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THE CROSS

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PANDESAL

By BENJAMIN Y. SIM, S.J.

To Kiao, a fourteen year old Manila born Chinese boy, was coming home from school with his neighbor one summer afternoon shortly before the Second World War. The warm weather inspired them to discuss their plans for the coming vacation.

"Are you going to the summer classes this year?" his friend asked To Kiao.

"No," came the unexpected answer, for To Kiao had always been serious in his studies. "I want to work and save enough money to buy a bicycle, like the one with balloon tires we saw the other day, when we were passing along Avenida Rizal."

"Perhaps your godfather will give you a bicycle on your birthday, which is just a month away," said Ben Lee.

"I've been hoping for the past years that he would give me a bicycle, but I

think my godfather is too stingy to give me anything else except toy pistols and candies. The easier way is to get that red balloon tire with my own money."

"How can you earn enough money in one summer to buy a bicycle?" asked Ben in surprise.

"I have been saving my pocket money for the last two years, remember? Now I have almost enough for that red bike with balloon tires."

They came to To Kiao's home, an old apartment, brownish from faded paint and thick dust. After the usual exchange of reminders about tomorrow's plans, the two boys parted. Ben Lee proceeded a few more blocks to his own home, while To Kiao went directly to his "savings bank" and dropped into it another coin, his pocket money for that day. "By the end

of this summer, I will own that bicycle." he whispered to himself.

At ten o'clock the next morning, classes were interrupted by a notice from the principal's office directing all the students to assemble at the social hall. The principal gave the following announcement to the students that had gathered before him, "We have just received an urgent appeal from our government in China asking our wholehearted support in the relief-campaign for the Shanghai refugees, who are now dying of hunger and cold. This is a chance to show our loyalty by answering the call of our Fatherland and by helping our suffering countrymen."

For the rest of the day, the whole campus was buzzing with enthusiastic plans for the campaign. Boy Scouts and Girl Scouts joined forces to go from house to house collecting food, clothes, medicine, and other materials that might be of use to the refugees.

Evening found the To family at their supper. All the weariness of the busy day was forgotten as Mr. To was enjoying the evening meal with his family. In his usual interest for each member of the family, he asked To Kiao whether he had saved enough money for the bicycle.

"Just a few more pesos, Pa. I'll have enough by the end of summer vacation," came the hopeful reply.

His father admired the determination of To Kiao, and encouragingly added, "If you still fall short of the amount on your birthday, I shall supply the rest."

To Kiao was glad, but, there seemed to be something else in his mind. He remarked pensively after a moment, "I can't help thinking of those poor refugees I heard of in school this morning. They are starving and freezing while we enjoy our meals so peacefully."

"I read about them in the newspaper this afternoon," joined his mother. "Poor people, we must do something to help them in their misery." Thinking for a moment she added, "I'll give up the new dress I planned to buy this summer and send the money to aid them."

"Do you really mean that? That's the only new dress you allowed yourself to have this year!" uttered the surprised father.

"Those people need the dress more than I do. In fact, if I were to have two new dresses, I would send them both. Besides, Our Lord will be pleased if we give an example of true Christian charity by helping His needy ones," replied the mother.

"I wish I could give something big too," To Kiao wistfully remarked.

There was little talking for the rest of the supper. All the while To Kiao seemed engrossed in deep thoughts. Finally he asked his father, "Pa, do you think the Chinese here in the Philippines will be able to send enough food and clothing?"

"I guess it's easier to secure clothing. But I hope the relief agency can obtain sufficient food and medicine."

"Do you think Ma, Jesus wants me to sacrifice my bicycle to help them?" To Kiao hesitatingly asked, as if afraid to hear an affirmative answer.

The understanding mother, concealing her admiration, calmly answered, "I don't think Our Lord will oblige you to give up your bicycle. After all, you've been sacrificing for so long to have it, but, I'm sure He will be very glad to see you helping your suffering brethren."

"But if I give up this bicycle, Ma, I don't know how I am ever going to save the same amount again."

"You are free to do what you want."

To Kiao could hardly study or do anything else all evening. He appeared to be lost in a world of thought. Even in bed, he kept tossing the whole night.

Early the following morning, a figure was seen coming out of the old apartment, and heading towards Divisoria. Minutes later, he came back with five push-carts and proceeded to Ah Wong's Bakery.

"Fifty pesos worth of pandesals," he demanded. Ah Wong rubbed his sleepy eyes, stepped closer to find out whether his ears were deceiving him.

"Did you say fifty pesos worth of pandesals?" he asked.

The figure proudly nodded.

"What are you going to do with them? ... And how are you going to carry them?"

"Here's the money," interrupted the customer. "I have five push-carts ready, and I'll tell you later what I intend to do with them. But now I must hurry."

Ah Wong yawned, scratched his head, and yelled melodiously for his sons and daughters to help him count the pandesals.

At about eight in the morning, a convoy of five push-carts entered the Chinese Embassy. The astonished clerk jumped from his desk. "What in the world is this?" he demanded.

"For the Shanghai refugees . . . from To Kiao," came the reply.

"Who is this To Kiao? Is he a businessman from Manila? . . . I've never heard of any To Kiao in Manila."

"I am To Kiao, a student from the Chiang Kai-shek School . . . and speaking of school, I'm already late for class! You take care of these things, everything is paid already." With this remark To Kiao rushed off to school leaving the startled clerk to direct the unloading of the big boxes.

"Ummm . . . smells good!" he exclaimed as he began examining them. More and more excited he became when he found one box after the other having the same content. "What is this, all pandesals!"

At this moment, the stocky chairman of the relief-campaign, Mr. Chou Ming arrived. "Well, I have a big surprise for you Chou," the clerk triumphantly reported pointing to the corner. "Take a good look at those boxes, they are for the refugees."

Chou Ming accordingly peeped into the boxes. "Oh, what a lucky day! These will surely feed a great number of refugees." He asked who the generous donor was. But all the information he could get was that To Kiao was his name, and that he was a student of the Chiang Kai-shek School.

"We must send this bread right away," Chou decided. Then he seemed to remember something serious. He turned to the clerk, "How are we going to send them?" he asked. "They will be spoiled long before the boat reaches China."

"How about sending them by plane?" suggested the clerk.

"And spend more money than the amount needed to buy this bread?"

"Maybe we can return them to the bakery," joined a woman's voice. It was Bee Lian, the secretary of the Embassy.

"That would be unfair to the bakery. They can no longer dispose of so many

pandesals at this hour of the day," objected Chou.

After some silent reflection, the lady's mind cooked up another idea. "Suppose we put on a special program tonight," she said, "invite all the prominent Chinese in town, then we will serve them 'Patriotic Pandesals' during the intermission. Of course, we will first have to explain the history of the pandesals; and in return for the pandesals, the patriotic audience will offer 'Patriotic Contribution' for the refugees. Then maybe we can get rid of the pandesals and get the money back."

"That's it! Why didn't I think of that before," snapped Chou. "Bee Lian, you and Woo Fung make arrangement with the professional performers for a special program tonight! I'll contact the schools for student talents."

With this, each one hastened to his own assignment. By nightfall, everything was ready. Notices had been sent by press and by radio. An unusually large crowd gathered at the school designated for the affair. The Boy Scouts, in their best uniforms, stood on duty. After a highly successful entertainment of song and dance numbers, the Ambassador got up, and with all the eloquence he could muster that evening, explained the history of the "Patriotic Pandesals." The audience, moved by the heroic charity of To Kiao, competed with one another in giving their "Patriotic Contribution" when the Girl Scouts brought out the pandesals. Many gave one and two peso bills for a pandesal, some offered five peso bills, still others ten and twenty. In the end the original sum contributed by To Kiao in terms of pandesals increased itself beyond recognition. A week later a big shipment of relief supply was on its way to China.

Meanwhile, To Kiao abandoned all hopes of getting the red balloon tire for his birthday. He was not sorry for the sacrifice, although he realized he would have to save for two more years to replace that amount. Somehow, he confided to his mother, he felt happy about the whole affair. But he avoided talking about the bicycle as summer vacation drew nearer.

On To Kiao's birthday, an invitation came unexpectedly from the Ambassador

requesting Mr. To and family to attend a special program at the Embassy. There they met many Chinese big shots who were also invited. During the very enjoyable program, To Kiao noticed a big box attractively decorated and placed right in the middle of the hall, which strangely enough, none of the program participants ever touched. The entertainment ended, the Ambassador walked up to the mysterious box while the guests looked on in

silence. He pulled out a small card attached to the box and read, "Dear To Kiao, in appreciation of your heroic sacrifice in assisting our suffering countrymen, we offer you this little present. From the Chinese Community of Manila."

Mr. and Mrs. To were invited to open the package for their son. Tears of joy ran down the cheeks of To Kiao when he saw his long cherished dream right before him—the red balloon tire bicycle! .

NATIONALISM AND COMMUNISM

By Former Secretary JESUS VARGAS

(Condensed from the speech of the former Secretary of National Defense delivered before the Quezon City Council 3781, Knights of Columbus, on May 3, 1959.)

The academic definition of the term Nationalism which I find most applicable in studying Filipino Nationalism is one that identifies it as a unifying national spirit which grows from a compounding of a people's traditions, present interests, and future aspirations.

At the time Magellan landed on our shores and accidentally discovered this country for Spain, our communities were not, by any means united as a nation in the accepted concept of that term. There still was no Filipino nationality, in other words. At that period of our history, serious obstacles were still present and opportunities absent to permit the forging of the communities—from Luzon to Mindanao—into one large cohesive community.

The imposition of Spanish culture, traditions, and social, economic, and political institutions upon the lives of our people through more than three centuries, is a historical phenomenon which you and I, whether we like it or not, must accept as having wrought profound changes in that social matrix from which evolved our country and people as a nation.

FORCED UNITY

Our communities, then, had to accept and absorb—although unwillingly—one may say—much of what Spain exported to this country. But one significant aspect of Spanish colonialism—nay one of the least

observed — is the fact that it forced a unity amongst our scattered communities through a system of rule which also extended institutional facilities as well as opportunities for our people to recognize and appreciate their identity as being one. But in this process of arriving at one identity, the Filipino had to acquire much of what the Spaniard gave—his culture, his politics, his religion, his language and all his philosophies.

The libertarian urges which pushed our heroes to revolt against Spain was, I believe, the first assertion—the first strong and unified assertion—of the Filipino identity. But then, it was an identity much different from what he was three centuries earlier, or indeed from what he might have developed into had there been no Spain in Philippine history. Filipino Nationalism at the closing years of the last century—that spirit of unity which propelled the assertion of the Filipino identity through a revolution—was therefore a spirit if we are to apply our definition, which grew from a compounding of traditions, interests, and aspirations which involved a three-century long process of interaction between the Filipino and the Spaniard. Frankly, it is rather surprising to observe certain quarters who seem to claim monopoly over thoughts on Nationalism overlook certain cold facts of history and even go to the extent of suggesting that mestizos are incapable of being nationalists.

NATIONALISM DISTORTED

Indeed there is a real need for understanding the true nature of Filipino Nationalism; and that understanding would involve both the recognition and appreciation of facts in Philippine history. We must as Nationalists decide and act on the basis of what we are now, what we need now, and what we want in the future. We must know our present identity—our present Filipino identity, and all that it means. Otherwise, we may be led to the deception of identifying ourselves with that of the time of Lapu-Lapu—the nationalists of Lapu-Lapu's time—and be persuaded to the idea that the only way to be truly Nationalistic in this country is to unshearth our bolos and drive out all foreigners to the sea. This indeed, would be putting Filipino Nationalism out of its proper historical context.

And this statement perhaps can very well introduce the subject of the Communist threat to Filipino Nationalism. But please do not take this reference to Lapu-Lapu in terms which desecrate the memory of our great hero. We must honor and reverence Lapu-Lapu for his courage and intrepidity in serving the cause of his people. But while we honor and reverence him, we must realize that four centuries have already passed since his battle with Magellan. Through four centuries a new Filipino identity has evolved.

COMMUNIST PLAN

....When the Communist Party of the Philippines declared formally in 1956 that thereafter, the emphasis in their movement will be in the form of what they call the legal and parliamentary struggle and that the main issue which will be exploited in their propaganda was Nationalism, they actually mounted a plan of action to gain power in our country by first seizing control of our Nationalist movement. If we are, therefore, to speak of the Nationalist movement as that which is inspired by genuine Filipino Nationalism and that will keep democracy and freedom as the valid doctrines to guide our economic and political life, then certainly that Nationalist movement is right now being threatened by the Communist conspiracy.

The long-range goal of the Communist Party is to establish a government here of the type now existing in Red China. But they would want first—for purely tactical reasons—to have a Nationalist government established, but one which can easily fall under their influence and control. Thus, they would want this Nationalist government to be more specifically anti-American in orientation. If they are able to succeed in orienting both our government and people along anti-American lines then they shall start creating conditions which can render our people more susceptible to Communist propaganda and organizational activities. They will then attempt vigorously to install here the Red Chinese type of government which they identify by a very attractive name, "The New Democracy."

SECRET DOCUMENTS

This is the substance of the Communist Party plan of action which your defense department discovered when it acquired through its intelligence resources, copies of Political Transmissions No. 11 and No. 15.

These Communist Party documents are secret documents of the Party and contain statements of policy and plans which are made available only to ranking members of the Party. I have already submitted complete copies of these documents to responsible officials of our government, in Congress as well as in the Executive Department.

Such is the threat posed by the Communist movement, not only to the security of our country but to our genuine Nationalist movement as well. The Communist attitude on Nationalism is not very much unlike that of a wolf which would want to fatten the hen first before eating it.

The experience of the Hungarian people and more recently of the people of Tibet are enough to betray the real attitude of Communists about Nationalism. The Communists here are no different from the Communists in Russia or in China—that is, speaking of fundamental doctrines. To be aware of this and of the present threat posed by Communism on our Nationalism is to strengthen ourselves. Indeed, we must fortify ourselves as Nationalists . . . for the real battle today is between Nationalism and Communism.

of the TERRITORIAL DEPUTY

1. On page 4 of the April, 1959 issue of THE CROSS, I mentioned that it was urged by the District Deputies at their meeting in January, 1959, that a general catalogue or list of members of all of the Knights of Columbus in the Philippines should be printed. After a brief discussion of the subject, it was added that further suggestions about the matter would be welcome.

We regret to say, however, that up to date, we have received very few suggestions or comments. As yet, the practical difficulties seem to be very great. Experience in the past has taught us that it is a very long and tedious process to obtain an accurate list of members from the 150 odd Councils in the Philippines. Secondly, the cost of obtaining such a list and of publishing the same would be very great. Possibly, a capital outlay of 10 or 15 thousand pesos would be required for such a work. From what source can this capital be obtained?

**a man
shall
scatter**

by Sebastian Buckley, O.C.D.

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Principally for these reasons, the Territorial Deputy is at present refraining from taking any positive action in the matter. Further suggestions and comments, however, will still be most welcome.

2. According to our Constitution and By-laws, Council election of officers should take place in the month of June. Our organization has now achieved a position of at least some small importance in many of the larger communities of our country. It is urgent, therefore, that we disregard truly personal feelings and elect the officers best qualified to lead us to genuine achievements for God and Country. We join with all of our Brother Knights in praying that the Holy Spirit will guide us in this election.

An important point of routine about this election is called to the attention of all Financial Secretaries. It is their duty immediately after the election to notify the Supreme Secretary of the results, informing him of the names and addresses of the newly elected officers. This is highly necessary, so that these new officers may promptly receive all of the important communications from the Supreme Headquarters. Likewise, the Financial Secretaries are requested to send names of the newly elected officers to the Office of the Territorial Deputy in Manila.

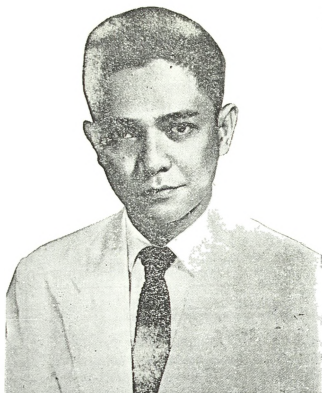
3. Also, as soon as possible after the election, the Grand Knight-elect should get in touch with his District Deputy, in order to arrange the installation of officers. This should be done promptly, so that a mutually convenient time can be arranged for this important event.

4. We wish to congratulate the many Councils, which have been consistently up to date in paying their obligations to the offices of the Supreme Secretary and of the Territorial Deputy. Commendations also are in order to delinquent Councils, which promptly made good their indebtedness upon notification.

However, quite a few Councils are still remiss in their financial obligations. The responsible officers as well as members are urged to do their utmost to restore their Council into good financial standing.

RAUL S. MANGLAPUS, *a young Filipino*

*speaks out on
Philippine Asian
World Affairs*



Foreword by

HORACIO DE LA COSTA, S. J.

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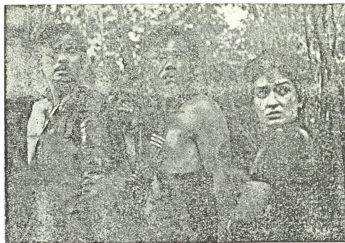
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This Happened in Kerala

IT CAN HAPPEN HERE



When the Huks were driven out from their jungle hide-outs and badly defeated, the Communist Party in the Philippines changed their armed struggle tactic to parliamentary tactic. In Kerala, this tactic was employed and it proved successful.

Don't Let It Happen!

Several years ago when communism was discussed in Kerala, the conviction was, "It can't happen here!" But it HAS happened there, and unless we give up our complacency and start facing the facts, it may happen here also. After it happens, we won't be able to do much about it. (The Malayan Catholic News, April 5, 1959).

THE symptoms I find in Australia indicate that a well-planned United Front is being formed," Mr. Vincent D'Cruz, an Indian journalist from Kerala state (India), said when he was guest speaker recently at a function in Our Lady's parish, Sunshine. "Something of these symptoms," he remarked, "are the cry to recognize Red China, the call for unity tickets and for support for 'peace' conferences."

"If events in Australia follow what we experienced in Kerala," Mr. D'Cruz continued, "then the next few years will prove to be critical, as was the case in Kerala between 1954 and 1957. Between now and the next election will find Australia under unrelenting pressure towards the formation of the communist directed United Front. God help you, whether you help yourselves or not."

BEHIND THE PALM CURTAIN

Mr. D'Cruz said that he found it frightening to see the same events taking place in Australia that were enacted in Kerala and which put that State under communist domination.

"I refer to the United Front tactic, an aspect of which is the Unity Ticket. This new mode of communism conquest, especially in relation to Kerala, has not been stressed by those trying to determine how and why such a Christian State slipped behind the "Palm Curtain". You in Australia have already come face to face with this specifically communist innovation—the United Front. We faced it in Kerala. The majority of us were unaware of its consequences. The few who had an inkling of what it meant did not know how to tackle it. We were, in a word, unprepared. Turn to page 28

"BIG RALLY TONIGHT"

By ALBERTO LARA and I. V. TOLENTINO

THE Hyde Park of the Philippines is not a park, but a plaza—Plaza Miranda.

Unlike Hyde Park, Plaza Miranda is a place where parking spaces, drug stores, restaurants, department stores, an ice cream parlor, a police outpost, *puestos* for flower and *batul* vendors, and the old Quiapo church encircle a small cemented square.

Plaza Miranda is in the heart of Manila. It is situated between the massive commercial center of the Santa Cruz and the Binondo areas and the wide busy Quezon Boulevard of Quiapo, the terminal of the bigger bus lines that link the city with the sprawling suburban residential region north and east of the city.

During election time, the plaza becomes the scene of big political meetings of the notable political parties. But during off-election time, it is the verbal battleground of a hodge-podge of odd groups (i.e., *Mangatwiran Ka* or Reason Out, Economic Emancipation Movement, Nationalization Youth Movement, etc.). It can easily accommodate a crowd of fifty thousand. At Plaza Miranda, therefore, the speakers range from the sublime to the ridiculous.

Go to Plaza Miranda any night of the week and you will likely find a crowd, varying from a few scores to a few hundreds, gathered around a small roughly put up platform, on which is mounted a mike, a Filipino flag (to stress nationalism, favorite battlecry of most of the speakers), a lone bright yellow light, and a colorful streamer, announcing the name of the rally

sponsor. On the platform is an unknown but skillful speaker, sometimes deft at swaying crowds with the help of planted cheer leaders. The crowd is composed of regular Quiapo habitues, swelled by late office workers, shopper and theater-goers, who gather either to listen seriously to what the speaker has to say or to amuse themselves with the speaker's usually colorful antics.

Plaza Miranda audiences not infrequently have been regaled by screwballs. The reason is that almost anybody, armed with a permit from the mayor's office, and with funds to rent a loudspeaker set and electrical connection, can go to the plaza and let his hair down. It is inevitable, therefore, that the plaza sometimes should become the bloody scene of character assassination.

One speaker was recently sued for libel by Mayor Arsenio Lacson, after he lambasted the dark-glassed city executive personally. Not one to ignore an attack, Lacson countered with court action. The mayor has also continued to grant a permit to the defendant to use Plaza Miranda almost every week.

Some months ago, during the heated controversy about overstaying Chinese, Senator Francisco "Soc" Rodrigo was invited at the last minute to attend a rally of one of the so-called nationalistic groups at the plaza. Coupled with the invitation was the warning that if the senator failed to come, his effigy would be burned during the meeting. Not out of fear but in his desire to explain his side of the controversy, Rodrigo went to the rally at 9 p.m., the time mentioned in the invitation.

---AT PLAZA MIRANDA

Hyde Park of the Philippines is favorite meeting place of political parties in election season and of smaller curious organizations in off-election time.

When Rodrigo arrived at Plaza Miranda at 9 p.m., he was greeted with wild heckling by a hostile mob. It turned out that the meeting was started at 7 p.m. and that between 7 and 9 p.m., the organizers of the meeting had put on the platform several anti-Rodrigo speakers who successfully incited the crowd against the lawmaker. Curiously, the incident was not reported in the newspapers.

Incidentally, a keen observer of the local scene has noted the seemingly active conspiracy of silence on the part of the daily press regarding events of this nature. Very recently, this observer related, two senators, Mariano Jesus Cuenco and Rodrigo, were bodily threatened by demonstrators in front of the legislative building in connection with the school Filipinization bills. As the two lawmakers emerged from the building to get into their cars, a group of husky placard-bearing men approached them and shouted threats to their lives. The incident broke into print a few days later in the reader's column several pages inside of a morning daily. Similarly, a journalistic shroud was thrown over the communistic resolutions passed recently by a writers' conference, according to this observer.

Early last month, another regular Plaza Miranda speaker of an odd sort got on the platform to espouse the "rights of the tricycle drivers." A radio commentator with an odd following, he frequently plugs during his talks for a cure-all and drugless clinic, which many suspect is nothing but a center of modernized quackery. He is bitterly anti-religion, particularly anti-Catholic. From the platform which stands in the shadows of the formidable Quiapo church, he

would hurl sacrilegious epithets upon God, whose existence he vehemently denies, and upon the pious churchgoers. When continuous talking tired him, he would stage a "debate" on religion with someone from the crowd, who most likely was planted there and who at the end would almost always find himself at the short end of the argument.

Almost all of the small groups that use the plaza profess bitter antagonism against aliens, particularly the Chinese. For instance, the Economic Emancipation Movement and the Nationalization Youth Movement never fail to deliver scathing attacks against foreigners at each meeting. From the platform, behind which is a row of Chinese stores, speakers of both groups harp on their favorite subject, the supposed link between the Chinese and government graft and corruption. Their attack against government officialdom is so bitter that a weak-minded audience could easily lose respect for authority.

The Nationalization Youth Movement recruits members right at Plaza Miranda. A desk and a typewriter are set up behind the platform. As the rally progresses, applications are distributed to the audience. Once the form is filled out and submitted, a clerk quickly types out an identification card for the new member. Apparently, the group's headquarters is Plaza Miranda itself, for neither the application form nor the identification card gives any address.

Although some of the organizations which utilize Plaza Miranda deserve to be ignored because they probably draw audiences who are more amused than seriously interested, the importance of the plaza as an instrument for reaching the people is easily realized.

Field of 20-day old rice plants, planted in straight lines according to the "pedicone" system, is weeded by farmer Rodrigo Villanueva (right) and helper.

Model Farmer of San Isidro



By I. V. Tolentino

THE best method of teaching is by example."

A slight man from the town of San Isidro, which about three decades ago was the capital of Nueva Ecija province, said this of farming.

The man fits very little into the general picture of a farmer. He is thin and fair. As a matter of fact, he is an electrical engineer by profession. But he could not have uttered a more fitting personal dictum on farming.

In March of this year, this wiry former district line superintendent of Meralco was

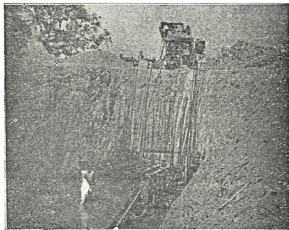
proclaimed as Central Luzon's "Agriculist of the Year" for 1958.

Forty-three-year-old Rodrigo Villanueva was chosen to receive the award for using his ingenuity and industry as a farmer to help raise the living standards of his rural community.

In recent years blood kinship with government officials has been the cause of much public scandal, as it is abused in the notorious practice known as nepotism. In the case of Villanueva, however, such a relationship has had pleasant results.

The engineer-turned-farmer who comes originally from San Narciso, Zambales, is a relative of the late President Ramon Magsaysay. During the peak of the national enthusiasm, inspired by Magsaysay, to elevate the "common tao" to his righteous and just place, Villanueva gave his word to the late President that he would actively support the administration's rural amelioration program by means of positive steps. This promise of Villanueva to Magsaysay was never to

Turn to page 32



A 16-inch irrigation pump is under construction in a barrio of San Isidro. Grand Knight Rodrigo Villanueva encouraged and helped the project.

Early one morning last month, the Manila Council clubhouse, where THE CROSS occupies a little space, was disturbed by an unidentified telephone caller who left the brief message: "Judge Farol met an accident in Batangas." Judge Farol is Bro. Meynardo Farol, active Advocate of Manila Council. Later confirmation disclosed: Judge Farol's car, bearing himself and his wife slipped off the highway in Batangas. The judge was unhurt, while Mrs. Farol suffered injuries, but not too serious.

* * *

Bro. Ramon Mario Ong, 18-year old second degree member of Archbishop Reyes Council 3696, topped the last qualifying examinations for admission to West Point's U.S. Military Academy. 374 candidates took the tests. Bro. Ong also bested four finalists in tests conducted by the U.S. Embassy. A third year engineering student at U.P., the topnotcher is the son of Bro. Juan S. Ong of the same Council and Mrs. Adelaida Ong, Regent of the Holy Rosary Circle 856, Daughters of Isabella.

* * *

Recently elected vice-chairman of the Philippine Committee of WAY (World Assembly of Youth) was Bro. Pablo D. Panlilio. Bro. Panlilio was one of the Knights of Columbus delegates to the WAY conference at Singapore in 1954.

Knights NEWS

in the



Last May 20, at the church of our Lady of sorrows in Pasay city, Bro. and Mrs. Adolfo Garcia Perez de Tagle (above) celebrated their golden wedding anniversary by a simple renewal of their marriage vows. Bro. Garcia is a 4th degree member of the Manila council no. 1000, and is one of

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This Many Splendored Thing

By A. FIGER VILORIA



LOVE is generally accepted as a mellifluous many-bee-ed hive of a thing. Ah, this honeyed thing! This sweet mystery, all-splendored to give the heart its darling-est throb. It is the only thing, ah, the only all!

I have heard this many-splendored thing sung with all the coronary thrombosis of the heart—and the yearning pathos of the soul; and those charming singers with dreamy eyes have often made me pray and wish that this make-believe, many-splendored thing, be not so much of that sentimental wishful dreaming of a love that could not possibly be that splendored a thing they keep dreaming it to be.

"Your grandfather had given me all the sweet pains of my life," my grandmother once revealed in a reminiscent moment, "but if God would move back time and I were young again, I would go to the end of the world looking to meet him again."

Now, frankly, I would not know how this could be sung by the charming singers in a dreamed-up sighing and pining of the heart and the soul. But I could imagine that if my grandfather and my grandmother had lived their "sweet pains" in our present-day world, they would live this many-splendored thing in something this wise—let us take three samples of it:

SCENE 1

SHE IS peacefully frying a pair of fish—yes, "peacefully" until there comes he erratically ambling into her culinary domain. "Ah, that!" he quietly observes. "Why must fish always keep swimming in boiling lard?"

"Meaning what, my love?" this sensitive

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Anna Maria Alberghetti

By KERWIN TANGUAY

A TINY SLIP of a girl walked into the spotlight at Carnegie Hall, gazed fearfully at a vast and imposing audience, put one foot slightly in front of the other, and then for two solid hours held that audience entranced with operatic arias and Italian folk songs.

When she had finished singing and the thunderous applause had subsided, a man got up and said: "She is an angel from heaven."

Thirteen-year-old Anna Maria Alberghetti had stormed America's most formidable citadel of art and won the day.

The music critics wrote only in superlatives. Said *The New York Times*, seldom given to extravagance: "She produces some of the purest and loveliest sounds that have been heard all season."

Sounds, musical and otherwise, have been the life companion of this girl from Italy. On the concert stage she has sent her voice soaring to G over high C. As a child she had sung the soft and soothing lullaby notes of "Caro nome" from *Rigoletto* in the streets of her native Pesaro, Italy, to calm a populace terrified by falling bombs and the havoc of war.

She was reared in the classical music tradition. Her mother, Vittoria Ricci, is a concert pianist. Her father, Daniele Alberghetti, sang at La Scala in Milan for ten years and later became concert-master of the Rome Opera Company. He taught Anna Maria everything she knows about music.

Her mother says Anna Maria could sing almost before she could talk. When she was three years old she could carry the melody of an aria from *Pagliacci* although it was

impossible for her to pronounce many of the words.

She gave her first concert at the age of six when the Alberghetti family lived on the Isle of Rhodes, where her father was musical director of the conservatory.

Later her rich and vibrant coloratura soprano voice was heard in Milan, in Paris, Madrid, Lisbon, Copenhagen, Oslo, Stockholm—the length and breadth of Europe. When an American concert manager heard her sing in Rome, he approached her father with a contract for her to perform at Carnegie Hall in New York. The old world and the new were at her feet.

Concerts were followed by movie contracts. At Paramount she made such hits as *Here Comes the Groom* with Bing Crosby and *The Stars Are Singing* with Lauritz Melchior and Rosemary Clooney. At Republic she made *The Last Command* with Sterling Hayden and then switched to M-G-M for *10,000 Bedrooms* with Dean Martin.

There were more personal appearances—in the Empire Room of New York's Waldorf Astoria, in Los Angeles' famous Coconut Grove, in the Hollywood Bowl, in the Lewisohn Stadium, New York, in Boston with the Boston Symphony, in Philadelphia with the Robin Hood Dell Orchestra, in the Americana Hotel at Miami, at the Sahara, the Flamingo, the Nevada, the Desert Inn, and the Last Frontier in Las Vegas. There was a contract with the Music Corporation of America.

There was television and such programs as the *Ed Sullivan Show*, the *Calvalcade of Stars*, *Climax*, and *A Bell for Adano*, all on the CBS network. There was the *Bob Hope Show* and the *Dinah Shore Show* on NBC. There was Jimmy Durante, with whom she

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The National Flag—

Proper Observance and Respect

1. The Filipino Flag is the symbol of our Country. The Color red stands for bravery; blue for noble ideals; and white for purity. The Stars represent the three main geographical divisions of our country: Luzon, Visayas and Mindanao. The Sun symbolizes liberty and the Eight Rays represent the first eight provinces to revolt for freedom in 1896.

2. The National Flag shall be displayed in all public office buildings, official residences, public squares, and institutions of learning every day throughout the year, and shall be raised at sunrise and lowered at sundown. It should be on the mast at the break of day, should remain flying after the sun has actually set except when especially prescribed. The flag staff must be straight, slightly and gently tapering at the end.

3. The Flag should never be used to return the salute of any individual or organization. It should never be dipped by way of compliment or salute to any person, except when used for exchanging courtesy as an official act between States.

4. The only flag that may float above the National Flag is a church pennant to symbolize "God above country."

5. The Flag, if flown from a flagpole, should have its blue field on top in time of peace and the red field on top in time of war; if in a hanging position, the blue field should be to the right (left of the observer) in time of peace, and the red field to the right (left of the observer) in time of war.

6. In hoisting the Flag, it should be raised clear to the top-end of the flagpole which, if planted on the ground, should be at a prominent place and higher than the roof of the principal building in the compound or of such height as would give the Flag a commanding position within the compound. If the pole is attached to a building, it should be on top of its roof, and if placed at a window, it must project at an angle pointing upward.

7. When the National Flag is used together with the flag of the Armed Forces or a organization or with that of another flag, it must always be above or on the top of the other flag. When the National Flag is displayed in a parade with those of

foreign nations, it shall always be in front of the center of the line of the other flags.

8. When the Flag is passing in a parade or in review, the people, if walking, should halt, stand at attention, uncover and salute; if sitting, they should stand at attention, uncover and salute.

9. The Flag shall be displayed on Independence Day (July fourth), on National Heroes Day (November thirtieth), Rizal Day (December thirtieth) of each year, and on such other historic or special occasions as the President may designate, not only in all public buildings, official residences, public squares, and institutions of learning, but, whenever practicable, also in all private buildings and homes, from sunrise to sunset.

10. On national holidays of his country and other historic or special occasions, any alien whose country is at peace with the Philippines may display the flag of his nation on any building or property owned or rented by him without simultaneously displaying the Flag of the Philippines. However, if the alien is located in a building or other property owned or rented by the Philippine Government, the Flag of the Philippines shall always be displayed when that of his own country is displayed. When so displayed, the flag of the alien's country should at least be of the same size as the Flag of the Philippines which shall be placed on the right of the former (left of the observer facing the flags).

11. When lowering the Flag, no part thereof should touch the ground. It should be handed and folded reverently. While the Flag is being raised or lowered, and while the National anthem is being played, the people should face the Flag, stand at attention, uncover, and salute. Moving vehicles should stop, and the passengers should alight, stand at attention, uncover, and salute.

12. The Flag may be hoisted at half-mast in sign of mourning. To display the Flag at half-mast, it must first be hoisted to full-mast, allowing it to fly there for a moment before bringing it to half-mast. From this position it may be raised but not lowered. To lower the Flag at sunset or at any other

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IT might seem strange that such innocent-looking things we call bamboos should have had anything to do with missionaries. There is no doubt that bamboos proved of great use to the early missionaries in the Philippines. This is not, however, the point of this article. We are concerned at present with showing how the bamboo hindered the first missionary endeavors of converting souls.

The early Filipinos were in the habit of dedicating places and various objects to the service of spirits, for example, mountains, hills, rocks, groves, certain trees and flowers. Beliefs were common in *nono* inhabiting the *calumpang* tree, in *pugot* inhabiting the tamarind and *lomboy* trees, in *tichalang* the *balete*. Among the Tagalogs there was not a single old tree that did not have a guardian spirit. To cut down these sacred trees was considered a sacrilege that required offerings to propitiate the offended spirits. In fact, merely to touch these dedicated objects required permission from the spirits themselves.

Among the trees which were considered most sacred were the bamboos. It was believed that whoever cut a bamboo would die immediately. Arguments to the contrary could not convince the old folk. Drastic measures, then, had to be adopted by the missionaries—the bamboos were cut down in the sight of the people. Only thus when the people had seen that their belief was unfounded could conversions be made in many cases.

One reason why the bamboo was held sacred might have been the part it played—according to the legend—in the story of the origin of man. In the beginning there were only the sky, the sea—and a kite. The kite was always in the air. It could not come down because there was nothing on which it could alight. One day the kite got an idea. It instigated the sea to fight against the sky. The sea, therefore, stirred up huge waves that reached the sky. To keep the waves down, the sky loaded the sea with islands. Thus, the kite had something on which to land.

One day while the kite was resting on the seacoast, a bamboo that had been floating on the sea struck the feet of the kite. The kite became angry and it started picking the bamboo with its beak. The bamboo split open and from two internodes came a man, *Sicalac* (cf. *lalaki*), and a woman, *Sicavay* (cf. *babaye*). The marriage of these

The Bamboo And Early Missionaries

By JOSE T. BACATAN, S.J.

two was made legitimate by the earthquake, the fishes and the birds.

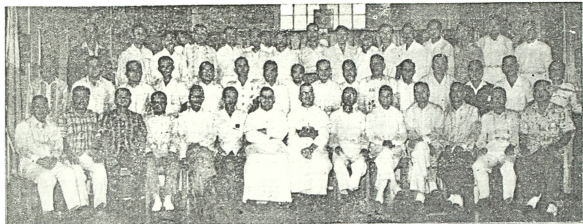
Sicalac and *Sicavay* soon had a son whom they called *Sibo* (Cebu!). Next was born a daughter named *Samar*. These two married and had a daughter *Lupluban* who in turn married *Pandaguan*, a third child of *Sicalac* and *Sicavay*. *Lupluban* and *Pandaguan* too, had a son whom they called *Anoranor*.

This was the version handed down orally from generation to generation among the Visayans who lived along the coast. Those who lived in the mountains had the same beginning but a different ending to the story, while the Tagalogs claimed that the first man and woman came out of a reed-stalk that burst in Sumatra.

In all probability the natives presented this story against the Christian missionary's doctrine of creation. To us now the story sounds trivial. But it must have been difficult for the early natives to give up their belief completely (just as some Filipinos today have never completely gotten rid of superstitious beliefs and practices). Whether the reason here suggested holds true or not, the fact still remains that one of our most useful trees, the bamboo, which later aided the missionaries in the building of their churches and conventos, did at first prevent some of our ancestors from becoming Christians.

Data for this article are from Blas, Emma Helen and James Alexander Robertson, editors, *The Philippine Islands 1493-1898* (Cleveland, Ohio: The Arthur H. Clark Company, 1903-1908), 66 vols. Especially useful are volume 6, pp. 121-23, for the story of creation and volume 21, p. 179, for an instance when missionaries ordered bamboos cut.

K C B A L I T A



OZAMIZ CITY. Misamis Council 3373 observed its 8th Anniversary last April 18-19 with a Mass-Communion-Breakfast and 2nd and 3rd Degree exemplifications. Shown in the picture above, taken after the Mass are Most Rev. Patrick H. Cronin, D.D., Prelate Ordinary of Ozamiz, Rev. Patrick Campion,

Council Chaplain; District Deputy Hilarion Ramiro, Acting Grand Knight Jose V. Abelardo of Ozamiz, Grand Knight Carlos Balaloro of Pagadian, FS Alfonso R. Rojas of Pagadian, FS Fedencio Baguio and Bro. Ben Adeva of Iligan City.

MUNOZ, NUEVA ECIJA. The Knights of Columbus are actively helping to raise funds for the construction of a chapel on the campus of the Central Luzon Agricultural College here. 4,000 pesos have been raised, which is 26,000 pesos short of the goal. Contributions are being received by Rev. Cornelio Swinkels, CLAC Chaplain, and the following KC professors at CLAC: Bros. Constantino Derecho, Crispin de las Marlas and Celestino Habito.

MAKATI, RIZAL. To encourage academic diligence among children of its members, San Pedro Council 4234 has started a project of awarding prizes to those who obtain high scholastic records in any school.

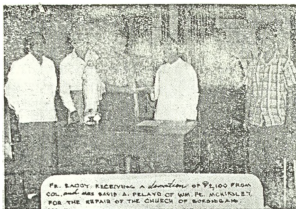
MANDALUYONG, RIZAL. Archbishop Reyes Council 3696 sponsors Masses and Communion for local public and private school children. The project encourages the children and even their parents to hear Mass during holydays.

MAASIN, LEYTE. The fund-raising drive for the construction of a new parish convent here is receiving the support of members of Our Lady of Assumption Council 4327. The Maasin Knights are also helping two other construction projects, namely, the local school building of the Benedictine Sisters and the Leyte Cathedral.

STA. CRUZ, MANILA. Our Lady of the Pillar Council 4350 will cooperate with the Blessed Sacrament Fathers in organizing a group of First Communicants. The Council will provide clothes and breakfast for the indigent members of the group. The Council will provide clothes and breakfast for the indigent members of the group. The Council will also open a free medical and dental clinic, which will give free treatment and medicines to the poor once a week. The clinic will be staffed by volunteer physicians and dentists from the members.

QUEZON CITY. Several new officers of Quezon City Council 3781 were appointed recently. Bro. Valentin Sajor was named Financial Secretary by the Supreme Knight, to replace Bro. Rafael Elizaga who resigned due to pressure of work in his business. Bro. Manuel Alcobendas was appointed Trustee to fill the position vacated by Bro. Sajor. Also appointed by the Council were Bro. Marcelo R. Vergara as Assistant F.S. and Bro. Fidel Colmenar as Assistant Recorder. Eleven members of the Council, led by Acting Grand Knight Antonio Albert, attended a close retreat at La Ignaciana, together with a group of Knights from Dagupan City.

KC INSURANCE. The Bonus Plan of the KC Fraternal Association, where cash awards will be given to Districts and Councils which will fill set quotas of insured members, has been warily received in many places. Some Districts and several Councils have already



BORONGAN, SAMAR—Members of Sta. Maria Council 4536 are spearheading the fund drive for the repair of their parish church. Among the biggest recent donors was Col. and Mrs. David Pelayo of Fort McKinley in Rizal. (Mrs. Pelayo is from Borongan). Above Father Francisco Lacoy, assistant parish priest, receives a check of P2,100 from Mrs. Pelayo. At extreme left is Grand Knight Aquilino Lagarto.

started to campaign actively, in order to qualify for the cash bonus.

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SOUTHERN CRUISERS BACK. Compañía Marítima's M/V Panay docked at Manila last May 19 bearing 54 members of the cruise to the southern islands, sponsored by Manila Council 1000. The cruisers, some of whom pose above, were Bro. Gonzalo D. David, Mrs. Matilde Lerma David, Gregorio Tan Lim Co., Miss Celia David, Miss Sy Kim, Eduardo David, Miss Lydia David, Dr. Benito E. Molina, Nilo H. Peña, Bro. and Mrs. Jorge V. Jazmines, Bro. and Mrs. Pedro Martinez, Atty. and Mrs. Francisco Ubaldo, Bro. Jose M. Cavanana, Alfredo Haw, Miss Natividad Dazo, Miss Loreta Haw, Miss Elena Peña, Dr. and Mrs. Conrado Benipayo, Miss Carmen Benipayo, Mrs. Valeriana Medenilla, Bros. Valentin Sajor, Silvano Frias, Alfredo N. Frias, Pedro Payumo, Pascual Gallardo, Teodoro Carlos, Misses Consolacion P. Roy, Lolita Jimenez, Natividad Lambao, Anta Español, Trinidad Zabala, Bro. and Mrs. Glicerio Elayda, Miss Isidra Bojotanco, Bro. Alipio Fernandez, Mr. & Mrs. Pedro Valencia, Mr. and Mrs. Primo Javier, Mr. and Mrs. Vicente Ramos, Miss Leonor Johnston, Miss Soledad Reyes, Cruise Director and Mrs. Francisco Panillo, Miss Maria Luisa Navata, Benjamin Panillo, Antonio Reyes and Rev. Pedro Vicedo, cruise chaplain. The cruisers were given an elaborate reception by Davao Council 3283.

Heart To Heart

Advice to the lovelorn by LILY MARLENE



Dear Miss Marlene,

I have a boy friend at present but he does not like to go to our place. He gives the reason that he is ashamed to meet my parents and brothers. He has at the same time a girl friend where he spends most of his time.

I will be waiting for your good advice.

Confused

Dear Confused,

Your boy friend is a two-timer, who does not respect both of you. This kind of man needs a lesson. The best way is to let his other girl friend know of the situation. After coming to know this, both of you should not give him the slightest attention. One more thing, he does not really have

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a very good intention, for otherwise he would not try avoiding your parents and your brothers.

L. M.

Dear Miss Marlene,

I have a friend who is sixteen years old. He has been going after a girl for almost six months now. I have time and again told him that he is not going to succeed. Yet he still pursues the subject. The frustrations he will meet will be great that I want to help him forget this girl.

Besides, I, too, am attracted to the girl. What will I do, Miss Marlene?

Lonely

Dear Lonely,

It seems that you have involved yourself in a very delicate matter. If you tell your friend to stay away from her because she really does not care and then you start going after her, your friend will get suspicious that you want him to leave her because you are attracted to her. The best way is not to meddle and just let things go on. Perhaps as time goes on your friend will realize that she does not really care. Then that is the time for you to go after this girl.

L. M.

Dear Miss Marlene,

I am presently a practising lawyer in the province. Here in Manila, I have a girl friend. She is very charming and she possesses all the qualities I have been looking for in a girl. However, there is one thing that bothers me much. This girl has a past. And I have doubted time and again whether I am only her last resort.

What do you think, Miss Marlene?

Doubtful

Dear Doubtful,

It seems that you have condemned her because of her past. Yet viewing it objectively, I cannot really give an opinion. Its you who knows her better than I do. But it is not a sufficient ground to doubt her sincerity because of what has happened in the past. It must be remembered that we are all human who, in one way or the other, commit mistakes. The decision then as to what she really is, lies in you.

L. M.

BOOK REVIEW

FREEDOM, NATIONHOOD and CULTURE:

By Raul S. Manglapus

ANY INTELLIGENT approach made on the dignity of man in the home, in community life, in religious or political society, in business or economic life, in national or international relationship, touches intimately on the thread of Christian democracy in its workaday wheel and function. It is pervaded through and through with the expression of Christian conscience in practice—the denial and suppression of its fountainhead rooted in the acceptance of the supernatural destiny of man, would mean the resulting exaltation of the dictatorship of a many-headed monster in the dialectic materialism of the Russian Kremlin. It would result in the dehumanization of man now the tool of the economic material which should be his tool of quotidian life and means to an eternal destiny in supernature.

It would mean the loss of the individual freedom of Christian conscience, practical and intelligent. It would mean the debauchery of his national identification of a nation he is pledged to defend in the name of Christian democracy, in God and in Christ. It would mean the nihilization of international brotherhood and relationship for economic and trade, political and religious, cultural and educational, scientific and mechanical, growth and development for the nation and country he loves and defends against any wrong.

All this—and more—our friend Raul S. Manglapus points out in the speeches now collected to form his book: *Freedom, Nationhood and Culture*—a resounding spirit of a sane nationalism and patriotism.

Rev. Horacio de la Costa, S.J., who gladly foreworded the book for the reader, has this to tell him: "Despite the fact that these speeches were delivered to a wide diversity of audiences, on occasions equally diverse, they have a unity which justifies their publication in a single volume. This is because they spring from a distinct view of life, richly complex yet single, whose basic principles hang together, illuminating each other and the facts to which they are applied, because they are principles which have not merely been inherited or accepted but thought out, and not merely thought out but lived."

...They (speeches) spring from a deep inner conviction resulting from a deep penetration of and respect for the facts. Both these qualities, sincerity joined to realism, are Mr. Manglapu's to an eminent degree."

And speaking of realism, Mr. Manglapus has this to say: "To conquer reality we cannot for our weapon choose falsehood nor even half truth. We must use truth, all of it. We cannot pick one truth to go with one illusion. We cannot speak loudly of national dignity and still entertain the illusion that dignity need not be defended against the obvious threats that are poised around it."

—A. FIGER VILORIA

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Governor Leonard Wood

By GUALBERTO ADMIRADOR

UP here in Baguio, on a morning walk I came to Leonard Wood Road. What memories the name evokes of a noble life, of "deeds of mercy done." In a talk I gave to a class of new medical interns just entering their internship, I urged them never to forget they were doctors, dedicated to that sacred vocation for life. As an example I told them the story of the great army doctor, Leonard Wood.

Before his arrival here in our beloved country, he had undergone brain surgery. Like a real adult he kept his headaches and heart-aches to his noble self. Besides the serious problems of state, he suffered great domestic distress which perhaps only a few here realized. Then, too, some months prior to the end of office here he had a partial relapse. Mr. Quezon and Mr. Osmeña learned of this only after Mr. Wood's departure for the States. In the light of this they saw what had occasioned several puzzling reversals of decisions, loss of memory, etc. which at the time they could only criticize and resent.

In 1920 a committee sent to the Philippines "found that the administration departments were top-heavy in personnel and enmeshed in red tape. The finances were in confusion, the Philippine National Bank impaired. Mr. Quezon himself expressed admiration at the good being accomplished so conscientiously by Governor General L. Wood. If there was a serious catastrophe, earthquake, typhoon, etc. in the north or in the south, Mr. Wood was on hand to see how best he could help the victims.

Due to these mutual interests and zeal for the country's greater good, Mr. Wood and Father Francis X. Byrne, S. J. became sincere friends. Not long before his death he sent for Father Byrne. On Mr. Wood's request, Father Byrne received his good friend into the Catholic Church, giving him also the Sacraments for the seriously sick. Father Byrne, S. J. had been the first American Rector of the Ateneo de Manila. He made a nine-hour trip from Auriesville, New York to be at the bedside of his dear friend, Mr. Leonard Wood. Father Byrne told me this personally.

Under a somewhat rough exterior Leonard Wood was full of the "milk of human kindness." Nor did he ever really forget, in the midst of the heart-breaking misunderstandings and opposition, that he was a doctor dedicated to mercy and healing. Witness of this was his sympathetic interest in the lepers, most of whom then were in Culion. Witness of his abiding love for earth's most afflicted is the Wood memorial plaza and the life-sized statue of Leonard Wood in Culion. There he mingled with the outcast lepers. There he began leper therapy which has resulted wondrously in the amelioration and actual cure of so many lepers. Witness also of his Christ-like charity was the great increase in the budget for medical care and sanitation.

The young American Doctor Wade appointed by Leonard Wood as pathologist of Culion, the world's greatest leprosarium, has persevered to the present and is the editor of the "International Journal of Leprosy." From other countries doctors have gone to Culion to study the methods used there and to bring back with them hope to their lepers all because of Leonard Wood. Lepers had, in earlier days, been sent to Culion to take them away from civilization. They were herded together on trucks, as prisoners, loaded on boats. Some jumped overboard before arriving at Culion.

Volunteering to help the lepers spiritually and materially were the Sisters of St. Paul and the Jesuit Fathers and Brothers. Leonard Wood went out of his way to encourage them. He decorated the valiant Sisters, entertained them, honored them.

When Father Millan, S.J. died there, Leonard Wood sent a most sympathetic telegram of condolence for the loss of this brilliant Spanish Jesuit, who consecrated his life to the lepers and labored through the most difficult years of Culion, mastering the three most important dialects of the Philippines. A few years ago, Doctor Lara, Chief of the Colony, unveiled a statue in memory of Father Millan. Plaza Millan is not far from Plaza Leonard Wood. Their memory is in Benediction.

This Many—Splendored . . .

From page 16

woman reacts with as quiet a voice as his to the veiled point of the stimulus.

"I mean nothing," he answers with a rather gloved inflection and finishes with: "Just a simple observation of a simple man with no edges to cut, if you please, my dear."

Now let me say—believe it or don't—that most clever women (who are apt to decipher back meanings of words from the tonal qualities in which they are used and spoken) do not just add two and two to make four; they put them together and multiply the result by four; and that's the point at which clever husbands start to retreat—ah, but often too late.

"Very well, my love," she waves sweetly, not revealing the catastrophic undertone in suspension until he finds he has been swept out in the open sea. "Can you open a can of margarine? I just got a sudden idea from your brilliant observation."

He regards her with alarm—studying her face half-quizzically and half-dubiously. He reaches up for the can-opener, pries open the can of margarine, his startled eyes taking all in that danger signal of a smile on her face. Blast me, he thinks to himself rather aloud, if she's not up to something.

"Yes, dear?"

"Nothing. I was talking to myself."

"Oh," she said.

"Ouch!" he cries.

"Did you hurt your finger, dear?"

"Yes!"

"You poor lamb, let me see."

"No!"

"Very well." She decants the boiling lard into an empty pineapple can, gently shoves a goodly chunk of margarine on the frying-pan and now finally comes out, too, with her inevitable observation: "Now this pair of fish swim in a delicious smelling oil. And my husband, I hope, will like the picture better?"

"Now, don't get me all wr."

"No, no, don't start that again, my darling," she now warns him with animation. "Let's not run into that same circle again, but next time don't start spinning that occasional mysterious riddle of yours—"

"Mysterious riddle!" he bellows with a scowl.

See what I've done, she scolds her interior self—regretting what she just aimed and fired at, in spite of her good nature. She tips toes and kisses him.

"That's that. No more hard feelings?"

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she offers for a truce.

"Hard feelings!" he howls belligerently and the scowl is still there.

"Neither have I," she assures him coyly, and as fast as said, she proceeds to kiss him harder and longer, now on both cheeks—as though he were being a very naughty school-boy who could only be won back by more and more love.

"Don't be ridic-"

"Tell me, dear," she cuts him short, "how did all this start? No, never mind, but I love to see you reddened a bit once in a blue moon. You look more handsome and lovable with that boyish scowl on your face."

"Oh, you silly sweet thing," he finally says as he capitulates.

The curtain falls

SCENE 2

HE IS the resigned blessed martyr for a more ultimate family cause and the end to which the martyrdom is tied down to: ah, blessed is the young wife finally on the family way! He has been looking forward to this great event, but it is coming in a form more "monstrous" than he has ever thought it to be: "I'll be hanged if she's herself," he confides to himself.

And so let us see:

"How is it now, darling?" he asks with much concern as he kisses a pale cheek.

Turn to next page

A Celebration To Be Remembered...

The Canonical Coronation of Our Blessed Virgin of the Most Holy Rosary which was held at Orani, Bataan last April 18, was a grand success. The members of the Sto. Rosario Council of Orani participated and contributed much to the success of the feast. The cooperation of the five councils' in Bataan is attributable to Mr. Pablo Salaverria, the district deputy, whose leadership and zeal to make the celebration successful paid off when the day came.

The celebration in Orani was well attended by Bishops, Archbishops, prelates and priests. Aside from the different Holy people who attended it, a crowd of 40,000 from all parts of the province and some neighbor-

ing provinces attended it too.

The council was in charge of the celebration and they were able to collect the sum of 15,000 pesos. Six thousand of the collection was spent for the building of a grandstand where the celebration took place.

The success of the feast are credited mostly to the following Knights: Pablo Salaverria as over all Chairman; Felipe Roberto and Raymundo Galicia as overall vice chairman; Dr. Francisco Pascual, Sr. and Dr. Buenaventura Casimiro as treasurers; Filicisimo Bunsoy as secretary; Antonino Roman and Arsenio Reyes as Auditors; Msgr. Emiliano Santos and Mayor Lorenzo Bongco as Advisers.

"What took you so long?" she complains, turning over on bed to give him the semblance of a return kiss.

"Well, you see, that fool of an old boy wouldn't sign easily the dotted lines for a deferred annuity."

"You didn't forget—"

"Ah, but yes! The grapes! No, but I'll go back for—"

"Never mind," she wails, "never mind; they're never so—so important."

"But they are," he says stupidly, beginning to rue the day he met the old fool who seemed to be interested in buying himself and his family some "dash-it" life insurance.

"Yes, never mind, and for mercy's sake!—don't suffocate me with cigarette smoke."

He chases himself out of the bed-room and goes flying downstairs, four or five steps at each flight, for that damned thing called grapes. Grapes, her only way of life in season and out of season. In not more than five minutes, he comes back—still flying. He produces them out of a neat package, and she groans.

"Please, go away and leave me alone," she says and starts crying ever so softly because she knows he does not like crying and tears

to ever enter the threshold of his home.

He exits, heavy-laden with a great lump of pain in the chest. He slowly brings the seat of his pants on his reading-chair. He lights a cigarette, crushes it on the ash-tray and fiercely tosses it over to a gloomy corner of the sala—his gloomy contemplative look.

He hears her faintly calling for him.

"Yes, dear?" he responds.

"Please forgive me, my darling," she begs.

"There's something wrong with me—terribly wrong," she confesses. "I think I must be going insane."

"Now, now—of course not. That's temporary—I mean—"

"You see, when you are out I long desperately for your comforting presence; but the moment I see you finally back, I hate to see your face. And then I wish I would never see your face again. Is this sanity?"

"Of course not—I mean—er-well, I don't know but it must be—"

"Never mind, my dear, I'm all right now. Please sit beside me. But you must be hungry. You'll find it ready—"

"No, I'm not hungry."

"But you must take your lunch."

"No, please. I'd like to eat grapes with you."

"Oh, please do."

(Now let that curtain fall ever so slow!)

SCENE 3

IN THE NURSERY, she is rocking to sleep a little boy angel. And he—well, blast the brute—he's having a helluva time criticizing the look of things and talking to himself in no fair-weather way.

"You expect me to wear this damned pair of pants and this loud necktie!" he lets out a yell that could resound down to the crackling sound of doomsday.

She comes rushing to the rescue.

"You wore them before for a party—" she begins to explain apologetically.

"That was a party of bums!" he derides.

"Let me know what you want," she tells, brushing his face with a kiss, "and presto you get them."

"You're coming, of course."

"No, dear, please."

"No?"

"No."

"May I know what changed your mind? My temper, maybe?"

"No. I've decided that your baby-boy is going to be breast-fed. Entirely! Your boy changed my mind, it's that."

"This is only once and Cila promised—"

"Once started, it will keep repeating."

"That boy has become the all-important king of this house," he complains. "What about me?"

"You can always fend for yourself, dear; he can't—at least, not yet."

"I see," he says disgustedly, not seeing anything at all. "I'm afraid I'm not going to that party, either—on second thought."

"Now, come. Please go."

"Do you think I can fend myself against drinking and falling like tons of brick for one of those very charming dame-sprinklers down there?"

"You came home drunk once and you were a lovable bleating lamb," she reminds him.

"And so you see you are going," she tells him with authoritative tone as she gets herself seated beside him on the matrimonial bed. "Yes, for just the little-est bit of a while, and please come directly home because your boy and I will be missing you."

(Let that curtain fall—and fast!)

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THE NATIONAL FLAG . . .

From page 18

time when ordered, it must again be hoisted to full mast before bringing it down.

13. The Flag shall never be festooned, and shall always hang with nothing to cover its surface. It shall always occupy the highest place of honor and shall not be placed under any picture or below a person.

14. The Flag shall never be used as a staff or whip, or covering for tables, or curtain for doorways. However, the Flag may be used by the Armed Forces to cover the casket of their honored dead, which includes deceased civilians who had rendered services in the Army and Navy, or in a civil office of great responsibility. The white triangle

SMALL CONTRIBUTION

The tram was crowded when a very fat woman entered. She stood for a minute glaring at the seated passengers. Then she asked, "Isn't someone going to offer me a seat?"

A wisp of a man rose and said timidly, "Well, I'm ready to make a small contribution."

of the sun and stars will cover the head end of the casket, the blue stripe to the right, the red to the left of the deceased, with both colors evenly divided on each side of the casket. The Flag should not be lowered to the grave or allowed to touch the ground. Wreaths of flowers should not be placed on top of a flag-shrouded casket. A small cross of flowers may be placed over the Flag as a symbol of "God above Country."

15. No imprint shall be made on the Flag nor shall it be marred by advertisement, or in any manner desecrated. It shall not be worn as a whole or part of a costume. It shall not be used as a pennant in the hood or in any part of a motor vehicle except in celebration of Independence Day, "Fourth of July," or on such other patriotic occasions as the President may designate.

16. It is inappropriate to use the Flag in a dancing pavilion or in any place where hilarity is prevailing. Its use inside or outside a cockpit, club or other places where gambling or other vices are held is prohibited.

17. When the Flag is used in unveiling a statue or monument, it should not be allowed to fall to the ground but should be carried aloft to wave out, forming a distinctive feature of the ceremony. The Flag shall never be used as a covering for the statue.

18. A National Flag worn out through wear and tear, should not be thrown on a garbage heap or used as a rag. It should be reverently burned to avoid misuse or desecration.

(From a pamphlet published by the Fourth Degree Assembly in Cagayan de Oro City.)

IT CAN HAPPEN...

From page 11

NAIVE CATHOLICS

"There were a few—some very good practicing but naive Catholics—who found a way out by claiming that here was an opportunity, not to be missed, of gaining a foothold within the ranks of the communists and perhaps converting them. It didn't convert the communists of Kerala. It only confirmed their suspicion that these "collaborators" were really naive. Finally, the critical elections of 1957 were on. The United Front won. Those opposed to the communists lost. And my people are reaping the bitter fruits of a now Communist-ruled state.

"In Kerala we had often said that, with a Catholic population of 30 percent and with an excellent Catholic education system, Communism could never gain ground in Kerala: "It can't happen here." But it did happen in Kerala. It happened in other parts of Asia where this United Front was used too. It happened in the Middle East, in Europe, in Africa. I ask myself: Will this also be the fate of Australia? Will it? Will you permit it?

"I have in my possession copies of what till Jan. 20, 1954, were top-secret documents, circulated only among the leaders of the Communist Party Of India (C.P.I.). These documents fell into the hands of the Democratic Research Service of India within three weeks of being drafted. When first made public, these disclosures caused a sensation. They outlined the C.P.I.'s plans for taking over India by parliamentary (political) and/or violent methods.

* * *

"A typical newspaper reaction is to be found in the Feb. 11, 1954 edition of the Calcutta Capital, which said: "When the war came in 1939, politicians were blamed for not reading Hitler's *Mein Kampf*. Failure to read the documents mentioned above carried the possibility of heavier penalties... This, then, is the threat: The pattern of communist revolution is always the same, and even the details are obligingly given—supplied by the Party... It is not difficult to explain, in the light of the foregoing, why a whole city stands still when there is a slight increase in second-class tram fares or why the second largest steelworks in the country can be idle for months for the flimsiest reasons. Next time it will be an entire country that will be held to ransom, a nation's life that will be brought to a standstill.

"It is against the background of the Party's declared intentions, and with those possibilities clearly in view, that the Communist Party's call for a United Front and its participation in the elections have to be judged. The parliamentary game is much like any other. You cannot play tennis with a man who will not return the service, or cricket with a team which, once into bat, will hold on to the pitch for all time. It will then be too late, and rather risky to cry: 'How's that?' That will be that, and it will be too late to try to do anything about it."

(Turn to page 34)

KC BALITA...

From page 21

SAMPALOC, MANILA. A cruise around Manila Bay and the Bataan peninsula was the Council activity of Our Lady of Loreto Council 4288 last month. Almost all of the members and their families joined the much awaited cruise. Details were arranged by Bros. Gregorio Eloisida, Gen. Program Chairman; Esteban Canta, Council Activity Chairman; and Quirico Evangelista.

KC BASKETBALL TEAM. The KC Basketball Team, which returned recently after a

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CFAA Notes

BARRIO SEMINARS IN LAOANG

Seminars are being conducted by members in Laoang, Samar in different barrios, with community improvement as the theme. Among the subjects discussed are modern farming methods, the problem of juvenile delinquency, and religion.

RURAL MEETING IN TAYUG

The institution of the new St. Patrick Council 4758 in Tayug, Pangasinan, last May 1 featured a program which had rural amelioration as a theme. The speakers were Senator Emmanuel Pelaez, Atty. Jeremias U. Montemayor of the Federation of Free Farmers, Grand Knight Modesto V. Cabanela, and Bro. Valentin Sajor, field secretary of the Columbian Farmers' Aid Association.

CFAA MEET IN SAN PABLO CITY

With the help of the CFAA, San Pablo Council 3468 plans to sponsor a meeting of "cabezas de barangay", which will discuss problems of the rural community and draw up measures to help solve the same. Some of the subjects tentatively scheduled to be taken up are food production, home industries and marketing.

successful engagement in Hong Kong, will tour Bicolandia early this month to fulfill engagements in Naga City and Daet, Camarines Norte. It has also been invited to Baguio City, Cabanatuan City, and San Jose, Nueva Ecija.

MADE OF STEEL

Many important politicians were present at a recent banquet.

"This is an age of steel!" said the afterdinner speaker.

"Permit me to suggest," interrupted the chairman courteously, "that for the benefit of reporters present, you spell the last word."

AN INTERVIEW WITH...

From page 17

starred a number of times. These were the high spots. There were many others. A while back she was interviewed by Edward R. Murrow on the Columbia network.

Also there were records. Anna Maria has cut three albums. One, carrying the Mercury label, is entitled Anna Maria Sings. It is composed of classical and semiclassical numbers. Another album entitled I Can't Resist You was done for Capitol and is made up entirely of popular numbers.

"Needless to say," says Miss Alberghetti, "the latter is the more popular." Her third album is awaiting release at this writing.

Anna Maria's personal appearances rate as high as \$30,000 a week. She has received \$10,000 for singing one song. Today, at the age of twenty-two, she is at the peak.

Anna Maria waves a repelling hand at the words *success* and *stardom*. Modestly, she puts it this way:

"We Italians, by force of circumstance, are born with the culture of centuries staring us in the face. It touches everyone. It finds fertile soil in the warm and creative nature of the Italian people. But also Italy is poor country. An artist finding himself in this environment has to strive mightily to be better than the next one if he wishes to eat. It's a driving force.

"I remember, when I was very young in Italy, that my grandparents on my father's side owned a restaurant and nearly went broke feeding artists who were not able to find jobs. Most of these men and women were very talented. But they just didn't have enough to meet the terrible competition with which they were faced.

"So it is that many fall by the wayside. But where the driving force in combined with sufficient ability, the result can be a great art."

Anna Maria's eighteen-year-old sister Carla also is a singer. She has appeared on a number of television shows, including Ed Sullivan's and Steve Allen's.

Her brother Paul, at the age of six, was a guest conductor of the Robin Hood Dell Orchestra in Philadelphia, and thereby hangs another tale of Alberghetti musical talent.

The orchestra's regular conductor decided to have a little fun at Paul's expense. He secretly told the orchestra members to come in a quarter note early at one point in the score in an effort to test the youngster.

I would say that if we are going to have a healthy democracy it must be one which is free of corruption. I believe the Chinese Communists were able to use corruption to a very great extent in order to come to power. Wherever corruption exists they can use it and they do use it. It is one of the greatest allies which the Communists have. — Ex-Communist
DOUGLAS HYDE.

The sharp rap of Paul's baton on the music stand and a stern demand to start over made it abundantly apparent that Paul was onto their tricks.

What kind of a girl is Anna Maria personally? Some of Hollywood's Italian imports have larded their art with physical attributes of eyebrow-raising character. This Anna Maria has shunned assiduously. A Hollywood columnist, writing about her recently, said:

"She is a nice girl. Of all the girls I know here in show business, I can't think of a finer one from the standpoint of moral standards and personal behavior. Anna Maria has been in show business since she was six years old, and unlike some onetime child stars, she has emerged totally unainted."

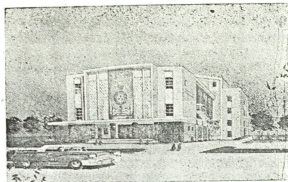
For this, Anna Maria has her parents and her Catholic religion to thank. The Church and its teachings have been her guide in life. She still remembers her catechism lessons. Her moral code is based on these teachings.

From her parents came the strict and rigid discipline that today is serving her well. Says Anna Maria:

"I don't know how many times I've wanted to go on dates. I had the opportunities to do so, but I was kept from going by my parents. I would beg my mother. She would say, 'Those places will still be there when you get older.' My father wouldn't let me go out unchaperoned until I was eighteen years old. And even then, there were a lot of questions asked before I left and after I came back. How I resented it! But today I realize my parents were right.

"When I turned nineteen my father told me that henceforth I would be on my own. He said he had taught me right from wrong and there was nothing more he could do. I think the self-respect I have today goes back to the strong discipline he exerted."

Anna Maria's father died of cancer Jan-



ST. MARY'S COLLEGE AUDITORIUM. Shown above is the new auditorium of St. Mary's College at the corner of Cebu Avenue and South C, Quezon City. The school is run by the Sisters of the Religious of the Virgin of Mary.

uary 31, 1957.

Since then, she and her sister Carla have continued their vocal studies with relentless practice. They live with their mother and brother Paul in Hollywood.

Is there no romance in this girl's life?

There has been. A couple of years ago Count Alberto Mochi, a wealthy Italian doctor, came to this country to ask for Anna Maria's hand. But after giving it a lot of thought, Anna Maria said No. Today she explains:

"I would have had to give up my work here and go back to Italy to live. I liked it here. I wanted to stay.

"Still, the time may come when I'll feel like quitting work. Singing isn't everything. I think it is much more important to be a successful wife and mother."

What is she looking for in a man?

"The man I marry will be one who thinks as I do on matters which are important basically. I hope he will be intelligent, honest, and kind. You know, in Europe men age faster than they do here. It's so nice here to see grown men, some of them up in years even, playing baseball with their children. You wouldn't see that in Europe. I hope my husband will be that kind of a man." (*From The Queen's Work*)

Devotion to **ST. JUDE**

Please publish this letter of thanks which I promised to St. Jude in grateful acknowledgement of the special favor he granted me.—A LOVING CHILD, Quezon City.

Kindly publish this letter of thanks to St. Jude. It was through THE CROSS that I came to know about St. Jude, the heavenly helper of desperate cases. Six months ago my sister applied for a visa to go abroad, but her hope of getting gone seemed so slim. I asked the intercession of St. Jude and the favor was granted. I now renew my promise to St. Jude that I will not stop reciting his novena every night. My thanks also to Our Mother of Perpetual Help and St. Joseph. A DEVOTED DAUGHTER, Davao City.

Will you please publish this long neglected letter of thanks to St. Jude for favors I received through his intercession. I am hoping again for the kind intercession of this great saint of the hopeless to obtain a new favor which I pray will be granted.—MRS. ELEUTERIA G. MABOLO, Francia Sur, Tubao, La Union.

4

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And toil.

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In the whole world for them.

—TERESITA A. GECOLEA

MODEL FARMER...

From page 14

falter, even after the death of the President.

Villanueva had inherited a tract of land in San Isidro town. It was located in the heart of the most troubled barrios of the municipality. In fact, it was a known Huk lair and for a time served as the hideout of the notorious bandit known as "Tambo-bong." Here he decided to fulfill his promise to President Magsaysay. For Magsaysay's objective of winning over the Huks, Villanueva could not have found a more suitable location for his project.

Farming was not his line. But electrical engineer Villanueva had lived long enough in the farming town of San Isidro to learn his way around and to know the needs of the farmers. With heartwarming sincerity, he proceeded to fulfill his pledge.

The improvement of conservative farming methods became his preoccupation. The new farmer avidly studied scientific rice weeding, fertilization, plant distancing, pest control, irrigation. Using these new techniques on his own farm, he showed the way to the farmers. They saw his land transformed from a cogonal area into a progressive and productive farm.

At the start, many of the farmers of San Isidro disagreed with Villanueva on his new ways. They insisted on sticking to their old methods. But Villanueva easily nullified their stubbornness. He taught them modern farming techniques by actually and successfully trying them out on his own land. The results spoke louder.

His farm today is named "Pedicone", after a system of planting rice seedlings in straight lines at a distance of about 40 centi-

meters from each other. He has increased the yield of his land from 30 to 89.8 cavans per hectare, while reducing the cost of production from ₱7.37 to ₱1.95 per cavan. News of Villanueva's achievement attracted to his model farm Filipino professors from the U.P. College of Agriculture and American agricultural experts from the International Cooperation Administration.

As he studied modern rice culture, Villanueva observed the farmers to whom he would teach what he learned. In the farmer he saw a great potential, suppressed by some amount of indolence and widespread illiteracy. To dispel the cloud of ignorance, he realized that he would have to stimulate them. He sought and found an effective solution: leadership and close supervision. He tried this solution on his tenants and he has been quite successful.

He constructed cottages for his tenants. He led them in building feeder roads and pumps for drinking water. He worked for the establishment of a diesel irrigation pump for his farm and for those of his neighbors. He acquired a Japanese automatic thresher.

Recently, hordes of rats, which ravaged the crops in Cotabato, appeared in the lush fields of San Isidro to wreak similar damage. With vigorous leadership, Villanueva showed the farmers how to combat the pest successfully. He taught them how to use chemicals, which effectively exterminated the destructive rodents.

Recognition finally came for the San Isidro farmer, who did not expect any reward but had only hoped to live up to the word that he gave to President Magsaysay. Early in March of this year, the town postman handed him an envelope which bore the printed address of the Provincial Governor. The letter inside informed him that upon the "unanimous decision" of the awards committee of the Central Luzon Fair, he had been chosen "Agriculturist of the Year" for 1958. He received the well deserved reward at the Cultural, Industrial, Commercial and Agricultural Fair at the Philippine National Carnival auditorium in Manila on March 7, 1959.

Agriculturist Villanueva is the seventh child of a family of ten. He is married to the former Pacita Aldama and has four healthy children. An outstanding community leader, he is at present the Grand Knight of San Isidro Labrador Council 4277, Knights of Columbus.

Not only among the farmers but among the elite of San Isidro, Villanueva's zeal serves as an inspiration, his leadership as a springboard for all.

KNIGHTS IN THE...

From page 15

the first filipinos who joined the order thirty nine years ago. His being a member of the order for 40 years makes him eligible for honorary Life Membership.

* * *

Several Knights (three priests and six laymen) were conferred church honors recently in the Archdiocese of Nueva Segovia (Vigan). Elevated to the rank of Domestic Prelate by His Holiness, Pope John XXIII, were Rt. Rev. Msgr. Osmundo A. Calip and Rt. Rev. Msgr. Bernardo Panay. Very Rev. Msgr. Macario Diaz was appointed papal chamberlain. Among the laymen who were granted the papal condecoration of the "Medal Pro Ecclesia et Pontifice" were Past Grand Knight Pedro Arciaga of San Fernando, La Union, Grand Knight Avelino Balbin of Candon, Ilocos Sur, District Deputy Ireneo Gacad, Bro. Melencio Lazo of Vigan, Ilocos Sur, Bro. Felix Vergara also of Vigan, and Bro. Julio Villamor of Manila Council.

* * *

The three men who were among those responsible for the recent Catholic Action National Convention in San Fernando, Pampanga ("The Sentinel," May 16, 1959) are all Knights of Columbus. Very Rev. Msgr. Serafin Ocampo, San Fernando Diocesan Catholic Action Director, is the Chaplain of Holy Sepulchre Council 4278 of Angeles, Pampanga. Bro. Ernesto Escaler, CAP National President, is one of the newest members of Manila Council 1000. Bro. Cesar Genuino, President of the San Fernando Diocesan Central Committee of Catholic Action, is Grand Knight of San Fernando Council 3709.

NO PROOF

A preacher in Illinois once came forward with the declaration that Satan was not mentioned in the Old Testament, therefore he did not exist.

Of course, that's no proof. The Old Testament does not mention Illinois either.

* * *

STYLES

Hair styles being what they are today, you can hardly tell from the back whether it's man who needs a hair-cut, or a woman who has just had one.

Columbian Squires

SILVA TO NATIONAL COMMITTEE

Bro. Anacleto Z. Silva of Mary Immaculate Council 3937, Pasig, Rizal, has been appointed as District Squires Chairman and ex-officio member of the Junior Order's National Committee, it was announced by Bro. Francisco Tantoco, Jr., National Squires Chairman. Bro. Silva is the Chief Counsellor of Mary Immaculate Circle 1063. His district comprises the province of Rizal and by special attachment, Gumaca, Quezon.

The National Committee for 1959 is now composed of Rev. Ambrosio Manaligod, S.V.D., National Father Prior; Bro. Tantoco, National Chairman; Bro. Virginio L. Valle, Vice-Chairman; Bro. Jose M. Galang, Secretary; with the following District Chairmen as members: Bro. Jose G. Castro, District 1; Bro. Silva, District 7; Bro. Dionisio Ybiernas, District 9.

INVESTITURE IN SOLANO

Fifteen boys were initiated into Pope Pius XII Circle 1145 of Solano, Nueva Vizcaya recently, it was learned from Bro. Jose Tiongson, Chief Counsellor. The ceremony was conducted by the newly formed initiating team of the Circle.

BASKETBALL LEAGUE IN PASIG

Mary Immaculate Circle 1063, with the help of the Knights of Columbus of the town, recently sponsored a summer basketball league in Pasig, Rizal. The tournament was divided into two divisions: the senior division, made up of teams from the various factories of the town, and the junior division, composed of teen-age teams from the barrios.

"FLORES DE MAYO" in QUEZON CITY

The Squires and Squirettes of Capitol Circle 784 in Quezon City participated in the traditional floral offering at Cubao parish church recently. The group was led by Chief Counsellor Lucas Agbayani and Chief Counsellorette Mrs. Felisa Turla. The local Knights of Columbus and Daughters of Isabella helped the Squires and Squirettes.

IT CAN HAPPEN...

From page 29

SHOCK IN INDIA

"This long quotation is typical of the shock that registered in India when these disclosures were made. Now, what was said in these documents? An analysis shows in effect they made seven leading points:

"All sections of the people (union, organizations, associations, individuals) must be harnessed into a mass United Front on specific issues which must enhance the prestige of the communist party. The political recognition of Red China is an example. At the early stages the communist party must stay in the background and give the United Front its dynamism. But by slow and sure degrees the party must grab the leadership and in time, usher in a United Front Government. This must ultimately lead to the formation of a People's Democracy to rule.

"The 'hate America' campaign must be fostered so as to warrant direct 'liberating' action by the communists in order to safeguard national freedom against American 'aggression'. The mass movement of the parties must then become a militant movement capable of direct, violent action.

"When the United Front becomes the government, the scope to carry on the struggles at the parliamentary level will increase. At this, opposition to the Communist Party plans must be stifled.

"From a geo-political view, the centre of direction of communist party activities must be shifted to a position from where maximum effect can be obtained. In India, the shift was made to New Delhi.

NATIONAL LEADERS

"The general discrediting of national leaders such as Gandhi in India must be supplanted by new extra-territorial heroes such as Mao-Tse-Tung.

"The 'peace' movement is an important weapon to the communist party. The document maintains that: The peace movement (for support of Stockholm and Warsaw appeals) is not a pacific movement, nor a movement mainly recording abstract support for peace. It is a fighting movement. It is an appendage of the foreign policy of Soviet Russia and Communist China.

"The United Front must be nation-wide. In the documents special mention is made for greater action in certain centres; first in list was Kerala; then Andhra and Bengal.

A ponderous confusion between nationalism and patriotism exists today. Facing the threat of Communism, the distinct difference between these two isms should be fully realized. . . nationalism usually stems from false pride, vanity, a sense of inferiority and insecurity. Today, it is also a great weapon in the hands of the Communists. — BERNARD YOH, a Handbook for Survival.

"STAY IN" THEORY FUTILE

"These plans were finalized in 1954. In three years they bore fruit. For in April 1957, Kerala found itself in the Communist fold.

"Into the United Front (prior to the elections) the communist party drew the Praja Socialist Party, other socialist parties and the communist-backed Independents. This concentrated opposition was directed against Nehru's Congress Government. The United Front won the elections and the communist party is now in power.

"Without the aid of the (perhaps well-meaning) socialist parties and the Independents—that is, without the United Front—the communist could never have gained power in Kerala. Even the Australian Communist Review admitted this after the elections. But the Socialists soon discovered that, in fact, the communists wanted no part of them, except their moral support. Meanwhile the Praja Socialist Party (the largest of the socialist parties) realized that time was running out on them.

* * *

"The communist party was ruthlessly concentrating every bit of power in its own hands. Popular student and worker rebellion against communist rule was being stopped by imprisonment or by leaders being shot by a Red-directed police force. Kerala had become a police state. At this stage the Praja Socialist Party decided that the 'stay in' and reform the communists technique was futile, impossible. The 'stay in' theory was seen to be at best a probability, never known to have succeeded. In a matter of life and death, the luxury of reveling in probabilities could not be afforded. The Praja Socialist Party got out. It now fights from without, in conjunction with other anti-communist forces."—THE ADVOCATE