

## RECENT DOCUMENTS

### PRESIDENT GARCIA'S WELCOME REMARKS ON THE ARRIVAL OF PRESIDENT EISENHOWER

The Philippines and the Filipino people bid you and your distinguished party warmest welcome.

As the humble spokesman of this nation so graciously honored by your visit, I would like to give voice in the greatest measure possible to the immeasurable feeling of affection and esteem that beats so spontaneously in our hearts for you and the great American people.

I recall with a deep sense of gratitude the visit that it was my privilege to make in the United States as your guest two years ago. I am happy that you have honored us with this return visit and I express the hope that we can make your stay with us a treasured memory that you will always cherish in the same manner that you made my sojourn in Washington an unforgettable experience.

Here, Mr. President, is a nation that stands for all that America stands for in the way of the greatest human values—freedom, democracy and the brotherhood of men. These are the ideals that bind your country and ours together, and with them the other nations of the world striving sincerely to win world peace with justice and honor for all.

You had been in our midst before. Indeed, at one time you lived with us, worked with us and dreamed with us the life to which we aspire—a national aspiration that was our inspiration and article of faith during the long dark moment of the last world war. When we welcome you, therefore, Mr. President at this time, we feel and we wish you to feel that it is a welcome home.

Welcome home, Mr. President. Welcome, America whom the Filipino people hold closest to the heart. This is an affinity forged in common principles, common ideals, and common experience in war and in peace. I need not recount again the history of this affinity, for it is already well known. The story has been told in the course of half a century, culmination in the apocalypse of Bataan and Corregidor and the apotheosis of Philippine independence following victory for the free world.

But the victory remains to be made complete. And you, Mr. President, come to our midst in the course of a continued quest for the just peace that will endure. We assure you and the great American people that you lead, as well as the free nations that have identified themselves with the Great Cause, that the Philippines is and will ever be a staunch friend and ally over the vicissitudes of time.

You will be long remembered by our people and other free peoples in Asia for your patient, passionate and unrelenting quest for a permanent and just world peace in whose environment man may finally subdue such age-old adversaries as ignorance, disease, poverty and vice and fulfill his highest destiny. We realize that sinister forces keep trying to undermine this grand effort for world peace, but we believe that in the end a gleaming white tower of world peace and brotherhood will rise sturdy and strong upon the firm foundations that America has laid under your leadership.

We in the Philippines know that there are dark clouds hovering over the world, including over our own land, because of the Communist offensive. The collapse of the summit conference in Paris has of late intensified the cold war. That you have not been disheartened or dismayed is a summons for the free

world to rise to greater heights than heretofore reached. We are with you, Mr. President, as your friend and ally in the Great Cause that as free men we are pledged to defend with all our might and main in complete identification with the rest of the freedom-loving humanity.

Around you here today, Mr. President, are the Filipino people of whose ovation my voice is but a part. See the sincere friendship reflected in their faces. Hear them thunder welcome. And with them and us we are also the representatives of the friendly governments of the world, friends too who are with us in the cause of true peace and true amity among nations.

Welcome home, Mr. President. We remember you as the army officer who came to us way back in 1935 to help us organize our national defense. You are not a stranger to these multitudes who today are acclaiming you. You have made lasting friendships among them. We have watched with increasing pride your rise in your people's esteem as though you belonged to us also. We look at you as the champion of everything that we cherish dearest and closest to our hearts. By this popular manifestation we hope to impart to you the message that in the Philippines, America has a peerless friend and among the Filipinos she will always find a people who are one with her in ideals.

You are at home, Mr. President, as if you were among your own. And in this spirit, let me open our hearts and our doors and say to you with a full heart in our national language—"Tuloy Po Kayo Sa Amin." (Welcome, Sir, to our home.)

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ADDRESS BY PRESIDENT DWIGHT D. EISENHOWER BEFORE A  
SPECIAL JOINT SESSION OF THE SENATE AND THE HOUSE  
OF REPRESENTATIVES, MANILA, PHILIPPINES,  
JUNE 15, 1960

For me, you can well understand, this is a moment of deep personal emotion. You will understand the flood of memories that swept over me on coming back to this land, where I feel that I am revisiting an old home and old friends and renewing ties of long standing.

Here my wife and I spent four happy years, making friendships that we shall forever cherish. Here our son went to school and grew into young manhood. Here I saw the first beginnings of this Republic and worked with men whose vision of greatness for the people of the Philippines has been matched by its realization.

Through many days I could talk of life as I knew it here a quarter of a century ago. For hours on end I could make comparisons of what was in those days and what is now. But I have only minutes in which I can address myself to the subject.

Even in the short space I have been here, however, I have been struck by the vigor and progress that is evident everywhere. I see around me a city reconstructed out of the havoc and destruction of a world war. I know of the Binga Dam; the Maria Cristina Power and Industrial Complex; the Mindanao highway system; rural electrification; the disappearance of epidemic diseases; the amazing growth of Manila industry.

Everywhere is inescapable physical evidence of energy and dedication and a surging faith in the future. But of even deeper significance is the creation here of a functioning democracy—a sovereign people directing their own destinies; a sovereign people concerned with their responsibilities in the com-

munity of nations. Those, you have discharged magnificently even as you toiled to rebuild and to glorify your own land.

Certainly, we Americans salute Filipino participation in the Korean war; the example set the whole free world by the Filipino nurses and doctors who went to Laos and Viet Nam on Operation Brotherhood; your contribution to SEATO and the defense of your neighbors against aggression; your charter membership and dynamic leadership in the United Nations; your active efforts to achieve closer cultural and economic relations with other Southeast Asian countries.

The stature of the Republic of the Philippines on the world scene is the creation of its own people—of their skill; their imagination; their courage; and, above all, their commitment to freedom. But their aspirations would have gone unrealized were they not animated by a spirit of nationalism, of a patriotic love of their own land and its independence, which united and directed them.

This spirit was anticipated by your late great leader and my friend, Manuel Quezon, when he with great eloquence said: "Rightly conceived, felt and practiced, nationalism is a tremendous force for good. It strengthens and solidifies a nation. It preserves the best traditions of the past and adds zest to the ambition of enlarging the inheritance of the nation. It is, therefore, a dynamic urge for continuous self-improvement. In fine, it enriches the sum total of mankind's cultural, moral, and material possessions through the individual and characteristic contribution of each people."

Significantly, President Quezon had this caution to offer. "So long as the nationalistic sentiment is not fostered to the point where a people forgets that it forms a part of the human family; that the good of mankind should be the ultimate aim of each and every nation; and that conflicting national interests are only temporary; and that there is always a just formula for adjusting them—nationalism is a noble, elevating and most beneficial sentiment."

In these words of clarity and timeless wisdom, President Quezon spoke a message forever applicable to human affairs, particularly fitted to the circumstances of this era.

Nationalism is a mighty and relentless force. No conspiracy of power, no compulsion of arms can stifle it for long. The constructive nationalism defined by President Quezon is a noble, persistent, fiery inspiration; essential to the development of young nation. Within its ideal my own country since its earliest days has striven to achieve the American dream and destiny. We respect this quality in our sister nation.

Communist leaders fear constructive nationalism as a mortal foe. This fear is evident in the continuing efforts of the Communist conspiracy to penetrate nationalist movements, to pervert them, and to pirate them for their own evil objectives.

To dominate—if they can—the eternal impulse of national patriotism, they use the age-old tactic of divide and conquer. They use force and threats of force, subversion and bribery, propaganda and spurious promises. They deny the dignity of men and have subjected the many millions to the execution of master plans dictated in faraway places.

Communism demands subservience to a single ideology, to a straight jacket of ideas and approaches and methods. Freedom of individuals or nations, to them is intolerable. Free men, free nations, make their own rules to fit their own needs within a universally accepted frame of justice and law.

Under freedom, thriving sovereign nations of diverse political, economic

and social systems are the basic healthy cells that make up a thriving world community. Freedom and independence for each is in the interest of all.

For that very reason—in our own enlightened self-interest, in the interest of all our friends—the purpose of American assistance programs is to protect the right of nations to develop the political and social institutions of their choice, rather than having to accept extremist solutions under the whip of hunger, or the threat of armed attack and domination.

Free societies view the diversity among peoples and nations with equanimity, and even with satisfaction; for this is the way most of the world is and wants to be. We do not insist that other nations be made over in our image we are happy when other nations pursue their development as they see fit. We readily accept the fact that there is a great variety of political, social and economic systems in the world; and we accept the further fact that there is no single, best way of life that answers the needs of everyone, everywhere.

The American way satisfies the United States. We think it best for us.

But the United States need not believe that all should imitate us. What we do have in common with the free nations in Asia, Africa, Europe and Latin America are basic and weighty convictions, more important than differences of speech and color and culture.

Some of these convictions are: that man is a being capable of making his own decisions; that all people should be given a fair opportunity to use their God-given talents, to be worthy heirs to their fathers, to fulfill their destiny as children of God; that voluntary cooperation among groups and nations is vastly preferable to cooperation by force—indeed, voluntary cooperation is the only fruitful kind of effort in the long run.

True enough, in a too lengthy period of history, some nations seemed convinced that they were assigned the mission of controlling the continents. But always powerful voices within those countries attacked the policy of their own governments. And we of the American Republics—twenty-one independent nations, once European colonies—denied in arms and in battle the validity of the assumed mission. Colonialism died because true nationalism was a more potent force.

Since 1945, thirty-three lands that were once subjects to Western control have peaceably achieved self-determination. These thirty-three countries have a population of almost a billion people. During the same period, twelve countries in the Sino-Soviet sphere have been forcibly deprived of their independence. The question might be asked: Who are today the colonialists?

The basic antagonism of the Communist system to anything which it cannot control is the single, most important cause of the tension between the free nations in all their variety on the one hand, and, on the other, the rigidly controlled Communist bloc.

The basic purpose of the Communist system's propaganda is to obscure these true facts. Right now, the principal target is the United States of America. My Republic is painted as an imperialistic seeker of limitless power over all the peoples of the world, using them as pawns on the chessboard of war, exploiting them and their resources to enrich our own economy, degrading them to a role of beggarly dependence.

The existence, the prosperity, the prestige of the Republic of the Philippines proves the falsity of those charges. You, as a people, know that our Republic is no empire of tyranny. Your leaders repeatedly have so testified to the world. But for a few minutes I should like to speak to you on what

America stands for: what it stood for before I became President and what it will continue to stand for after I have left office.

More important than any one year, any one incident, or any one man is the role we have played through our whole history—the role we shall continue to play so long as our Republic endures.

Two hundred years, lacking sixteen, have passed since our forefathers proclaimed to the world the truths they held self-evident: that all men are created equal; that they are endowed with unalienable rights to life, liberty and the pursuit of happiness; that governments are instituted to secure these rights, deriving their just powers only from the consent of the governed.

On the day of that proclamation, you and we and scores of other now free nations were colonies. Mankind everywhere was engaged in a bitter struggle for bare survival. Only a few by the accident of birth enjoyed ease without back-breaking toil. Naked power, more often than not, was the decisive element in human affairs. Most men died young after a short life of poverty.

Since then, free men—using their rights, embracing their opportunities, daring to venture and to risk, recognizing that justice and good will fortify strength—have transformed the world.

The wilderness and jungle of nature have been conquered. The mysteries of the universe have been unlocked. The powers of the elements have been harnessed for human benefit. The ancient tyrannies of hunger and disease and ignorance have been relentlessly attacked and ceaselessly reduced in their domains.

The evil of our forebears' time were manifold and entrenched and often accepted without murmur. But to free men who saw in their fellow men the image of God, who recognized in themselves a capacity to transform their circumstances and environment—to such free men, the evils were unbearable.

Not all were vanquished at the first assault. Indeed, many still survive. Not always was success persistently prosecuted to ultimate triumph. Free men, however mighty their inspiration, are humanly frail.

At times they may be fearful when they should be girding and bracing themselves for more vigorous effort trading words when they would be working; bickering over trifles when they should be uniting on essentials; rioting when they should be calmly planning. Often they may dissipate their energies in futile and wasteful exercise. Often they are mistaken or for a while misled. Nevertheless, the resources of free men living in free communities, cooperating with their neighbors at home and overseas, constitute the mightiest creative temporal force on earth.

In your sister Republic of the United States, the greatest achievement of our history is that our rebels against colonialism, against subjection, against tyranny, were the first in this era to raise the banner of freedom and decent nationalism, to carry it beyond our own shores, to honor it everywhere.

What we stood for in 1776, when we were fighting for our own freedom, we still stand for in 1960.

To maintain our stand for peace and friendship and freedom among the nations, the United States must remain strong and faithful to its friends, making clear that propaganda pressures, rocket rattling and even open aggression are bound to fail.

Beyond the guarantees of American strength, we seek to expand a collective security. SEATO demonstrates what can be accomplished. Since its inception not one inch of free Southeast Asia territory has been lost to an aggressor.

Collective security must be based on all fields of human endeavor, requiring cooperation and mutual exchange in the areas of politics, economics, culture and science. We believe in the expansion of relations between nations as a step toward more formal regional cooperation. In accord with this belief, we support the initiative taken by the Government of the Philippines during the past several years in establishing closer ties with its neighbors.

Patience, forbearance, an enduring trust, must characterize our mutual relations. Never, I pray, will the United States because of its predominance in size and numbers and wealth, attempt to dictate or to exercise unfair pressure, to forget or to ignore the Republic of the Philippines—its equal in sovereign dignity. And never, I pray, will the Philippines take advantage of world sympathy for the small nation and make a whipping boy of the United States. Each of us proudly recognizes the other as a sovereign equal.

And my friends, at this point I just want to interpolate one simple thought on the cooperative efforts for our own security, for advancing the standards of living of peoples, for everything that we do together, there are of course differences in the ability of each nation to make contributions.

Each of us as an individual is different from every other individual. Physically, mentally, and in the possession of the world's good, we are somewhat different. But I submit, Members of the Congress, that there is one field where no man, no woman, no nation, need take a secondary place, and that is in moral leadership.

The spirit of a people is not to be measured by its size or its riches or even its age. It is something that comes from the heart, and from the very smallest nation can come some of the great ideas—particularly those great inspirational ideas that inspire men to strive always upward and onward.

Therefore, when I say that our two nations are sovereign equals, I mean it just in that spirit, in the sense that you have just as much to contribute to the world and to yourselves and to freedom as the greatest and the most powerful nation in the world.

In the great cause of peace and friendship and freedom, we who are joined together will succeed. The eternal aspirations, purposes, ideals of humanity inspire and hearten and urge us to successes.

But we face repeated challenges; endless temptations to relax, continuous campaigns of propaganda and threat. Let us stand more firmly together against them all.

With God's help we shall march ever forward toward our destiny as free nations and great good friends.

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PRESIDENT SINCO'S SPEECH ON CONFERRING THE DEGREE OF  
DOCTOR OF LAWS *HONORIS CAUSA* UPON PRESIDENT EISEN-  
HOWER, JUNE 16, 1960

In the name of the University of the Philippines, I welcome you all to this solemn gathering at this special occasion. We count ourselves most fortunate for the opportunity of receiving the most distinguished visitor this institution and this country have ever had. His deeds, his words, his character, his life are expressive of the ideals we hold for our young and our old alike.

As we honor him today, the University of the Philippines and the Filipino people feel that they honor themselves too. The degree this institution will confer upon him this morning is but a humble tribute to a great man from the highest institution of learning organized and maintained by the government

and the people of this country. It is a symbol of our admiration, affection and respect for him as a person of broad sympathies, tested experience and ripe wisdom. It is at the same time a pledge of the true friendship we bear for the nation he represents, a friendship which passes beyond common understanding.

"Dwight D. Eisenhower, thirty-fourth President of the United States of America; soldier, apostle of peace, leader of education, and statesman of renown:

"In recognition of your signal achievement in the struggle for the defense of democracy, your deep interest in the development of culture and education, your inspired advocacy of the liberty of man's mind and spirit, your untiring efforts for international understanding and cooperation, your resolute stand against the enemies of human decency, dignity and decorum, your noble qualities as a man and as the first citizen of the great Republic; and

"In appreciation of your particular concern for the welfare and advancement of the Philippines and of your personal friendship for the Filipino people who have seen your rise from humbler beginnings to the highest magistracy of your native land and have rejoiced in your triumph and your glory;

"THE BOARD OF REGENTS OF THE UNIVERSITY OF THE PHILIPPINES, by unanimous vote of its members and upon the recommendation of the University President and the Committee on Honorary Degrees of the University Council, today confers upon you the degree of

"DOCTOR OF LAWS (*honoris causa*) with all the honors, rights, and privileges as well as the obligations and responsibilities thereunto appertaining.

"IN TESTIMONY WHEREOF, this diploma and these vestments of distinction, indicative of the highest rank of honor in the University of the Philippines, are hereby presented to you on this sixteenth day of June in the Year of Our Lord, the One Thousand Nine Hundred and Sixtieth, of the Republic of the Philippines, the Fourteenth and of the University of the Philippines, the Fifty Second."

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REMARKS BY PRESIDENT EISENHOWER AT THE UNIVERSITY OF  
THE PHILIPPINES WHEN AWARDED AN HONORARY DOCTOR  
OF LAWS DEGREE, JUNE 16, 1960

I express to you my gratitude for the honor you bestow on me today. The kindness of the University of the Philippines in granting me the honorary degree of Doctor of Laws has a particular personal significance.

Mr. President, if the records of the Philippine University were so fortunate as to survive the destruction of the late war, you will find in your records an incident in which another American was awarded an Honorary Degree of Doctor of Laws. This was General MacArthur. As a Major, I was a staff officer with him and accompanied him to the Exercises.

At that time it could scarcely ever have crossed my mind that one day, sir, I should be awarded the Honorary Degree of this great University, and indeed later as President of my own country to be privileged to carry back to you General MacArthur's personal greetings, transmitted to me only three or four days ago in Washington.

He said, "One of the high moments of my life in the Philippines was when I received the Honorary Doctorate of this great University."

This University stands as a visible monument to a tradition which your country and mine share. That tradition is: the right of the citizen to education on the basis of merit alone.

When I lived in Manila, the University was located in Ermita. At that time, the healthy growth of the school already required larger facilities, and the move to Diliman had begun. As one who has experienced the problems of an administrator in higher education, Mr. President, I congratulate you on the wonderful University which you have here, and on the strength and vitality of the educational tradition which you represent.

Now, sir, in order to get in perspective my own short experience as a president of a great university, I trust you will not be offended if I tell a story that was told years ago, at my expense.

The story was this, that in the university, when they found that a man was no longer a good professor, they made him a dean. But when he was no longer a good dean, they made him president.

I hasten, my friends, to add, the story applied only to me.

You and all who are associated with you—faculty, staff and students, friends and public officials—are joined in a noble human endeavor—the search for truth; the teaching of it; the preservation of it for ages ahead.

In the long future before us, command of technical skills; knowledge; understanding of the past and a vision of what free men can accomplish; integrity in every public trust and in every personal responsibility; faith in ourselves and in our fellows and in the guiding hand of our Creator—all these qualities of mind and spirit are essential, if our accomplishments are to match our hopes and dreams.

Their possession far outweighs all physical defects and wants. Given them a genuine fellowship, a sound partnership with other peoples of like mind and purpose, every physical lack can be filled; every physical resource developed in the fullest measure for our mutual good and the profit of mankind.

In these days when an aggressive and strong ideology proclaims a purpose of world domination, the free world cannot afford to neglect its own security—its moral, economic and material strength. But all too often we measure the place and the power and the prestige of a nation by its numbers and its riches in nature and gold.

Population in men and women, of course, is an index to potential stature, if those men and women are eager in freedom to expand themselves and all their talents; growing in mastery of nature; ever more conscious of their dependence on their fellows; always devoted to supporting the prosperity, the dignity, the priceless freedom of their own nation and of all mankind.

We are so minded—we of the Philippines and the United States and of all the free world.

In numbers, we are mightier than all those who are allied against us and those still in bondage under them. Let us never for a moment forget this world fact: the bulk of the earth's people are joined with us in the eternal pursuit of freedom and dignity and justice for every individual.

But our chief and most potent asset, in the battle for men's minds and their loyalty, is our commitment to the mutual interchange of knowledge and wisdom and culture; our commitment to the mutual interchange of new skills, of our power in machines; of our mastery over nature.

Not all peoples and their nations are so-minded. For them, no matter how immense mere numbers may be, if the minds and souls within them are chained in the dictates of tyrannic master plan; conceived only for the purposes of those who rule; enforced by distant and pitiless bosses, the ultimate products will be: sterility in works; hopeless futility in spirit; increasing resentment that finally ignites revolt.

Tens of million cannot forever be denied their freedom to venture on their

own. They will not eternally remain chained to the mastery of other men.

In so speaking I merely echo a deep seated conviction expressed by Jose Rizal—scholar and writer and scientist, doctor of medicine, leader of men, patriot.

Were he here today in the land that he so fervently loved, in the halls of the learning that he pursued all his days, not one of us could equal him in praise of this University's purpose. None of us, I am certain, could hope to reach his heights of inspiration, or his exhortations that we use our every muscle of body, every talent of mind and soul toward the golden goal of peace and friendship with freedom among men and their nations. Nevertheless, in all humility and in recognition of his greatness in voice and thought, I venture to suggest that the core of his message might be this:

Filipinos, Americans, forever strengthen your brotherhood; forever grow together in knowledge; in wisdom; in your faith as children of God so endowed by God that you can achieve, under His guiding providence, mastery of the universe for all peoples' good and His glory.

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BACCALAUREATE ADDRESS BY FR. FRANCISCO ARANETA, S.J., PRESIDENT, ATENEO DE MANILA UNIVERSITY, DELIVERED AT THE UNIVERSITY OF THE PHILIPPINES, APRIL 17, 1960

The origin of the present day practice of holding two separate ceremonies in connection with graduation, one secular and another religious, and why the religious ceremony should be called a "baccalaureate" is not quite clear to me. But since this is a baccalaureate ceremony it might be proper to look into its origin. As the name implies, the specific function of the ceremony was to raise certain young men to the grade of baccalaureus—no great honor—since this was the lowest of the academic grades and in fact marked only the beginning of true university work, pretty much what it would be today if we considered university work to begin with graduate studies.

But what of the baccalaureus—or the bachelor? What was understood of this grade? The bachelor could not teach anyone. He was not yet a master, much less a doctor, but he did have grade and status. He who received the title of bachelor was considered to be a full-statured man with all of his God-given powers—physical, intellectual, and moral—properly keyed so that he could demand and exact of himself the full measure of service made possible by his capacities. In a sense, therefore, the Baccalaureate exercises have always been a tribute to the perfection, the dignity, and the inherent worth of man.

What are the foundations of man's value? The answer can be found in the account of man's creation.

The fundamental worth and value of man is indicated in the inspired words—"And God made man to His image and likeness". In what sense can an embodied being be "in the image" of the pure spirit of God? How can a finite being be like the Infinite? How can the mortal, the changing, the passing, be like the immortal, unchanging spirit of God?

Every creature is in fact a reflection of some attribute of God. The beauty of a flower, of sunrise or sunset, is a reflection of God's beauty. The ordered serenity of the starred heavens speak to us of the unhurried justice of God. The newly discovered power of the atom tells us of the might of the Creator. But man is more than a mirror of God. Man does not merely reflect, he himself in his being has powers and attributes like those of God. He alone in the material universe can, like God, know truth and love good—deny falsehood

and reject evil. In this double power of knowing and loving is he described by Genesis as made to the "image and likeness of God".

These two powers give to man in many diverse ways a semblance of the attributes of God. For example they give to man spirituality and a touch of infinity. The powers of knowing and loving are spiritual. Thus man is likened to the spiritual God. Man's intellect and will are of course entitatively finite. They are finite as well in their natural capacity. No human intellect can know all truths in this like, no will can love all good. Yet both intellect and will are infinite in a valid sense. The human body can be satiated with food and drink; all the powers of our body reach an early point of exhaustion. But the human intellect that has been properly matured can never tire of truth, nor the will tire of goodness. In fact the human soul is restless, until it finally rests in the next life in the possession of Him who is infinite truth and goodness, God.

However, it is principally in the very capacity of knowing and loving that divinity as it were comes to man. God's activity, God's life may be described as knowing and loving, as knowing himself and by that knowledge overflowing in a torrent of love which issues, by a supreme act of divine freedom, in the creation of the universe. When therefore man is given intellect and will, when he is given the capacity to know and to love, he is made to the image and likeness of his creator. He is equipped in his own small way to carry on the work of God in this world, to be in his own limited manner a creator.

Man is conceived and born an image of God. In the process of a lifetime he either defaces the image or chisels the features of God more deeply into the soul. What then is the process by which we enhance that which is our greatest gift at birth, the image of God in us?

First let us examine the relation of created truth and goodness to God. Since God is truth, and has in a perfect form whatever is imperfectly good in creation. Hence, it is meaningless even in concept, for God to acquire truth or goodness. God can only diffuse it, distribute it, and precisely that is the great continuing act of creation: a diffusion of created truth and goodness from the riches of God's Almighty being.

Man, on the contrary, begins life with no knowledge and no love. Over a long period of years, in fact, over his whole lifetime man must acquire the true and the good. Acquisition is a process essential to man, a process no man can dispense with. In itself there is nothing wrong with this acquisitive process. Nevertheless it remains always a creature-process, not a Godly process. Divinity begins when we begin to diffuse of the truth and the goodness in us. When we learn to give of ourselves as God gives of Himself.

In other words—and we beg pardon for the truism—man becomes more like God as he becomes more the creator. And this is as God meant it to be. If we notice, God's creative act is always as were unfinished. God gives us minerals, but man must discover them and move mountains to obtain them. The world teems with food, but man must gather and select seed, sow it and harvest; he must tame and breed his animals. The universe is put together not haphazardly nor capriciously, but in an orderly way that will admit of prediction; it is for man to discover the order.

Implicit in the power of knowing and loving, in the faculties of intellect and will we have another of God's attributes: dominion. God possesses dominion in an absolute manner. He may and does impose obligations on us. Therefore He has moral dominion. He who made and sustains the universe can as easily annihilate it, and has every part of it under His complete control. To man, clearly, he could not give such power. But in our intellect and will

we have *spiritual* dominion. It is one of the functions of the intellect to plan and order. Thus man is empowered to set up a reign of reason. Man may not always be able to enforce this rule of reason. At times a government may be powerless before the strength of lawless men, or an international bully may use military might as a substitute for reason. This is brute inhuman force overpowering order and human reason, but it still belongs to reason to rule.

Dominion comes to us also in the form of freedom—in the capacity of the human will to choose. To each one of us is given a kingdom we can rule badly or well, but to rule, nevertheless: our own selves. Even God respects this domain of ours; even when we use this power of choice to rebel against Him. It does become a sad contradiction when certain persons extol the great dignity of man and then in the next breath deny it, by denying the greatest attribute of man, his freedom. When they reduce this great ruler, man, to a mere chemical composite, a psychological set that reacts automatically to various agents. Even sadder is the living parody of the image of God who has cast away his reason and his will, and does react like a mere chemical composite and a psychological set, unwilling to will, incapable of choosing, an automaton and not a king. Man becomes like God when he chooses to rule according to reason, choosing freely, a ruler and lord.

This power of dominion gives to man a semblance of the simplicity of God.

God is a perfectly simple being. This means that in Him there are no distinguishable parts. Although we speak of distinct faculties in God as "His intellect" and "His will", this is a purely anthropomorphic limitation of the human mind and human language, not of God's essence. Thus in God we have the wonder of infinite perfection achieved in perfect and absolute simplicity. One practical result of this is that God is totally involved in every one of His acts. When He knows, it is His total being that knows. When He loves and creates, it is His total being that loves and creates.

By contrast look at man. We have a spiritual soul and a material body. The spiritual soul seeks release in the universe of truth; it is shackled by the material body that tires of seeking truth. We are motivated by duty, honor, friendship, loyalty, and at the same time powerful drives in us call for the basest form of self satisfaction in bodily comfort, food and sex. Man is constantly torn apart by disparate, conflicting desires calling for immediate attention. We are so distraught that rare is the man who can read a book for an hour with no distraction. When a man establishes dominion over self, when he uses his reason to order his life, and his will to impose order on himself, he brings all his faculties under one command and thus his total being achieves a measure of the unity and the simplicity of God. He ceases to be a divided being, an ambiguous personality; he has achieved integrity.

When this simplicity, this oneness is attained, a man can, like God, throw his total self upon whatever he happens to be doing. He becomes capable of total involvement, of complete commitment, a quality so rarely found in the men of this day. A man is shrewd who will not commit himself totally. A man like that may become important, may climb to high position, but such a man will ever lack the quality of true greatness. It is only the man who can commit himself totally, who involves his being in his endeavors that is truly great, because to the extent simple. This is why great men are always simple men.

Education, thus, truly conceived and truly understood is the process by which the image of God slowly matures in our souls, the process by which the scarcely discernible features of divinity in our souls gradually sharpen into a clear recognizable likeness of God. It is the process by which we learn to acquire only to give afterwards, the process by which we integrate our person,

by which we achieve that oneness and simplicity of being that leads us to total commitments.

Since true education is growth in the divine capacity of self-giving, and the divine quality of magnanimity, and since education is a process of integration, it follows that true education has very little to do with the purely mundane process of *acquiring* disparate skills. The possession of certain skills may be a necessary condition for education in the modern world, but these skills are not of themselves education.

For this reason it is proper to distinguish between education and training. We train for *specific* tasks: to pass the bar exams, to keep accounts, to run the hundred-meter dash, to weave baskets, but these processes are not education. They do not touch the inner self, in essence they are purely acquisitive, therefore, purely human, they do not sharpen the image of God in us.

It is the function then of the university to provide for the student a philosophy and a theology which will illumine the arts and the sciences so that they are seen as a long avenue in which man may continue in his limited way, in time, the creative process started in eternity by God. It is the function of the student to assume the role of divinity and to make use of the arts and sciences to spread beauty and goodness over the world.

There have been many criticisms of our educational system. One of the most superficial is the oft-repeated condemnation that our system has neglected vocational education. By "vocational education" is meant training in some particular craft which is considered of value in the economy. Quite the contrary. If our educational system suffers, it is from having done little more than dispense a variety of skills to our young people. If something is wrong with our country today and if education is to blame, certainly it is not because it has failed to train our youth to work with the hands and to soil the immediate collar.

Our educational system has failed more radically. Too often it has presented and "sold" education as a purely acquisitive process, where the educator selects training in various skills, depending on the relative difficulty of acquisition and the earning power of the skill. It has not taught our young people that we are in this world to give and to create, not merely to adorn ourselves with learning and assorted abilities.

It has done little to enthrone reason. Hence we have a society guided by caprice. It has ranted about freedom and forgotten to explain that freedom is the God-given means to self-discipline and responsibility. It has soft-pedaled fundamental issues, and as a consequence we have a generation of fence-sitters, people too shrewd to commit themselves. Our educational system has failed in its primary task of assisting our young people to chisel in their souls a clear image of God.

We should draw a clear distinction then between the man who has merely acquired skills; man who has trained himself in the literary arts and the man who has used literature to achieve personal integrity; the man who has trained for the career of law and the man who has learned to look upon the law as an expression in a particular time and place of the eternal justice that is God's; the man who has come to the university to prepare for a lucrative career and the man who has come here because he thought the university was the best place to become personally and completely involved in truth and goodness.

We may say therefore that in the past month, all over the Philippines, two kinds of graduates have been receiving diplomas from their schools. Those who have acquired skills and look forward to the practice of a career which

they earnestly hope will be lucrative, and those who in humble gratitude ponder on the gifts of God and look on life as a vocation, as total and creative self-giving.

Whatever may have been the pattern of our lives here in the past four years, whatever may have been our outlook; for us who have been made to the image of God, for us who have been endowed with the gift of His freedom, the future is still for us to determine. We can choose to merely follow a career, to equate life with making a living or we can look upon the intellectual acquisition of the past four years as so much equipment for service, and tangible proof that God does call us to total, magnanimous service and self-giving.

All our young men and women, no matter from what school, are obligated to God and country, but I cannot think of any group that is obligated more, at least to the country, than the graduates of her own state university. You were carefully screened before acceptance, your institution has been tax supported, it has received generous grants from abroad secured through inter-government agreement. Surely, these things were not lavished on you especially, merely to enable you to earn more than the next man. You were accepted here, and were given the best that the country could afford on an implicit contract of life-long service, not necessarily to the government, but to the country and to God; on a mute promise of complete involvement in truth, goodness and justice; and on a pledge of personal, God-like integrity.

May God who created you to His own likeness, illumine in your souls the image of His own being. May He help you to enrich yourselves with knowledge, wisdom and everything good. May He also teach you how to give, not only of what you possess, but of what you are. May He teach you to create for the community. May He fortify you with His grace and help establish within yourselves a kingdom of reason. May His strength enable you to maintain dominion over your persons so that you may achieve a measure of integrity. May He give you the courage of total involvement in all your endeavors and the capacity for total commitment, the supreme gift. May God who created you to His own image and likeness bless you all the days of your life.