

## Antonio Y. de Pio ...

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ministration. The year 1957 had already its ban which prohibited the release of public works, including those financed by provincial funds, within 45 days prior to the elections. Furthermore, he had to face tremendous odds for his opponent had already entrenched himself during the last two terms that he was the 7th's representative.

But he won! By 2,674 votes! In all towns but two!

When asked about the secret of his victory, the humble Carolinian professor smiled and said: Simply win the affection of the masses. He remembered having penetrated the remotest barrios and sitios and islets of the district; he remembered having preached the gospel of Magsaysay with all sincerity and honesty; he remembered having served the needs of his people despite his defeat in 1953: free legal counsels, jobs, aid to indigents. These made up his triumphs.

But he cannot overlook his loving and understanding wife, Alice. "She was my biggest asset; she was my campaign manager. She delivered speeches, campaigned house to house, and she won the hearts of the women, young and old alike," Tonyng commented. Incidentally, Mrs. de Pio is a Home Economics instructress in this University.

"What are your plans, Congressman?" I asked him.

"I will concentrate on legislative work. My primary concern is the amelioration of the masses because in my campaign, I gave emphasis to the solution of unemployment problems and the improvement of the living conditions of the people."

"Do you intend to resume your teaching job in San Carlos?" I queried further.

"Well, I hate to be away from the old University. But even then, I do not cease to be a Carolinian," he replied.

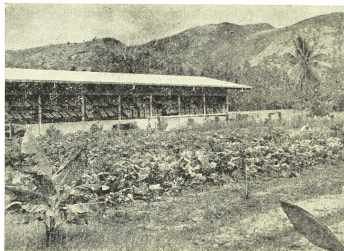
It was 5:30 p.m. I had to leave for class. Time was when I used to bid him a "Good-bye, sir." This time, I would say, "Good-bye, Congressman." And I recalled that he had once been just the stenographer of a Congressman, now he is a Congressman himself.

Longfellow's lines came into my mind:

Lives of great men all remind us  
We can make our lives sublime.

\* \* *this is the Youngsters' HOME*

The semi-concrete "HOME" of 46 occupants of the Boys Town located in Punta Priocesa, a few kilometers from Cebu City. This building and the five-hectare lot were donated by Don Ramon Aboltiz, the biggest Boys Town benefactor. It is run by five priests and a brother of the Salesian Order.



Happy faces are those of the "spherical artists" of the Cebu Boys Town posing for the lensman. They found it fun to stay in the Center with good living accommodations, free movies and plenty of hours of leisure. But before all these, they attend religious services at the Boys Town chapel to dedicate themselves to their Creator.

## \* \* by ben cabanatan

**Y**OUNG people of the Cebu Boys Town had a field day of cheer this year when the generous people of Cebu opened their hearts as they chipped in their contributions for the Center during the Boys Town Day.

To the youngsters, Boys Town Day was Christmas celebrated ahead of the season. Indeed, it was just like any Christmas day because hundreds of generous individuals sent "gifts" to the boys during the fund raising campaign by civic organizations in connection with the Boys Town Day observance.

The "Christmas gift" turned in was too big a roll of greenbacks for a young boy to own. It was ₱11,000. All this will go into the purchase of modern technical facilities and the construction of a trade school where the Boys Town occupants will be trained in the practical arts.

When this vocational shop will be established at last, the Salesian Fathers can boast that they have gone up one rung to perfect the aim of the Boys Town movement: to make model boys out of orphans, underprivileged, and delinquents. But even without this, Boys Town, has the credit for the decline of juvenile delinquency in Cebu. For if there were no Boys Town to take care of the material and spiritual needs of the 46 children, the people could easily expect a high rate of juvenile crimes and a lot of headaches for parents.

Home of underprivileged and homeless lads, Boys Town offers the same care and assistance that a family does. Although it cannot substitute for a mother's love, the boys can find the priests' concern for them as warm as a real father's.

Established in March, 1954, the Boys Town compound is at present situated at Punta Princesa, 10 minutes' ride from Cebu City. It occupies a small portion of a hectare lot with orchards and poultry houses surrounding the semi-concrete building. The big poultry farms are peo-  
se-earners for the "Home."

Like other institutions of charity, the "Home" is maintained by contributions from individuals, business and civic groups. Every year the Boys Town receives an average of ₱15,000 from these generous persons and charitable organizations like the Catholic Relief Services, the Catholic Welfare Organization and the Philippine Sweepstakes, Inc. Last year over two thousand pesos was turned in by the Philippine Sweepstakes. This money will go into medicines, books, clothing and food for the poor youngsters.

The Boys Town's greatest benefactor, however, is not a civic organization but a man with a big heart. Don Ramon Aboitiz, is always identified with the Cebu Boys Town movement. For Don Ramon is the keyman in the Cebu Boys Town because of his generous financial assistance that maintains the "Home."

Don Ramon himself bought the five-hectare Punta Princesa field and financed the construction and furnishing of the semi-concrete main building. Only recently Don Ramon gave ₱30,000 for the construction of a school building. (At present the wards attend classes in a public grade school outside.) The priests are going to open a complete elementary and first-year high school. Don Ramon also gives a smaller sum every month for the support of several boys under his adoption but who live in the "Home." Also, a farm tractor was donated by one of Don Ramon's sons.

The Boys Town, founded by Fr. Boscarol four years ago, had for its building the Chinese Catholic center adjacent to the Cathedral church. Taking in 14 boys first, the "Home" was moved to the Punta Princesa site later. There are now 46 boys. The L-shaped main building at present is partitioned into a boys' sleeping quarter, priests' quarters, messroom and a small carpentry shop and chapel. A few paces away is a basketball court.

In the morning the boys go to the chapel to attend mass and receive Holy Communion. Here begins their program of training to become better citizens. At 7 they repair to classes at a public school, returning at noon for lunch. Those who do not go to school are taught either carpentry or tailoring by a religious brother inside the compound. When not attending classes they are left free to play games.

Recreation is given emphasis because as Father J. P. Clifford, the present director, said, "boys want to play and play. If they work, they'll work only one day and the next they're bored." Besides nightly movies, they also go swimming on Sundays.

Fr. Clifford, the Dutch-born director of the "Home", distinguished their Boys Town movements, by saying that Boys Town run by the Salesian Order is different from those founded by Fr. Edward Flanagan, although they have the same aims. He said that the Salesian's Boys Town idea started much earlier than Fr. Flanagan's experimental conception. He also disclosed that there are centers in almost all countries, even in the communist countries. But it is difficult for the Order to manage a center in those countries, he said. Assisting Fr. Clifford in managing the "Home" are: Fr. Lino Repetto, P. Bianchini, J. Guarino, Patrick Ryan, and Bro. L. Nardin. Besides managing the Center they also look into the spiritual needs of the Punta Princesa parish.

Discussing the causes of juvenile delinquency, the Father Director pointed an accusing finger at the parents because, he said, they are responsible for the upbringing of their offspring.

He found family life in the Philippines different from that in China where the parents impose discipline on their young and when they attend religious services they go in one group. Here, children are just left alone, perhaps because of misunderstood "democracy."

Fr. Clifford was assigned previously in Hongkong where he worked in an institution of learning. He has stayed in this country for less than 3 years, coming here one year after the Boys Town was founded.

Admittance of boys is strictly on the basis of need. The homeless, orphans and products of broken homes are usually preferred to sons of the well-to-do even if they are real problem children. Fr. Clifford disclosed that the "Home" receives boys without looking into their religion. As to age requirements, they must be from 11 to 13 at the time they enter. With the sufficient training in the Center upon reaching 18, boys may go out and shift for themselves but in most cases the priests have to find work for them. ‡