



Aching for the Presence of *Pare Quicoy*: Francisco Marín Sola, O.P. (1872-1932)

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The ultimate aim of this article is to indicate the extent or impact of contextual influence in the over-all intellectual makeup of Marin Sola as a polemicist, particularly his three-peat stay as a missionary Dominican friar in the Philippines. Deliberately his name as *Quicoy* or *Pare Quicoy* is here employed to bring home the fact that the University of Santo Tomas (UST), as a *Filipino* institution of higher learning, “owns” him as one its of the most outstanding alumni. This over-embracing intention unfolds through historical narrative and exposition. As expected, the three-peat stay (in UST, particularly, and in the Philippines, in general, their respective histories interweaving) in some measure paved the way for him to explore, hone, test and apply his Thomistic skills starting in Manila and then abroad bringing with him not only his name but UST’s as well. The absence of such a calibre as Marin Sola is made more nostalgically, poignantly, and sharply intense today that UST — just as the rest of higher education institutions — is intent on going global.

Keywords: *Philippine history, UST history, Dominican Spanish friars, Thomism, secularization, modernism, polemicist, homogeneous evolution, conciliatory relation between God’s grace and man’s martyrs, transition, accreditation, index citation*

Introduction

We live in a world swirling around the dizzying phases of measurements and standards in the field of education — all higher education institutions have to hurdle the high bars of accreditation agencies with forced abandonment. Freewheeling in the tools for assessment, accreditation agencies, both local and broad, always insist on the global impact of one's institution and/or of its course offerings with research as their special focus.

“Publish or perish” was once-upon-a-time an endearing criterion for research competencies that now is regarded as a bygone myth. Now it is no longer enough to have produced a bucketful of research outputs but such have to be subjected to citation analysis: “Be cited, and flourish!”

This business of research outputs being accredited through citation analysis is given efficacy and credence by databases such Scopus, Google Scholar, and Web of Sciences, to name but a few. Each has tools to measure the extent of influence articles have offshore in the global community. Take the case of Scopus.

Its author citation index is just like a monitoring device which an author can use at his beck and call in order to track down the many times his or her articles have been cited globally by way of checking those authors who have cited his publication(s); graphing them over time usually in a yearly basis; and computing several citation metrics such as through the Hirsch index.

According to the University of Santo Tomas (UST) Graduate School Research Director, Dr. Grecebio Jonathan D. Alejandro, DAAD & Alexander von Humboldt Fellow, Scopus has indexed the following as top five UST Graduate School faculty (purely UST affiliated in the undergrad) with publication metrics: Dr. Fortunato Sevilla, 371; Dr. Ma Alicia Aguinaldo, 251; Dr. Maribel Nonato, 222; Dr. John Donnie Ramos – 287; Dr. Dernhard Egwolf, 253; Dr. Allan Macabero – 241; Dr. Grecebio Jonathan Alejandro, 92; and D. Allan de Guzman, 141. Publications cited internationally place a high mark in accreditation indexing.

Also, of late, taunted as “first in the Philippines,” the UST was awarded an overall rating of Four Stars by the Quacquarelli Symonds (QS) Stars team from London. Its arm, the QS Intelligence Unit, (QSIU) having gathered important data from the UST portfolio, evaluated them against pre-set standards in 8 main categories: employability (5 stars), research (2 stars), internationalization (3 stars), teaching (4 stars) = core criteria; facilities (5 stars), inclusiveness (formerly access) (5 stars), social responsibilities (formerly engagement)(5 stars) and discipline

ranking/accreditation (1 star). As of September 15, 2015, UST has held onto the 701+ bracket in the world university ranking.¹

During the general management assembly meeting held on February 16, 2015 at the UST Blessed Buenaventura Garcia Paredes, OP (BGPOP) building, the UST Rector, Rev. Fr. Herminio V. Dagohoy, stressed that “standards are markers of quality that provide a correct and concrete picture of an organization’s performance, stability, and sustainability. The need to implement quality standards has been a major thrust by universities, worldwide for the last twenty years, to achieve an unvarying concept of excellence to accomplish its mission.” He added, “the best way we can serve the country as an institution is to prepare a generation of Filipinos by affording the quality education that is not only the best in the country, but [something] of global quality.”²

It is within this ferment that a gentle breeze of nostalgia permeates and how it evokes and aches for the presence of *Pare Quicoy* – Fr. Francisco Marín-Sola, OP (1872-1932). Fr. Fidel Villarroel, OP has numbered Marín Sola among UST’s outstanding Dominican Alumni (Dominican graduates and Dominican professors) together with Fr. Norberto del Prado (1852-1918); Blessed Jesus Villaverde (1877-1936); Francisco del Rio (1902-1084); Felix Vagas (1913-1962), among others, – all of the Faculty of Sacred Theology; Jose Noval (1861-1938); Serapio Tamayo (1866-1948); Jesus Castañon (1897-1960); Angel de Blas (1896-1961) – all of the Faculty of Canon Law; and Blessed Buenaventura Garcia Paredes (1866-1936) representing the Faculty of Civil Law.³ Villarroel regards Marín Sola as “one of the greatest theologians of the Church in the twentieth century.”⁴

Unknown to many – regrettably even within the Thomasian community, – Marín Sola did not make a name for himself here and abroad; but along with his renown, he also carried with him the name of UST when two of his monumental works made it to the global orbit of intellectual discussions, namely: *La homogeneidad de la doctrina catolica* (1911) translated by Piñon, Antonio T. Piñon, *The Homogeneous Development of Catholic Dogma* (Manila: IST. 1988); and his *Concordia Tomista entra la Moción divina y la libertad* recreada (“The Thomist Conciliation between the Divine Motion and Human Freedom”) originally in 18 notebooks and 11 further

¹ See “UST maintains QS world rankings” retrieved March 7, 2015 from http://varsitarian.net/breaking_news/20150915/ust_maintains_qs_world_rankings_spot

² “UST is first Philippine university with Four Stars QS Rating” retrieved March 10, 2015, from <http://www.ust.edu.ph/news/ust-is-first-philippine-university-with-four-stars-qs-rating/>

³ See Fr. Fidel Villarroel, OP, *A History of the University of Santo Tomas: Four Centuries of Higher Education in the Philippines 1611-2011*, Vols. 2 (Manila: UST Publishing House, 2012), 484-488.

⁴ _____, *The Dominicans and the Philippine Revolution 1896-1903* (Manila: UST Publishing House, 1999), 387.

notebooks (unedited typescript in 4 volumes). This second masterpiece was partly written (especially the last portion) in Manila during Marin Sola's last years.

I shall present the life of Marin Sola⁵ highlighting his stay in the Philippines. Although he arrived in Manila in 1897, due to unforeseen events that took him by surprise from 1898 to 1900, I shall present the main stages of his life in Manila in three developmental stages: 1900-1906; 1908-1910; 1929-1934 – 11 years, the longest outside the country of his origin. I offer then the life of Marin Sola seen through the prism of a Filipino observer.

Early Life in Spain

Birthplace

Marin Sola comes from a picturesque town and municipality of the border chartered community/province of Navarre (*Nafarroa* in Basque; *Navarra* in Spanish) — *Comunidad Foral de Navarra* — Cárcar in the region of the *la Ribera del Alto Ebro* about 75 km from the capital of the community, Pamplona (Iruña in Basque) famous for its annual running of bulls during the San Fermín festivals (July 6-14). Basque is spoken extensively in the northwestern part of the community; Spanish in its southern part. Pamplona is the melting pot of these two widely used languages as it is situated almost midway between them.

Cárcar, in the medieval times, was an eye-witness to the intermittent clashes between the Moslim forces coming from the south and the Christian forces springing from the north. Recruitment for missionary work abroad seemed not to

⁵ The account of Marin Sola's life is based on the following primary sources: Victoriano Vicente OP, "De la Prisión a las Aulas Universitarias," *Philippiniana Sacra* Vol. 1 No 2 (May-August, 1966): 320-346; Emilio Sauras, "General Introduction" *The Homogeneous Development of Catholic Dogma* translated by Antonio T. Piñon (Manila: IST. 1988), 1-30; and Michael D. Torre, ed. and trans., *Do Not Resist the Spirit's Call: Francisco Marín-Sola's on Sufficient Grace* (Washington: The Catholic University of America Press, 2013), Introduction, xi-xxxiv. As Torre notes in footnote 1 of his "Introduction," most of the accounts on Marin Sola's life find their origin in Mariano Velasco, OP: "Ensayo de Bibliografía de la Provincia del Santísimo Rosario de Filipinas" (manuscript, Manila), 6:87-117. Briefer portraits of Marin Sola are referred to us by Torre in "Yves Marie-Joseph Congar, Francis Dominic Nealy, and Tomas Tascon, and the brief internet piece on him by Claudio Extremeño found at www.canalsocial.net," (Ibid.). Bibliographical sketch of Marin Sola's life (and so with the rest of the members of the Dominican Province of the Holy Rosary) is also available in Elado Neira, OP, Hilario Ocio OP, and Gregorio Arnáiz, OP, *Misioneros Dominicos en El Extremo Oriente 1836-1940* (San Juan, Metro Manila), 311; see also Vidal Fueyo Fernandez, "El P. Francisco Marin Sola, O.P., [1873-1932], Algunos rasgos de su fisonomia intelectual," *Teologia Espiritual* 37 [1993]: 49-73, 49-50; and Villarroel, *History of UST*, Vols. 2, 315; and idem, OP, *Dominicans and Philippine Revolution*, 387.

be difficult in Navarre;⁶ so likewise was it in Cárcar especially when Cárcar became part of the 15th century monarchical Spain. Spain competed with Portugal for global economic domination by exploring the unknown world — first the Americas and then to Asia extending their respective presence through their conquistadores and friar missionaries in the lands (colonies) they would conquer later.⁷

Marin Sola was born on November 22, 1873 in Cárcar, Navarre. Shortly before Marin Sola was born in 1870, the Republic of Spain ended only for reigning about two years (1868-1870). It was a brief reign of liberalism in Spain. In this brief reign, liberal policies in terms of education, economy and socio-political life reached the Philippines foremost in the appointment of Carlos Maria de la Torre as the new governor-general in the Philippines. He ruled under the ideology of liberalism, and the over-all effect: “to many Filipinos, mestizos, and Spaniards of progressive ideas, Governor de la Torre was the best governor the Philippines ever had.”⁸

Dominican Life

In 1888, upon reaching the required age of 15, Marin Sola was clothed with the Dominican habit in the Dominican Priory of Ocaña,⁹ a town and municipality of Central Spain, in the province of Toledo. Already at the age of 13 he had been admitted to first year of philosophy, which he out of his own volition and request, decided to take up again once clothed. With his philosophy course program completed, he solemnly professed in the Dominican Priory in Avila, capital of the Spanish province of the same name, northwest of Madrid. He had to cut short his theology course due to health reasons. From Avila he had to spend some time to

⁶ One such case was a certain Augustinian also from here who became a missionary friar in the Visayas in the island of Cebu. Assigned in a small town called “Sial(r)o,” to which natives changed it to “Kabkad,” from the word “Kabkaban,” a species of hardy fern or grass quite abundant in the place; hence, by a play of words, this Augustinian friar changed it to “Cárcar.” As early as 1559, the Augustinian friars had established a convent there and according to the Libro de gobierno already in 1620 the town was called “Cárcar.” (“The Beautiful Church of Carcar” retrieved November 30, 2015 from <http://simbahan.net/2008/11/17/the-beautiful-church-of-carcar/>)

⁷ See Crane Brinton, Jonh B. Christopher, Robert Lee Wolff, *A History of Civilization: 1815 to the Present*, Forth Ed. Special Phil Ed. (Englewood Cliffs, New Jersey: Prentice-Hall, 1971), Chp 14 especially 510-516. The result in the name of economic supremacy was the Treaty of Tordesillas in 1494, 514; see also Atty. Cecilio D. Duka, Ed.D., *Struggle for freedom: A Textbook on Philippine History* (Manila: Rex Book Store, 2008), 45-47.

⁸ Teodoro A. Agoncillo, *Introduction to Filipino History* (Manila: Radiant Star Publishing, 1974), 94. Duka notes that this liberal administration was preferred by the Gom-Bur-Za (Duka, *Struggle for Freedom*, 118).

⁹ The Dominican Province of the Holy Rosary, unlike other religious institutes in the Far East, was spread not only in the Philippines but also in China, Vietnam, Taiwan. Like other Spanish institutes, it also had a formation house, for example, in Ocaña and an Institutionalized House of Studies (*Studium Generale*) in Avila (see Villarroel, *Dominicans and Philippine*, 265).

recuperate in the Dominican Priory of Padrón (now in the province of A Coruña, Galicia, northwestern Spain, just 22 kilometres from Santiago de Compostela), famous for its Padron peppers.

Events in the Philippines

Propaganda Movement

Just as this time, about 1872, the year Marin Sola was born in Cárcar, Navarre, two important historical events, the Cavite Mutiny of 1872 and the 1872 execution by garrote of Gom-bur-za standing for Frs. Mariano Gomez (secular priest), José Burgos (Filipino mestizo secular priest, *creoles*) and Jacinto Zamora (secular priest) – all UST students (February 17, 1872)¹⁰ – would serve later as the twin-engines for the rise of the Propaganda Movement lasting approximately from 1868 to 1898 with the most activity between 1880 and 1895. The most famous among these student organizations was the movement founded in 1882 in Madrid.

The list of the propagandists in Madrid betrays the effervescence of their youth, all bright-eyed and bushy-tailed, willing, if necessary, to die for the love of their country. They were, foremost UST graduates and/or students.¹¹

Most of them contributed articles to their forthrightly periodical *La Solidaridad*¹² which had its maiden issue on February 15, 1889. Most of them used pseudonyms for instance, “Fray Botod/Diego Laura” for Graciano Lopez-Jaena (its founder and first editor); “Plaridel” for Del Pilar (subsequent editor); “Laong-Laan” for Rizal; “Naning,” “Tigbalang,” or “Kalipulado” for Mariano Ponce; “Taga-Ilog” for Antonio Luna; “Jomapa” for Jose Ma. Panganiban. The Propaganda Movement in Spain found welcome support for its cause in pro-Filipino societies such as the *Asociacion Hispano-Filipina* (Hispanic-Philippine Association) on January 12, 1889

¹⁰ All historical facts we cite here are mainly from Gregorio F. Zaide and Sonia M. Zaide, *Philippine History*, Rev. Ed., (Manila: National Book Store, c1987), from Chapter 11 to Chapter 18, 96-155; otherwise other sources will be cited properly. For brief accounts of these historical events, see Engel, Frances H., *Philippine History: A Brief Digest* (Manila: Frances H. Hegel, 1980), especially 22-48; see Teodoro A. Agoncillo and Fe B. Mangahas, *Philippine History*, Expanded and Updated Ed. (Quezon City: C & E Publishing, 2010), 105-106.

¹¹ For example, Dr. Jose Rizal gifted physician and novelist (UST medicine student); Marcelo H. del Pilar, lawyer-journalist (UST law graduate); Graciano Lopez-Jaena, orator-satirist (UST law student); Mariano Ponce, physician and journalist (UST medicine student); Antonio Luna, pharmacist and journalist (UST, literature and chemistry graduate); Juan Luna and Felix Resurreccion Hidalgo (UST student), master painters; Dr. Pedro A. Paterno, lawyer, poet and historian; Jose Ma. Panganiban, linguist and essayist (UST graduate); Jose Alejandrino, Engineer and political writer; Isabelo de los Reyes (UST, law, history, palaeography graduate) and Dominador Gomez (UST medicine student), among others.

¹² Its precursor was *En Filipinas* founded by a Filipino expatriate Eduardo de Lete, (see Duka, *Struggle for Freedom*, 124).

whose first president was the freemason, Miguel Morayta. This association was preceded by the short-lived *Circulo Hispano-Filipino* (The Spanish-Filipino Circle) (1882) mostly composed of Masons.¹³

High on their agenda for reform that had earned a tirade of blistering comments and complaints was the secularization of their *alma mater*, University of Santo Tomas.¹⁴ To succeed in this cause one prerequisite that had to be obtained first was the abandonment of the Dominican clout over the university and the whole Philippine educational system. All in all, the periodical painted a very unpleasant picture of UST¹⁵ — a step backward in time similar to that of the peninsular universities way back in 1833 — this backwardness (out of step with current trends) as one of the reason why affluent students of Manila decided to study abroad.¹⁶

What added, therefore, to the restiveness among some UST students by this time was Rizal's publication of his second novel *El Filibusterismo* in 1891. In this novel, Rizal's primary aim was for social reform and top of it — the need to reform the education sector of the country. UST was caught right at the eye of this super-twister and it would linger and pester UST especially in the second half of the 1800's and early part of the 1900's way until the coming of the Americans in 1898.

Liberalism vs. Thomism

This brings us as far back in time to the threshold of Trent's reform. With Trent, there was a brief revival of Medieval Scholasticism which was identified somehow with Thomistic philosophy. But this renaissance was eclipsed soon by the ascendancy of the reign of the *Illuminati* (Enlightenment). Modern philosophy perdured for a moment; Descartes and other encyclopedists had the heyday of their careers.¹⁷ Sadly, there was no Catholic philosophers to square off with them except in the area of apologetics not until in Spain the name Francis de Alvarado came to the scene, tagged as the *Filosofo Rancio*.¹⁸ His popularity was so contagious that it rippled far out into the open sea reaching the Philippine colony of Spain at last. In this regard, the name Fr. Z(C)eferrino Gonzalez Diaz Tuñon, OP,¹⁹ — “perhaps the

¹³ See Agoncillo & Mangahas, *Philippine History Exp*, 114-115; also Agoncillo, *Intro to Filipino History*, 105.

¹⁴ See All historical facts about the history of UST are taken from Villarroel, *History of UST*, Vols. 2, especially from PART THREE, Chapter VII, 157 to XI, 221 to PART FOUR Chapter I, 227 to Chapter XVI, 367.

¹⁵ Especially the article written by Jose Ma. Panganiban (see Villarroel, *History of UST*, Vol. 2, 173).

¹⁶ See how UST was able to cope with this initial attack (see *Ibid.*, 176-180).

¹⁷ See Brinton, *History of Civilization*, 618-657.

¹⁸ See Villarroel, *History of UST*, Vol. 2, 209.

¹⁹ See *Ibid.*, 209-213.

greatest philosopher of the Philippines in the 19th century and Restorer of the values of Thomism”²⁰ — took the spotlight. His assignment in Manila spanned from 1848 to 1867. In November 1884, Pope Leo XIII (1878-1903) made him a cardinal with Santa Maria sopra Minerva as his titular church.

While still at UST, Gonzalez Diaz Tuñon was faced with an uphill task of safeguarding the Catholic trademark along Thomistic lines of UST but cognizant of the current trends going on out there. This vision cascaded down to some curricular revisions: transferring some of the major course subjects taught in the old faculty of philosophy and integrating them into the curriculum of the fifth year of the secondary education. But this was not enough to assuage the demands of the propagandists and later by insurgents for the secularization of the educational system in the country which by virtue of the decree of 1871 of the Spanish overseas Minister Segismundo Moret was institutionalized somehow in the country:

In 1870, during the tenure of office of Overseas Minister Segismundo Moret, and following various attempts to obliterate the influence of Catholic schools, a Government decree was issued on November 10 ordering the secularization of the University. The decree aimed at dispossessing the Dominicans of the direction, administration and control of their centennial center of learning. Moret’s move appeared to be inspired by a laudable desire to modernize the institution, but in act it was born out of the anticlerical spirit that dominated the political and cultural circles of Madrid at that time.²¹

La Liga Filipina

Upon his return in the Philippines early in 1892,²² Rizal founded on July 3, 1892, *La Liga Filipina*. Sadly, three days after its launch, on July 6, 1892, Rizal was arrested and exiled to Dapitan, Zamboanga del Norte, Mindanao (Philippines). Coincidentally, Rizal’s return in 1892 signalled the cessation of the Propaganda Movement in Spain due mainly to insufficiency of funds and to the passing away of its pioneers and stalwarts.²³

²⁰ Ibid., 484; also 33-38. See also glowing account of his contribution to Thomism in idem, *Jose Rizal and the University of Santo Tomas* (Manila: UST Publishing House, 1984), 50-51.

²¹ Ibid., 46.

²² The unexpected return of Rizal, according to Fernandez, must have been due to the misunderstanding on funding between Rizal and Del Pilar, (see Pablo Fernandez, O.P., *History of the Church in the Philippines (1521-1898)* (Metro-Manila: National Book Store Publishers, 1979), 315.

²³ It had 160 issues from February 15, 1889-November 1895. Also, Filipino propagandists in Spain became masons. As a matter of fact, Rizal founded in 1890 the masonic “Solidaridad Lodge” first Masonic lodge exclusive of Filipinos, (see Engel, *A Brief Digest*, 23).

Katipunan

The day after Rizal's arrest (on the night of July 7, 1892) Andres Bonifacio, who was a proud and militant member of Rizal's *La Liga*, gathered clandestinely his men in Tondo, Manila to found the Katipunan, or the *Kataas-taasan, Kagalang-galangang Katipunan ng mga Anak ng Bayan* ("Highest and Most Respectable Society of the Sons of the People"). Among them was Ladislaw Diwa. Another distinguished UST law student who eventually earned for himself the monicker "Brain of the Katipunan" was Emilio Jacinto.

The first supreme council (*Kataas-taasang Sanggunian*) was not headed by Bonifacio but by Deodato Arellano. Though founded in 1892, Bonifacio would assume the presidency only in January of 1896, changing the presidential title from *El Presidente* to "Supremo."

Cuban Fight for Independence

Across the Pacific Ocean, traversing the Central Americas, among the Caribbean nations, on May 5, 1895, the Cubans were, likewise, up in arms against their Spanish oppressors fighting for their sovereignty and independence with Jose Marti (Cuba's national hero) and Gen. Maximo Gomez at the helm.²⁴

Spread of Katipunan

Back in the Philippines: With recruitment in full swing, the Katipunan lost no time in preparing for an open insurrection against Spain based largely on a war plan of no less than the "Brain of the Katipunan" and in disseminating their revolutionary ideas through its newspaper *Kalayaan* ("Liberty") edited by Emilio Jacinto.²⁵

Between 1892 — the year Rizal was exiled in Dapitan — and the eruption of the Filipino Revolution against Spain in 1896, the rough seas of political agitation quieted but only for a moment.

UST's Response to Secularization

With this period of lull, in the name of updating UST with the emerging signs of the times, new blood of Dominican friars, well trained in the sciences and the

²⁴ See "History of Cuba" retrieved June 22, 2015 from https://en.wikipedia.org/wiki/History_of_Cuba#The_19th_century:_years_of_upheaval

²⁵ See "Kalayaan," retrieved July 1, 2015 from <http://filipino.biz.ph/history/kalayaan.html>. To put their cause in print reaped what they never expected: from a meagre membership of not exceeding 300 men in the beginning (in January 1896), after Kalayaan's distribution in Southern Tagalog and most of Central Luzon and greater Manila area, the Katipunan membership rose to about 30,000 strong force (see Agoncillo, *Intro to Filipino History*, 119).

letters came over the Philippine shore so that UST opened in early 1896 the faculty of science and the faculty of philosophy and letters, its last two faculties established in the Spanish regime.²⁶

UST then was prepared to open these faculties – an aspiration supported and inspired by said arrival of new Dominican friars from Spain. Prior to their Manila assignment, these six professed Dominican brothers from the Convents of Ocaña and Avila had to take up first complementary civil studies for licentiate in any of the universities of Salamanca, Barcelona, and Seville. Their arrival in 1896 helped strengthen the faculty of philosophy upon their integration reinforcing the presence of the three veteran doctors of philosophy, namely, Fr. Marcos Laynez, Fr. Ricardo Vaquero and Fr. Pedro Nolasco, who had, a year earlier, graduated from Santo Tomas. With their reinforcing presence, the university was well-equipped with a pioneering faculty ready to open in the academic year 1896-1897 with two new faculties.

Their opening was rather crucial because simultaneously the critical years of the Philippine Revolution was in progress (1896-1898). They graduated a number of future luminaries in Philippine politics and hard sciences like Enrique Mendiola, Ramon Avenceña, Ignacio Villamor, Leon Ma. Guerrero, and in 1896 Sergio Osmeña, Jaime de Veyra, Norberto Romualdez and Benito Lopez.

Records in the UST archives reveal that the higher studies in the University also experienced a yearly increase in enrolment from 1890 onwards, for the first time beyond 1,000 mark in 1896. As already stated earlier, two new faculties were added by 1896: faculties of philosophy and letters and of sciences, destined to exist for only two years. Ironically between 1895 to 1898 as far as the degrees conferred is concerned statistics revealed an increase (though meagre) from 36 total degrees conferred to 137 in 1898.

UST seemed to battle bravely the adverse tides of these disruptive and volatile situation.²⁷

1896 Filipino Revolution

On August 26, 1896, before striking for a wide scale offensive, tearing up community tax certificates (*cédulas personales*) accompanied by the patriotic shouts of “*Mabuhay ang Pilipinas, Mabuhay ang Katipunan*” (Long live the Philippines! Long live the Katipunan!), this incident called “The Cry of Pugad Lawin” or “The

²⁶ See Villarroel, *History of UST*, Vol. 2, 297.

²⁷ See “Dominican’s Appraisal of the Revolution,” Rolando V. de la Rosa, OP, *Beginnings of the Filipino Dominicans: History of the Filipinization of Religious Orders in the Philippines* (Manila: UST Publishing House, 1990), 148-155.

Cry of Balintawak” signalled the beginning of the Philippine Revolution of 1896 against Spain.²⁸

Within a matter of days, like the wild fires creating smaze or haze in California, Australia and Indonesia (especially in the extreme heat of summer), the wisps of silvery grey smoke of the armed insurrections curled and danced their way enveloping Manila (as a province and its suburbs like San Juan del Monte where the battle of Pinaglabanan was staged early dawn of August 30, 1896), Bulacan, Pampanga, Nueva Ecija, Tarlac, Lingayen, Batangas and Cavite (the most intensely fought battlefield under the command of Gen. Emilio Aguinaldo). This is why Governor-General Ramón Blanco (December 9, 1893 to 1896) – thanks for supplying electric light in Manila in 1895 - proclaimed a state of war in these provinces.²⁹

Spanish authorities counter-responded by implementing a policy of terrorism and exile or banishment the result of which were: martyrs (those captured in the Pinaglabanan siege) executed on September 4, 1896; the “thirteen martyrs of Cavite” on September 12, 1896; the fifteen martyrs of Bicolandia on January 4, 1897; and the nineteen martyrs of Kalibo on March 23, 1897. Add to this about 1,000 Filipino compatriots banished to Guam, Africa, and other Spanish colonies.

The triumph of Gen. Emilio Aguinaldo in the Battle of Binakayan (Cavite) fanned more extensively the Katipunan flame spreading as far as Bataan, Mindoro, Zambales, and Ilocos Region. By the end of November 1896, the Katipunan cause was gaining more recruits all over the country.

On December 3, 1896, Gen. Camilo de Polavieja replaced Blanco. He blundered into signing the death warrant of Rizal (future national hero of the Philippines) who was eventually executed on December 30, 1896 by firing squad in the field of Bagumbayan³⁰ almost a year before Marin Sola arrived in Manila. This was followed by other executions elsewhere.

Four months before Marin Sola’s arrival in Manila, the Tejero Assembly (March 22, 1897) was precisely convened in order to resolve the leadership crisis between the Magdiwang faction of Bonifacio and the Magdalo faction in Tejero

²⁸ There seems to be problem in dating and identifying the exact place (see Agoncillo, *Philippine History*, 133-134.)

²⁹ See Engel, *A Brief Digest*, 25. De la Rosa is of the opinion that the Katipunan was an opportune time in Philippine History for the crystallization of an awareness that they were indeed “Filipinos”. the term embracing now “not only the local elite but the masses, thus becoming a by-word for national identification.” (*Beginnings*, 136).

³⁰ See detailed account in Duka, *Struggle for Freedom*, 140-141.

(a barrio of San Francisco del Malabon near General Trias), Cavite.³¹ One of the resolutions reached in this assembly was the establishment of a revolutionary government to replace the Katipunan with Aguinaldo elected as its first “El Presidente.” Bonifacio stood his ground in defiance of the assembly’s decisions earning for him together with his brother a death by execution on May 10, 1897.

Biak-na-Bato Pact

As his star continued to shine brighter, Aguinaldo, *au contraire*, lost one battle after the other against the Spanish troops now under the command of Governor-General Fernando Primo de Rivera, successor of Polavieja. Aguinaldo moved his headquarters out of Cavite to settle in Biak-na-bato.³² There his government formed a Constitutional Assembly mainly composed of military men to draft what is known as the Constitution of Biak-na-bato. This was approved on November 1, 1897.

1897-1900: His Life as a Prisoner

Arrival in Manila

Four months before the approval of the Biak-na-Bato Constitution, in July of 1897, Marin Sola, as a deacon, left Spain for Manila aboard the ship “León XIII.” Two months after his arrival, that is, by September of that same year, Marin Sola was ordained a priest at Sto. Domingo Church, Intramuros.³³

Aguinaldo as Exile in Hongkong

Meanwhile, a peace process was implemented by the Pact of Biak-na-bato signed by Governor General Rivera and Gen. Aguinaldo on December 14 and 15, 1897, thus resulting in Aguinaldo and companions of his choice leaving voluntarily for Hongkong on December 27, 1897 as exiles. Aguinaldo left the country quietly with P400,00 in his pocket as indemnity pay. This ushered in a brief respite – a cessation of hostilities for almost two months. During this short break, with the

³¹ See Agoncillo, *Intro to Filipino History*, 129-130; Duka, *Struggle for Freedom*, 146-147.

³² For a detailed account of this historical event see Duka, *Struggle for Freedom*, 154-155. “One of the articles of the pact provided for the expulsion of the religious orders. ...the revolutionaries... sought the secularization and amortization of the properties of the religious orders, but only on condition that the due arrangements were made with the Holy see” (Fernandez, *History of Church*, 324).

³³ Neira records that two Dominican friar deacons arrived from Spain the same year as Quicoy’s. They were Angel Ma. Rodriguez Romero, OP and Manuel Prat Pujoldellvall. Just like Quicoy, both were ordained “Septiembre de 1897.” Most likely, the three of them were on the same ship that left Spain in July of 1897, and were ordained Dominican priests at the same time (see Neira, *Misioneros Dominicos*, 311-312).

arrival of General Basilio Augustin on April 9, 1898, the Philippines had a new governor-general replacing Governor-General Primo de Rivera.

Second Phase of Filipino Revolution

While Aguinaldo and companions were in exile in Hongkong, and, at any rate, the Biak-na-Bato pact was turning into a total dud,³⁴ in the early part of the following year, 1898, sporadic and violent engagements erupted once more in different parts of the archipelago. And worth mentioning is an uprising inspired and led by Leon Kilat (true name: Pantaleón Villegas y Soldi) in Cebu, April that year. This uprising is better known as the “Bloody Holy Thursday of 1898”. In Manila, Feliciano Joscon incited the people to continue the revolution. In the plain of central Luzon, Gen. Francisco Makabulos established a probationary military government under a constitution which he himself composed. In the Cagayan Valley, the Itawes natives of the southern towns of Cagayan rose in arms as well in 1898.

Sojourn in Cagayan

Almost at the same time, that is, at the beginning of 1898, as all these skirmishes were rocking Luzon here and there, Marin Sola, barely five months old since his arrival in Manila and now a newly ordained Dominican priest, was sent to Cagayan due to failing health. It might have been his inability to acclimatize himself as expected in Manila but even back in Spain earlier in his life, as noted above, he had to skip his Theology course due to his precarious health condition. While improving on his poor health in a rather rustic ambiance that was Amulung,³⁵ Cagayan (two hundred miles north of Manila), at the beginning of 1898, he worked as the assistant pastor of Fr. Dionisio Casaz, OP. According to Salgado, “the Church which was made of wood was started in 1854, measuring 82 yards long, 16 yards wide, while the convent, also of stone, was 32 yards long and 22 yards wide.”³⁶

About six months into his missionary task, Quicoy showed his knack as

³⁴ “Philippine Revolution (1896-1898)” retrieved June 11, 2015 from http://www-rohan.sdsu.edu/~fnobilet/courses/hist101/authorized/pi_rvltm.html.

³⁵ See “Amulung” retrieved October 19, 2015 from <http://www.cagayan.gov.ph/index.php/about-cagayan-home/10-city-and-towns/36-amulung>. Amulung means “‘ivy, with leaves that are similar to those of the fig tree, good for ripening the swellings of the body’. The place was thus probably so named because of the presence at the time of a great number of ivys in Amulung and its vicinities,” (Pedro, V. Salgado, OP, *Cagayan Valley and Eastern Cordillera 1581-1898*, Vol. I & II [Quezon City, Philippines: Rex Commercial, 2002], - quoting Julian Malumbres, OP, *Historia de Cagayan*, p. 406, - 335). It was founded as a Spanish *pueblo* in May 10, 1734 to make the travel by the Cagayan River navigable. Ecclesiastically, it was founded in April 30, 1735 with Our Lady of Victories as its patron. Today, it is under Our Lady of the Holy Rosary, (see *Ibid.*, 336).

³⁶ *Ibid.*, 337.

a polyglot learning with ease the rather difficult dialect spoken by the natives – Ibanag:³⁷ “Six months in Cagayan were enough for him to grasp thoroughly the morphology and structure of the Ibanag dialect, and as those who lived with him testify, to dialogue fluently with the Filipino natives.”³⁸ He might have the chance to have reminisced the time he had to go to Padron for the same reason he was sent in Cagayan.

Amulung, besides Enrile, Iguig, Peñablanca, Tuao, Piat, Tuguegarao, Sto. Niño, Solana, Rizal, Alcala, and Baggao, was predominantly an Itawes territory while north of Cagayan was inhabited by the Isneg. Both original residents of Cagayan spoke Ibanag and/or Ilokano. It was while doing his chores as Assistant Parish pastor that Marin Sola was caught flatfooted by the Tagalog uprising that had already penetrated Cagayan. He found himself, in the company of other co-friars (Dominicans and Augustinians) and some religious sisters, all prisoners of war.

Long before Aguinaldo sent the revolutionary forces over to Cagayan Valley, the Cagayan natives were already in cahoots with the Filipino insurgents.³⁹ For example, the steam boat of Colonel Daniel Tirona used in coming to Aparri for his sorties in Northern Luzon was a stolen boat from the Spaniards named *Compania Pilipinas* now renamed *Filipinas* and then *Luson*. But the coming of Aguinaldo and his forces delivered the *coup de grace* to the Spanish rule in the province. It was during this time that “the Spanish Captain Robadan had planned to make a bloody stand between Amulung and Iguig against the forces of Col. Tirona. But when Robadan went to his troops in Amulung, he saw that many of the native soldiers had deserted. And the few that remained had been disarmed by the Spanish officers themselves for fear that they would desert and go to the revolutionaries.”⁴⁰

Spaniards in Cagayan

The Spaniards came to Cagayan Valley a year after the capture of Manila in 1571 and by 1594, the Dominicans were already evangelizing the fertile Cagayan

³⁷ See “Itawes” by Kristine Sanchez retrieved November 5, 2015 from http://litera1no4.tripod.com/itawes_frame.htm. “At the beginning of the Spanish domination, Ibanag was spoken only in the extreme northern end of Luzon island, from the coastal area of the China Sea down to the town of Gattaran. Later, both for their own help and the good of those people whom they would thus be able to evangelize in greater numbers and through just one tongue, the priests who brought the gospel also brought along the Ibanag dialect,” (Fernandez, *History of Church*, 375). In fact, a number of Dominican missionaries in Cagayan wrote Ibanag grammars and dictionaries, (see Salgado, *Cagayan Valley*, 10-11). And the Dominican friar missionary who is said to be the first to have written an Ibanag grammar was Fray Jacinto Pardo, OP already in Tuguegarao in 1604, (see *Ibid.*, 108).

³⁸ Sauras, “General Introduction,” 15.

³⁹ See Salgado, *Cagayan Valley*, 132.

⁴⁰ *Ibid.*

Valley; and they helped in the urbanization of most of the towns in Cagayan. Cagayanos — especially the Itawes residing in the southern towns — participated in the revolution of 1898.⁴¹

The Dominican Province of the Holy Rosary of the Philippines in 1896 numbered about 565, three of them bishops and 33 of them professors and lectors mainly assigned at UST and Letran (Intramuros).⁴² Their houses were found in the provinces of Batanes and Babuyan, Cagayan (including Isabela and Nueva Vizcaya), Pangasinan, Tarlac, Bataan and scattered ministries in Laguna, Cavite, and Manila.

A Prisoner of War in Cagayan

At the height of the Tagalog Uprising in Cagayan in 1898, churches in Itawes communities, especially Enrile, offered refuge to Spanish priests, nuns, and officials from different parts of Cagayan. By August 1898, Marin Sola, in the company of other friars and religious sisters, took shelter in Enrile (the former “Cabugag” or in short “Cabug,” meaning “hunchback,” who was thought to be its first settler; later renamed Enrile in honor of Gov. Pascual Enrile, the road builder in the northern part of Luzon) in order to elude arrest by the Filipino insurgents.⁴³ The rest of the prisoners were held captives in other parts of Cagayan:

When Aguinaldo’s forces came to Cagayan Valley, they found therein not only the Spanish priests working in Cagayan Valley and eastern Cordillera but also other Spaniards from the Ilocos, headed by the Alcalde Mayor and the Bishop of Vigan. These Spaniards fled Ilocos at the advancing troops of Gen. Tinio, with the hope that they could find a boat in Aparri for Hongkong or for Formosa (now Taiwan).

All the priests, Dominicans of Cagayan Valley, Augustinians and a few Dominicans from the Ilocos, the Bishop of Vigan Msgr. Jose Hevia Campomanes, O.P., some Religious Sisters, as well as lay – Spaniards, were imprisoned by the revolutionary forces under Colonel Tirona. Some were

⁴¹ See “The Dominican in the Philippines” retrieved October 2, 2015 from <http://simbahan.net/2009/11/08/the-dominicans-in-the-philippines/>. As a Spanish mission territory, Tumauni was founded in 1704 by Fr. Francisco Nunez, OP, Vicar of Cabagan. Just like Amulung, it was to make travel in Cagayan River navigable especially between Cabagan and Ilagan. Its original settlers were the Irrayas and Gaddangs. When founded, some native Christians from Cabagan and Tuguegarao joined them. By 1750s it had become a formal town, (see Salgado, *Cagayan Valley*, 446-447).

⁴² See Villarroel, *Dominicans and Filipino Revolution*, 265.

⁴³ See Salgado, *Cagayan Valley*, 342-344. A certain native of Enrile by the name of Don Vicente Guzman became “the first lawyer ever of the province of Cagayan, and was the Representative of Cagayan to the Revolutionary Assembly at Malolos.” (Salgado, *Cagayan Valley*, 344). According to Don Vicente, “at the coming of the revolutionaries, many people from Tuguegarao – priests, sisters, employees and their spouses, and some families – came to hide in Enrile,” (Ibid.).

held in Tuguegarao, others in Alcala, some in Ilagan while some others in Aparri.⁴⁴

Marin Sola, together with the rest of the prisoners, was eventually transferred to Tumauni, Cagayan and was held a captive for 16 months. In this connection, Fernandez writes: “When Tuguegarao surrendered on August 31, some more Dominicans were held captive by the Cavite revolutionaries, among the former being the famous theologian Francisco Marin Sola.”⁴⁵ Sister Maria Cruz Rich, OP attests that Marin Sola like the rest had to endure the hardships of being a prisoner of war even undergoing judicial flogging.⁴⁶ On the contrary, it is said that they “were spared from harm through the intercession of Don Vicente de Guzman who was a respected nationalist (Castillet 1960:151).”⁴⁷

Number of Dominican Prisoners of War

How many Dominicans were prisoners of war in Cagayan? ⁴⁸ In Northern Luzon, Cagayan had the biggest batch: 34. Among them were Marin Sola aged 26 as Assistant Parish pastor, together with his parish pastor of Amulung; Fr. Dionisio Casaz, OP, aged 54; Fr. Francisco Bueno, OP, aged 46, Parish Priest of Enrile; Fr. Aniceto Marcos, OP, aged 29, Asst-parish Priest; and *Fr. Maximino Fernández Marinas, OP*, aged 32, parish pastor of Sanchez-Mira. Among the Dominican prisoners in the Cagayan Province, it was Marin Sola who had just stayed the shortest in the Philippines — only for 2 years.⁴⁹

Fr. Maximino Fernández Marinas, OP

The last mentioned name (which I have highlighted) is worth giving a minimal space here.⁵⁰ Prior to his assignment in Sanchez-Mira, Fernandez Marinas

⁴⁴ Salgado, *Cagayan Valley*, 133.

⁴⁵ Fernandez, *History of Church*, 339. For further information about its structure, see Salgado *Cagayan Valley*, 448-449.

⁴⁶ See *Apuntes históricos del Beaterio y Colegio de Santa Catalina de Manila* (Manila University of Santo Tomas, 1939), 23.

⁴⁷ See “Itawes” by Kristine Sanchez retrieved November 5, 2015 from at http://litera1no4.tripod.com/itawes_frame.htm

⁴⁸ See Villarroel, *Dominicans and Filipino Revolution*, 326-327.

⁴⁹ See also Salgado, *Cagayan Valley*, 135.

⁵⁰ See Tejeron, Fr. Pedro Gonzalez, Op and Sem. Noel Vincent B. Abalajon, *The UST Martyrs of the Religious Persecution in Spain (1933-1937)* from Fr. Fidel Villarroel, O.P. “Positio Bonaventurae Garcia Paredes, Michaelis Leibar et XL Sociorum (para la cause de beatificación de los Mártires de Madria, 1936), Roma: 1995; Fr. Eladio Neira, O.P., Fr. Hilario Ocio, O.P. and FR. Gregorio Arnaiz, O.P., “Misioneros Dominicos en el Extremo Oriente, vol. 2: 1836-1940.” Manila: Provincia de Nuestra del Rosario de la Orden de Predicadores, 2000; Fr. Eladio Neira, O.P., Fr. Hilario Ocio, O.P. and Fr. Gregorio Arnaiz, O.P., “Misioneros Dominicos en el Extremo Oriente, vol. 2: 1836-1940.” Manila: Provincia de Nuestra del Rosario de la Orden de Predicadores, 2000 (Manila: UST Publishing House, 12007), 36-37.

was the parish pastor of Alcala, Cagayan — his first mission assignment outside of Manila. This was on June 4, 1893. Barely two years and three months as the parish pastor of Sanchez-Mira, Cagayan, where he started in May of 1896, Marinas was arrested by the revolutionary Katipuneros on August 28, 1898, the same month Marin Sola was also captured. They most likely met during their imprisonment. But Fernandez, together with Frs. Luis Carazo Ramos⁵¹ and Eusebio Chillaron Hidalgo, OP, vicars of Pamplona and Claveria, both in Cagayan, were transferred first to Ilocos Sur and later to San Isidro de Nueva Ecija.

In the early part of December, 1899, they were sent back to Manila. And after spending about three years in Manila, in May of 1902, Fernandez Marinas set sail for Spain never to come back to Manila. In 1936, no one would ever know, Fernandez Marinas would end up as one of the UST martyrs — all giving up their lives for the Gospel Truth during the 1936 Civil War in the *Terror Rojo* (Red Terror) in Spain.

Arrival of Americans

The middle part of 1898 saw Philippine history welcoming the presence of the Americans. Prior to their appearance in Manila, US was engaged adversatively with Spain over the Cuba issue. US interest on Cuba was mostly dictated by economic reasons. Sensing that a Spanish-American War was in the offing, Theodore Roosevelt, Assistant Secretary of the navy instructed Commodore George Dewey, commander of the American Asiatic Squadron, to make Hongkong his base of operations in Southeast Asia.

Battle of Manila Bay

On the night of February 15, 1898, the US battleship “Maine” was blown up in the Havana Harbor, Cuba; quick as a wink, the accusing finger pointed at the (who else?) Spanish rulers.⁵² In retaliation Spain declared war on the US on April 24, 1898. The following day immediately, US responded to the challenge so that the day after, April 26, 1898, Pres. William McKinley, approved the resolution: “From this moment – we could say this without danger of error – the cause of Spain in the Philippines was irrevocably lost.”⁵³

⁵¹ With much physical suffering, he also lost his life during the civil war in Spain in 1936 (Neiras, *Misioneros Dominicos*, 275).

⁵² See Brinton, Christopher and Lee Wolff, *History of Civilization*, 900; also Engel, *A Brief Digest*, 32.

⁵³ Fernandez, *History of Church*, 327. In response, Archbishop Nozaleda mobilized all Catholic schools to prepare for the inevitable onrush of evacuees so that “finally, in the religious houses, like Letran, Santo Tomas, Ateneo, the Beaterio of the RVM Sisters, the Seminary and the Franciscan Third Order halls were readied as hospitals, while the university professors organized their students into military units,” (Fernandez, *History of Church*, 329).

Commodore General Dewey while in Hongkong was immediately dispatched to destroy the Spanish fleet off Manila Bay⁵⁴ and he accomplished this on May 1, 1898. The sea battle was over by 12:30 in the afternoon with the Spanish fleet under Adm. Montojo destroyed and defeated.

Religious Institutes in Trouble

As to be expected, rumours were all afloat as regards the gloomy future of religious institutes.⁵⁵ With regards to UST, there was a time when the Spanish Dominicans were contemplating on putting it up for sale: “the local press began to spread the story that the Dominicans were to abandon for good the University of Santo Tomas.”⁵⁶ But the gloomy prospect was “saved by the bell” “by two unforeseen events that happened the following year 1899: The end of the Philippine Revolution and proclamation of the Philippine Republic, and the political takeover of the United States of America.”⁵⁷

Return of Aguinaldo from Hongkong

Buoyed with the hope that the Americans were the collaborators in their fight for independence as intimated by E. Spencer Pratt, the American consul while Aguinaldo was in Singapore, and approved subsequently by the Hongkong Junta, Aguinaldo together with a handful of his loyalist-exiles arrived in Manila aboard the McCullon on May 17, 1898.⁵⁸

Aguinaldo did as he was advised: that is, to establish a dictatorial form of government so as to continue to be in command of his insurrectionary forces against Spain. Once hostilities had simmered down, Aguinaldo was supposedly to establish a government patterned after that of the USA. Having assured of the American commitment, Aguinaldo made use of the 400,000 indemnity money to buy more updated arms and ammunitions.

Resumption of Revolution

With war equipment newly exported from Hongkong, once more Aguinaldo resumed the insurrection against Spain. By June 1898 practically the whole of Luzon was under the Filipino rebels except the Port of Cavite which was under the American hands and the City of Manila (Intramuros) remaining still a Spanish enclave. What

⁵⁴ Dewey was under the command of Asst. Sec of the Navy, Theodore Roosevelt who is said to be a “militant-minded expansionist,” who “hankered for war with Spain” (Engel, *A Brief Digest*, 31); see also Agoncillo, *Intro to Filipino History*, 138-139.

⁵⁵ See De la Rosa, *Beginnings*, 155-57 for “the Dominicans and the Aftermath of the Revolution.”

⁵⁶ Villaruel, *History of UST*, Vol. 2, 197.

⁵⁷ *Ibid.*, 198.

⁵⁸ See Agoncillo, *Intro to Filipino History*, 141.

added frustration to the Spanish armed forces was the series of defections of Filipino soldiers from their camp to the revolutionary army of Aguinaldo.

In a short span of two months, Aguinaldo was the master of Luzon.⁵⁹ He formed a dictatorial form of government calling himself a Dictator on May 24, 1898. On June 12, 1898, Aguinaldo, while waiving the Filipino flag vigorously, proclaimed the Philippine independence in the balcony of his house in Kawit, Cavite. Soon after, Aguinaldo found a revolutionary government with the Sublime Paralytic, Apolinario Mabini (UST 1894 law graduate) as his senior adviser on June 23, 1898.⁶⁰ This time he wanted to be addressed as “El Presidente” of the Revolutionary government.

Mock Battle in Intramuros

The bombardment of the Walled City that was Manila (Intramuros) – the last Spanish bastion – executed by mounting a “mock” battle on August 13, 1898. Governor-General Fermin Jaudenes surrendered Manila to the American forces of Dewey by hoisting a white flag with no blood bath at all.⁶¹ As secretly planned, the Filipinos were not allowed entry into the walled city. A sense of betrayal or blackmail or double cross gripped the Filipino troops.⁶²

American Military Government

Immediately thereafter, President William McKinley ordered General Wesley Merritt to establish a military government in the Philippines.⁶³

Treaty of Paris

After two months of discussion, the Treaty of Paris was signed in Paris on December 10, 1898 with one of the terms having to do with the ceding of the Philippines to USA by paying the sum of \$20,000,000.00, thus, ending the Spanish-American War.⁶⁴ But the Filipino insurgents continued their struggle for true independence while awaiting the Treaty’s ratification of a 2/3 vote of the US Congress. The ratification was finalized on February 6, 1899 by 57 to 27 votes.⁶⁵

⁵⁹ See Zaide and Zaide, *Philippine History*, 123.

⁶⁰ See Agoncillo, *Intro to Filipino History*, 149.

⁶¹ See Ibid., 143-144.

⁶² See Duka, *Struggle for Freedom*, 163-165; also Agoncillo, *Intro to Filipino History*, 159.

⁶³ See Agoncillo, *Intro to Filipino History*, 182; also Duka, *Struggle for Freedom*, 203-205.

⁶⁴ Because of the sea row over the West Philippine Sea between China and the Philippines, the past was once again unearthed. It was discovered, according to the Philippine Ambassador to the United States Jose Cuisia, Jr., that in the ceding of Spain to the US under the 1898 Treaty of Paris that the Scarborough (Panatag) Shoal and not the entire Spratly Island was overlooked. Hence in 1900 the US and Spain signed a treaty in Washington to effectively include Scarborough Shoal in the land to be ceded (see “Scarborough not Spratlys,” *The Philippine Star*, Vol. xxx No 11 Wed November 4, 2015.

⁶⁵ Duka, *Struggle for Freedom*, 155.

Malolos Congress

Again as planned and instructed, the Malolos Congress had its inaugural session in Barasoain Church in Malolos (Bulacan) on September 15, 1898.⁶⁶ Particularly interesting for us was that, out of the 19 members of the 8th commission in-charge of drafting the constitution, 16 were alumni of UST.⁶⁷ In January 21, 1899, in the final session of the Malolos Congress, 91 delegates affixed their signatures in the final draft of the constitution – the *Constitución Política de la República Filipina promulgada el 22 de Febrero de 1899*. Now out of these 91, 63 were UST graduates in various degrees (almost two thirds of the total, roughly about 67%).⁶⁸

On top of its agenda (one of them) for immediate implementation was the establishment of the *Universidad Literaria de Filipinas* (Literary University of the Philippines) and other schools. Congress adopted the Malolos Constitution crafted by Felipe G. Calderon (UST law graduate 1893) on November 29, 1898 and proclaimed by Gen. Aguinaldo on June 21, 1899. It was tantamount to supressing UST⁶⁹ when before UST was granted by a Royal Order of 1785 to supervise the secondary education all over the archipelago. The privilege stretched from 1865 to 1898.

Meanwhile, in Manila and at the University of Santo Tomas, there were no classes for the entire school year 1898-1899. Also, Spanish Dominicans tabled for the moment the convening of provincial chapters whether in Manila or in Spain from 1896-1906.

Malolos Constitution

Two days after the proclamation of Malolos Constitution, the First Philippine Republic was inaugurated in Malolos (January 23, 1899) with General Aguinaldo as its first president. For dissemination purposes, the New Republic had its official newspaper — *El Heraldo de la Revolucion* (“The Herald of the Revolution”) with its first issue on September 29, 1898. Other revolutionary dailies went out of press also like *La Independencia* of Gen. Luna; *La Republica Filipina*; *La Libertad* (Liberty) edited by Jose C. Zulueta (Manila).

Patronato Real de Indias

At the end of the 19th century, when before starting from its foundation and

⁶⁶ See Agoncillo, *Intro to Filipino History*, 151.

⁶⁷ See Villarroel, Vol. 2, 202.

⁶⁸ See complete list of delegates in Duka, *Struggle for Freedom*, 169-171 and Ibid. for the list of signatories, 173-174.

⁶⁹ See Villarroel, *History of UST*, Vol. 2, 205-206.

for three centuries, UST was governed by a mutual agreement between the State (Spain) and the Church, known as the *Patronato Real de Indias* (“Royal Patronage of the Indies”). Due to the Philippine Revolution of 1896 and the signing of the Treaty of Paris signed December 10, 1898 “Royal Patronage of the Indies” came to an end as well.⁷⁰

Start of Fil-American Revolution

By shooting a Filipino over the Balsahan bridge in San Juan del Monte on the night of February 4, 1899, Private Willie W. Grayson of the Nebraska Volunteers, pushed the hostility between Filipinos and Americans out into the open. This was the start of the Filipino-American War.⁷¹

Aguinaldo's Kangaroo government

From February, 5, 1899 onwards, American troops steadily and jubilantly took the upper hand in the battles waged against the Filipino forces. Aguinaldo and a handful of loyal followers were like nomads moving from one town to the other to establish the capital of his republic as the American troops hunted them down; thus, ending up a “Kangaroo government.”⁷²

First to fall under the mighty hands of Uncle Sam was Malolos on March 31, 1899. From henceforth his troop movement went north of Luzon.⁷³ Aguinaldo and company fled and transferred capital to San Fernando, Pampanga; then San Isidro, Nueva Ecija; and then Bayambang, Pangasinan. Here Aguinaldo, sensing the collapse of his army due to the demoralization of its ranks with the death of Gen. Antonio Luna (June 4, 1898), disbanded his troops and resorted to guerrilla tactics through surprise attacks and ambushes.⁷⁴

Capture of Aguinaldo

In Calasiao, Pangasinan, Aguinaldo and his troops took to the mountain trails across the rugged terrains of Mountain Province and crossing over to Tierra

⁷⁰ Ibid., 217.

⁷¹ Other historians contend the place of the incident. For one, Agoncillo & Mangahas believes that the shooting incident occurred “on the corner of Sociego and Silencio Streets in Santa Mesa, Manila,” (*Philippine History Exp*, 169). See also Duka, *Struggle for Freedom*, 179-180 and Fernandez, *History of Church*, 333-334. It is said that “U.S. history had engaged 40,000 American troops in Cuba, but now it took over 70,000 top oppose the Filipinos in their struggle for independence.” (Engel, *A Brief Digest*, 37)

⁷² Duka, *Struggle for Freedom*, 191-192.

⁷³ See Agoncillo, *Intro to Filipino History*, 162-163.

⁷⁴ See Duka, *Struggle for Freedom*, 182.

Virgen, Cagayan Valley. They had a stopover in Enrile, Cagayan where Aguinaldo consolidated his army's strength after which he was in Palanan, Isabela where he established his last headquarters (September 6, 1900). On March 23, 1901, Aguinaldo together with a handful of his loyalists was captured under the command of General Colonel Frederick Funston.

On April 19, 1901, Aguinaldo took the oath of allegiance to USA appealing to the Filipino nation to respect "sovereignty of the US."⁷⁵ By January 1900, Luzon and Cavite practically fell under Uncle Sam's mighty eagle and few months later the whole archipelago. With Aguinaldo captured came the end of the First Philippine Republic, after barely existing for three years.

These were the most exciting times in Philippine history but disturbingly full of twists, curves, and turns of events in quick successions – indeed, a checkered past.

American Administration

While the Filipino-American uprisings were going on in the country side, and while Marin Sola and his companion prisoners were holed up in Enrile, Cagayan, and after the Fall of Manila, the American colonial rule likewise changed hands in quick successions: from Gen. Wisley Meritt (1898-1901) to Gen. Elwell S. Otis (1898-1900); and to the third and last military governor, Gen. Arthur MacArthur (1900-1901).⁷⁶ On January 20, 1899 US Pres. William McKinley created the first Philippine Commission otherwise known as the Schurman Commission.

1900-1906

Marin Sola back in Manila

On January 1, 1900, Marin Sola was on his way back to Manila — as a free man.

Two months later, that is March 16, 1900, the Second Philippine Commission was created by Pres. McKinley with Judge William H. Taft as its head. It was endowed with legislative powers which the earlier Schurman Commission did not possess.⁷⁷

It must have been a traumatizing experience Marin Sola underwent not to mention the burden it gave to his fragile health. Barely five months in his new home, savouring the placid university life in Intramuros, Marin Sola found himself rather

⁷⁵ Agoncillo, *Intro to Filipino History*, 168. Just as this time, the famous Balangiga Massacre occurred in Eastern Samar (see Duke, *Struggle for Freedom*, 195-199).

⁷⁶ See complete list Ibid., 208.

⁷⁷ See Agoncillo, *Intro to Filipino History*, 182.

savouring the draggy life of a prisoner for almost 16 months in Cagayan. Upon his return in Manila, he could have predicted quite accurately his need to adjust once more this time to the new American colonial regime. Marin Sola, just like UST, had found himself at the throes of a critical transition in Philippine history – after three centuries of Spanish occupation.

Start of American Civil Rule

On July 4, 1901, the civil administration of the American colonial Insular government was inaugurated with William Howard Taft as the first civil governor. The Department of Public Instruction was created by the Taft Commission to organize the public schools system throughout the Islands.⁷⁸ In August 21, 1901, the first batch of Thomasites arrived in Manila. A contingent of 530 male and female teachers to inaugurate the public school system for the elementary level only and teach future teachers in the primary school with English as the medium of instruction.

After Taft's term of office, the list below shows his subsequent successors: Luke E. Wright (1904-06); Henry C. Ide (1906); James F. Smith (1906-1909), and W. Cameron Forbes (1909-1913). Wright was the first American to have assumed the title Governor-General of the Philippines.

The Philippine Bill of 1902 passed by Congress on July 1, 1902 mandated that among others: the appointment of Filipino resident commissioners to Washington; and the creation of the Philippine Assembly to be the future lower house (House of Representatives) with the Philippine Commission converted into its upper house.⁷⁹

Marin Sola in Letran and UST

As Marin Sola was adjusting to the new emerging circumstances of his life — *de las prisión a las aulas universitarias*,⁸⁰ — he taught Arithmetic, Algebra and Geometry and Metaphysics at the College of San Juan de Letran (Intramuros) starting July of 1900. While at it, he presented himself for examination to be a Lector in Sacred Theology in the University of Santo Tomas on March 19, 1901 — required by the Order for one to teach at UST. After passing with flying colors, the UST Rector, Fr. Raimundo Velasquez recommended that Marin Sola present himself immediately for the Licentiate and Doctorate in theology, but the young professor politely declined the offer.

⁷⁸ "It has been said that American soldiers captured the Filipinos by schools not guns," (Engel, *A Brief Digest*, 39).

⁷⁹ See Agoncillo, *Intro to Filipino History*, 185.

⁸⁰ Precisely the title of Vicente's article "De la Prisión a las Aulas Universitarias," *Philippiniana Sacra* Vol. 1 No 2 (May-August, 1966): 320-346.

Upon his return from his Cagayan imprisonment (early 1900) Marin Sola found himself greeted and welcomed by these noisy barrage of anti-Friar literary brouhaha in almost all newspapers in Manila – calumnies, false impressions, blasphemies cradled by of Freemason biases. Against this, *Libertas* employed also the pen strategy to take potshots at Faith’s detractors.

While continuing holding classes in Letran, early in 1902, he was appointed a collaborator or feature writer of *Libertas*,⁸¹ obtaining quick fame as an apologist. From 1904 to 1906, Marin Sola taught philosophy at UST. The challenge by pen took out of his frame of mind — and made use of it - his knack at apologetics save with his own style — gentle but firm — deep but intelligible.

“Quicoy” and *Libertas*

*Libertas*⁸² started as a simple, bright idea of the prior provincial, Fr. Santiago Paya Perez, OP. Fr. Valentin Marin Morales, OP, as instructed, facilitated the birth of this OP daily sheet in the afternoon of July 7, 1899: “It was not just one more of the many periodicals born during the country’s revolutionary and post-revolutionary periods. It was bound to be a milestone in Philippine journalism, and in some ways, unique in the annals of school periodicals.”⁸³ Marin Morales is regarded *el fundador y primer director*⁸⁴ of *Libertas* with the notable journalist Manuel Ravago acting as his *testaferro* (nominal director). After him, for a year and a half, its editor was Fr. Buenaventura Garcia Paredes, OP professor of the UST Faculty of Jurisprudence, Doctor of Law and of Philosophy and Letters.

Libertas joined the bandwagon of rather well-established newspapers in the likes of *La Independencia*, *La República de Filipinas*, *La Revolución*, and *EL Heraldo de la Revolución* and *El Comercio* (only to last up to 1899), *La Restauración* (also up to 1898), and *El Soldado Español* sold on the sidestreets of Manila. These were edited by Filipinos and *creoles* of different ideological persuasions not to mention the influence of Masonry and Bonifacio’s Katipunan. Not to be outshone with the coming of the Americans, English periodicals eventually flooded the market as well, for example, *Official Gazette*, *The American Soldier*, *The Manila Times* and *Cable News*.

From the year 1898 onwards, Filipinos were continuously fed by newspapers

⁸¹ Villarroel devotes Vol. 2 PART IV, Chapter II on *Libertas*, 237-244; also 317.

⁸² Fr. Ulpiano Herrero Sampedro, OP arrived in Manila as a deacon and a fourth year theologian and was ordained in Manila in June 4, 1887. He spoke Tagalog perfectly and for this reason founded “Kalayaan,” a weekly newspaper parallel to UST’s *Libertas*. He wrote a number of articles in *Libertas* and editorials in the weekly *Kalayaan*, (see Neiras, *Misioneros Dominicos*, 238-239).

⁸³ Villarroel, *History of UST*, Vol. 2, 237.

⁸⁴ See Neiras, *Misioneros Dominicos*, 285.

with Masonic and/or Protestant ideas⁸⁵ even openly attacking the doctrines of the Catholic Church and its institutions. Few Catholic publications endured but not that long: *La Reistauracion* (1898) and *El Noticiero de Manila* (1899) and *The Sentinel* (1899).

Measuring about 64 x 45 cm. with five columns each, *Libertas* with its subtitle *Diario Católico* primarily aimed at, as betrayed by the title of Fr. Marin Morales' first editorial *Normas de conducta*, to come to the defence and propagation of the Catholic faith.

Villarroel states: "all Dominican editors and most of the writers were professors of the University of Santo Tomás who used pen names. Among the editors were writers, the best known were Valentin Marin Morales, Buenaventura Garcia Paredes, *Francisco Marin Sola*, Serapio Tamayo, Moanuel Arellano, Manuel Fernandez, Francisco Cubeñas, Juan Ylla, Julio Vicente. Among the lay contributors, the most prestigious were Manuel Rávago, Fancisco Varona, Falvio Zaragoza, Tirso de Irureta-Guyena, Federico Calero, and Eliseo Hervas."⁸⁶

Just like the Filipino propagandists in Madrid, some of its authors wrote under pen names such as "saluyot" for Fr. Mariano Rodriguez who contributed 11 articles on the provinces of Northern Luzon; a certain "Adolfo M." on the Visayas in 12 articles; and "El Baron de Austin" for Agustin Masera on Central Luzon issues in three articles; and "C. de Valdes" for Garcia Parades writing on the study of Katipunan from the point of view of a Spanish Catholic interest emphasizing the Katipunan's clandestine link with Freemasonry and with the La Liga Filipina, as well as with Jose Rizal and other prominent revolutionaries.

Libertas paved the way for starting the writing career of Marin Sola. Early in 1902, he came up with the series of articles under the pen named "Quicoy" or "Euripio." The name "Quicoy" strikes up a sentimental chord in the hearts of the Filipinos. It appears to be a Spanish corruption of the Filipino *Kiko* or *Kikoy*, the nickname of Francisco (whose female equivalent is *Kikay*) – hence a name endearing to the Filipino hearts as the choice of his name in the title of this article!⁸⁷

It could have been possible that with his facility for language, the choice for the name "Quicoy" was deliberate on his part, as his apologetics in defense of the Catholic faith was intended for the Faith of the Filipinos as *Filipino* believers in the Christian God.

⁸⁵ See Duka, *Struggle for Freedom*, 216.

⁸⁶ Villarroel, *History of UST*, Vol, 2, 241. Emphasis mine.

⁸⁷ Henceforth we shall address Marin Sola for the rest of this article either as "Quicoy" or "Pare Quicoy."

His skill in apologetics were further honed by his writing brief articles and/or editorials for the said daily sheet. These skills were further intensified actually in 1902 and again 1903 manifested in the publication of a notable series of 22 brief articles under the alias “Euripio,” comparing the Catholic and Protestant churches. Although in defense of the Catholic Faith, it was also mystagogical in approach affording the ordinary Filipino, a kind of a catechesis, on the difference between the faith they had grown accustomed to at its barest core, the Catholic Faith, and the Protestant Faith ushered in by their new conquerors. His manner of expressions had elicited the laudatory remark *suave y recto* (gentle and straightforward), no less than from the Episcopalian bishop of Manila, Irving Spencer.

By this time, upon his return from Cagayan, Quicoy might have crossed Fernandez Marinas’ path (who was freed a month earlier that was December, 1899) and the rest of some Dominican ex-prisoners. After spending about three years in Manila, in May of 1902, Fernandez Marinas sailed back to Spain. Another Dominican whom Quicoy must have crossed paths with was to become a future martyr of the 1936 Civil War of Spain — Buenaventura Garcia Paredes, OP, Quicoy’s future Prior Provincial and Master of the Order.

Fr. Buenaventura Garcia Paredes, OP

It is in all probability that Garcia Paredes, as new as he was in the place having just arrived in Manila in 1900 would have welcomed the Cagayan prisoners back home and one of them Pare Quicoy: “Paredes was with Marín-Sola in the Philippines in 1900-1901, and was his provincial from 1910-1917.”⁸⁸ This was not the first and the last time that the two would rub elbows, or that Quicoy would rub Garcia Paredes’ nose in doctrinal matters.

Pope Leo XIII’s Quae Mari Sinico

On September 17, 1902, through his apostolic constitution *Quae Mari Sinico*, Pope Leo XIII elevated UST to the statues of being called “pontifical.”⁸⁹

The same constitution earmarked the creation of new dioceses all over the archipelago. Soon, some Filipino priests rose to the ranks of the episcopacy, for example, Msgr. Jorge Barlin Imperial as the first Filipino to be appointed bishop of his diocese, Caceres on June 19, 1906.⁹⁰

⁸⁸ Torre, *Do Not Resist*, xxvi, footnote no. 52.

⁸⁹ Villarroel, *History of UST*, Vol. 2, 245-247.

⁹⁰ See “Jorge Barlin: AKA Msgr. Jorge Imperial Barlin” retrieved April 1, 2015 from <http://firstfilipino.blogspot.com/2006/04/jorge-barlin.html>; see also Villarroel, *History of UST*, 312.

With new dioceses created, some of them would be occupied by Filipino priests eventually. Worthy of note are two Thomasians since they are on the way to their respective beatification: Fr. Alfredo Verzosa (1877-1954), (Lic. theology, 1912) and Fr. Alfredo Ma. Obviar, bishop of Lipa and Lucena (Lic. In sacred theology).

Opening of UST Faculty of Engineering

In 1907, patterned after that of the University of Havana (Cuba), the faculty of engineering was opened as UST College of Civil Engineering.⁹¹ It is the oldest engineering school in the Philippines. On its fifth year, it produced the biggest and the earliest batch conferred with the degree of Master of Science in Civil Engineering (MSCE) among whom was the future builder of the UST main building, Fr. Roque Ruaño, OP (August 5, 1912). Ten years after graduating with an Engineering degree, Ruaño would present his blueprint plan of the UST main building.

Fr. Jesús Villaverde Andres, OP

It is highly probable that, while Quicoy was teaching philosophy at UST, he might have met a Dominican confrere, a future martyr as well. Fr. Jesús Villaverde Andres, OP. Villaverde Andres first taught at the Colegio de San Juan de Letran (c. 1905-1910). A little over a year since Villaverde Andres started teaching in Letran in 1905, Pare Quicoy would leave for Spain in 1906.

Due to his exceptional qualities as a teacher-pedagogue, his superiors in Manila decided that he be sent back to Spain to be part of the formation team preparing Dominican student-brothers for the mission work abroad especially in the Far East rather than teach the native Filipinos in Manila. Thus, off he sailed back to Spain (perhaps mid-1906) to face his second assignment at the Institutionalized House of Studies in Avila where he would stay only for two years (1906-1908).

1906-1908: Avila, Spain

Philippine Assembly

The Philippine Assembly election of July 30, 1907 marked the creation of the lower house of the bicameral Philippine Legislature — a precursor of the

⁹¹ See Villarroel, *History of UST*, 295: “During the first decades of the century, only the Faculty of Engineering was added to the existing faculties in the university. It supplanted the short-lived Faculty of Science, bringing the total number of faculties to seven: Theology, Canon Law, Philosophy and Letters, Civil Law, Medicine, Pharmacy and Engineering. The university also offered three non-degree courses for those who want to become surgical assistants (*cirujanos ministrantes*) and midwives and, since 1904, dentists”; see also 297-298.

current House of Representatives of the Philippines created by the Jones Act of 1916 — lasting from 1907-1916. It had its inaugural opening on October 16, 1907 at the Manila Grand Opera House. It welcomed the Filipinos to a participation in self-governance. The Upper House or the Senate would evolve from the appointed Philippine Commission. The UST delegates numbered 54 out of the 80 headed no less than by the elected speaker of the Assembly, Sergio Osmeña and the elected majority floor leader, Manuel L. Quezon (both distinguished alumni of UST).⁹²

While in Avila, Quicoy taught Sacred Scriptures and the *Loci Theologici* or *Theologiae* (Fountainheads or Sources of Theology) invented by Fr. Melchor Cano, OP. The doctrinal climate in Spain then was beclouded by a downcast of Modernism. Coming from his pen itself, Quicoy later would confess that his first monumental work on homogenous evolution initially and eventually took shape while he was assigned in Avila by this time, as Sauras believes: “In tracing the genesis of THE HOMOGENOUS EVOLUTION no one should lose sight of these two factors: on the one hand, Modernism on the attack, and on the other hand, Melchor Cano’s work which provides the means of defense.”⁹³

1908-1910

Corporation Law Act 1459

In 1907, a new leaf in the history of UST had been turned over. One innovation introduced by the American government through the Philippine Commission was the enactment of a general law allowing the creation of corporations in the Philippines.⁹⁴ This piece of legislation embodied what was called the Corporation Law Act 1459 of the Philippine Commission. From the time the Act 1459 was passed on March 1, 1906, foreign as well as local business enterprises queued up to register their respective businesses. Already by June 30, 1907, as many as 105 foreign corporations were licensed. Not to be outdone, the Dominican superiors registered UST as a “unipersonal corporation” on April 1, 1907. Accordingly, UST, being part of the Dominican corporation, was eager to reform and abide according to this new status. But it was the following year January 11, 1908 that UST was formally incorporated.

English as Medium of Instruction

Another milestone in the history of UST should be mentioned by this time. In 1908, the Bureau of Public Instruction standardized education in private schools

⁹² See Villarroel, *History of UST*, 309-312.

⁹³ Sauras, “General Introduction,” 11.

⁹⁴ See Villarroel, *History of UST*, 257-260.

to harmonise them with public instruction. This was in view of ordaining English as the mandatory language for instruction in all schools. UST was initiated into introducing English as the medium of instruction.

Initially, the American military government had second thoughts in allowing UST to reopen in academic year 1899-1900. However, UST's strength gleaned from her long history urged the military government not to establish a university this early, private or public one, until the founding in 1908 of the University of the Philippines (UP).⁹⁵ Up to this time, UST continued dispensing degrees in law, medicine, and pharmacy which were semi-officially accepted by the American government.

Marin Sola earns Licentiate and Doctorate degree in theology

From Avila, Pare Quicoy was back in Manila in 1908. His superiors in Manila had a card up their sleeves for him: with his extraordinary intelligence, he was destined to teach in prestigious universities abroad as in Europe. Hence, having a degree called Lector of theology was not enough. So Quicoy buckled down to work out and earn two degrees which he obtained later: licentiate and doctorate in theology. Immediately he was back at his desk but this time as editor of *Libertas* while concomitantly teaching theology in UST from 1908 to 1910. In hindsight, Marin Sola's style of writing was noticed to be "written in a journalistic and breezing style but without prejudice to the solidity of their content."⁹⁶

English become lingua franca

The Report of 1910 also contained the privilege of school to grant degrees.⁹⁷ And according to the Report of 1913 by this time English was practically used as the medium of instruction in primary and intermediate grade but had to go slow in its implementation in the tertiary level.

1911-1918: Louisiana, USA

Before Quicoy spent his last assignment in Manila (1929-1932), he was back in Avila once again in 1910 (then to Louisiana USA in 1911 and onward to Fribourg in 1918) holding the *catedra* (chair) of theology in the same *Studium Generale* where he had previously taught Scriptures and the *Loci theologici*. This would last until 1911 when a new assignment was given him – Rosaryville, Louisiana, USA.

⁹⁵ See "American Educational Policies," Duka, *Struggle for Freedom*, 210.

⁹⁶ Sauras, "General Introduction," 17.

⁹⁷ See Villarroel, *History of UST*, 266.

Dominican Rosaryville, Louisiana, USA

The presence of the Dominicans from the Dominican Province of the Holy Rosary in Louisiana was due to the leadership of Fr. Buenaventura Garcia Paredes.

Garcia Paredes was in Manila in 1900 but only to leave a year later for Spain so as to assume the priorship of the Convent of Santo Tomas in Avila. In 1910, as the prior of the Convent of Santo Domingo in Ocaña, he was an ex-officio member of the Provincial Chapter of the Dominican Province of the Holy Rosary of the Philippines, held in Manila where he ended up being elected as the Prior Provincial of said province.

His administrative years as Prior Provincial saw him hopping from one mission area to another in the Far East, coordinating missionary activities here and there like founding a school in Foochow (China) and in Taipei (Taiwan); a hospital in Tamduo (Vietnam); the Apostolic School in La Mejorada (Spain); and a school in Baguio (Philippines). *He extended the presence of the province to the US in Tangipahoa, Louisiana and the Center of Studies at Rosaryville, New Orleans (Louisiana).*

The transfer of the Dominican *Studium Generale* from Avila to Louisiana was largely dictated by the political instability (civil strifes) in Spain so as to avoid compulsory training in the military of the Dominican students being prepared for the missions in the Far East; and, second, by the need to learn to speak and write in English now that it had been declared in 1908 the official language and the language of instruction mandatory in all schools in the Philippines.⁹⁸

Fr. Thomas Lorente Ibañez, O.P., of the Holy Rosary Province, acted as the negotiator of the Dominicans in purchasing a piece of property in New Orleans⁹⁹ – a decision of the province under the leadership of the Prior Provincial Fr. Garcia Paredes. In 1911, the House was opened and was given the name suggested by Mother Mary de Ricci Hutchinson, O.P., “Rosaryville.” It was the house Villaverde Andres would govern as its prior for three years (1921-1924). It would be the home of Pare Quicoy from 1913 to 1918 as, for the most part, the First World War or the Great War was raging in Western Europe (July 28, 1914 to November 11, 1918).¹⁰⁰

⁹⁸ See “Rosaryville Spirit Life Center” retrieved April 20, 2015 from <http://www.catholicretreatcenter.org/>.

⁹⁹ See Neiras, *Misioneros Dominicos*, 315. The reason for its closure was due to strict US Immigration Law but to go back to Spain was the least concern due to Civil War in progress there. So, “the Spanish Dominicans finally decided to build a House of Formation in Hongkong where they could transfer their students from the USA” (de la Rosa, *Beginnings*, 164).

¹⁰⁰ See also Brinton, Christopher, LeeWolff, *History of Civilization*, 914-949.

Marin Sola in University of Notre Dame

In 1911, Quicoy enrolled for English courses in the University of Notre Dame where with facility for language, he perfected his English while on the sides he taught Spanish and philosophy. From there, he moved to Rosaryville in 1913 where he taught theology until 1918.

Cornerstone Laying at UST Sulucan

While Quicoy was enjoying his English classes in the University of Notre Dame in 1911, in Manila, the cornerstone of the future UST in Sulucan was laid down. It marked the year that UST had to celebrate its tri-centennial foundation anniversary (1611-1911).¹⁰¹ It was a five-day affair of religious, cultural, and civic programs. On the third day, December 18, was scheduled the laying down of the cornerstone in Sulucan. The newspaper *Libertas* carried an extensive banner story of the greatest event ever witnessed by Filipinos. The purchase of this piece of land became a necessity as UST Intramuros facilities could no longer accommodate the expanding student population.

However, the construction of the new UST was a frozen delight for years in lieu of it was proposed the expansion of UST in Aduana Street within Intramuros. However, the news reaching Rome on the non-implementation of the Sulucan plan led to the abandonment of the Aduana project.

Marin Sola as Definitor

In 1914, Quicoy had to beg off from his academic duties due to his being elected delegate to the Provincial Chapter held in Manila, where he acted as a Definitor. Once reintegrated to the academic life in Rosaryville, he was designated by the Archbishop of New Orleans, adviser to the archbishopric.

Marín Sola in Rosaryville and Canon Law

By the time Quicoy was assigned in Rosaryville, Pope Pius X (1903-1914) was still the reigning Pope. A vigorous and rigorous reformist during his pontificate, Pius X left an indelible mark in Church history when he ordered for the first time the codification of Canon Law that would result in a single volume of clearly defined Church laws.

In its initial preparatory stage, on 19 March 1904, Pius X named a commission of cardinals to draft a pending document on the codification of canon law under the

¹⁰¹ See Villarroel, *History of UST*, Vol. 2, 285-294, particularly, 292.

aegis of G. della Chiesa, (future Pope Benedict XV) and Eugenio Pacelli (future Pope Pius XII). This Commission recommended the sending out of its rough draft form to all dioceses in the world.

In response, the Archbishop of New Orleans, Archbishop Blenk created a local Commission for the ecclesiastical province of New Orleans to examine the draft and suggest emendations to it. Quicoy was appointed to act as its secretary. He was able to present 79 emendations to the Code: “Sixty-three of these amendments were subsequently incorporated literally in the definitive text of the Code. Undoubtedly, Marin’s amendments echoed with those proposed by others elsewhere, but the fact remains that they appear today in the Code [of] Canon Law just as he proposed them.”¹⁰²

Velasco, quoting Msgr. Bonzano (later to be elevated as Cardinal) in his letter to Archbishop Blenk, confirms: “from the time this apostolic delegation of Washington has existed it has received no other reports as profound, methodical, and so logically ordered as those that your excellency has had the goodness to send [it].”¹⁰³ Later, Archbishop Blenk was honest enough to acknowledge the reports to be “authored by Fr. Marin.”¹⁰⁴

Marin Sola conferred Honoris Causa

Quicoy made such an impression of erudition, solidity of doctrine, and precision of expression that the University of Notre Dame conferred on him the title “Doctor *honoris causa* in Civil Law” on June 12, 1916 but particularly as gratitude for the merits and the prestige his teaching he had given the University.

Marin Sola and Homogeneity of Dogma

It was during his stint in Rosaryville that he continued to publish further articles on the evolution of Catholic Dogma. No doubt because of his perspicacity shining through these articles, Quicoy earned, in the fall of 1918, a chair of dogmatic theology at the University of Fribourg left empty due to the recent death of Fr. Norberto del Prado Fernandez, OP (1852-1918).¹⁰⁵

¹⁰² Sauras, “General Introduction,” 16

¹⁰³ *Le evolucion homogenea del dogma catolico* (Madrid: Ciencia Tomista, 1923), 17-17)

¹⁰⁴ Sauras, “General Introduction,” 16.

¹⁰⁵ See Villarreal, *History of UST*, Vol. 2, 160-161. Besides Quicoy, Villarreal dedicates few pages of his book on del Prado Fernandez’ contribution to the University of Santo Tomas. Villarreal exalts him, as pointed out above, as one of the outstanding Dominican Alumni (Dominican graduates and Dominican professors). Already in the Philippine in 1873, del Prado Fernandez earned his ecclesiastical degrees both licentiate and doctorate (both in philosophy – 1878 and theology - 1887) in Manila and was ordained a Dominican priest June 13, 1887 in Manila. In the 19th century he

Quicoy's five year-stay in Rosaryville (1913-1918) was characterized by the following events in the Philippines:

UST Faculties Empowered to grant degrees

The Department of Instruction granted the Faculty of Civil Law on February 7, 1916 the power to confer the degree of "Bachelor of Laws. On February 28, 1916, it was the turn of the Faculty of Medicine to have acquired the power to confer the degree of "Doctor of Medicine." Of the same year, May 3, the faculty of pharmacy obtained the grant as well.¹⁰⁶

Philippine Independence Mission

When the Democrats (who were sympathetic to the Filipino cause for independence) came to power in 1913, Forbes was replaced by Francis Burton Harrison.¹⁰⁷ The new democrat President Woodrow Wilson appointed five Filipinos to the Philippine Commission namely: Rafael Palma, Jaime C. De Veyra (UST student), Victorino Mapa (UST law graduate), Vicente Ilustre, and Vicente Singson Encarnacion, thus, forming a majority now of the Philippine Commission (5 Filipinos and 4 Americans).

1916 Jones Law

The passage of the Jones Law of 1916 approved by the US Congress through the effective interventions of Resident Commissioner Quezon and Governor-General Harrison mandated the conferment of legislative power on the bicameral Philippine Legislative body consisting of the upper house (Senate) and the lower house (House of Representatives) a majority of which would be elected directly by Filipinos; and the conferment of judicial power on the Supreme Court – all branches would be led by a Filipino elected official except the executive branch still residing on the American governor-general. The foremost effect of this Law: The new Congress inaugurated on October 16, 1916, with Quezon as President of the Senate and Osmeña as speaker of the House of Representatives.¹⁰⁸

excelled in theological matters and became a promoter of Thomism (one of the best commentators on Thomas) in the Philippines as well as in Fribourg. A prolific writer in the fields of theology and philosophy, it is said that del Prado Fernandez had produced about 208 titles of theological treatises and books. He dedicated the remaining years of his life as an academician of scientific calibre from 1892 until his death in 1918. (See *Ibid.*, 160; 314-315).

¹⁰⁶ See *Ibid.*, 302.

¹⁰⁷ See Agoncillo, *Intro to Filipino History*, 195-195; Agoncillo & Mangahas, *Philippine History Exp.*, 204-205.

¹⁰⁸ See Duka, *Struggle for Freedom*, 225-226.

First Student Demonstration in Manila

As Quicoy was to start another chapter of his life in Fribourg in 1918, Manila was rocked for the first time by noisy and massive street protest of students. About 1,500 students coming from different colleges and universities protested on the streets led by Carlos P. Romulo, editor of the UP student organ Varsity News in protest of an anti-Filipino editorial of The Manila Times (American-owned daily newspaper). It started the ball rolling for subsequent street student demonstrations. Student activism was born.

Closure of Libertas

In the afternoon of January 30 of the same year (1918) after existing for 19 years *Libertas* bowed out of circulation. Seemingly tainted with politics,¹⁰⁹ under Governor-General Harrison's orders with the threat of closure, and deportation of its administrators and some six or eight Dominican priests, with its last issue, *Libertas* bade its readers goodbye: it bannered its headline story — its own demise. Its long history will be incomplete unless memory of Quicoy's contribution is well-remembered. In the long years that *Libertas* existed, UST could be regarded to be the only kind of a university having a daily newspaper in circulation.

1918-1927: Fribourg, Switzerland

We shall focus on the life of Quicoy in Fribourg with his masterpieces, as our point of departure: *La evolucion homogenea de dogma catolica* ("The Homogeneous Evolution of the Catholic Dogma") and his predilection to resolve the *Concordia Tomista entra la mocion divina y la libertad* ("Thomistic Conciliatory Relation between God's Grace and Man's Freedom").

As noted above, Quicoy started publishing his critical study on the homogeneous evolution of Catholic dogma in monographs while in Rosaryville with the title *La Homogeneidad de la doctrina católica* ("The Homogeneity of the Catholic Doctrine"), first in *La Ciencia Tomista* and then — after his arrival in Fribourg — also in the *Revue Thomiste*. These he then assembled into the first edition of a book: *La evolucion homogenea de dogma católica*.¹¹⁰ Its French version (emended and enriched) came out of press by this time titled *L'Evolution Homogène du Dogme Catholique* (second edition).¹¹¹ For its fourth edition, in 1988 his book was translated in English

¹⁰⁹ See the politics behind its closure in Villarroel, *History of UST*, Vol. 2, 241-144.

¹¹⁰ As a book, its first edition came about with the same title *La evolucion homogenea de dogma católica* (Madrid: Ciencia Tomista, 1923), 600 pages. Its 2nd edition came as *L'evolucion homogenea de dogma católica* (Valencia: Biblioteca de autores cristianos, 1952), with introduction, 758 pages.

¹¹¹ *L'Evolution Homogène du Dogme Catholique*, 2 vols (Fribourg: University of Fribourg, 1924), 535 and 375 pages.

by Antonio T. Piñon titled *The Homogeneous Development of Catholic Dogma* (Manila: UST, 1988), 840 pages.¹¹² It is prefaced by an article as “General Introduction” written by Fr. Emilio Sauras, OP which intermittently we cite in this article.

Modernism was making tremendous headways even among Catholic theologians. This was basically the historical background in writing his first *obra maestra*: “He [Marin Sola] was well aware that modernism had confronted a very real problem [that is, dogmatic evolution] and given it an altogether heterodox solution ... It was necessary [therefore] to find an acceptable solution to a problem which the modernists had solved in unacceptable ways.”¹¹³

On the other hand, Quicoy’s interest to dabble into the controversy surrounding the grace-free will relation dawned while teaching a course he gave at Fribourg in 1920.¹¹⁴ In his stay in Fribourg, Quicoy was preoccupied in serious thought with this convoluted problem. His procedural style refracts, for this most disputed and complex matter, that of his first masterpiece as we shall dedicate a space to explain this. But, unlike the first masterpiece of his, this second one led Quicoy to a downside in his career as he found himself a target of opposition from some Roman theologians.¹¹⁵

Like the case of the homogeneous evolution, Quicoy had his reflections done in an installment basis exposing them in a series of articles. He discovered the matter under scrutiny already debated on the floor between Molinists and Thomists, in the likes of Johannes Stüfler, SJ vs Reginald Schultes, OP; Adhemar d’Alès, SJ vs. Reginald Garrigou-Lagrange, OP, to mention but a few. Thanks to Leo XIII’s Thomistic revival:¹¹⁶ the flagging interest on Thomism awoke and it found itself once again involved with this old disagreement between Jesuits and Dominicans! If ever Quicoy so decided to jump into the quagmire of this controversy, it was not to argue with any opponent for the sake of arguing; but only at better understanding the Thomist view.

After he retired in Ocaña (1927-1929), he began to write his systematic account of this matter in a multivolume work entitled *Concordia Tomista entra la moción divina y la libertad recreada*,¹¹⁷ and that is in four volumes arranged according

¹¹² Very much Marin Sola’s is Jan Hendrik OP, *Unfolding Revelation: The Nature of Doctrinal Development* (Philadelphia: Westminster, 1972).

¹¹³ Sauras, “General Introduction,” 31.

¹¹⁴ Although Marin Sola states he had been contemplating on this problematic for “very many years” Marin Sola, “El sistema tomista so bra la moción divina,” *La Ciencia Tomista* 17 [July-August 1925]: 5-54, especially 11.

¹¹⁵ They certainly were of Garrigou-Lagrange’s camp (see Torre, *Do Not Resist*, xxvi)

¹¹⁶ See Villarroel, *Jose Rizal and UST*, 51-56; also in his *History of UST*, Vol. 2, 162-164.

¹¹⁷ For the whereabouts of the original manuscripts, see Torre, *Do Not Resist*, xxi, see footnote no. 44.

to the original plan: He had completed the first volume, on God's knowledge, in Ocaña. The second volume was intended to be on God's will; the third volume on the divine motion, and a final one that would reply to objections especially those raised by the most outspoken critique of Quicoy's position – Garrigou-Lagrange, OP of Angelicum, Rome. However, due to unavoidable circumstances the production of this multivolume work did not proceed accordingly as planned.

The third article¹¹⁸ written by Garrigou-Lagrange was, indeed, a drawback that was not put in print but only in pamphlet form. It was to this that Quicoy in Ocaña devoted much of his time replying and continued doing so once he settled in Manila for the third time (1929-1932). Once done, he plunged into developing the proposed volume two on God's will making a substantial progress on it but left it unfinished. Nonetheless, what he had left done was sufficient to construct his thought on this vexing problematic. But it must be admitted that most of it remains unpublished. But, there is Good News in this respect. Michael D. Torre intends to make the person and the work of Marín Sola known to the English world. Such was his intention in his book *Do not Resist the Spirit's Call: Francisco Marín-Sola's on Sufficient Grace* (Washington: The Catholic University of America Press, 2013), 403 pages. It contains, as edited and translated by himself, an introduction, a short biographical sketch on the life of Marín-Sola and (the bulk of the book) articles of Marín-Sola on the divine motion and as its conclusion "how these articles were received by Catholic theologians."¹¹⁹

The move to silence him and Garrigou-Lagrange came as a strict order (formal precept?) from no less than the Master of the Order, Fr. Buenaventura Garcia Paredes, OP.¹²⁰

The most outspoken critique of Quicoy's position, Reginald Marie Garrigou-Lagrange, OP (1877–1964) was a French Catholic theologian, who had taught at the Dominican Pontifical University of St. Thomas Aquinas, (Angelicum, Rome)

¹¹⁸ The second article was also a denunciation of Marín Sola's unThomistic stand, (see Torre, *Do Not Resist*, xxi, footnote no. 42 and see footnote no. 43 for Marín Sola's counter-response.

¹¹⁹ Also supplied an Appendix (Appendix 1) that annotates the Thomistic commentators Marín Sola cites and that briefly situates his doctrine in relation to his predecessors. Also the Appendices supply the Spanish text of the "Additions" to his second article, since it was not published, and also assemble select passages from Marín Sola's *Concordia Tomista* already translated in Torre's *God's Permission of Sin: Negative or Conditioned Decree? A Defence of the Doctrine of Francisco Marín-Sola, O.P., based on the Principles of Thomas Aquinas* (Fribourg: University of Fribourg, Press, 2009). Here the Spanish texts of the *Concordia* are assembled in its appendix in order to make his thought as accessible as possible to an English audience. Included also in Torre's book – Afterword, on God's salvific will, that in part defends my own firm conviction that Marín-Sola doctrine remains of contemporary relevance.

¹²⁰ See excerpt of this directive in Torre, *Do Not Resist*, xxv, footnote no. 57; see also footnote nos. 58-61.

from 1909 to 1960. In the period between World War II and the Cold War, Garrigou-Lagrange was the staunch defender of orthodox Thomism against Modernism.

In 1926, the General Chapter of the whole order held in Ocaña, Toledo elected Garcia Paredes as 78th Master of the Order. He clung to this office only for two and a half years. Despite his brief reign, he was able to secure for Angelicum Rome the convent of Saints Domenico and Sisto.

It is not the intention of this article to go into a detailed account of the content of the controversy between Garrigou-Lagrange and Marin Sola but suffice it to state that the word war between the two reached so high-pitched that it caught the attention of the Master of the Order.

No less than Quicoy himself who narrated the events - in a number of letters as “running commentaries” — surrounding the formal gag order and his unscheduled departure from the University of Fribourg. As Torre discovers,¹²¹ Quicoy, assembling this material in 1930-31, and having completed answering the objections of Garrigou-Lagrange and before writing his volume on God’s will, expressed a certain animosity existing between him and Garcia Paredes, now the Master of the Order (a co-Spaniard and a Province-mate) in this fashion:

... Paredes had not been well disposed toward him [Marin-Sola], apparently because of “factions” within their Province. He immediately took action to stop both Marín-Sola and Garrigou-Lagrange from writing as they had; for — without entering into the merits of either position - he judged such a public debate in periodicals to be inappropriate to brother Dominicans. (This explains why Garrigou-Lagrange’s third article, although completed, was not allowed to be published in the *Angelicum*, but only as a separate pamphlet). He further required that Marín-Sola present common Dominican positions on this matter in his courses: he remained free to present his own position as well, but only as one possible view, and he was not to defend it in such a manner as to refute other opinions.

According to Marín-Sola, he complied entirely with his superior’s directives. Paredes, however, claimed otherwise. Thus, after taking counsel with some Dominicans in Rome (almost certainly Garrigou-Lagrange and others at the Angelicum), he did as they urged and required that Marín-Sola step down from his teaching post. ...Nevertheless, and despite his cited reason of health, it was clear to many at Fribourg what had transpired, and it prompted no little grief and disgust.¹²²

¹²¹ See Ibid., xxiii.

¹²² Torre, *Do Not Resist*, xxiv-xxvi. Check out also footnote no. 53 and 54 to learn more about the “factionalism” existing in their Province.

Ironically, just as this time, in early 1928, his townmates of Cárcar exulted Quicoy for such a brilliant career by dedicating a plaza to him, next to the house in which he was born.¹²³ This tribute occurred after his departure from Fribourg and while he was staying in the convent of Ocaña.

What kind of a Thomist portrait did Quicoy project in these his masterpieces?

Marin Sola as a Polemicist

First of all, Quicoy was “a jack of all trades but master of all.” He would always capitalize on his time, ability, and effort; that’s why he succeeded in every task given him, for example, whether it be teaching Arithmetic, Algebra, Geometry, Metaphysics while in Manila, Avila, or Ocaña or in Rosaryville involving himself with moral issues of canonical bearing and engrossment mostly in theological and philosophical pursuits. This is the first obvious trait in Marin: “His intellectual powers were not circumscribed to one sole discipline. His exceptional talents were evident in all fields of intellectual endeavor although, as a matter of fact, they shone with particular radiance in the fields of philosophy and theology.”¹²⁴

Both masterpieces, *The Homogeneous Evolution of Catholic Dogma*, and *Thomistic Conciliatory Relation between God’s Grace and Man’s Freedom*, showcase the depth and breadth of Quicoy’s speculative abilities. For example, in his homogeneous evolution material, he chose as part of the title of his work the thought-provoking word “evolution” which already, right from the start, evoked a kind of a self-inducing distrust to it due to its modernistic aura — when the ferment at that time in the Church was anti-modernistic. Nonetheless, indirectly, such choice would seem to project it as discriminating as it was timely on the part of Quicoy; and so, *ab initio*, he distinguished two kinds of evolution or development: heterogeneous or transformative as against homogeneous.

The first had to be rejected outright as against Church teachings but the second had to be retained. It is in retaining the second kind that Quicoy found an occasion to demonstrate its compatibility with the classical Thomistic teaching on the issue; thus, debunking the myth that “evolution” per se was incompatible with Church tenets; and that “evolution” from now on was not exclusive of modernists provided it was strictly qualified as homogeneous; therefore, no longer an intimidating word.

It is this insistence on being compatible with classical Thomistic position that Quicoy threw himself back in time and surveyed the positions of both Thomists

¹²³ See *Ibid.*, xxvii.

¹²⁴ Sauras, “General Introduction,” 16-17.

and non-Thomists alike on the possibility of a dogmatic evolution. There and then, Quicoy exposed some of their deviant and false propositions — accretions which, although defended surely by prominent Catholic theologians, proved to be unfaithful to the true spirit of St. Thomas. This exposition he did by indexing sources from the entire scholastic tradition — Thomist and non-Thomist — to lay aside the accidentals and focus on the essentials. Beforehand, Quicoy, by a kind of gut-feeling, had already penetrated the truth of the matter on a well-secured Thomistic anchorage but to convince the readers that he had an ace up his sleeves, as it were, he would go into deciphering dichotomies — distinguishing one from the other — in a network of interrelated viewpoints of diverse theologians, that is, hair-splitting activities — Thomists and non-Thomists as well. He had recourse to reductions from the vastness of past contributors — indeed that he had gone first analytic and then synthetic in the end. This, indeed, had made Quicoy a concomitant investigator.

“He [Marin] was well-equipped for it by a synthesizing mind that enabled him to grasp a lot of things in a few ideas. To him philosophy and theology were not disciplines in which truths are added to truths, but sciences in which truths are joined, connected, and mutually explicated by being deduced to one from the other”¹²⁵ — from drawing implications of what is given; further drawing out explications from what is implied.

He pursued in earnest assimilating the contributions of his historical antecedents on a specific topic and exposed those who fell along the wayside of the true Thomistic path — the deviants, Thomist or otherwise, who instead of contributing to the flourishing of truth would rather contribute to its obscurity. Hence, “Marin was . . . authentic investigator of the truth in both of the two modes of investigation: an *speculative* investigator of the truth of problems in their principles and a *positive* investigator of the truth in the date of theological tradition.”¹²⁶

Again Marin Sola does not tinker with what has been constantly taught by the Church but that such an old refrain has to be at-tuned or sung with an upbeat that is current; something like what happens when an old song is “sampled” — something close to what happens in the case of “Diddy Comb’s transformation of The Police’s sinister ‘I’ll Be Watching You’ into the rap ballad ‘I’ll Be Missing You.’”¹²⁷

¹²⁵ Ibid., 13.

¹²⁶ Ibid., 14. Emphasis mine.

¹²⁷ Wiley-Blackwell, “Prophetic Literature: From Oracles to Books” retrieved October 4, 2015 from https://books.google.com.ph/books?id=cEpCXRMIeKAC&pg=PA12&lpg=PA12&dq=Diddy+Combs+transformation+of+The+Police%E2%80%99s+sinister&source=bl&ots=Z4RVSYCn34&sig=68zrSkUc-eM5WSm0TMADj7AnKRI&hl=en&sa=X&ved=0CB4Q6AEwAGoVChMzNLFo_37yAIVRS-mCh3_YA1l#v=onepage&q=Diddy%20Combs%20transformation%20of%20The%20Police%E2%80%99s%20sinister&f=false

Quicoy detested the attitude of nonchalant resignation or mere copying of somebody's mind in the sense of simply quoting one who is an authority in order to reinforce his doctrinal position or blind confidence in classical authorities masquerading as experts. He was sometimes found even questioning the veracity or doctrinal efficacy of those who were regarded as experts. For him, tradition does not in anyways intimate citations from those who are regarded classical. For him, what matters is the search for the truth, come what may, even if the incessant search demands discarding the dregs of tradition.¹²⁸

His is a brilliant mind that is comparable to that of St. Dominic's or Thomas' – blending with the trends of the times without losing the unique and original identity of orthodoxy – using the same strategy as the adversaries' because as St. Dominic prudently advises us: "We have to meet 'fire with fire.'" Marin Sola made use of the piquant term like "evolution" and use of the same strategic tools but it was an opportune time for him "to *brandish* them in the service and for the benefit of orthodoxy as understood and expounded by traditional theology."¹²⁹

Heeding the Dominican injunction — *contemplare et contemplata aliis tradere*, — Quicoy was impelled to share what his investigation had yielded. For this reason, he was an excellent pedagogue. It was only when he was quite certain about his position, squeezed out of his thirst to dialogue with past contributors and current reactionaries, that he is ready to translate it into writing or communicate his thoughts as a polemicist: "Once an idea is assimilated he seems to be find no trouble clothing it with the adequate expression that enables his listeners or readers likewise to grasp and penetrate it."¹³⁰

The reason Quicoy decidedly delayed publishing his work *in toto* and opted by instalments was to get adequate feedback — good or bad. He knew from the start that he would be harvesting a handful of dissenters: "it pleased him to be contradicted, for generally he had anticipated the objections of his opponents, and the positions which the latter deemed weak had been well-covered and buttressed in advance."¹³¹

As a thinker, Quicoy was always for the truth however or in whatever way it is explored and searched. His was then a propensity towards rational investigation; rational but ultimate always in view of ultimate principles be it in theology and philosophy: His mind would not stop unless the root cause is explored always from the perspective of the ultimate. In fact, reading his work personally, I came to

¹²⁸ See Torre, *Do Not Resist*, xxii-xxiii.

¹²⁹ Sauras, "General Introduction," 17. Emphasis mine.

¹³⁰ *Ibid.*, 16.

¹³¹ *Ibid.*, 12-13.

accept the Thomistic strategy of exploring the truth – it is to be measured through a labyrinth of distinctions, truth is wrung out of dichotomies – it is an *interpenetrating* exercise until the truth shines forth in its clarity and depth: “penetrating” – his ability to point out the root cause of a problem by virtue of ultimate causes through assimilating different perspectives coming from different schools of thought which had contributed to exploring and resolving the problem (“inter-”). Said differently, to reduce [the truth] “to the incontrovertible principles of Theology and Thomism and [to trace] its connexions to other theological and Thomist teachings,”¹³² he was not content with “immediate superficial reasons, overlooking its connexions with the more universal principles and with other related questions.”¹³³

Why Marin Sola went to the extent of visualizing a network of relations to the problem under suspect? Just to be able to discover “objections which usually stemmed from overlooking, any of these reductions or connexions.”¹³⁴ This led him to be so meticulous as to analyze “to *shreds* his critics’ terms and concepts.”¹³⁵

It is, indeed, an anfractuouse journey through labyrinth of distinctions sometimes *exhaustive* and at the same time *exhausting* but nonetheless worth it as a relentless mind pursues analysis and then synthesis in the end.

In this respect, for sure, Marin Sola was not an innovator but a renovator: he ended up renovating the problem: “He was an authentic revolutionist – in the best sense of the term – in theology. He was not a man who passively accepted a ready-made theology. He actively made theology himself. But in making theology, he took for sure guides the teachings of the church, the teachings of St. Thomas, the teachings of the classical Thomist school. He renovated or revolutionized without innovating.”¹³⁶

Apart from Marin Sola’s talent to communicate in words, sublime realities is his talent to induce in his listeners/readers to be interactively involved in the knowledge acquisition and appreciation he so desired to inculcate and disseminate: “he [Marin Sola] managed its presentation in such a way as to quicken the interest of his readers or listeners. In short, if the topic was not sufficiently interesting by itself, he made it so.”¹³⁷ That was exactly the case of his second masterpiece — “Thomistic Conciliatory Relation between God’s Grace and Man’s Freedom.”

¹³² Ibid., 19.

¹³³ Ibid.

¹³⁴ Ibid., 20.

¹³⁵ Ibid. Emphasis mine.

¹³⁶ Ibid., 14 & 15.

¹³⁷ Ibid., 17.

Already a dead issue, Marin was able to rev up once more the élan of the theologians by renewing its problem statement and its position by checking, exposing and deleting accretions he thought accidental to the renewed problem on the road to exposing truly what was in the mind of Thomas. This rekindled preoccupation on the subject created ripples of concentric circles of varied reactions (favourable or otherwise) among Thomists and non-Thomists alike. It is enough to state its impact in reviving interest “in a weighty theological problem that was tottering on the verge of extinction and of having achieved this feat without straying outside the boundaries of either Catholic or Thomist theologians.”¹³⁸

When done, he was quite convinced of the truth behind his article now that he had made rebuttals against those whose views were contrary to his; the result? A well-argued, well-defended and well-crafted essay.

Though vigorous in his doctrinal exposition and attack, his “fighting spirit was never tainted with harshness . . . to the persons of his adversaries he reserved the most thoughtful consideration – not one harsh or strong word that might offend their sensibilities.”¹³⁹

His is Thomas resurrected not the latter’s equal in the quantity of work written but in the style of searching, exploring, explicating, and resolving – vigorous, deep, intelligible, comprehensible, and charitable — always in the service of the truth.

In these works – the creamiest of all his crafts – Quicoy had exhibited a heart that truly and profoundly liberal. He knew almost by intuition that in his faith conviction should remain undoubtedly and necessarily constant – the principles of faith and, being a Thomist, — the principles of Thomism. However, he was, notwithstanding, fully aware that within the tapestry of Thomism there were many strands of varied Thomists and “many applications that lacked the solidity of the principles. . . . On this premise he demanded for himself the same freedom of thought, within the boundaries of what in the faith and in Thomist orthodoxy is beyond question.”¹⁴⁰ And only in this way is his liberal heart manifested: The liberal character of his spirit was most manifest when Pare Quicoy showed how open-minded he was to the opinions of others – that’s why he resorted to initial publication by instalments – to harvest as many opinions as possible so that in the end he was tellingly certain that the true and genuine wheat has been separated from the chaff.

This is the sheerness that was Marin Sola as a polemicist.

¹³⁸ Ibid., 18.

¹³⁹ Ibid., 20.

¹⁴⁰ Ibid., 43.

Reception of Homogeneous Evolution¹⁴¹

This masterpiece came into articles in an installment basis, as noted already – first appearing as separate articles in *La Ciencia Tomista* (1911) and as a book in 1923. Sauras, quoting Marin-Sola, states:

Upon the appearance of the first articles, there was a fairly considerable commotion among the theologians both in and outside Spain. Some were of the belief that we had extended too far the scope of dogmatic evolution. Others, on the contrary, felt that we severely restricted the infallibility of the Church. Finally, others thought that we had deviated on certain points, from the traditional teachings of Thomism.

“Fortunately, as the series of articles continued, the qualms felt by our critics subsided, and when the articles came out collected and amplified in the large tome of the Spanish edition and later in the two volumes of the French edition, they earned warm praises from theologians of all nationalities and schools, especially from Thomists of the calibre of Fathers Gardeil, Pègues, and Ramirez.”¹⁴²

Worthy of mention are the positive feedbacks that came from the Franciscan Journal *Etudes Franciscaines*: “Numerous journals, French as well as foreign, have introduced to the public and expressed a high regard for this important work of Fr. Marin-Sola. Almost unanimously they express the belief that it provides the solution to the distressing problem of the evolution of Dogma.”¹⁴³ *La Ciencia Tomista* published Fr. Ramirez’ review of Marin-Sola book and expressed his unreserved acceptance stating: “We believe that Fr. Marin’s book expresses the true mind of St. Thomas and of traditional theology. In this sense, his work seems to us definitive and we have no hesitation in dubbing it classical. Any one who takes the trouble of reading it serenely and studying it thoroughly will be convinced that F. Marin’s is right.”¹⁴⁴

Revue Thomiste published on the other hand, the review of the book of Marin Sola written by Fr. Gardeil: “The book is so abundant, so closely knit, so logical that it disallows prescinding from any part without being marred and impaired in its demonstrative value . . . It can be asserted that the author proves his thesis with such an abundance of authorities and theological reasons that the mind is left dazzled, so to speak . . .”¹⁴⁵ In *Revue des Sciences Philosophiques et Théologiques*: “One had to read

¹⁴¹ Pinon’s translation, 42-49.

¹⁴² Sauras, “General Introduction,” 43 quoting Marin Sola, “El sistema tomista sobre la mocion divina, in *La Ciencia Tomista*, July-Aug., 1925, pg. 5.

¹⁴³ March-Aril 1925, pg. 220.

¹⁴⁴ Nov-Dec. 1923, pg. 396.

¹⁴⁵ Jan-Freb. 1924, pg. 57ff.

all the parts [of the book] so ingeniously fashioned and convincing, in which the history of doctrines alternates unceasingly with doctrinal principles, that the mind, enlightened and satisfied, can hardly put down pages so engrossing . . . I believe that this beautiful synthesis solves all the difficulties raised by the history of the evolution of dogma, or, at the very least, furnishes the key to their solution.”¹⁴⁶

In *Estudios Eclesiasticos*, Fr. Alfonso Ma. De Elorriaga, SJ, a well-respected Jesuit theology professor in Salamanca and later in the Colegio Marximo at Oña, having few reservations regarding Marin Sola’s book, nonetheless, was all praises for the contribution of Marin Sola’s book in the field of dogma:

A theory admirably outlined and developed, and splendidly argued by the Rev. Fr. Marin Sola in his masterpiece *The Homogeneous Evolution of Catholic Dogma* . . . Indeed, if there be any theological work that states and solves the problem of evolution – this is it . . . No more objective, deeper and at once loftier conception of dogmatic progress is possible; nor will it be easy to produce a clearer, more delicate and conscientious study superior to the present one in subtle analysis, theological foundation, and abundance of proofs in support of its Thomistic and traditional theory on evolution . . .¹⁴⁷

Another high marks for the work of Marin Sola was cited in *Estudes Franciscans*:

This Library [of Spanish Thomists] sets out with a work [Fr. Marin’s] which will undoubtedly be enshrined by fame . . . The doctrinal exposition of all the questions treated in it is solidly grounded on, and strengthened by, a truly Thomistic logic. . . . Thus lofty mind manifests itself, in our opinion, not only in the exposition of the theories but also in the treatment accorded to the persons, particularly to the great masters of the different schools – a quality of behaviour that is sometimes wanting in modern philosophers and theologians . . . Fr. Martin’s work will always be worthy of the highest praise.

The Augustinian Fr. Juan Manuel Lopez published his appreciative remarks in *España y America*: “A considerable and complete work, a very solid cornerstone of the Library of Spanish Thomists, finely wrought by an intellect of great power and loftiness grounded on very solid philosophical principles and extremely wide theological erudition . . . It gives us pleasure to declare that everyone . . . should read and ponder attentively this exceptional work.”¹⁴⁸

¹⁴⁶ Oct. 1924, pg. 582ff.

¹⁴⁷ Jan, 1929, pgs. 42-44, Ibid.

¹⁴⁸ Feb. 1924, pg. 285ff, iibd.

Revue Bénédictine featured the review written by R. Proost in this fashion:

Fr. Marin Sola, a professor at the University of Fribourg, is a thoroughbred Thomist, of the same vigorous mettle of Bañez and John of St. Thomas. The subject of his investigations – the evolution of dogma – is an actual, modern question, which he solves with the principles of the Thomist school without any of the expedients devised by modern theologians. ... From the viewpoint of method, Fr. Marin is incomparable both in wealth of documentation and argumentation, finally, let us mention that the book is written with admirable clarity.¹⁴⁹

The Claretian Journal *La Ilustracion del Clero* has this to share also: “The acquisition and study of this masterful work will be indispensable to any one dedicated to higher religious studies . . . there is need for this sort of propaedeutic, in which the study of philosophy, a presupposition of both theology and faith, will preserve us from the three great pseudos theological errors of our time, to wit, fideism, rationalism and radical agnosticism.”¹⁵⁰

Revista Eclesiastica featured the reviewer secular priest Don Celedonio Leon: “The Rev. Fr. Marin-Sola, whose death in these part days is mourned by Catholic theology, has fought *pro aris et focis* for the definability as of faith of theological conclusions in his admirable work, which can worthily rank together the masterpieces of the great Spanish theologians of the golden age.”¹⁵¹

A review on the work of Marin-Sola was published in *Boletin Oficial del Arzobispado de Valencia*, “is, on account of its doctrinal content, the best that has been published in Spain, and even in Europe, in recent years.”¹⁵²

Ephemerides Theologicae Lovanienses’ words of praise are as follows: “To our knowledge, no one has up to date investigated with such depth and such felicitous independence . . . in the face of positions already taken, the theological and traditional aspect of such a throbbing question as the evolution of dogma. For its solution, no one had as yet marshalled in such a comprehensive manner both the historical and theoretical methods.”¹⁵³

Fribourg’s *Divus Thomas* echoes the same: “Few works can be found that are capable of clearing away all the shadows and difficulties of the subject matter treated in them with a profound penetration and a scientific exactitude that cannot be faulted, and, at the same time, of pointing the way towards the truth with a clear

¹⁴⁹ Oct. 1924, pg. 355ff, Ibid.

¹⁵⁰ Nov. 1925, 83.

¹⁵¹ July-Sept. 1932, pg. 415.

¹⁵² March 1924, pgs. 79-80.

¹⁵³ July 1924, pg. 403ff.

vision and a sure hand. Fr. Marin-Sola's work is a true *opus aureum* and a monument *aere perennis*.¹⁵⁴

Battifol in *La Vie Catholique*: "We were pleasantly surprised to see a Spanish Dominican come up with the complement required by Newman's conception on the matter of the development of dogma. He accomplished this task with the wealth of information and the doctrinal security which others have already praised . . . it is a doctrine very carefully researched and thoroughly matured, and I find it accepted by personalities not in the least mediocre."¹⁵⁵

Reception of Marin Sola's Articles on Grace-Freedom Relation¹⁵⁶

First, Torre's notes indirect references to Quicoy's ideas (without mentioning his name!) as in the notes written by Francisco Perez Muñiz, OP for the bilingual edition of the *Summa* that is in *Suma Teologica*,¹⁵⁷ and still with the same author, in 1947, in his article "Es posible una predestinacion gratuita post praevisa merita?"¹⁵⁸ In his reflection on predestination he was heavily indebted to Marin Sola's.

In *Summa Teologica*,¹⁵⁹ for his part, Jesus Valabuena, OP, in his discussion of God's governance, does acknowledge that his account was first proposed by Marin Sola.

Torre directs our attention to non-Dominicans who got caught up with the itch that is Quicoy's.¹⁶⁰ For example, among the Jesuits, who, in general, follow the opposite leads of Molina and Bañez, we have Charles Boyer, SJ, the mentor of Bernard Lonergan. In his article "Providence et liberté dans un texte de St. Thomas"¹⁶¹ Boyer manifested his praises for Marin Sola. It is held, in high probability, that Boyer (among others), being the mentor of Lonergan, must have influenced the latter indirectly. Although later Lonergan in his thesis indeed maintained his own perspective of the problem, Torre detects some parallelisms between Lonergan's and Marin Sola's on the topic of divine pre-motion.¹⁶²

Joseph J. Sikora, SJ, for his part, is a mirror of Quicoy's stand following Maritain's strain as was evident in his "Freedom and Nihilation."¹⁶³ The articles

¹⁵⁴ Dec. 1923, pg. 413ff.

¹⁵⁵ 5th June, 1925.

¹⁵⁶ See Torre, *Do not Resist*, 227-257

¹⁵⁷ vol. 2 (Madrid: BAC, 1947).

¹⁵⁸ *La Ciencia Tomista* 73 (1947), 105-115.

¹⁵⁹ vol. 3, part 2 (Madrid: BAC, 1959).

¹⁶⁰ Torre, *Do Not Resist*, 230-240.

¹⁶¹ *Gregorianum* 19 (1938):194-209, especially 208 in reference to Marin Sola.

¹⁶² Torre, *Do Not Resist*, 238-239.

¹⁶³ *Modern Schoolmen* 42 (1964-65): 399-411 and 43 (1965-66): 23-38.

respectively of George K. Lubertanz, SJ and Joseph de Finance, SJ, “The Root of Freedom in Thomas’s Later Works,”¹⁶⁴ and “Existence et Liberté,”¹⁶⁵ exhibit similar strains. As Torre would have it, in his book (formerly his dissertation) *God’s Permission of Sin*¹⁶⁶ he demonstrated the parallelism on man’s freedom between Marin Sola’s and St. Robert Bellarmine’s, a Jesuit saint. Torre’s book (*God’s Permission of Sin*) was reviewed by Reinhard Hütter.¹⁶⁷

The Redemptorists, in general place, consider Quicoy the bridge that leads one from Saint Alphonsus Maria de Liguori, the CSsR founder, to St. Thomas Aquinas. Among the Redemptorists, in his article “Un échange de vues récent sur la promotion divine,”¹⁶⁸ J. B. Raus CSsR discovered Marin Sola’s interpretation as echoing that of their Founder. The same is true with the article written by L. Vereecke, CSsR for the *New Catholic Encyclopedia*, “Alphonse Liguori.”¹⁶⁹

The Augustinians cannot be far away in this regard. In their Journal *Revue des Études Augustiniennes*, Athanase Sage once featured an article “Augustinisme et théologie modern,”¹⁷⁰ showing traces of Marin-Sola’s influences.

Philippe de la Trinité, OCD represents Carmelites (of Salamanca) in their involvement with the *de auxiliis* dispute. In his article “Notre liberté devant Dieu: ni ‘Thomism’ – ni Molinisme,”¹⁷¹ touches of Marin Sola were palpable as he articulated the dispute along Maritain’s byways.

Dom Mark Pontifex, OSB joined the melee through the production of his two works: an article on predestination titled “Predestination,”¹⁷² and the other a book *Freedom and Providence*.¹⁷³ Although not categorically acknowledging it, the tone of his work reverberated that of Quicoy. Moreover, it was in his book *Predestination, Grace, and Free Will*¹⁷⁴ that Dom M. John Farrelly, OSB acknowledged the influence of Marin Sola.

In a certain way, interest in Quicoy’s position was rekindled when the works of Maritain hug the spotlight of theological discussion. However, prior to this Maritain escapade, the publication of Quicoy’s series of articles on the said problematic already

¹⁶⁴ *Gregorianum* 42 (‘96’): 701-24.

¹⁶⁵ (Paris: Vitte, 1955), especially 283-89.

¹⁶⁶ 473-77.

¹⁶⁷ *Thomist*, April issue 76, no 2 (20012): 305-11.

¹⁶⁸ See appendix 2 of *La doctrine de St. Alphonse sur La vocation et la grâce au regard de l’enseignement de S. Thomas* (Lyon: Vitte, 1926, 122-29).

¹⁶⁹ (New York: McGraw Hill, 1967), 1:339.

¹⁷⁰ 12 (1966):137-56.

¹⁷¹ *Structures et Liberté* (Paris: Desclée de Brouwer, 1958), 47-76.

¹⁷² *Downside Review* 57 (1929): 63-76.

¹⁷³ (New York: Hawthorne, 1960).

¹⁷⁴ (Westminster, Nd.: Newman, 1964), especially 18-19, nn. 36-40.

provoked a number of reactions such as the article of George Bavaud, “La doctrine du Père Marín-Sola sur la grâce: est-il une concession au Molinisme”;¹⁷⁵ Emile Neveut, CM’s “Marín-Sola F., O.P.: ‘Respuesta a algunas objeciones acerca del sistema tomista sobre al moción divina’”;¹⁷⁶ Herman Lange, SJ’s “Marín-Sola, Bañez and Molina”;¹⁷⁷ J. B. Raus, CSsR’s “Un échange de vues recent sur la promotion divine” and Francis Zigon’s “Marín-Sola, O.P., de motione divina.”¹⁷⁸ On the other hand, Jean-Hervé Nicolas, OP made a critique of Marin Sola position in “La permission du péche.”¹⁷⁹

As Torre notes, Quicoy’s spirit had been resurrected once the banner years of Maritain commenced in the sense that both seem to echo one another and particularly “in part because the identity of Maritain’s position and his was insufficiently understood and in part because Catholic theologians following Vatican II ceases being interested in quarrels of scholastic commentators.”¹⁸⁰ For one, Torre himself took up once again the challenge of this apparent doctrinal identity between Maritain and Marin Sola, for example, in his dissertation now a book titled *God’s Permission of Sin: Negative or Conditioned Decree?: A Defense of the Doctrine of Francisco Marin-Sola, O.P., based on the Principles of Thomas Aquinas*¹⁸¹ and his article “Francisco Marín-Sola, OP and the Origin of Jacques Maritain’s Doctrine on God’s Permission of Evil.”¹⁸² This elicited an e-counter response from John C. Cahalan’s “Maritain and Marin-Sola in Predestination: A Reply to Michael Torre.” Torre’s *God’s Permission of Sin: Negative or Conditioned Decree?* was reviewed by Richard Schenk, OP.¹⁸³

Added to this, we have to mention contemporaries of Quicoy in the likes of Victoriano Vicente Mato, OP’s dissertation “Permissionis Analysis Divinae et Existentia Peccati” (University of Santo Tomas, Manila, 1939); and Marin Sola’s passionate disciple Francisco Perez Muñiz who continued to perpetuate the doctrinal influence of his idol on the same topic in his mentoring apostolate.¹⁸⁴

Our very own Fr. Manuel Piñon, OP was bitten by the same bug; in fact, he is the icon of Quicoy locally. Piñon contributed to the advancement of Quicoy’s influenced by publishing following works: *Predestination and Salvation*;¹⁸⁵ “The Metaphysics of Evil, Defectability, and Peccability, and the Problem of Evil”¹⁸⁶ and

¹⁷⁵ *Revue Thomiste* 58 (1958): 473-83.

¹⁷⁶ *Divus Thomas* (Piacenza) 29 (1926): 517-21.

¹⁷⁷ *Scholastik* 1 (1926): 533-65

¹⁷⁸ *Ephemerides Theologicae Lovaniensis* 10 (1933): 597-617 and 12 (1935): 51-72.

¹⁷⁹ *Revue Thomiste* 60 (1960): 5-37, 185-206 and 509-46.

¹⁸⁰ Torre, *Do Not Resist*, 229.

¹⁸¹ (Fribourg, Switzerland: Academic Press Fribourg), 2009.

¹⁸² *Nova et Vetera*, 4, no. 1 (2006): 55-94.

¹⁸³ “107 / God’s Permission of Sin: Negative or Conditioned Decree?” retrieved August 7, 2015 from http://www.paulusedition.ch/academic_press/product.php?id_product=1218

¹⁸⁴ See Torre, *Do not Resist*, 229, footnote no. 9 and Appendix 1, 318.

¹⁸⁵ (Manila: Dominican House of studies, 1977)

¹⁸⁶ *Philippiniana Sacra* 5 (1970): 303-57 (especially 327)

“The Metaphysical Conciliation of the Universal Primary Causality of God with the Particular Secondary Causality of Creatures, in Particular the Free Action of the Will.”¹⁸⁷

Much earlier, promoters of Quicoy’s cause were his friend Santiago Ramirez, OP,¹⁸⁸ and second, most importantly due to his high position in the Church, Charles Card. Journet who introduced Maritain to Marin Sola.

Among the French Dominicans, prior to Maritain’s publication of his pioneering work *Existence and the Existent*, we can single out Marie-Dominique Chenu, OP. In his “Notes de Lexicographie Philosophique Médiévale: Sufficiens,”¹⁸⁹ he emphatically indicated Thoma’s view simply an echo of Marin Sola’s. It is the same case with Marie-Louise Guérard des Laurier, OP’s “La théologie de saint Thomas et la grâce actuelle.”¹⁹⁰

After the publication of Maritain’s pioneering work, we choose the following as representatives of French thinking on Marin Sola: Marie-Joseph Nicolas, Claude-Jourdain Geffré, Maurice Corvez, Louise-Marie Antoniotti, and Jean-Pierre Arfeuil – all advisees of Muniz, who dealt with an aspect of the one problematic of Marin Sola.¹⁹¹ Also, William Joseph Hill, OP in his entry on “Bañez and Bañezianism” cites Marin Sola equally.¹⁹²

Closer to our times, in 1990’s some Spanish writers relived Quicoy’s spirit. For example, Claudio García Extremeño’s article “El ‘sentido de la fe’ en la teología delprograssodogmatico de F. Marín-Sola (1873-1932);”¹⁹³ Ana Azanza Elio’s one page article in *Diccionario de Pensadores*;¹⁹⁴ and Eudaldo Forment’s “Historia de la filosofía tomista en la España contemporánea.”¹⁹⁵

In France, in reviving Maritian’s doctrine, the presence Marin Sola cannot be farfetched. For example, Georges Cottier, OP’s “La Liberté Créée Devant Dieu.”¹⁹⁶ We can also add the article of Jean-Hervé Nicolas, “La volonté salvifique de Dieu contrariée oar le péché.”¹⁹⁷

¹⁸⁷ *Philippiniana Sacra* 6 (1971): 232-301 (especially 264 and 294).

¹⁸⁸ As director of the BAC *Summa* and in his article *De Gratia*, vol. 2, which is tome 9 of his *Opera Omnia* (Salamanca: Editorial San Sebastian, 1992).

¹⁸⁹ *Revue des Sciences Philosophiques et Théologiques* 23 (19234): 363-71.

¹⁹⁰ *L’Année Théologique* 6 (1945): 277-300.

¹⁹¹ See footnote no 17 and 18 Torre, *Do Not Resist*, 231.

¹⁹² *New Catholic Encyclopedia* (New York: McGraw Hill, 1967), 2:49.

¹⁹³ *Studium* 31 (1991): 199-243

¹⁹⁴ Vol 1: *Pensadores Navarros Siglos XII-XX* (Pamplona: Eunat, 1996), 300-15.

¹⁹⁵ (Madrid: Encuentor, 1998), 205-59.

¹⁹⁶ Appendix 2 in *Journet Maritain Correspondence*, vol. 1:1920-1929 (Fribourg: Editions Universitaires Fribourg Suisse and Paris: Editions St. Paul, 1996), 742-46).

¹⁹⁷ *Revue Thomiste* 92 (1992): 177-96.

In the internet, the following are examples of interest on the question of the Divine grace-free will relation: Alfred J. Freddoso's "Introduction to the Problem of Free Will and Divine Causality"¹⁹⁸ and Fr. Peter Joseph's "Grace, Justification, Trent – and Controversies Thereafter."¹⁹⁹

Finally, Torre notes that in 2006 the English version of *Nova et Vetera* published a series of articles evocative of Quicoy. It dedicates particularly an entire issue (vol. 4, no 3) to insights coming from Quicoy's stand.²⁰⁰

1929-1932

Prior to Quicoy's arrival for his third and last assignment in Manila, the following important events transpired in the Philippines:

Wood's administration

In 1920's, government administration passed from Governor-General Leonard Wood (who proved to be a scourge especially among Filipino legislators) to Governor-General Henry L. Stimson in 1927, an appointee of President Franklin D. Roosevelt. Stimson was well-loved by Filipinos for his reforms most especially in the Philippine penal system.

Philippine Economic progress

In 1920's, the Philippines was reaping the effects of the drastic economic reforms introduced in the beginning of the second millennium by the new American colonial Insular government.²⁰¹ By 1924, Filipinos were applying the modern ways to farm the land instituted by the Bureau of Agriculture in 1902. About 4,017,880 hectares of farm lands had been modernized. The Underwood-Simmons Act of 1913 was in full swing blessing the Filipino traders with free trade amenities with US. Its adverse effect, however, was the neglect of trade partnerships with other countries such China, Japan, England and other foreign countries. The laying down of the necessary infrastructures for transportation needs (water and land) were contemplated and eventually implemented by this time.

The banking system was further expanded by the founding of the China Banking Corporation (1920), People's Bank and Trust Company (1926) and

¹⁹⁸ Retrieved March 26, 2015 from <http://www3.nd.edu/~afreddos/papers/freedom%20and%20God.pdf>

¹⁹⁹ Retrieved April 30, 2015 from <http://clergy.asn.au/wp-content/uploads/2013/12/grace-justification-trent-by-peter-joseph.pdf>

²⁰⁰ See Torre, *Do Not Resist*, 250-257.

²⁰¹ See also Duka, *Struggle for Freedom*, 218; see also Agoncillo & Mangahas, *Philippine History Exp*, chp. 19, 221-250.

National City Bank of New York (1930). Already in place were the government-owned Philippine Postal Savings Bank (1906); the Philippine National Bank (1916); the Philippine Trust Company (1916); Philippine Trust Company (1916); and the Yokohama Specie Bank (1918). In 1920 the Philippine Mint was established in Manila an upshot of the passage of the Philippine Currency Act on March 3, 1903 placing the currency of the gold standard.

As the economy improved, sadly, the greatest beneficiaries were Filipinos belonging only to the rich and the middle class. In order to arrest this lopsided growth of the economy, communism was born in the 1920's to protect the rights of the workers.

UST reforms

UST could not be left out of the booming economic activities in the Philippines in the 1920's. In one of its issues for the month of July, 1925, the *UST Libertas* editorial carried the report on UST's drive for progress: "various innovations and reforms, the change of the medium of instruction; the new building marvellously rising over the plans of Sampaloc; new courses offered and new colleges and faculties established; the refreshing novelty of women moving around the campus and many other signs of progress that deserve further exposition."²⁰²

UST Rectors at the crossroad

At the turn of the second millennium as the new American government laid the spadework for the Filipinization of its government, UST had had the following succession of rectors: Fr. Ray(i)mundo Velazquez Conde (1900-1909); Fr. Jose Noval Gutierrez (1910-1914); Fr. Serapio Tamayo Pascual; (1914-1917); Fr. Acisclo Alfageme Misol (1917-1923); Fr. Manuel Arellano Remondo (1923-1926); Fr. Serapio Tamayo Pascual (1926-1936); and 1936-1941 Silvestre Sancho Morales (1936-1941).²⁰³ Hence, upon Quicoy's return for his third assignment in Manila, it was Tamayo Pascual who was UST Rector; as the list betrays, it was Tamayo Pascual's second term of office as the UST Rector.

UST Treasurer's Office created

Until 1920, the UST Secretary-General doubled as the Treasurer (and at the same time the Disbursing Office of the university) under the direct supervision of the rector-chancellor. By 1927 with the transfer of UST to Sulucan the financial responsibility had to be divested of the Secretary-General thus creating the Office of the Treasurer as the student population started ballooning. But during the transition

²⁰² Villarroel, *History of UST*, Vol. 2, 321.

²⁰³ *Ibid.*, 321.

period of the transfer, with two campuses then, Don Ramon Ampuero, the secretary-general and Dr. Norberto de Ramos had to hold office in Sulucan in the morning and Intramuros in the afternoon.

English as medium of instruction in UST

For several years prior to 1920, English speaking students were already enrolling at UST. By this time, they came practically in droves — graduates from public as well as private high schools; thus creating communication problems between professors and students. In the academic year 1924-1925, as per circular letter of the Rector, Arellano Remondo, the language of instruction in all classes and laboratories had to be English.

Expansion of Claustro Universitario

In the 1920's as well, the *Claustro Universitario* rose to 937 members and alumni of different faculties with Medicine having the biggest number at 665.²⁰⁴

UST Luminaries/Alumni in the Government

By the 1920's, the University's reputation as an excellent school continued to spread far and wide due to the outstanding performances of its alumni, for example, in 1925 half of the senators were UST alumni: Pres. Manuel Luis Quezon and Senators Santiago Lucero, Juan Sumulong, Jose M. Arroyo, Jose M. Veloso, Sergio Osmeña, Jose Clarin, Jose Bera, Mariano Yulo, Tomas Gomez, and Jose Ontiveros. The lower chamber was also staffed with UST alumni, for example: Benigno Aquino, Jose Avelino, Pascual B. Azanza, Jose Padilla, Claro M. Rector, to name but a few.

Opening of New Courses

The Department of Instruction granted the Faculty of Engineering to confer the degree of "Master of Science in Civil Engineering on July 12, 1921.

As far as new curricular offerings were concerned, during the academic year 1923-1924, pre-law course was opened. The following academic year (1924-1925), a two year pre-medical course was offered after which a student should earn first the Associate of Arts Diploma. The law also required that a student entering the medical course should possess the "Medical Student's Certificate" issued by the Board of Medical Examiner.

²⁰⁴ Ibid., 307-208.

Conferment of Honorary degrees

In 1926, UST was conferring honorary degrees to illustrious alumni,²⁰⁵ for example: Capts. Eduardo Gallarza and Joaquin Loriaga (MC Civil Engineering); in 1927, Rev. Eugene I. McGuinness (Doctor of Canon Law and Theology); in 1928, Rev. Cornelius Benan (Doctor of Philosophy and Letters), and in 1929, Hon. Sergio Osmeña, Sr. (Doctor of Laws).

Women Admission

In July 1923, for the first time, in its long history, UST admitted women during the rectorship of Arellano Remondo, although the American government had introduced earlier the concept of co-education in the country. In fact, in 1908, UP was founded as co-educational; later other private universities followed suits, e.g., Manila University and National University. In July 1926, enrolment in Pharmacy registered 21 *mujeres* as against 21 young men for the first year. In 1926, the College of Education was opened with 39 women enrollees over seven men compared to Pharmacy's 122 women; but in 1929, the College of Education outranked the College of Pharmacy: 330/223. By the Academic Year 1926-1927, women outnumbered men already.

Start of Construction of UST in Sulucan

By the beginning of school year 1927-28 the main building in Sulucan²⁰⁶ was ready for use although some finishing touches had yet to be accomplished. On November 13, 1927, during the university week celebrations, the Most Rev. Guillermo Piani, apostolic delegate, formally blessed and inaugurated the main building. The total cost reached one and a half million pesos.

Transfer of Academic Entities to Sulucan

On July 2, 1927 after postponing the opening for a month, the new facilities welcomed the following faculties: pharmacy, philosophy and letters, education, liberal arts, and engineering, and to the first and second year students of the faculty of medicine.

In August 13, 1927, the following Dominican priest-administrators were moved to Sulucan: Fr. Eufrasio Dominguez, Dean of Pharmacy; Fr. Juan Sánchez; and Fr. Modesto Mata. Later they were joined by Fr. Silvestre Sancho and Fr. Juan Labrador (future rectors) and in 1931 by Fr. Ciriaco Pedrosa. The Dominican community was housed in the front wing of the second floor. Later in 1940, the Education Building rose in Sulucan (now UST Pay Hospital Building).

²⁰⁵ Ibid., 324.

²⁰⁶ Ibid., 331-344.

In June 1930, architecture started as a separate department from UST Faculty of Engineering first and later in 1934, the department became School of Architecture, later to become College of Architecture and Fine Arts. In December 1930 the Registrar's Office was created and Norberto de Ramos was first to be appointed as Registrar because of the increase in student population. In 1931 B.S. Chemistry was opened. In 1932, the faculty of Medicine was opened to women. In 1932, the university inaugurated a new gymnasium and an Olympic-size swimming pool.

Construction of UST Central Seminary begins

In 1932, the UST Rector, Fr. Serapio Tamayo Pascual, OP spearheaded the construction of the new seminary building so that on November 13, 1932, the cornerstone of the future seminary building was laid down officiated by the Archbishop of Manila, Msgr. Michael O'Doherty. The construction took less than one year to finish. On November 12, 1933 it was inaugurated with again Archsibhop O'Doherty officiating at the rites.

The remaining Dominicans moved out of Intramuros to live in Sulucan in the new Father's Residence on December 26, 1933. Four days later, on December 31, the seminarians left for good their old Interdiocesan Seminary in Intramuros to live from now onwards in Sulucan.

The Last Years of Quicoy

After spending a semi-retired life in Ocaña, (and after 19 years had elapsed since his departure in 1910), Quicoy was back in Manila for his third assignment (1929) — unawares on his part — “to end his life teaching theology at the same University that had reaped the first fruits of his youth.”²⁰⁷

The first time he was assigned in Manila he found himself at the throes of a political power transition – from Spanish rule to American rule; and now a transition from the old UST in Intramuros to the new UST in Sulucan.

During his last remaining years he was preoccupied with what he loved the most: teaching dogma and writing the finishing touches on his planned second masterpiece — “Thomist Conciliation between the Divine Motion and Created Liberty.” In summary of his earthly life, Villarroel remarks: “The twenty-two years he devoted to the teaching of theology and six years of journalistic activities were greatly productive, even though he had to spend much of his life responding to objections from critics of his articles.”²⁰⁸

²⁰⁷ Sauras, “General Introduction,” 12.

²⁰⁸ Villarroel, *History of UST*, 315.

Quicoy was not privileged to transfer to the new site of the Fathers' residence and pursue in Sulucan his academic apostolate. He joined Our Lord on June 5, 1932 at the age of 59 most probably due to serious health deterioration.²⁰⁹

Following his death, it fell on the shoulders of Angel de Blas, OP to gather the original notebooks of Marin Sola and type them into the *Concordia Tomista*.²¹⁰

After spending about three years (1921-1924) as Prior of the Dominican Community in Rosaryville, New Orleans USA, Villaverde Andres was back once again in Manila to later assume the position of UST's Treasurer (1929-1932). He could have welcomed Quicoy when Quicoy returned for his third assignment in Manila on January, 1929; and as the Dean of the Faculty of Theology (1932-1934), Villaverde Andres would have surely participated in the funeral mass in honor of Quicoy. Villaverde Andres was UST Secretary General (1919-1921) prior to his Rosaryville assignment. He went on become also a martyr during the Red Terror in Spain on October 15, 1936.

Post Mortem Events

After Quicoy's death two significant events worth mentioning here were:

1934 Constitutional Convention

First, the formulation of the 1935 Philippine Constitution. True to the American promise of a fuller Filipinized self-governance, on July 30, 1934 the Constitutional Convention was formally opened. The delegates elected as president of the convention in the person of Claro Mayo Recto.²¹¹

There were a number of Thomasian alumni as delegates in this convention like Quezon, Laurel and Recto. The others were Ruperto Montinola (Cl. Lic. 1895) first vice-president; Vicente Singzon Encarnacion (AB, 1894) and Norberto Romualdez (CLD, 1921). The subcommittee headed by Recto was tasked to draft the Philippine Constitution until October 20, 1934.²¹² After deliberations on the floor, on February 19, 1935 the Constitution of the Philippines was formally signed by the delegates to the convention.

²⁰⁹ See List of works of Marin Sola, see Sauras, "General Introduction," 23-24; also Torre, *Do Not Resist*, 384-385.

²¹⁰ See Torre, *Do Not Resist*, xxix.

²¹¹ See Agoncillo & Mangahas, *Philippine History Exp*, 217-218; Duka, *Struggle for Freedom*, 232-233.

²¹² See Villaruel, *History of UST*, Vol. 2, 359-360.

1936 UST martyrs

Second, as far as UST is concerned, four years after the death of Quicoy, the year 1936 was made more significant by the fact that some Thomasians died as martyrs during the three years of Spanish Civil Wars (1936-1939). Just by this time, in 1936, “there were already four thousand college students and two hundred high school boys in the University.”²¹³

But news of their death reached Manila almost at the end of the year 1936 so that on November 14, 1936 a requiem mass was celebrated in the chapel of the University of Santo Tomas for the eternal repose of the souls of the Dominican Fathers killed in the 1936 Spanish Civil war, and for all the UST professors and alumni who died in the service of the Lord.²¹⁴

As this article essayed to show, three of them — Buenaventura Garcia Paredes (1866-1936); Jesus Villaverde Andres (1877-1936); and Maximino Fernandez Marinas (1867-1936) who had, in all likelihood, short encounters with Quicoy.

Dark clouds were gathering over the horizon portending the outbreak of another global war. All plans were on hold as the World War II was about to begin in the early part of the 1940's.

Beatification of UST Martyrs

On October 28, 2007,²¹⁵ Pope Benedict II beatified another group of 498 martyrs, twenty of whom were Dominicans of the province of the Most Holy Rosary, including two UST former professors and four UST students. They were: (martyred professors) Buenaventura Garcia Paredes (1866-1936); Jesus Villaverde Andres (1877-1936); (martyred students): Pedro Ibañez Alonso (1892-1936); Manuel Moreno Martinez (1862-1936); Maximino Fernandez Marinas (1867-1936); and

²¹³ Ibid., 343.

²¹⁴ See Ibid., 363-366.

²¹⁵ See “Martyrs of the Spanish Civil War” retrieved May 30, 2015 from https://en.wikipedia.org/wiki/Martyrs_of_the_Spanish_Civil_War; see also Pedro Gonzalez Tejero, O.P., “The Religious Persecution in Spain (1933-1937),” *Boletín Eclesiástico*, Vol. LXXXIII, No. 863, (Nov-Dec 2007): 775-779. According to Tejero, among the 500 beatified martyrs, there were 74 Dominican martyrs and among the 74, there were 21 beatified martyrs belonging to the Spanish Province of the Our Lady of the Rosary and out of the 21, 8 lived and worked in the Philippines, (see particularly 777-778). In his article, Sem. Noel Vincent B. Abalajon, (see “A Heritage of Saints, A Legacy of Martyrs: The University of Santo Tomas’ Enduring Contribution to the Communion of Saints,” *Boletín Eclesiástico*, Vol. LXXXIII, No. 863, (Nov-Dec 2007): 761-774), Abalajon considers the group of UST martyrs that died in the persecution in Spain (1933-1937) the third group UST had produced. The first group refers to the UST martyrs of Japan (1629-1637) led by St. Lorenzo Ruiz of Manila and the second group, the UST martyrs of Vietnam (1745-1862) where St. Vicente Liem de la Paz, OP (1731-1773) belongs (see particularly, 765-767).

Jose Maria Lopez Carrillo (1892-1936). They are now included among the UST alumni martyrs of the 17th, 18th and 19th centuries.²¹⁶ On October 13, 2013 it was Pope Francis' turn to beatify 522 Spanish martyrs.²¹⁷

Conclusion

Had Quicoy recovered, he could have opted to retire and go back to Spain. He could have given up his life as a martyr, too, like Garcia Paredes, his Prior Provincial and Master of the Order; Villaverde Andres, who had attended the funeral mass in his honor; and Fernandez Marinas, his co-prisoner in Cagayan. But then God had a special plan for him. Where he had spent most of his apostolate as a Dominican friar outside of Spain that was the Philippines (11 years to be exact) – there ought he die as well where he earned most of his degrees; where he spent most of his academic teaching; where he commenced his writing apostolate; and where, for the first time, he knew he was a gifted polemicist.

Had author citation index existed at that time, Quicoy no doubt would have stood out a treasured asset. He could have zoomed UST's chart up high global university ranking. UST could have earned a perfect five star ranking – the first ever in the history of education in the Philippines.

In hindsight, UST had provided him with the best infrastructure. It would be far-fetched to think that Quicoy' mental framework he owed exclusively to his stay in the Philippines. But what I have essayed to project in this article is a portrait of Pare Quicoy set against the UST and Philippine history as its fitting background – an opportune time and space to discover, hone, test, use, and express his Thomistic propensity to explain things through contradictions, dilemma, and distinctions. In the Philippines, he was sheltered not in a garden full of roses, but in a seemingly reverberatory furnace of melted fiery-hot transitory materials caught between the horns of two world powers (political) and two world ideologies of modernism/secularization and Thomism (ecclesial). Caught as it were in a paradoxical bind, Quicoy's mind, purified by the furnace, had to exert extra effort extracting all the expedient, intellectual juices it needed so that by going through the furnace, he was able to acquire the balancing act of clinging to the essentials and letting go of the dregs of Tradition, that is, of weeding the chaff out of the wheat. Such was the historicalness of Quicoy in the Philippines.

²¹⁶ UST paid tribute to her martyrs by constructing the UST Martyrs' Monument in front of its UST Chapel on November 22, 2011 (see "Modern monument pays tribute to Thomasian martyrs and saints" retrieved April 13, 2015 from http://varsitarian.net/news/20111128/modern_monument_pays_tribute_to_thomasian_martyrs_and_saints).

²¹⁷ See "522 Spanish Martyrs" retrieved from https://en.wikipedia.org/wiki/522_Spanish_Martyrs.

At the end of the day, with the conviction of the global outreach of the two *obras maestras* of Quicoy, it is not a number game. After all, it is not the number of times a work has been cited out there that makes it monumental: “If a book’s worth were to be appraised by the number of people . . . Fr. Marin’s opus would rank as a first-rate winner. However number is not of prime importance in doctrinal matters. What matters most is the solid grounding of the views expressed, the logical and systematic exposition of the doctrine presented; in a nutshell, the depth and the lucidity of thought.”

In all indication, UST had given him the most appropriate facilities to soar the height and plunge into the depths of Thomism so that one day he could take off; and off he went and became a catalyst in the global arena of intellectual discussion. Along with his sterling image, he also uplifted UST’s as well.

From the Thomasian community, we wax nostalgic as we ache for your presence today, *Pare Quicoy!*■

Selected Readings

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