

# Excerpts from the Golden Anniversary Issue of UNITAS

*Chinabasa*

# The Unitas

GOLDEN ANNIVERSARY ISSUE

## SUBSTANCE AND RELEVANCE THROUGH FIVE DECADES

OUTSTANDING ARTICLES ON

NATURAL SCIENCES • ENGINEERING • MEDICINE  
PSYCHOLOGY • SOCIOLOGY • LAW  
POLITICAL SCIENCE & HISTORY • FILIPINO CULTURE  
LITERATURE AND LANGUAGE  
ARCHITECTURE AND FINE ARTS  
PHILOSOPHY • THEOLOGY • EDUCATION

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This  
**GOLDEN ANNIVERSARY ISSUE**  
is dedicated to



**FR. JESUS GAYO, O.P.**  
Unitas Editor  
1948-1961

and



**FR. ALFREDO PANIZO, O.P.**  
Unitas Editor  
1961-1970

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## Three Editors' Viewpoints

### THE UNITAS THROUGH THE SEVENTIES

● Fausto Gómez, O.P.  
Editor since 1971

*The future of Unitas is somewhat contained in its present, which is present on the march, and the present of Unitas is a development of its past.*

*Unitas, the official journal of the Faculty of the University of Santo Tomas, is today, through the 70s, what was yesterday, since its birth in 1922 — through its 50 years of publication.*

### THE FIRST TWO DECADES

*According to its maiden editorial, Unitas was born out of a need, "the absolute need" of the different faculties of the University (at that time, theology, philosophy, canon law, civil law, medicine, pharmacy and engineering) to have a printed mouthpiece for "the moral and scientific education that imparts this University."*

Another important goal of the first editors is given in the very title they chose for their magazine, that is *Unitas: unity*. "Unitas will be — we hope. — an instrument of unity among the various faculties of our University; in unity, there is strength." Actually, *Unitas* merged the separate magazines of the UST Faculty of Law, *La Revista Escolar de Derecho* (1920-1922), and the UST Faculties of Medicine and Pharmacy, *Alma Mater* (1921-1922).

The magazine began exclusively as a monthly student publication (at that time, UST had around 1,500 students): "It is put out by students, that is, boys [there were no female students at that time at UST] more or less grown up, but always inexperienced, with the encouragement and counsel of our dear professors" (First Editorial: July, 1922). However, with Volume V, *Unitas* began to be mainly a faculty journal: "Unitas will be a scientific magazine to which the sages of our University will contribute; and they can do it in English, Spanish, or French" (Editorial, No. 1, 1926, p. 1).

In 1941, *Unitas* became the UST faculty organ almost exclusively written by professors: "Being the official organ of the Faculty of the University of Santo Tomas, all of our professors and instructors have a right to collaborate; and further still: it is expected that all colleges of this University" [by this time, also education and science, since 1926; architecture and fine arts, since 1931; commerce, since 1933, and the graduate school since 1938], "that all Colleges of this University will be represented with, at least, one article in each issue of the *Unitas*" (Vol. XX, No. 2, [1941], p. 1).

The history of *Unitas*, the all-encompassing publication of the university, is divided into two important periods: before (monthly) and after (quarterly) World War II. Up to Volume 20, No. 5 (November 1941), *Unitas* was really a multi-faceted monthly publication: many editors handled it and all kinds of topics were, at times, deeply or superficially studied. The contents of the journal during its first two decades were too wide and too different in weight — from theology to sports, engineering and news jottings, medicine and social life bits. Still, before World War II, the magazine was unique in the Philippines; and every issue contained, at least, one or two major articles on relevant topics. The matters most often treated were on theology, medicine, and pharmacy.

Most of the articles and comments of the first volumes of *Unitas* were written in Spanish. From Volume V to Volume X, they were in English and Spanish. After Volume X, onward, most of the articles were published in English. The last article in Spanish was written in the issue of June, 1966, by Fr. Victoriano Vicente, O.P., entitled, "El P. Alonso Sandin, Según el Libro de Grados de la Universidad" (p. 269 & ff.). From 1922 to 1931, *Unitas* was "el órgano de las diversas facultades." From 1932 to 1937, "official organ of the University." From 1938 to 1961 (Vols. XVI-XXXIV), "Revista de Cultura y Vida Universitaria." From September, 1961, up to March, 1977, *Unitas* was "the quarterly for the arts and sciences."

## THE THIRD AND FOURTH DECADES

The publication of *Unitas* had to be stopped at the outbreak of World War II, when the Japanese forces occupied Manila. Its pre-war period ended with the issue of November (Vol. XX, No. 5) of 1941; at that time, its editor was the late Fr. Evergisto Bazaco, O.P., who had been also one of the most prolific contributors to *Unitas*, particularly on educational matters.

During World War II (from 1942 to 1945), the University of Santo Tomas was made by the occupying Japanese forces a concentration camp for the Allied forces. However, *Unitas* did not resume publication until January of 1948. By this time, two more units of the University had joined the *Unitas* publication, that is the Conservatory of Music, established in 1945, and the College of Nursing, in 1946.

The post-war period of *Unitas* may well be subdivided into three different chapters, headed by its three editors.

Fr. Jesús Gayo, O.P., edited the *Unitas* for 13 fruitful consecutive years (1948-1961): he inaugurated the Second Dawn of *Unitas* with the January-March issue (Vol. XXI, No. 1) of 1948. Fr. Gayo changed its pre-war format, from 6 x 9 to 7 x 10, and from a monthly, 100-page magazine, *Unitas* became a quarterly, 150 pages, "*Revista de Cultura y Vida Universitaria*."

Fr. Gayo is a Dominican philosopher deeply interested in historical research. His background gives us the clue to the new directions and content stress of the quarterly, which will underscore theology, philosophy and historical research. During his editorship, three important sections were added: one, for the publication of outstanding theses defended successfully at the UST Graduate School; another, "*University of the Air*," containing relevant comments by UST professors, on a variety of subjects, aired over DZST (the university radio station); and the third and most innovative, "*Textos Antiguos*," prepared by the editor himself. Since 1956, a whole issue of *Unitas* has been dedicated to the UST Summer Cultural Series.

Fr. Gayo wrote also important articles in *Unitas*. In "*Textos Antiguos*," he printed unpublished historical records kept at the archives of the 366-year-old University of Santo Tomas and the Dominican Province of the Holy Rosary. Among them are the writings of Fr. Miguel de Benavides, the founder of the University of Santo Tomas. Other articles written by the editor include "*Catálogo de Impresos Filipinos conservados en los Archivos de la Provincia del Santísimo Rosario de Filipinas y de la Universidad de Santo Tomás de Manila*" (Vol. XXV, No. 1-4, 1952, pp. 313-368, 584-615, 830-856; Vol. XXVIII, No. 1, 1955, 115-153); and "*Rarezas Bibliográficas en la Biblioteca de la Universidad de Santo Tomás*" (Vol. XXVIII, No. 1, 1955, pp. 184-192).

Fr. Alfredo Panizo, O.P., took over the editorship of *Unitas* with the third issue (Vol. XXXIV, No. 3) of 1961. He went back to the old format of 6 x 9, and changed its direction to stress particularly Filipino culture and anthropology. Fr. Panizo is a Dominican philosopher actively engaged in anthropological and cultural research.



During the nine years of Fr. Panizo's editorship, *Unitas* became a rich source of information on Filipino culture. Among the best issues of *Unitas* during its 50 years of history are: *Stories and Legends from Filipino Folklore* (Vol. 39, No. 4, 1966, pp. 487-641); *The Cultural Minorities of the Philippines* (Vol. 40, No. 1, 1967, pp. 1-234); *The Hanunoo Mangyans and Pampango Folklore* (Vol. 41, No. 1, 1968, pp. 3-137); *Philippine Epics* (Vol. 41, No. 2, 1968, pp. 144-260); *A Critical Study of the Prehispanic Source Materials for the Study of Philippine History* (Vol. 41, No. 3, 1968, pp. 277-440); *The Woman in Early Philippines and Among the Cultural Minorities* (Vol. 42, No. 3, 1969, pp. 1-196). He also published an excellent monograph on *Population* (Vol. 39, No. 3, 1966).

Fr. Panizo had his hands full in the publication of *Unitas*. He also wrote many articles in his nine years as editor, on philosophy, ethics, and Filipino culture. Among them are *The Catholic Philosophy of Education* (Vol. 38, No. 3, 1965, pp. 378-386), *Infanticide and Population* (Vol. 38, No. 4, 1965), pp. 599-660; and *The Negritos or Aetas* (Vol. 40, No. 1, 1967, pp. 66).

#### UNITAS THROUGH THE SEVENTIES

Philosopher Ortega y Gasset defines man, himself as "*Yo soy yo y mi circunstancia*": I am I and my situation. This definition of man can be applied, *mutatis mutandis*, to an institution, to a quarterly like *Unitas*. So much so that the *UST* quarterly's history can be elaborated, with its positive as well as its negative points, through its editors, who spearheaded the directions, the changes, the thematic stresses of the magazine — through its editors, and their "circunstancia" or situation. In 1971, Fr. Leonardo Z. Legaspi, O.P., *UST* Rector, appointed Fr. Fausto Gómez, O.P., a Dominican professor of moral theology with a penchant for journalism — that is, for current happenings and events — as editor.

Perusing the 20 issues of our six-year editorship, we can see the background of the editor. Thus, theology, ethics, and other current relevant themes are given particular accent; on the other hand, and, possibly, unfortunately, the natural sciences and engineering are granted little space.

However, some of the lacunae present in the *Unitas* of the 70s are due partly to the existence of other *UST* publications. Lately, very few theses are included in *Unitas*. Thesis publication had its day with Fr. Jesús Gayo, O.P. What is the reason? Highly researched material or doctoral theses are published in the *Acta Manilana* (founded in 1965), the magazine of the *UST* Research Center. Thesis abstracts are included in the *UST* Graduate School Research Journal.

Similar explanation can be given to the absence from the pages of *Unitas* of deep speculative articles on theology, philosophy, canon law, and church history — largely underscored in the *Unitas* of the 1930s and the 1950s. For these matters, *Philippiniana Sacra* (established in 1966) is published three times a year. Likewise, if University news and light comments are not found in *Unitas* today as they were printed in its pages yesterday, it is because the University puts out *The Academia*, the 12-page *UST* quarterly paper.

Unitas today is also the UST Quarterly for the Arts and Sciences. It centers on culture and religion, and tries to be substantial and relevant for its readers, most of whom are educators and professors. Our March, 1972 editorial puts in this way: "Unitas will try to maintain a happy medium between unproductive generalizations and elitist specializations. As much as possible, what we hope to project is a happy balance of articles that appeal several notches above the level of the popular and the common, yet responsive enough to relate themselves to the changes and innovations around us."

During the last six years, the different issues of Unitas are catalogued as ordinary and special issues. The ordinary issues include one or two researched writings for our section Articles and Studies, three or four commentaries on current cultural events for the section Dialogue with the Times, and from 10 to 20 informative or critical reviews for the section The World of Books.

To these three sections, we have added another — which Fr. Alfredo Panizo, O.P., already had in some issues — University Forum, a sort of round-table discussion among experts on currently debated and debatable subjects.

The special issues of Unitas focused on a theme only or on various related topics. These extraordinary issues — at times double-issues — include the yearly publication of the UST Cultural Series — which began during the editorship of Fr. Gayo — and of some monographs.

As editor, I would tend to think that our best issues were the special ones on the UST Cultural Series not only by reason of its scholarship and relevance, but also by the praise they received from our esteemed readers, and the increase in sales and subscriptions they generated.

These issues are The Drug-Abuse Problem (Vol. 45, No. 2, September, 1972), Current Trends in Philippine Arts (Vol. 46, No. 4, Dec., 1973); The Manipulation of Man in Christian Perspective (Vol. 47, Nos. 2-3, June-Sept., 1974); Dialogue with the Times — Promotion of Women's Role, Philippine Youth, Philippine Development, Philippine Faith-Healing, The Devil and Modern Satanism, and Human and Christian Reconciliation — (Vol. 48, No. 2, June, 1975), and Human Settlements in Philippine Perspective (Vol. 49, Nos. 2-3, June-Sept., 1976).

Other special issues that were published during our editorship include Three Philosophers — R. Ardrey, K. Jaspers and E. Husserl — and their Current Impact (Vol. 44, No. 4, December, 1971); The New Constitution of the Philippines (Vol. 46, No. 3, September, 1973); Agrarian Reform and Cooperatives (Vol. 47, No. 4, December, 1974); The Literary Symbol in Modern Literature — text of Fr. Patricio V. Monis' excellent thesis, the only one published in Unitas lately — (Vol. 48, No. 1, March 1975); and New Educational Trends and P. Poveda's Relevance (Vol. 48, No. 3, September, 1975).

Among the ordinary issues of Unitas, we would like to mention some articles that deserve special mention: "The Literature of Antiquity, Antiquated?", by O. Alcantara-Dimalanta (Vol. 45, No. 1, 1972, pp. 5-20) "Divorce and the Indissolubility of Marriage" by Excelso Garcia, O.P. (Vol. 45, No. 3, 1972, pp. 44-64); "Transformational Generative Grammar in Foreign Language Teaching", by Andrew González, F.S.C. (Vol. 45.

No. 4, 1972, pp. 53-67; "Laws of Nature and Natural Law," by Antonio T. Piñon (Vol. 46, No. 1, 1973, pp. 23-38); "The Atman-Brahman Relationship in the Upanishads," by Magdalena A. Villaba-Cue (Vol. 46, No. 1, 1973, pp. 54-110); "The Paradox of Freedom in Louis Lavelle," by Emérita S. Quito (Vol. 46, No. 2, 1973, pp. 224-239); "The Filipino as Thinker and as Social Being," Leonardo S. Mercado, S.V.D. (Vol. 47, No. 1, 1974, pp. 80-111); "Multinational Corporations and Their Participation in Philippine Development," by Jovito R. Salonga (Vol. 48, No. 2, 1975, pp. 267-289); "The World Crisis in Education and Beyond," by B. Frank Brown (Vol. 48, No. 3, 1975, pp. 483-499); "The Vision of Poveda," by José F. Espinosa (Ibid., pp. 570-582); "The Catholic University in the Philippine Setting," by Ernesto A. Franco (Ibid., pp. 500-538); "Abortion in the Religions of Southeast Asia," by Gabriel Pastrana, O.P., (Vol. 48, No. 4, 1975, pp. 639-654); "Unamuno: The Man, the Writer, the Philosopher," by Ma. Luisa R. Tanglao (Ibid., pp. 693-721); "Christian and Non-Christian Ethics," by Pedro B. Gabriel (Vol. 49, No. 1, 1976, pp. 27-43); "Hindu Ethics: Man's Realization of Self-divinity," by Alfredo P. Co (Ibid., pp. 44-59); "The Catholic Choice of Rhythm," by Vicente J. A. Rosales, M.D. (Vol. 49, No. 4, 1976, pp. 474-501); "Medical Ethics in Connection with Torture of Prisoners and Other Persons Under Some Form of Detention," by Roberto Concepción (Ibid., pp. 542-572); "Myth and Reality: Church Marriage Tribunals in the Philippines," by Florencio Testera, O.P., (Vol. 50, No. 1, 1977, pp. 7-18); "The Vision of the Filipino: Moral Dimension," by Leonardo Z. Legaspi, O.P. (Ibid., pp. 76-91).

Among the issues which aroused great public interest is the March issue of 1978, particularly for its section University Forum wherein three professional experts analyzed — from three different angles — the medical, legal and moral perspective of the widely publicized "Death with Dignity" case of Miss Karen Ann Quinlan. Dr. Vicente J. A. Rosales, former Chief Justice Roberto Concepción of the Supreme Court and Fr. Francisco del Rio, O.P., answered our basic question "To Let or Not to Let Her Die?" from the viewpoints of medicine, law and moral theology, respectively.

The present chapter of *Unitas* is in general a continuation of the publication that *Unitas* was since the beginning and, in particular, the past that follows World War II. However, there is a new article, for *Unitas* is not only a quarterly publication but also a series of publications. In the 60s, Fr. Panizo began reprinting some monographic issues of *Unitas* as separate books. One of them is the *Cultural Minorities of the Philippines* (UST Press, 1967).

We have continued and expanded that tradition with the yearly *UST Cultural Series*. To these, we have added the publication of books, separate from *Unitas*. The first just came off the press — *The Timeless and Timely: Essays on Truth and Value*, by one of our best contributors, Dr. Pedro B. Gabriel (UST Press, 1977). These separate form *Unitas*. Books under *Unitas* form our series *Unitas Major*.

Another innovation we have introduced is the reprinting of scholarly and relevant articles originally printed in the *Quarterly*, and it is called *Unitas Minor*. We hope to help our professors and students with



these brief *separatas*. The first was Faith-Healing, Philippine Style, by various authors, and the tenth, Education and Values Tomorrow, by Fr. Leonardo Z. Legaspi, O.P., and Prof. Ernesto Franco.

As we edit *Unitas*, we also attempt at writing a few articles on our field of specialization — moral theology. Among them are "The New Theology of Hope and the Liberation of Man" (Vol. 47, No. 1, 1974, pp. 182); "Man's Reconciliation with God," (Vol. 48, No. 2, 1975, pp. 385-405) and "Some Comments on the Theology of Liberation" (Vol. 49, No. 4, 1976, pp. 521-541).

## UNITAS TOMORROW

In this double issue which commemorates the Golden Anniversary of the publication of *Unitas*, we re-visit the past of the *Quarterly* — to pay tribute to our past editors and writers, to repeat, with today's props, yesterday's valuable message; to acknowledge, with deep gratitude and admiration, *Unitas'* enduring contributions to the development of the arts and the sciences in the Philippines.

We thank all those dedicated people who have made *Unitas* what it is today.

We express our gratitude, specially, to our former editors, Frs. Gayo and Panizo, to our current contributors and assistants, in particular, Dr. Josephine B. Serrano, Dr. Pedro Gabriel, Dr. Carolina Garcia and our dedicated associate editor, the untiring Prof. Roger Obusan.

Most of all, we thank the faculty members of the University of Santo Tomas, who wrote *Unitas* and the UST Rector, Fr. Leonardo Z. Legaspi, O.P., who not only encouraged us, but also supported our endeavors and even contributed frequently in the *Unitas*. Moreover, we address a word of gratitude to the UST Research Center under Fr. Ciriaco Pedrosa, O.P., for its substantial financial aid to some special issue of *Unitas*.

Still we believe that there is plenty of room for improvement in the publication of *Unitas* and, specially, in the development of *Unitas Publications*. If, through the prism of this anniversary issue, we look back at yesterday, it is mainly to look forward from today's springboard: our basic reason is not that yesterday was better — and we pat ourselves at the back for the laurels won. But that in knowing living traditions of yesteryears, we may find valuable help to build the *Unitas* for tomorrow.

Teilhard de Chardin said that "the past has revealed to me the building of the future." *Unitas* looks back to its past from today, which is yesterday on the march, to build its future, which is today as project.

*Unitas* is proud of its past, committed to the present and open towards the future. *Unitas'* history and hope are symbolized eloquently in a man walking: a foot on the ground and the other in the air.

*Unitas*, on its 50th anniversary, has a foot in its living past, and the other in the air, poised and ready to become a better medium of scholarship and relevance — as the Faculty *Quarterly* of the University of Santo Tomas, the Catholic University of the Philippines.

## UNITAS — RETROSPECTIVA 1948-1961

● J. Gayo Aragón, O.P.  
Editor, 1948-1961

*En plena reorganización de la Universidad, finalizada la última guerra mundial en 1945, soñada ya el P. Eugenio Jordán, O.P., Rector Magnífico en aquellos días, en la reanudación de la revista Unitas. Pero el personal se había reducido y las ocupaciones aumentado porque había de comen-zarse prácticamente de nuevo y la avalancha de estudiantes superó las esperanzas. Ante la insistencia del P. Jordán en el Senado Académico, me ofrecí voluntariamente a responsabilizarme de la dirección de Unitas, aunque me hallase en idéntica situación que los demás, convencido de la urgencia para la Universidad de volver a contar con una publicación oficial. Aceptó sin dudar el P. Jordán el ofrecimiento y ya en comunicación con Decanos y Profesores pudo reaparecer Unitas en los comienzos del año 1948.*

*Nacida la revista como "órgano de los alumnos de las diversas Facul-tades de la Universidad" se convirtió enseguida en órgano del "Profe-sorado de la Universidad". Debería ser y sería desde entonces el instru-mento oficial escrito que diera a conocer la investigación científica y ambiente cultural de la Universidad en sus diversas Facultades y Colegios universitarios, a la vez que lectura periódica para los mismos profesores.*

*Concebida la revista en esta nueva faceta como exponente de la rea-lidad del ambiente científico de la Universidad ante el mundo intelectual de centros paralelos, los artículos que en ella aparecieran deberían ser al menos en su mayor parte escritos por profesores de la Universidad. No había nacido la revista como una mera capitalización de la Universidad y sus profesores para ser una publicación con determinados fines cul-turales en la que cabría la participación de escritores, voluntarios o pagados, aunque no tuvieran relación alguna con la Universidad. Es claro que así no sería la revista el exponente de la realidad del ambiente cientí-fico de la Universidad.*

*Ante la grande diversidad de Facultades y Colegios que formaban el conjunto de la Universidad no se ocultaba la dificultad de esperar que la revista fuera una publicación de público numeroso. Su destino sería sobre todo el cambio con las publicaciones similares y las grandes biblio-tecas a las que acudirían estudiantes y profesores de diversas aficiones científicas, deseosos de realizar estudios de profundidad. Es claro que*

una revista por cada Facultad o grupo de colegios afines encontraría un público más unívoco, pero por el momento no podía pensarse en semejante solución.

Con el objeto de mantener esta línea científica de la revista, fue constante política editorial el dedicar la mayor parte de las páginas de la misma a trabajos que reflejaran de verdad una investigación científica seria, con preferencia a los escritos por profesores de la Universidad y preparados expresamente para ser publicados en *Unitas*. A falta de los mismos, en contacto con el Graduate School se acudió a las tesis doctorales preferentemente de los profesores de la Universidad y de asuntos relacionados con Filipinas y el Extremo Oriente. A la vez que estas tesis reflejarían el ambiente de investigación en la Universidad, resultaban ser estudios de hombres dedicados enteramente a la enseñanza y fruto de muchos años de investigación científica. Con ello se contribuía también a dar a conocer la calidad de la cultura filipina.

Esta programación editorial pudo realizarse puntualmente con la cooperación de los Decanos de las diversas Facultades y Colegios de la Universidad, especialmente de Farmacia, Liberal Arts y Graduate School y con la cooperación entusiasta de un buen grupo de profesores siempre dispuestos a mantener la revista en el alto nivel científico. Así, de las doce mil páginas de la revista publicadas durante el periodo de esta retrospectiva, unas nueve mil fueron dedicadas a trabajos verdaderamente científicos. La baja colaboración de algunas Facultades se debió, ya a su reducido cuerpo profesoral ya a la aparición de sus revistas propias.

La inmensa mayoría de estos estudios científicos correspondieron a temas, relacionados con Filipinas y el Extremo Oriente. Dar un juicio crítico de los mismos y de sus autores alargaría en extremo este resumen. Será suficiente mencionar solamente sus títulos para aclarar en síntesis lo dicho anteriormente. Citemos los siguientes: "Exposición y Crítica del Bautismo Aglipayano" y "Aglipayanism Unmasked — The Doctrine of Aglipayanism Compared with the Protestant-Episcopalian and Catholic", de Felix Vacas, O.P.; "The Iglesia ni Kristo" de Modesto Salvador Trani; "The Unjust Position of the Church in the Philippine Constitution" de Nicolas Ll. Rosal. "Ley Civil de Matrimonio de Filipinas" de Juan Ylla, O.P.

"The Outlawry of Subversive Organizations in the Philippines" de Marcos Herras; "The Police System of Criminal Investigation in the Philippines" de Eliseo A. Vilar; "Reforma del Sistema Penal de Filipinas" de Alfonso Felix; "The Philippine Prison System" de Alfredo M. Bunye; "La Metodología de la Comisión Codificadora de Filipinas" y "On the Philippine Declaration of Principles" de Antonio M. Molina.

"Occultism Among Early Filipinos" and "The Rorschach Technique Applied to Filipinos" de José A. Samson; "The Applicability of the Minnesota Multiphasic Personality Inventory to Filipino Subjects" de Emmanuel Vit. Samson and José A. Samson.

"A Study of 250 Recidivists Confined in the National Penitentiary" de Rosalinda Dar Santos; "A Study of Juvenile Delinquency During Vacation Months in the City of Manila from 1946 to 1952" de Leticia D. Mabunay; "Comparative Wage Study Between Private and Public Employers in the Philippines" de Richard F. McMahon; "An Ethical Judgment on Agrarian



Reformatory Expropriations" de Manuel Piñon, O.P.; "La lucha por el poder en el Extremo Oriente" de Enrique Syquia y Pineda; "Proyección Filipina en lo Internacional" and "On Compulsory Religious Education in the Philippines" de Antonio M. Molina.

"The Part of the Philippines in the Opening of China to the West" de Paul Meibert Miller; "Education for the Masses in East Pakistan" de Jarlath D'Souza; "The Legal Evolution of Nationalist Movements in Indonesia, Malaya, Burma, Ceylon, India and the Middle East" de Mauro Méndez.

"El Bachillerato Español y el Filipino — Estudio comparativo" y "La Escuela Filipina en el pasado" de Evergisto Bazaco, O.P.; "Aportación de la Iglesia Católica al desarrollo de la agricultura en Filipinas" de Pablo Fernández, O.P.; "Los sellos de la Universidad de Santo Tomás de Manila" de Antonio González, O.P.; "Memorias de J. Rizal (diario inedito)" de Antonio M. Molina; "Pharmacy Past and Present", "Breve relación de la vida de Don León Ma. Guerrero, primer graduado de Farmacia de la Universidad de Santo Tomás" and "Chronicle of Philippine Pharmacy During the Spanish Period" de Lorenzo Rodríguez, O.P.; "Visaya, El Victorioso, notas para la Historia de Filipinas" de Alberto Santamaría, O.P.; "Escritos inéditos de Fr. Miguel de Benavides" fundador de la Universidad de Santo Tomas de Manila con introducciones y notas de J. Gayo Aragón, O.P.

"Algunas notas para el Estudio de la lírica Hispano-Filipina: Cecilio Apóstol, Fernando María Guerrero y Jesús Balmori" de Juana María Bavanguan; "Fernando María Guerrero, el Príncipe de la lírica Hispano-Filipina" de Medrano Bertol Rosa; "Spanish Elements in the Tagalog Language" de Consuelo Torres Panganiban; "La Doctrina China de 1593" de Antonio Domínguez; "La Doctrina Tagala de 1593" de Alberto Santamaría, O.P.; "Catálogo de los Impresos Filipinos conservados en los Archivos de la Provincia del Smo. Rosario de Filipinas y de la Universidad de Santo Tomás", "Ordinaciones Generales-Incunables Filipino de 1604" and "Rarezas bibliográficas en la Biblioteca de la Universidad de Santo Tomás" de J. Gayo Aragón, O.P.; "Manila, Metrópoli abandonada" de Manuel Mañosa.

"An Approach to Social-Economic Security", "Co-Partnership-Labor and Capital", "Asia's Recovery Program", "Some Aspects of Exchange Control", "Marshall Plan of Economic Program for Asia and the Far-East", "Financial Aspect of Philippine Economic Program", "Cooperative Economy in the Philippines" and "Some Measures of the Central Bank in Combating Inflation" de M. Z. Landicho; "The Deficiencies of the Management of the Economic Development of the Philippines" de Mariano B. Apacible, Sr.

"Music: Between God and Men — Marcelo Adonay", "New Treasures in Old Philippine Melodies", "La Música Filipina: Lo que es y lo que puede ser" de Antonio J. Molina; "National Spirit and Temper in Music" de Rosario Picazo.

Para cerrar este apartado sobre estudios relacionados con asuntos filipinos y orientales cabe mencionar la serie de veinticinco trabajos investigativos sobre plantas de Filipinas, en seguimiento de un programa bien

deftinado del entonces Decano de Farmacia, P. Lorenzo Rodríguez, O.P., muchos de cuyos estudios fueron dignamente apreciados por Sociedades Internacionales manufactureras de productos farmacéuticos.

Dentro de la temática general fueron publicados los siguientes estudios:

"El conocimiento intuitivo de Dios y la especie impresa" y "El Limbo de los niños" de José Blanco; "Pasibilidad afectiva de Jesucristo" y "Las pasiones de Cristo en el Evangelio" de Aniceto Castañón, O.P.; "La Penitencia pública en los primitivos siglos de la Iglesia"; "Las indulgencias en la Iglesia primitiva" y "Abusos y errores en la concesión del perdón por vía de Indulgencia en el siglo XII" de Pablo Fernández, O.P.; "La Asunción en la Sagrada Escritura" de Narciso Domínguez, O.P.; "Congreso Mariológico-Mariano y solemnidad de Definición Dogmática de la Asunción de la Virgen" de Juan Ortega, O.P.; "La Asunción de la Santísima Virgen y Sto. Tomás de Aquino"; "Maternidad Divina de María"; "Tendencias actuales en la Mariología"; "Las postrimerías de la Virgen María a la luz del Angélico Doctor"; "La muerte de la Santísima Virgen en la tradición (siglos I-VI), y "Naturaleza de la S. Teología según la Encíclica 'Humani Generis' de Félix Vacas, O.P.; "Las trasplantaciones quirúrgicas y la moral" de Andrés Ma. de Ravago; "On the Ethics of the Situation" de Victoriano Vicente, O.P.

"Génesis histórico-jurídica, alcance e interpretación del canon 1082" y "El canon 1082 ante el derecho civil" de Antonio M. Molina; "Nature of Marriage as Reflected in Canon and Civil Laws" de Excelso García, O.P.; "The Philosophy of Law" de Antonio Estrada; "The Modern System of Scientific Criminal Investigation" de Eliseo A. Vilar; "Man, Human Right and Law" de Valentín A. Francisco.

"Nature and Essentials of Logic" and "The Need of Catholic Philosophy as a Foundation for Human Life" de Angel de Blas, O.P.; "The Will and its Relation to Divine Causality and Knowledge" de Emerita S. Quito; "The Ordo-Concept in the Philosophy of St. Thomas Aquinas" de María Bruno Allmang; "La esencia del Kantismo" de Cirilo Gutiérrez y Velasco, O.P.; "La Providencia de Dios en sus relaciones con las criaturas" de Ricardo Sáez; "La vida frente al pensamiento"; "Introducción a un estudio sobre la misión de las ciencias en la Filosofía Natural 'Aristotélico-Tomista'"; "On Pure and Applied Research" and "On the Impact of Ethics on the Scientific Research" de Ciriaco Pedrosa, O.P.; "Philosophical and Scientific Psychology" de Antonio González, O.P.; "Beyond the Senses" de Francisco Villacorta, O.P.; "The Psychology of 'Spiritistic Phenomena'" and "The Modern Approach to Mental Disorders" de José A. Samson; "On Emotions" and "A Study on the Relationship Between Sensitivity to Pain and Intelligence" de Emmanuel Vit. Samson; "A Study of the Relationship Between Physique and Temperament" de Emmanuel Vit. Samson; "Patria Ora-Maniquis, Zenaida de Dios Pardo y Natividad Saavedra"; "The Determination of the Spatial Threshold Through Touch in its Correlation to Mental Ability" de José N. López; "The Role of Modern Social Trends in the Formation of Personality" de Lucina Heesen.

"Ideas Políticas de Sor María de Agreda" de Antonio González, O.P.; "Breve repaso de la Doctrina Social de la Iglesia Católica" de Cirilo Gutiérrez y Velasco, O.P.; "The Basic Principles of a Christian Society" de

*Raymundo Spiazzi, O.P.*; "The Freedom of the Press — A Critical Evaluation of the Totalitarianism and of the Liberal Theories" *de Antonio Piñon y Tiana*; "La Organización Corporativa de Portugal" *de J. Gayo Aragón, O.P.*

"Biochemical Diagnosis and Treatment of Cancer" and "The Trophoblastic Nature of Cancer" *de Manuel D. Navarro*; "The Early Diagnosis of Cancer by Aspiration Biopsy" *de J. Z. Sta. Cruz and M. Oca*; "The Intravenous Use of Human Ascitic Fluid in Shock, Nephrosis and Allied Conditions" *de Ricardo M. Molina, Hermógenes A. Santos and Mariano M. Alimurung*; "Noticias sobre la Seriológica de la sífilis", "Bases para organizar la campaña contra el peligro venéreo" y "Organización de un servicio social anti-venéreo" *de José Amador Guevara*; "Some Recent Advances in Pathology" *de Manuel D. Peñas*; "Artificial Insemination — A Critical Study" *de Jesús C. Bacala*; "A Study of Paracolobactrum Organismus Isolated from U.S.T. Hospital Patients" *de L. R. Cabatit*; "Metastatic Pulmonary Carcinoma Treated with Laetrille" *de Manuel Navarro, Desiderio Sta. Ana, José Zantua and Gregorio Moral*; "An Experimental Study of Acid — Base Reactions under Cyanide Metabolic Inhibition" *de Agustín Sevilla, Andrés R. Cruz, Jesús P. Celis, Luis Mayo LaO, José Pangan and Mauro P. del Casal.*

"Polarographic Analysis of a Native Copper Ore and of Different Alloys" *de Auxilindis Streibel*; "The Biogenesis of Certain Constituents of the Unsaponifiable Water in Marine Liver Oils" *de Robert Ryan Berueffy*; "Matrices of Rigid Motion" *de Lin Kee Kho*; "Notes on Spherical Motion" *de José M. Cue*; "Genocidio por medio de los abastacimientos de Aguas" *de M. Mañosa*; "Foundations of Mathematics Number Concept" and "Mathematics — Moderns Trend in Analytic Geometry" *de Santiago Artiaga.*

"Synge and National Drama" *de Antony Cyril O'Connor*; "A Critical Study of the Creative Art of Leo Tolstoy" *de Josefina Caenío Reyes*; "Evolution of the Feeling for Nature in Spanish Lyric Poetry" *de Antonio González, O.P.*; "Vitalizing the Teaching of Freshman English", "The Natural Method of Teaching Applied to Language Classes" and "The Teaching of English as a Second Language" *de Josephine B. Serrano*; "A Suggested Scheme of Marking Pupils" *de Bienvenido A. Sison*; "A Comparative Study of Teacher Training in Belgium and the Philippines" *de M. Annunciata Schaeerla-Ekens*; "Impression, Expressionism and Neo-Classicism in Piano Music" *de Stella Goldenberg Brimo*; "Dancing Fool — Character Etude for Pianoforte", "What is 'Modern' in Modern Music" and "Music, Art and Life" *de Antonio J. Molina.*

"Life Insurance and the Small Investor" *de Fernando L. Zulueta*; "La numismática romana con referencia a las monedas imperiales" *de Jesús P. Celis*, "El numerario áureo de las antiguas maníolas" *de J. P. Bantug.*

No debía sin embargo ignorarse que la revista era destinada a todos los profesores de la Universidad necesariamente de diversas aficiones y dedicaciones. Se pensó por tanto destinar cierto número de páginas de la revista a escritos de fácil lectura y de temas variados que pudieran inte-



resar a numeroso público. No tendrían estos escritos propiamente un carácter de investigación científica sino más bien de divulgación, no precisamente periodística, sino fruto del estudio de hombres dedicados a la enseñanza y por tanto de competencia científica. A estos escritos se añadirían informaciones culturales, conferencias y charlas científicas pronunciadas ya por profesores dentro o fuera de los recintos de la Universidad ya por insignes invitados a la misma. Sería así además la revista exponente de la vida cultural de la Universidad.

Copiosa resultó la colaboración de los profesores a esta sección de la revista con interesantes pronunciamientos sobre temas de la actualidad filipina. Aparecieron además oportunas informaciones sobre Congresos científicos internacionales o de la propia nación, así como de Asociaciones científicas de la Universidad o fuera de ella y notas históricas de personajes insignes en la cultura filipina. Mencionaremos únicamente las series de charlas culturales y conferencias científicas que periódicamente fueron programadas por las diversas Facultades y Departamentos de la Universidad.

Del 1950 al 1958 apareció la sección denominada "University of the Air" en la que se publicaron unas doscientas treinta páginas de las charlas culturales pronunciadas por profesores de Filosofía, Medicina, Farmacia, Liberal Arts, Educación, Ingeniería y Enfermería en la estación de Radio de la Universidad, dirigidas a la divulgación cultural y escuchadas por numeroso público estudiantil.

En el año 1955 dió comienzo la sección "Summer Cultural Series" con la publicación de tres conferencias médico-morales de Jesús Díaz, O.P., y partir del siguiente año fueron publicadas todas las conferencias. En el año 1958 apareció esta sección con especial disposición tipográfica con el fin de reimprimirla en separata en forma de libro debido a la demanda numerosa tanto de profesores como de estudiantes. Organizadas estas conferencias culturales veraniegas por la Secretaría General de la Universidad respondían sus temas a los asuntos de mayor actualidad en el ambiente científico, cultural y artístico de Filipinas en la respectiva temporada. Hasta el año 1960 fueron publicadas en esta sección unas setecientas cuarenta páginas de interesantes conferencias culturales. De especial mención es la pronunciada por el profesor Galo E. Ocampo titulada "Three Periods of Philippine Art", presentada a la impresión tipográfica como estudio completo del arte pictórico filipino con la extensión de cincuenta páginas de la revista. Suspendida esta serie en año 1961 reapareció en 1964.

Con el fin de dar a conocer el ambiente investigador en la Universidad en informar a los estudiosos interesados del mismo se dió comienzo en 1960 a la serie "Thesis Abstracts" y terminada en 1961. Era la síntesis de las tesis presentadas en el Graduate School con fines doctorales que podría prestar un servicio interesante de información científica.

Además de estas series conviene mencionar los trabajos dedicados a la celebración de conmemoraciones de acontecimientos culturales importantes o de personajes históricos de resonancia especial en la vida cultural y científica. En el año 1951 se dedicaron sesenta y tres páginas al "College of Education Silver Jubilee", en las que aparecieron varios artículos de diversos profesores del Colegio de Educación, todos ellos rela-

cionados con el tema de la conmemoración, con especial cita del estudio ampliamente desarrollado sobre "The Progress of Physical Education in the University of Santo Tomas" de Paz Cristo A. Belmonte.

En 1954 se dedicó el último número de Unitas del año, de doscientas sesenta páginas, al "Centenario del Dogma de la Inmaculada Concepción", en el que, comenzando con el Voto de la Universidad en favor de la definición dogmática de la realeza de la Virgen María, aparecen diversos estudios en las siguientes secciones: *English Marian Literature*, *Tagalog Marian Literature*, *Literatura Española Mariana*, *Sección Teológica*, *Second National Marian Congress*, *Review of National Congress* y *Marian Stage Presentation 'Mundi Regina'*, original de Antonio Piñon.

En 1955, con ocasión del "Diamond Jubilee of Patronage of St. Thomas Aquinas over all Catholic Schools" se dedicaron cuarenta y nueve páginas con artículos de varios profesores sobre el tema, y como colofón "The Tiny Spark", a play in six acts on the Life of St. Thomas Aquinas, original de Jesús Ma. Merino, O.P.

En el mismo número y año se dedicaron setenta y ocho páginas a Pax Romana Catholic Educational and Cultural Conferences en las que vienen estudiados diversos temas referentes a la educación católica en la enseñanza, en la literatura, en el arte y en la vida cultural.

En 1959 se conmemoró el "Fifth Centenary of the Death of St. Antoninus" por la Facultad de Teología de la Universidad publicándose en Unitas varios artículos sobre la vida de San Antonino y su doctrina sobre la conciencia escrupulosa, la moralidad profesional y la vida socio-económica.

Para terminar conviene mencionar la serie de noticiarios que, con el título "Within the Campus", dió a conocer, durante los años 1949-1953, la vida interna de la Universidad en las diversas esferas escolares o extra-curriculares preparada por Ricardo C. Bassig, a quien debo reconocer su cooperación valiosa en el aspecto tipográfico de la publicación de la revista. Así mismo, la serie de Crónica de Filipinas en la que, desde 1951 al 1954, el profesor Antonio M. Molina sintetizaba periódicamente los principales acontecimientos de Filipinas, el cual merece mención especial de agradecimiento, no solamente por su colaboración constante y entusiasta en la aportación de estudios y conferencias para la revista, sino también por su asistencia técnica, durante todo este periodo de la revista, en la línea editorial de la misma.

## THE UNITAS — A RETROSPECTIVE VIEW

● Alfredo Panizo, O.P.  
Editor, 1956-1970

*The changing conditions of a university are reflected not only in its objectives and academic programs but also in its literary output and official publications. Such is the case with the University of Santo Tomas, and the Unitas has been part of this. In the course of its development, the Unitas has seen various changes in editorial policies, the nature of its contents, and its format in order to adjust to new ideas and demands as well as to serve the cultural needs of the university, in particular, and of the country in general.*

*The Unitas was started quite accidentally. The university administration in the twenties saw the necessity of putting together as one publication all the different journals on science and education which had proliferated in the campus at the time. This effort, however, was not too successful at first because of the widely divergent nature of the articles. The publication started becoming rather superficial, like a reader's digest, and had no definite editorial guidelines. Each of the early editors did what he could to adapt the publication to the circumstances in the university as well as to the interests of both the faculty and the students.*

*When I took over the editorship of this quarterly, the faculty made scant contribution, perhaps because they were being published in other journals still existing on campus. In my capacity as Dean of the Graduate School, however, I had the privilege of getting acquainted with many scholars both from the university faculty as well as from other universities and colleges. These scholars were in the university to do post-graduate work in a diversity of discipline. Excellent doctoral theses were presented to the Graduate School, some of which were the results of long years of scholarly research. The best of these studies were published in the Unitas as monographic studies. I think that they represent a great contribution to Philippine culture.*

*Our first important contribution was dedicated to the memory of the late Rector Magnificus of the University of Santo Tomas, the pioneer psychologist, Father Angel de Blas, O.P., who died in November, 1961. This was followed in a succeeding issue by an article on The Psychology of Mysticism which was a compilation of his last lectures. The work of compilation was undertaken by his best students. In this same issue was*



A Survey of Relations Between Indonesian, Malay and the Main Languages of the Philippines. A great contribution to the field of linguistics, it was authored by *Septy Ruzui*, an outstanding scholar and diplomat from Sumatra.

On the occasion of the 100th anniversary of the birth of Sir Rabin-dranath Tagore, Indian scholar and writer and winner of the Nobel Prize for literature, the Unitas published papers read in a conference which had been jointly organized by the Indian Embassy in Manila and the Faculty of Philosophy and Letters. This was in September, 1962. The keynote paper was read by Indian Ambassador Sankar Nath Maitra; other related papers were read by well-known UST professors.

Our first contribution to the field of anthropology was an article by Edward Salkiya Kusman, Birth and Death Rituals Among the Tausogs of Siasi. Within the following years, in line with the growing awareness of national identity and heritage in the country, the Unitas expanded this into the Filipiniana Series which included monographs and articles on the Philippine heritage, the cultural minorities, and native folklore. To mention a few distinguished articles, the Unitas published a study on the Chinese migrations through Southeast Asia, both in pre-historic and historic times, by Darius W. Nggawa of Flores Island in Indonesia (1964); a monograph on the Cultural Minorities (1965); The Culture of the Bontoc Igorots by Carmelita Cawed Oteyza, herself a Bontoc native (1965); and Stories and Legends From Filipino Folklore by Sister Della Coronel, ICM (1966). This last was chosen by the Philippine Secretary of Education as reading material for all Philippine primary schools.

In March, 1967, the Unitas honored the memory of the late Dr. H. Otley Beyer, rightly known as the Father of Philippine Anthropology, by publishing a special issue entirely devoted to studies in Philippine anthropology. Among the articles in that issue were:

The Ifugaos by Lourdes S. Dulawan, a native of Kiangan, Mt. Province, authority on Ifugao culture and representative of the Commission on National Integration for the Ifugao area;

The Ifugaos a Hundred Years Ago by Dr. William H. Scott, lay missionary of the Episcopal Church and an eminent historian;

The Negritos or Aetas by Fr. Alfredo Panizo, O.P., Dean of the UST Graduate School and Professor of Physical Anthropology;

The Mangyans of Northern Oriental Mindoro by Marcelino Maceda, a graduate of ethnology from the University of Friburg, Switzerland, and Professor of Anthropology at San Carlos University;

Some Cultural Aspects of the Bukidnons on Southeastern Negros Island by Timoteo S. Oración, field ethnologist and professor of Silliman University;

The Origin, Folkways, and Customs of the Bilaans of Southern Cotabato by Santiago Cabrera, a Marist Brother and professor;

The Bataks of Sumurod and Kalakuasan by Prof. José A. Samson, researcher and Psychology professor at the University of Santo Tomas;

and A Report of the Socio-Economic Present Status of the Cultural Minorities of the Philippines prepared by Neri Diaz Pascual of the Asia Foundation.

All through the years 1968 and 1969, several articles on the Filipino heritage were published. Among these were the article *Philippine Epics*, written by the late Dr. Antonia F. Villanueva; the English translation with annotations and critical analysis of the *Bikol epic*, Ibalong, by Emérito B. Espinas; and Dr. E. Arsenio Manuel's authoritative English translation of the *Mindanao epic Agyu*, which he did on a research grant from the University of Santo Tomas. Dr. Manuel was a visiting lecturer at the UST Graduate School at the time but was a regular member of the UP Department of Anthropology. He is one of the country's leading anthropologists, with a Ph.D. from the University of Chicago and is an author of many publications including the prestigious "Dictionary of Philippine Folklore Bibliography".

The last contribution of the *Unitas* to both the *Filipiniana Series* and to anthropology was the study by Teresita K. Infante, *The Woman in Early Philippines and Among the Cultural Minorities*, which appeared as a monograph in September, 1969. It was dedicated to the outstanding Belgian missionary, anthropologist, linguist, botanist, and author, Fr. Morice Vanoverbergh, MSC, on the occasion of the 60th anniversary of his arrival in the Philippines.

The *Unitas* always tried to present a variety of articles addressed to a divergence of interests among its readers, both in the university and elsewhere. Following the issue on the *Cultural Minorities*, a voluminous enterprise consisting of 234 pages and 47 pages of illustrations, I received many commendations from Europe and America. This gave the editorial staff the necessary incentive to embark on the *Filipiniana Series* mentioned above. However, the *Unitas* did not neglect the other fields.

In the summer of 1964, the *Unitas* started the practice of publishing all the papers presented in the annual *Summer Cultural Series*. This series centered on the general theme, *Guidance and Counselling for Filipino Students*. The following summer, the *Cultural Series* was on the fascinating subject, *The Psychology of the Filipinos*. The issue featuring these articles was well-received; consequently, all papers in subsequent *Summer Cultural Series* presentations were similarly featured. Among these were papers on literature, *Philippine politics*, and government.

The importance of education and its attendant problems in the world and in Asia also received attention from the *Unitas*. Fr. Thomas Lenert, OMI, an American priest working with various colleges in Mindanao, presented a critical evaluation of the eclectic philosophy then prevailing in the University of the Philippines and various other Philippine colleges. His research was a critique on the American influence on the Philippine public school system, especially the progress made in these schools by Pragmatism and Progressivism. Furthermore, the first issue of *Unitas* for 1966 covered the educational systems of several Asian countries, among them Malaya, Indonesia, Japan, Pakistan, Korea, Thailand, Ceylon, Taiwan, and the Philippines. The articles were written by the cultural attachés of these countries residing in Manila at the time. In the next issue, we presented another series of reports on higher education and its importance in leadership, international cooperation, technical progress, governmental administration, politics, and health. The articles came to

us from the delegates attending the ASAIHL Convention, the Four Conferences of the International Association of Universities held in Tokyo in September, 1965, and other conventions of the same nature held in different parts of the world.

In September, 1966, the Unitas addressed a most important and pressing problem: Population Explosion. The issue on this carried a foreword by President Ferdinand E. Marcos and was made possible by partial funding from the Ford Foundation. A group of competent specialists worked together to make this issue an excellent one. Some of the articles were: Facts and Factors of Philippine Population Growth, Economic Development and Population Pressure, Fertility Problems, Family Planning Under the Point of View of the Catholic and the Protestant Churches, Geographic Distribution of Philippine Population, and Internal Migrations and Population Distribution.

President Marcos said in his foreword: "The articles in this issue of Unitas, written by authoritative scholars whose researches into the problems emphasized here, could very well become the hardrock basis for any program designed to deal successfully and efficiently with population explosion and its resultant stresses." Two copies of this issue were sent to His Holiness, Pope Paul VI.

Another field which received the attention of the Unitas was the Humanities. In 1967, a monograph on Existentialism appeared. The articles were chosen and edited by Dr. Emérita S. Quito, graduate of the University of Friburg, Switzerland, and professor of philosophy in the University of Santo Tomas, who joined the editorial staff of the Unitas for a brief time.

Similarly, three outstanding research studies on literature were featured. The first was on Paul Claudel, Catholic Dramatist which was undertaken by Prof. Milagros Tanlayco with the assistance of the French Embassy in Manila. Prof. Tanlayco, who is very competent in the French language, sought to show the universal of Claudel's Catholic thrust against the prevailing prejudices against him as an author. In 1965, a superlative work by Sister Celine Marie Werner was published. Entitled The Image of Man in the Works of Outstanding Soviet Fiction Writers, it was inspired by Boris Pasternak's work "Doctor Zhivago". Four years later, this was followed by The Psychology of the Soviet Novel by Erlinda F. Rustia, professor of literature at the University of Santo Tomas and assistant editor of the Unitas for many years.

In addition, the Unitas had the privilege of publishing a great number of papers and monographs from prominent scholars and statesmen. Of special note are: Prehispanic Source Materials for the Study of Philippine History by Dr. William H. Scott. A graduate of both Columbia and Yale Universities, he is a well-known scholar and historian; Chinese Metaphysical Characters by Ju I-shiung, a renowned Chinese painter-scholar who presently lives in America; an inspiring speech delivered by the late Fernando Maria Castiella, Spanish Minister of Foreign Affairs when he was conferred a doctorate, honoris causa, by the University of Santo Tomas; The History of Different Communist Movements of the Philippines by the historian Josefina D. Constantino; The First Philippine Assembly by the late Senator Camilo Osias; Mexican Heritage in the Philippines and The Moro-Moro — A Possibility For



Folkloric Theatre, both by the Mexican diplomat and historian, the late Rafael Bernal; and the informative work on Apolinario Mabini prepared by the Dominican historian, Father Fidel Villarroel, to commemorate the centennial of Mabini's birth.

It would be impossible to mention all the great minds who contributed to the quality of the *Unitas* during the period that I was its editor. I can simply state in conclusion that the intellectual life of the university community as well as those of its many readers were greatly enriched by the different aspects of life and of culture which the contributing scholars and writers shared with them. The work of editing this quarterly was made easier by the invaluable assistance of the many professors who helped us consultants and advisers. I wish to express here my personal and special thanks to Dr. Erlinda F. Rustia who worked with me through all the years that I edited the *Unitas*. Her capable performance helped me maintain the high standards of the magazine.

## Editorial Policies

### THE FIRST DAWN: JULY 1922 — NUESTROS PROPOSITOS

No somos los primeros que han sentido la necesidad absoluta e intransferible de una Revista Escolar, que sea como el portavoz y órgano de las diversas facultades de esta Universidad, que con tanto tino y acierto dirigieron en tiempos pasados, dirigen hoy y confiadamente esperamos dirigirán en el futuro de los Padres Dominicanos, de la Provincia del Smo. Rosario.

Y decimos no ser los primeros en sentir tal necesidad, porque ya de mucho tiempo atrás venía sintiéndose, habiéndose tratado en más de una ocasión de dar a la prensa trabajos ya coleccionados y preparados en forma de revista. Pero no fueron solo conatos y proyectos; llegóse hasta la publicación por diversas facultades — la de Derecho y la de Medicina y Farmacia — de sus revistas respectivas. Todos sentíamos la conveniencia de algo más elevado y de base más firme. Hablóse; siguióse hablando; a unos planes sucedían otros, y hoy un proyecto, mañana otro y en el entretanto la idea fundamental y capitalísima de que Institución tan veneranda y de tanta historia y vida tuviera su órgano de expresión, su portavoz que la dé a conocer y la defienda sea necesario, fué convirtiéndose en algo así como un primer principio que ya nadie se atrevía a discutir, pero que nadie tampoco se atrevía llevar a la práctica, por aquello de que las grandes y árduas empresas se sienten y se palpan, pero no siempre se tiene la fuerza suficiente de

voluntad y las energías que supone el ponerlas en práctica y reducirlas a términos de realidad, como dicen los neo-filósofos ingleses.

Nosotros, quizá más atrevidos que los antes de nosotros frecuentaron estas aulas, nos lanzamos hoy a la arena y damos principio, llenos de fe y de entusiasmo juvenil, a la publicación de esta que queremos sea órgano de las diversas facultades de nuestra "Alma Mater" de lo mejor y más lucido de la intelectualidad filipina. Nosotros comenzamos, y ¡quiera Dios! que haya quien nos suceda y continúe nuestra obra, por el tiempo que las puertas de esta secular Institución estén abiertas a juventudes ansiosas de conocimientos científicos y de progresos morales.

Nadie espere que los trabajos en esta Revista publicados sean trabajos definitivos, que lleven en sus entrañas marcada la huella del genio o del sabio; ni siquiera hay derecho a esperar que sean artículos que enseñen algo nuevo a las gentes ilustradas. Porque ¡Qué cosas nuevas podríamos enseñar nosotros, que no hemos aun mal terminado una carrera? ¿Ni que trabajos definitivos podrán esperarse de los que apenas si han dado los primeros pasos y estos tumbos y vacilaciones en el aspero sendero de la vida y de la ciencia? ¿Ni cómo podrán marcar huella nuestros pasos de excursionistas por el campo científico, si son pasos de niño que comienza apenas a andar? Nadie se engañe, ni se llame después a engaño. Venimos plétóricos de vida, de entusiasmo y de amor; pero esa vida es incipiente; es capullo científico que habrá de abrirse más tarde y sólo será entonces, cuando flor de ciencia exhale perfumes embriagadores que llenen el espíritu de consuelo y conforten el alma, alimentándola con las eternas ideas de ciencia y de virtud.

¿Quién tomase en sus manos estas páginas y pretendiera encontrar en ellas encerrado un tesoro de ciencia, a buen seguro que desilusionado y en el colmo de la decepción habría de arrojarnos lejos de sí, sepultándonos en el profundo desprecio del olvido? Suya será la culpa, que no nuestra, pues tan clara y peladidamente hemos nuestra pobreza confesado.

No se nos oculta, aún con todas estas notas y aclaraciones, que viendo nuestra pobreza y nuestra miseria, no faltarán algunos que "rasguen" cómicamente sus vestiduras y nos moteje de "meticones" y presumidos; quienes de un movimiento de mano aristocráticamente enguantada, en su profundo saber nos mande y enchiquere en la categoría de los "estúpidos orgullosos", jovencuelos de una "rising" empecatada y nacida en pecado, como concebida que fué en engaño y mentira. No nos asustará tal actitud; la esperamos y hasta sería para nosotros una desilusión dolorosa que tal no sucediera, pues ellos sería prueba más que suficiente, para demostrarnos que nuestra Revista es lo suficientemente pobre para no merecer el desprecio de tales y tan grandes "sabios".

Es verdad que nuestra obra es de muchachos más o menos crecidos, pero siempre inexpertos — y desgraciado el joven que por experto en los lances de la vida se tenga — y que con el mayor candor se lanzan a una obra de magnitudes grandiosas sin haber quizá pesado bien las dificultades presentes y los obstáculos futuros. Pero: ¿qué joven pensó jamás en las dificultades y obstáculos que el presente o el futuro puedan amontonar, para hacer más difícil y en ocasiones punto menos que imposible el avance de sus obras? Como todo joven, también nosotros queremos vivir del futuro, como viven los viejos del pasado, según bella expresión de gran Doctor de Aquino; pero para el joven el futuro no tiene dificultades y cuando mira adelante todo lo ve de color de rosa. Para el joven, el horizonte que delimita el futuro está siempre bañado en las más bellas tintas, tintas que no predicen sino bienandanzas y triunfos, como predicen lluvias y aguaceros turbionales los arboles de la tarde que en la vida es la vejez, llena no menos de achaques intelectuales que físicos, aunque haya sus honrosas excepciones, ni quiera esto decir ni significar falta de estima a la vejez.

Expuesta queda en las anteriores deslabazadas cuartillas nuestra ideología negativa;

es decir lo que no vamos a hacer, y lo que nadie debe esperar de nosotros. Pero las negaciones no sirven más que para destruir y la destrucción significa muerte y la muerte es la enemiga mayor de la juventud, siquiera haya jóvenes avejentados que están llamando a gritos la muerte, como hay viejos gloriosos y robustos como robles que parecen rebosar satisfacción y dicha, vida y energías.

No es el ideal negativo — si es que se da tal ideal — lo que nos mueve a nosotros; tenemos un fin afirmativo, o positivo como hoy se dice. Y ese fin, llámesele positivo o afirmativo es, según que a nuestros ojos se presenta, de lo más glorioso y noble que puede darse, aunque bien pudiera suceder, que por uno de tantos contrastes comunes en la vida de los hombres, a alguien le parezca bajo, y mezquino, cuando no insultante y propio de sola nuestra pedantería. Quisiéramos — nadie se sobresalte, y déjenos explicar con holgura — infiltrar nueva vida y una vida más robusta, más fuerte, más llena de arrostos varoniles a esta nuestra tres veces Centenaria Universidad; y por ello y para ello hemos fundado esta Revista, que será todo lo mala que se quiera, pero que está concebida con la más buena y santa intención, que es la en líneas anteriores expuesta, claramente y sin tapujos, aún a trueque de que alguien quede prevenido en contra nuestra.

Al decir que queremos infiltrar en nuestra Universidad vida nueva, nuevos bríos y arrostos más varoniles, no queremos significar en modo alguno que en la actualidad esté escasa de ellos y caduca, como quien dice, aunque no falten lenguas maldicientes que así lo afirman, porque tal les dicta su deseo de verla desaparecer, pues les hace sombra y les estorba. No queremos decir eso, pues si tal creyéramos a buen seguro que no seríamos sus alumnos. Se equivocan de medio a medio y de un modo o más lastimoso, por ser el de peor remedio, aquellos espíritus bonachones y confiados que se han llegado a figurar que las Instituciones docentes pueden vivir de su propia historia. No, la historia no sirve para nada cuando la lucha y de lucha tan intensa como hoy se desarrolla en el campo pedagógico se trata. Si continúan viniendo los alumnos a este glorioso centro de enseñanza es porque esta vieja matrona aun tiene en sus fecundos senos, donde se amamantaron cien generaciones, la leche riquísima de enseñanzas morales y altamente científicas; es que aun lleva en sus venas sangre científica y moral, sabia de vida que comunica generosa y abundancia a los que a ella se llegan, como la comunicó en otros tiempos y cuando era la señora única y exclusiva en los amplios y dilatados dominios de la enseñanza filipina.

Por eso cuando decimos, que venimos nosotros con nuestra Revista a darle nueva vida, quiere únicamente decir, que nosotros por medio de este órgano periodístico vamos a llevar la fama de nuestro Centro hasta los últimos rincones del Archipiélago; que vamos a rebatir aquí tantas y tantas cosas como se dicen por ahí fuera de nosotros y en nuestra. Nosotros la daremos a conocer y traeremos a ella nuevos y más numerosos alumnos que con sus entusiasmos y su ardor den nueva vida y nuevos impulsos a las diversas facultades. Por medio de nuestra publicación sabrá todo el mundo cuan infundados y faltos de base son esos infundios de que estamos caducos y viejos; les haremos sentir nuestra juventud en plena primavera; por los ojos habrémos de meterles la realidad de nuestra vida pujante y poderosa, y sabrán, que si en otros tiempos de aquí salieron Araullos y Arellanos, también saldrán en lo futuro, pues el vientre de la madre vieja no es hoy menos fecundo que lo fuera ayer.

Pero y ¿qué necesidad tenemos de una Revista, y menos de una Revista escrita por jóvenes sin ciencia y lo que es peor sin arte literario alguno? ¿No está convencido todo el mundo de que la prensa es la gran mentira moderna, la destructora de todo cuanto signifique seriedad y verdadero progreso científico? ¿Que necesidad tenemos de tales andanzas, ni de tales músicas?

La prensa será todo eso de que sus enemigos la acusan; pero el hecho es, que hoy



por hoy se impone, o mejor, se ha impuesto. Apenas hay centro alguno de importancia que no tenga su Revista: Y ¿por qué habíamos de ser nosotros menos? Las instituciones por muy fuertes y consistentes que parezcan, y por mucha savia de vida que lleven en sus venas, vienen a quedarse anémicas y a morir finalmente, si periódicamente y en conformidad con el medio ambiente en que viven y con las circunstancias que les rodean no se mueven y se modifican. Hay espíritus que se llaman fuertes — y podríamos citar algunos — que se creen superiores porque dicen no vivir en conformidad con el medio ambiente, ni les importa un camino de lo que les rodea; tienen, dicen, sus convicciones y son espíritus lo suficientemente fuertes para no vivir de las circunstancias. Pero esos espíritus fuertes resultan muy flojos cuando en contacto con la realidad, toda su bravura desaparece y son mansos como corderos y dúctiles como la cera y maleables como el oro.

Todos tenemos que pagar tributo a las circunstancias y al cambio de los tiempos; las instituciones, al igual que los individuos, tienen que vivir en conformidad con el medio — ambiente, y en su lucha por la existencia, sólo las más fuertes y las que saben acomodarse mejor a las circunstancias que las rodean, son las que sobreviven y se presentan siempre fuertes, siempre robustas, siempre llenas de vida. Como las células del animal se renuevan periódicamente, así la textura de las instituciones debe reformarse, y sería un loco quien tratase de impedirlo.

Si no se quiere, pues, que nuestra siempre gloriosa Institución — y la llamo nuestra, pues pertenece por igual a los dignatarios, a los profesores y a los estudiantes, pues a ella hemos todos consagrado nuestros amores y su nombre llevamos grabado en el alma con caracteres indelebles, pues son de fuego de amor — se endurezca y pierda su flexibilidad, la flexibilidad que le da vida, es preciso que se renueve y se mueva en consonancia con los tiempos y se acomode a las condiciones pedagógicas que la rodean. Este el mayor deseo de cuantos hoy emprendemos la publicación de esta revista, en la queremos reflejar ese movimiento de adaptación y renovación constante. Queremos y deseamos con toda el alma, que todo en esta Casa Solariega de la mayor y mejor parte de la intelectualidad filipina, se mueva y avance con empuje cada vez creciente, mejor dicho, siga moviéndose en lo futuro como se mueve hoy, y como se movió en el pasado.

Quizá no pocos crean ver en todo lo dicho algo como una intromisión por nuestra parte en cosas que a nosotros en modo alguno nos atañen. No fué tal la intención al escribir lo que antecede. Hemos únicamente reflejado en el papel lo que hemos oído cien veces. Para otros, puede que el publicar una revista, sea algo así como innovación peligrosa, ya que no faltan quienes, aun siendo por otra parte muy ilustrados y competentes creen que la prensa no es más que un aristocrático, si se quiere, de perder el tiempo y de “dar la lata al prójimo”, como dicen ellos, si bien ningún periodista les puso jamás el revólver al pecho, para que lean los artículos y noticias que tanto les molestan o dicen molestarlos. Otros nos tacharán de temerarios, por lanzarnos a una tan árdua empresa sin contar quizá con los arrestos necesarios.

Sin queremos colocar a nosotros mismos en el plano de entes superiores — pues no faltaría un Paco que viniera con la rebeja y nos hiciera saltar de tal plano para colocarnos en otro más en conformidad con sus gustos y deseos, — a nosotros nos parece, nos pareció siempre y, si Dios no lo remedia, seguirá pareciéndonos — a menos que esos espíritus selectos y fuertes nos prueben con hechos y no con afirmaciones, que no vamos a creer y acatar por el mero hecho de ser suyas — que las revistas son hoy por hoy una necesidad y un medio de propaganda y unión excelente y que nosotros — aún a trueque de que alguien afirme que estropeamos nuestras facultades — debemos tenerla. Dentro y muy dentro de las actividades de la Universidad entra la Revista y ha de ser, según confiamos el lazo de unión que aune voluntades y corazones y nos haga unos, dándonos cada vez más fuerza y más pujanza.

Nuestra norma de conducta habrá de ser la mayor libertad dentro de la integridad de los principios. Se nos acusa a los católicos de ser intransigentes; lo que se ha demostrado es que la Iglesia haya sido intransigente cuando se trataba de algo que no afecta a sus principios básicos y fundamentales. Dentro de la necesidad imperiosa y de la intangibilidad de los principios, que son divinos y a Dios no hay quien le enmiende la plana, caben todas las hipótesis y teorías, todos los progresos científicos y artísticos que se quieran. Nuestra "Alma Mater" ha seguido siempre fielmente e también esta norma de conducta. Ha conservado íntegro y sin disminución la más mínima en su brillo el ideal grande que sus fundadores la dieron; desde los tiempos memorables del ejecutor testamentario del gran Arzobispo Benavides hasta nuestros días, su preocupación constante fué siempre el mostrar a las juventudes filipinas el camino recto y seguro por "do han ido los pocos sabios que en el mundo han sido", Fué siempre y es y seguirá siendo siempre una institución que forme tanto la inteligencia del alumno en las disciplinas científicas, cuanto el corazón mediante enseñanzas morales, que modelen la vida moral de sus alumnos. De estos claustros, de humilde apariencia salieron en el pasado grandes hombres; y este es hoy también el troquel donde se fabrican grandes caracteres que, serán mañana hombres honrados y profesionales, plenamente conscientes de sus derechos y de sus deberes. En el corazón mismo de Filipinas escribieron los Dominicos el nombre aureolado de gloria de la Universidad de Sto. Tomás, y en la médula misma de los huesos lleva inyectada esta nación el germen de su regeneración y grandeza, que allí dejarán profesores de tan grande talla como el González, el Arzobispo Nozaleda, el gran reformador P. Velázquez y el sapientísimo P. Casto de Elera.

No queremos en modo alguno que sobre nuestras cabezas caiga la maldición de haber sido ingratos ni por un momento a una Institución a la que tanto debe nuestro pueblo. Si aquellos hombres del pasado eran grandes y extraordinarios, no menos grandes son los que hoy nos guían y nos alientan. Cada año dan a esta venerable institución aspecto de nueva juventud; planean reformas y más reformas, que llevan a la práctica sin necesidad de grandes ruidos ni grandes alharacas. Seguros estamos, que si los cientos de grandes hombres que de las aulas de Sto. Tomás salieron y que son hoy el orgullo más legítimo del pueblo filipino, levantarán la cabeza de la almohada mortuaria en que la tienen posada, y vieran las mudanzas y transformaciones de esta su "Alma Mater", llorarían de gozo y contento al ver que la fue su Madre, lo sigue siendo de otros muchos y la que a ellos los formó, forma también a otros, caminando siempre hacia el monte santo del progreso, sin estancarse, sin detenerse, subiendo siempre, siempre; siempre perfeccionándose, moviéndose, reformándose.

Pero en todas esas reformas y movimientos de adaptación conserva y conservará siempre el ideal, los principios básicos, las normas pedagógicas — científicas que la experiencia de sus mayores le legaron.

Nosotros queremos en nuestra Revista reflejar ese movimiento de cambio y de transformación, en medio de esa inmovilidad, de ese estancamiento de principios. Vengan pues trabajos de cualquiera clase que sean; nadie será rechazado, por muy avanzadas que sus ideas parezcan, con tal que en nada sufra menoscabo el tesoro de nuestros principios. Tenemos los brazos abiertos para todos y entre ellos serán todos bien recibidos. Nadie tema; y lléguense todos los alumnos, que para todos es la Revista. Que todo el mundo sepa que también nosotros sacrificamos en los altares, no de Minerva, que no es más que creación de la fantasía griega, sino del Dios Sapientísima que nos crió a Su imagen y semejanza y que, en expresión del gran Poeta de los Salmos, puso en nuestra frente un destello de Su lumbre divina, para que iluminase nuestros pasos por los ásperos y difíciles senderos de la ciencia; que cumplimos con el precepto de no tener envueltos en fríos sudarios los tesoros que Dios nos concedió, sino que los centuplicamos, mediante el trabajo metódico y ordenado.



Restanos exponer la última, si bien la más importante, en nuestro entender de todas las finalidades que tiene nuestra Revista; nos referimos al deseo vehemente que movió a los fundadores e iniciadores de la misma de procurar por su medio la unión, cada vez más estrecha y la cordialidad mutua entre las diversas Facultades. Hasta aquí triste es decirlo — pero las confesiones tristes y sinceras son las únicas que valen algo — hemos vivido separados, distanciados los unos de los otros. No ya las diversas Facultades, pero aún los mismos cursos de una Facultad apenas si se conocen, cuando no son antagonistas y casi enemigos. Hasta aquí, cada uno vivía para sí, sin acordarse de los otros, olvidando que somos un cuerpo, y que en el cuerpo organizado o todos los órganos y miembros marchan a una o el cuerpo muere y se descompone. Por eso hemos dado a la Revista el nombre de *Unitas*, que quizá a no pocos parezca un nombre feo y antiestético. Séalo en hora buena, con tal que exprese nuestros pensamientos, que ¡Dios quiera! tengan cumplida realización.

Con ponernos incondicionalmente bajo la guía sabia y prudente de los Superiores de la Universidad y a la disposición de nuestros lectores, damos por terminada la exposición de *Nuestros Propósitos* al fundar esta Revista.

*Unitas*, Vol. 1, No. 1, 1922, pp. 3-11.

— Los Editores

## THE SECOND DAWN: JANUARY-MARCH 1948

The sturdy and aged oak bends its boughs before the strong and violent winds, forbearing the desolation of the hurricane, only to stand erect once again defying and victorious. And the timorous bird seeks safe and comforting refuge in the recesses of roof-tops in order to soar once more, happier and more joyful, in the limpid skies following the tempest.

In like manner, men, fearfully shrink in the face of the impressive and threatening convulsions of modern wars. And they devote all their activity to the sacred intimacy of their soul, meditating in all silence on the serious problems of their own being, until they be allowed, with the termination of the travails of armed conflict, to return to the breathless tempo of modern life.

*Unitas*, as sturdy as the gigantic tower of its University and young as yet in its twenty springs, withdrew likewise, in utter contempt of the wreckers of the peaceful life of men, seeking able protection in the hidden and silent archives of human knowledge. Not that it would die ignominiously under the scythe of those violators of the peace of mankind, but that it might witness a dawning, more golden still, once the self-imposed rest should have come to an end.

And it comes again to men of learning in order to continue fulfilling the accurate mission that its founders clearly left it expressed in its own name. 'Unity' in the varied composite of the Faculties and Colleges of the University, guiding the multiple sciences of insatiable human knowledge to the origin of all knowledge and unity; the first Cause: God.

A new section is featured. In it will be published the works and writings, hitherto unpublished, of our former professors, if only by reason of the historical interest they

entail, let alone the exceptional merits of the same. It is true that but very few of the studies made by the first professors of our University have been able to withstand the rigors of time, for, as Fr. Francisco de Acuña, O.P., left it said in the year 1682, "because of the utter lack of money, therefore, that would allow their publication, of Religious that would undertake or help therein, and of these impossible printers, so many of our writings have been ruined and are being ruined day by day; which writings, because of too much handling . . . or because eaten by the moth . . . have thus been consumed or are being consumed in our cells and libraries."

With this series we intend to make public the silent, if enviably profound, labors of this multiseccular University. She is the luminous tower of light, whose rays — messengers of peace to the conscience of man — have illumined the farthest corners of the East and have lasted till the present generation.

In this second dawning of our Magazine, with the anxious and fleeting years of the war relegated to oblivion, we join, in the eager esteem of the learned, those impatient readers of ours of 1941. Dreams do not matter in the life of man.

— The Editor

*Unitas*, Vol. 21, No. 1, 1968, p. 3-4.

## A RETROSPECTION OF UNITAS' 40 YEARS: SEPTEMBER 1961

The *Unitas* is venerable not only from the standpoint of age but also from the quality and quantity of learned and scholarly literature.

Its initial issue was quite unassuming and unheralded by wordy press notices. Forty years ago the students and professors of the Faculty of Law started out on the stirring task of putting out a law journal. Their efforts were rewarded when the journal came out in 1920 bearing the Spanish name, 'Revista Escolar de Derecho'.

Like begets like. Following the example of the Faculty of Law, the student body and faculty members of the College of Medicine of this University put out their own journal which bore the appellation, *Alma Mater*.

The stage has been set then for what, at least from the viewpoint of every faculty member of this university, should be a historic fusion. The two journals were fused and symbolic of and consistent to the purpose of the fusion, it was given the Latin name of *Unitas* (Unity).

The *Unitas* came out from the press in 1922, a significant event indeed especially if we, who can see through the perspective of the passing years, consider the substantial contribution it has made in the field of religion, culture, the humanities, and the theoretical and practical sciences. Since then it has steadily served as the official organ of the faculty of the University of Santo Tomas.

A stirring and unselfish dedication to further the horizons of the human intellect calls for emulation. And so a year after the initial issue of the *Unitas*, in 1923, a sister publication, the 'Boletín Eclesiástico', official interdiocesan ecclesiastical organ, began its

long career. It has been published monthly by the university up to the present day, the publication being interrupted only during the war.

Consistent to its meaning and to its initial spirit of dedicated intellectual service, *Unitas* has published through the years a great variety of cultural and scientific articles using Spanish and English as the media of expressions. It does not have, of course, the appeal that popular and creative magazines have for mass readership. However, it has maintained the standards proper to and expected of such a learned publication and, therefore, has a strong hold to readers of scholarly disposition. It has published authoritative articles on humanities and theology, discussed celebrated legal cases, profounded medical and pharmaceutical investigations and discoveries, expostulated and commented on literature and the arts. It is a treasure trove of information to many generations of scholars, students and mentors alike.

Great Filipino writers, historians and scientists, have used the pages of the *Unitas* to propound their views and ideas. In the field of history, for instance, we can mention the names of Gregorio Zaide, Dr. José Bantug, Eufronio Alip, Antonio Molina and Fathers Evergisto Bazaco, Alberto Santamaría and Jesús Gayo, O.P.

Noted artists like Victorio Edades and Galo Ocampo have added color to the pages of the *Unitas* with their realistic appraisal of modern art.

Figuring in the field of pharmacy and chemistry were renown contributors like Anacleto del Rosario, Basilio Tolosa, José Lugay, E.T. Karganilla, Alfredo Diy, Emma Unson and Fr. Lorenzo Rodríguez, O.P.

Mathematical problems were discussed by Eduardo Hazañas, José M. Cue and Ciriaco Pedrosa, O.P.

Authoritative articles on engineering were submitted by S. Artiaga, M. Mañosa, A. Casanova, J. Cabarrus and M. Montaner. It was through the pages of the *Unitas* that Fr. Roque Ruaño, O.P., divulged his celebrated theories on construction, earthquakes and the geology of the Philippine Islands.

Perhaps the best contribution to the *Unitas* in the field of theology, philosophy and literature were the excellent essays of several Dominican Fathers like Francisco del Río, Felix Vacas, Angel de Blas, Antonio González, Johannes Maurer and the celebrated professors, Paz Latorena, Josephine Bass-Serrano, José Hernández and Joaquina Lucas.

Comprehensive studies and commentaries on Canon and Civil Law of the Philippines were regularly submitted by the late Fr. Juan Ylla, O.P., and Gabriel La O and by Roberto Concepción, Nicolás Belmonte, Joaquín Ramírez and Antonio Estrada.

Before the UST Journal of Medicine came into existence in 1940, many professional physicians shared with the *Unitas'* readers their medical experiences and physiological investigations. Among the regular contributors to the biological sciences were Dr. Jesús Celis and Dr. Pablo Anido.

Profound studies in business and economics were made public through the *Unitas* by Jacinto Kamantigue, Macario Landicho, Pedro Rivera, Bibiano Meer and many others.

Final mention should be made of the important linguistic problems frequently discussed in the *Unitas* by the Alveros and the Panganihans.

While providing for the universal integration of human knowledge, the traditional policy of the *Unitas* made it impossible to meet the requirements of the various specialized sciences and courses offered by the University. It is for this reason that today, the University of Santo Tomas has nineteen different publications which aim to complete

the academic education and scientific training of students in the different colleges and faculties.

But the *Unitas* has still a mission to fulfill. Inspired by the growing interest of the public over the contemporary socio-cultural issues and the fabulous advances made in science, *Unitas* must move on adapting itself to new circumstances and to the imperative progress of the nation.

It is of interest to note that the present format of the *Unitas* is not an innovation but rather a regression to its initial dimensions as it came out for the first time in 1922 up to Volume 17 in 1938.

*Unitas* shall reflect in the issues to come the intensive academic life of this University — the first in the Orient, and the progress of the Philippines as a whole.

The long and fruitful life of this distinctive journal reflects greater significance today seen in the light of the 7th Golden Jubilee celebration of this University. Founded three-hundred-and-fifty years ago in 1611, the University of Santo Tomas is a fountain for all those who thirst for knowledge and wisdom.

— The Editor

*Unitas*, Vol. 34, No. 3, 1961, pp.1-4.

## ANOTHER CHAPTER: DECEMBER 1971

The *Unitas*, adapting new editorial direction, has an expanded *book review section*. The current cultural awakening and intellectual stirrings are dramatized by new titles being published by Filipino authors. We hope to keep you in stride with this emerging body of thoughts and ideas of Filipino scholars through this revitalized Book Review Section. In the coming issues we intend to introduce more innovations in line with the signs of our times and the changing life of the academe. (*In This Issue*, December 1971)

The growing cult of catering to the mass audience that publications and other forms of mass media have joined to attain greater number of readers — and subscribers — may have an intellectually unhealthy effect. It involves the danger of departing from the traditional norms of appealing to a specialized readership and going down to the often subterranean level of the so-called average readers. We do not, however, seek to serve only the intellectual specialist. *Unitas* will try to maintain a happy medium between unproductive generalizations and elitist specialization. As much as possible what we hope to project is a happy balance of articles that appeal several notches above the level of popular and the common, yet responsive enough to relate themselves to the changes and innovations around us.

The section, Notes and Comments, will, from now on, be integrated in the *Dialogue with the Times*; issues and topics of contemporary significance will be analyzed from different angles to achieve a real cross-fertilization of ideas; moreover, this section will include summary reports of important congresses, seminars, and conferences.

With the encouraging support from our readers and subscribers, we hope to



continue making the *Unitas*, through *Articles and Studies*, *Dialogue with the Times*, and *Book Reviews*, a representative publication which mainly focuses on the Arts and Sciences. (*In This Issue*, March 1972)

As we lend a helping hand to Philippine book publishing, which really deserves all the assistance it can get, this issue has twelve book reviews by scholars and experts whose interest and professional skills are relevant to the subject touched upon by the volumes. (*In This Issue*, December 1972)

For a vibrant medium to keep in touch with the controversial issues of our times, it has to be contemporary in perspective. This is the overriding motivation which made us introduce a special section, "Dialogue with the Times," started only a year ago. Its objective is to generate exchange on major issues which affect our social, economic, and political environment. (*In This Issue*, March 1973)

We have always taken an editorial posture that stresses balance in the themes discussed in our articles. This is rooted in our belief that a responsive scholarly journal caters to varying interdisciplinary motives. (*In This Issue*, March 1974)

Since we began our editorship of *Unitas* four years ago, we have earnestly tried to publish issues on a variety of important topics. Aiming at bridging scholarship and relevance, we came out with ordinary and special issues. The *ordinary issue* contained a few researched writings for our Articles and Studies Section, some comments on current cultural events for the section Dialogue with the Times, and a good number of informative and critical reviews for the Book Review Section.

The *special issue* centered on a particular subject or on various topics of current interest. Yearly, we have published a special issue containing the written lectures of the UST Cultural Series, on major historical, political, economic, social and religious events of the country and the world. (*In This Issue*, June 1975)

Starting with this issue, *Unitas* will have a new section, *The University Forum*, which will feature round table discussions among experts on currently debated and debatable topics. (*In This Issue*, December 1975)

Continuing a highly fruitful tradition, the 365-year old University of Santo Tomas organized last summer its 22nd Cultural Series to study the complicated issue of *Human Settlements*. This special double-issue of *Unitas* published the proceedings of the Series, adding to the lectures and panelists' reactions a section on Documentation.

Every year, for over two decades, *Unitas* has faithfully published in a special issue the written lectures of the UST Cultural Series, focussed on major historical, political, social or religious issues. Loyal to its objectives, the organizers of the Series consistently adhered to substance and relevance. Good examples - judging by the favorable reaction of our readers - were *The Drug-Abuse Problem* (September 1972); *Current Trends in Philippine Arts* (December 1973); *The Manipulation of Man in Christian Perspective* (June-September 1974); and *Dialogue with the Times* (September, 1975). (*In This Issue*, June-September 1976)

- The Editor

