



F A C U L T Y

ORIGIN AND DEVELOPMENT

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

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

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

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

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

ADMINISTRATION AND ORGANIZATION

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

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

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

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

UT THE UNIVERSITY OF SAN CARLOS

CEBU CITY, PHILIPPINES

CURRICULA

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

The Colleges have the following departments:

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

College of Law — (not divided into departments)

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

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

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

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

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

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

The principal research programs of the various departments are:

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

RELIGIOUS LIFE

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

ACCREDITATION

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

ENROLLMENT

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

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

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

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

FINANCE

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

PUBLICATIONS

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

EXPANSION AND STATISTICS

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

APPRAISAL

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

The Santo Niño of...

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

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

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

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

The Spread of the Devotion to the Santo Niño of Cebu

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

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A Quadricentennial . . . (Continued from page 19)

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

Let us therefore awaken our sick

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

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