of his Pastoral Office.

His diocese was one of the largest in Italy and contained 2,200 churches and some 600,000 souls to care for. With mind and heart, St. Charles worked to restore the faith of the people towards the priesthood and eventually succeeded in putting the vocation in its proper place in the hearts of the faithful.

Because of his intense devotion to whip the errant clergy into line, he had to incur the ire of some suf-

fragans and priests who did not like his reforms. (One reform enforced by him: all his clergy should be clean-shaven). Thus his life was in danger when a religious order called Humiliati tried to prevail upon the Pope to annul St. Charles' regulations. One of the Humiliati themselves, a priest called Jerome Donati Farina, agreed to carry out the plot to assassinate St. Charles after the Pope supported the latter's reforms and frustrated the Humiliati's desire to have the same annulled. Three priors hatched out the evil scheme to liquidate St. Charles, agreed to do the deed. (The sum and for forty gold pieces, Farina was raised by selling ornaments from a church).

Posting himself at the door of the Chapel in the young archbishop's house, Farina, on October 26, 1569, while St. Charles was saying his evening prayers with the rest of his household, shot him at the moment when the following words were sung: "It is time therefore that I return to Him that sent me." Charles fell, but he was only grazed by Farina's bullet.

As a patron of learning, St. Charles was without peer. In the succeeding years, he established six (6) seminaries accommodating more than 700 students. He also founded the Jesuit College at Bresa (1573) and the Swiss College in Milan (1579). He was the originator of the "Sunday-Schools," two hundred years before Robert Raikes distinguished himself in England for his great dedication and work among Protestant Children.

At an age when most men reach the prime of their life and the peak of their careers, St. Charles gave up his life. He died at the age of 46. His last words at the hour of his passing were "Ecce Venio", "Behold I Come".

The life and times of Saint Charles Borromeo should be a continuing inspiration not only for the youth but also for the clergy.

May each Carolinian be proud of the fact that his forefathers have chosen St. Charles for the patron of the University. May he be proud that they had chosen well. †

## Editorial Comments

### Other Tarucus, Other Lavas

The capture of Jesus Lava at a time of renewed Huk terrorism in Pampanga is a severe blow to the communist movement in the Philippines.

A Marxist intellectual, Lava provided the brains of the indigenous communist revolution. He is even reported to have authored some of the "Political Transmissions" which dictate the policies and lines of action for the entire movement in the country, to follow.

With Lava's capture, communism in the country may be said to have lost its brain.

But it would be naive, to suppose that the end of Lava necessarily spells the end of the communist rebellion in the Philippines.

The continuing infiltration of the schools, labor unions, the press and certain key government offices show a penetration more fearsome than actual armed rebellion.

While armed rebels may be met equally with armed forces, the silent infiltration of key men's minds cannot easily be suppressed, especially when it goes on under the mantle of freedom and in the free air of Philippine democracy.

This is the reason why it is so senseless to think of a new policy of amnesty at a time when the Huk armed forces are falling to pieces, force by force.

There should be no amnesty, no quarter for the enemy of the people and of mankind. On the contrary, renewed efforts should be exerted to finish the course that has been started and pursued with such success.

The Tarucus and the Lavas may fall, but like Christianity which for its noble aims, draws from men the intensest loyalties, Communism, for its nefarious causes, is also capable of producing other Tarucus, other Lavas.

There should be no letup in the continuing struggle for men's minds, for men's souls.

(From The Sentinel, May 31, 1964)

## AMNESTY FOR HUKS?

Because Jesus Lava, the No. 1 Communist of the Philippines, has been arrested at very long last, some people are talking about amnesty to the Huks.

This, undoubtedly, will be the grossest possible mistake our government can ever make at this stage of our struggle against Communism. We tried amnesty in 1948—with disastrous results.

If, as reported, this possible amnesty will be extended to the Huks because some candidates for public office are courting the voters of Central Luzon, we should for the more reason fight its grant, for the security and welfare of the nation should never be sacrificed in favor of political expediency or convenience.

Incidentally, is not our government giving too much glamorized publicity to Dr. Jesus Lava? And in doing so, are we not playing into the hands of the Communists by giving the Communists several million pesos' worth of free propaganda?

Let us not lose our sense of balance and equity. Lava is neither contrite nor humbled by his long and bitter fight with the law. Why all the publicity? Communism must be fought tooth and nail and we should never be instruments of its propaganda.

(Reprint from FILIPINAS, May 30, 1964)

## BOOK REVIEW

### A Proposed Form of Civil Marriage

#### For Catholics And Other Religious Denominations In The Philippines

By REV. EMILIO STA. RITA, JR., M.A., J.C.D.  
Novel Publishing Co., España, Manila — 210 pages.

The present opus is Father Sta. Rita's second book in marriage laws. It is of particular interest to lawmakers, professors and laymen interested in better laws for the country.

The current work studies a problem which revolves around the double standard of validity on the form of marriage authorized by the civil and ecclesiastical forums.

A marriage valid before the ecclesiastical forum may be invalid before the civil law and vice versa.

This could thicken and complicate alliances, a kind of legalized concubinage (or bigamy?) that carries with it the stigma of either a civil or an ecclesiastical crime.

The mid-portion of the book de-

termines what ecclesiastical or civil crime is incurred by couples caught in such a mess and it reviews all the emergency solutions in use.

Then the reader is given a cursory glance of the form of marriage extant in Spain and how it (the form) has completely eliminated problematical marriages occasioned by double standard of validity on the marriage form.

Finally it proposes amendments to two marriage provisions of the Civil courts.

While it may be presumptuous to claim that the solution envisaged is the final and complete answer, there could be no better one that could afford relief while satisfying both civil and church law.

## Moderator's Corner

### . . . THE ESSENTIALS OF CHRISTIANITY

**"Make charity your aim!"** (1 Cor 14, 1).

The Church is not an academy of rhetoricians, much less a museum wherein to file away, amidst liturgical incense, evangelic pictures, victory-palms of martyrs or books of her apostles and savants. No, the Church is a life-giving entity, both divine and human, one and universal, established upon earth by Christ, God and man, so as to grant eternal life to all redeemed mankind. **"What was the ransom that freed you from the vain observance of ancestral tradition? . . . it was paid in the precious blood of Christ!"** (1 Pet 1, 18).

The soul of this life-giving organism, which is the Church, is God Himself. **"God is love; he who dwells in love dwells in God, and God in him"** (1 John 4, 16). Charity, that is love of God and of neighbor in action, is, therefore, more than the whole law of Christianity. It is her vital essence: the strength and foundation of her unity and the fertile and shining projection of her universality that has its origin in the very centre of Christ's heart. **"Thou shalt love the Lord thy God . . . Thou shalt love thy neighbor as thyself. . . On these two commandments, all the law and the prophets depend"** (Matt. 22, 38-40).

It occurred to no one before the coming of Christ to establish love — in its direct relation to God Himself — on the interpretation of family meaning. **"Time was when you were not a people at all, now you are God's people"** (1 Pet 2, 10). The mythological gods of pagan civilizations were merely stellar numbers who enjoyed themselves in the misty remoteness of Olympus, utterly indifferent to the doleful cries of men. **"Once you were unpitied, and now his pity is yours"** (1 Pet 2, 10).

Christianity, however, holds that God is its Father. **"It is the Spirit of adoption, which makes us cry out, Abba, Father!"** (Rom. 8, 15). Christianity holds all men as brethren and that the whole of mankind is a huge family, without discrimination as to races and castes. **"You are a chosen race, a royal priesthood, a consecrated nation, a people God means to have for Himself"** (1 Pet 2, 9).

In spite of her juridical refinement, Rome had never succeeded either in setting men to their proper places, or to interpret rights and duties in terms of justice and equitableness. Christianity has achieved this. It has achieved this through charity the first duty of which is its discharge of justice towards God and men as well. Yes, Christian charity demands to render each one his due; that each one hold possession of what is his own; that each one occupy the place which hierarchically befits him in this world. **"Give all men their due; to the brethren, your love; to God, your reverence; to the king, due honor"** (1 Pet 2, 17).

But aside from all this and in order to obtain all this, charity doesn't erect partition-walls between men, because **"charity is never perverse, never insolent. . . takes no pleasure in wrongdoing, but rejoices at the victory of truth; sustains, believes, hopes, endures, to the last"** (1 Cor 13, 4-7). Consequently charity sets into motion a vital circulation of affections and smiling expressions in man's conscience which explodes with reverberations of harmony and peace in man's social relations.

Thus Pope Paul VI could verily assert: **"The mission of Christianity is a mission of friendship among peoples of the earth, a mission of understanding, encouragement, promotion, elevation, and, let us say once again, a mission of salvation"** (*Message from Bethlehem, January 6, 1964*).

*Luis Eugenio Schonfeld, SVD*

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