

The First in the Orient

The University of Santo Tomas^u of Manila (1611-1987)

A SYNTHESIS OF ITS FOUR-CENTURY HISTORY

I. A LONG TREK DOWN HISTORY LANE

In 1611, when the first Dominicans who had arrived in the Philippines in 1587 laid the foundation of a humble College in the Walled City of Manila, the New World was already for more than a century known to the Old World of Europe. During this first Hispano-American century, the sustained cultural progress begun in America had made gigantic strides, as is proved by the flourishing centers of higher learning established in several countries, principally the universities of Mexico and Lima.

The burning evangelical zeal of the missionaries for the Christian conversion and human advancement of the indigenous peoples and the social need to train capable personnel for the ecclesiastical and civil administration gave birth to quite a number of Colleges and Universities during the 16th and 17th centuries, mostly at the initiative of Religious Institutes. The Dominicans did not wait long to erect within their very priories or convents such centers of higher studies with the authorization to confer academic degrees, modelled and patterned, indirectly at least, after the famous University of Salamanca. Much earlier they had opened the convent-universities of Avila and Pamplona. In the Americas, worthy of mention are the Dominican Universities of Santa María del Rosario of Santa Fe of Bogotá, of Nuestra Señora del Rosario of Santiago de Chile, of Santo Tomás of Guatemala, and of San Fernando of Quito.¹

¹ A historical study of the initial period of each of these Dominican Universities can be found in C. MA. AJO Y SAIZ DE ZUNIGA, *Historia de las Universidades Hispánicas*, Consejo Superior de Investigaciones Científicas. Madrid, 1959, Vol. III, pp. 335-342, 71-77, 77-94, 101-120, 120-127. 409, 438-439.

Coincidentally, those same Dominicans founded a Religious Province in the distant Philippine Islands, and laid the foundations of a College destined to become the only Hispanic University in the Far East and the Pacific. But unlike those in America, this singular university was not of the "conventual" or convent-contained character. From the very start it was a teaching institution unattached to the already founded Convent or Priory of Santo Domingo of Manila.

1. Foundation and Growth (1611-1645)

Though during the twilight of the 16th century and the dawning of the 17th, some Religious, such as Fr. Domingo Gonzalez, mused on the idea of founding a College in Manila, the first tangible and practical step in this direction is attributed to Fr. Miguel de Benavides (1550-1605). He was a missionary of extraordinary endowments who had arrived in the Philippines with the first Dominican expedition in 1587, and was promoted to Bishop of Nueva Segovia (Vigan, Northern Luzon) in 1595, and later to Archbishop of Manila in 1602.

In 1605, a few days before his demise, Benavides made a donation, among the living (*inter vivos*), of what remained of his belongings to a pious work which some time earlier he had planned together with Fr. Domingo de Nieva, Prior of the Santo Domingo Convent, and Fr. Bernardo de Santa Catalina, Commissary of the Holy Office. These two priests were appointed by the venerable Prelate as executors of his will.

The said remainder of his belongings came to amount to the quite paltry sum of 1,500 pesos, as is said in the Act of the Foundation of the College,² to which was added his personal library, as Fr. Diego Aduarte, a historian living then, asserts.³ With this

² The Original Act of Foundation is kept in the Archives of the University of Santo Tomas (AUST), *Libros* 48, fols. 10-19; there is an authenticated copy in AUST, *Becerras* 12, and is published in JUAN SANCHEZ, O.P., *Sinopsis histórica documentada de la Universidad de Santo Tomás de Manila*, Manila 1928, Appendix A.

³ DIEGO ADUARTE, O.P., *Historia de la Provincia del Santo Rosario de la Orden de Predicadores de Filipinas, Japón y China*, printed in Manila in 1640. Here we use the two-volume edition by Manuel Ferrero, O.P., Madrid 1963, under the abbreviation AD, *Historia*. Aduarte says that Benavides died "leaving for this enterprise his library and whatever else he had, all in all, being of a poor man, worth somewhat over a thousand pesos" (II, p. 137).

insignificant initial capital increased with some contributions collected for the same purpose, all amounting to the total sum of 7,240 pesos, Fr. Bernardo de Santa Catalina purchased two lots contiguous to the Priory of Santo Domingo in the Walled City of Manila, for the foundation of the College.⁴

With the information furnished by Fr. Diego de Soria, successor to Benavides in the See of Nueva Segovia and ardent promoter of the foundation,⁵ the Madrid Court learned about the earnestness of the said project, so that on June 29, 1609, a Royal Cedula of Philip III was asking for particulars from the Governor of the Philippines, Don Juan de Silva, and from the *Audiencia* of the Islands about the College that was being planned to be constructed "according to the information from the Bishop of Nueva Segovia".⁶

Finally in April, 1611, the last will of Benavides was formally executed through a writ of an Act of Foundation attested to by the Notary Public Don Juan Illán. The co-signers of said Act were Fathers Baltasar Fort, Prior Provincial; Francisco Minayo, Prior of the Convent of Santo Domingo; and Bernardo de Santa Catalina, Commissary General of the Holy Office and lone surviving executor of the will, the Act declaring that it was the wish and will of the deceased Archbishop to found a College for the education of the youth. In the same Act the co-signers entrusted the said properties to the Dominican Province of the Santo Rosario, which would be charged with their administration, as well as the "governance, correction and instruction in the said College; its professors should be members of the Dominican Order, and the said Province should draft the statutes for a good governance".⁷

Without loss of time, the Province of Santo Rosario in its Provincial Chapter in Manila on May 21, 1612, cordially accepted

⁴ SANCHEZ, *Sinopsis*, p. 10: the total of "7,140" in Sánchez is an error.

⁵ Diego de Soria was appointed Bishop of Nueva Segovia in 1602 and died in 1616. Aduarte says: "In his last sickness he gave to the Colegio de Santo Tomas de Manila, which was being built then, his library and three thousand pesos, all that he had, and he would have given much more, if he had" (AD, *Historia*, I, p. 623).

⁶ The text of the Royal Cedula can be seen in ALBERTO SANTAMARIA, O.P., *Documentos históricos de la Universidad de Santo Tomás de Manila, Manila*, 1937, pp. 1-2, which work we shall quote in this article under the abbreviation AS, *Documentos*.

⁷ The original of the Writ of Foundation is found in AUST, *Libros* 48, fols. 10-19. Text printed in SANCHEZ, *Sinopsis*, Appendix A, pp. 175-180.

the said foundation, to which it gave the name of "Colegio de Nuestra Señora del Rosario," and charged Fr. Domingo González with the task of taking the steps of putting the work in motion.⁸

So far there was merely a will, an act of foundation, a couple of not too big lots of land and plentiful good intentions. There was yet no building, a big thing to lack, which took several years to erect due to the economic straits of those first missionaries and to the poverty of the colony. All notwithstanding, the following Provincial Chapters of 1616 and 1617 continued appointing the Rectors of the College who were being assigned to the Santo Domingo Priory, and changing the name of the institution to "Colegio de Santo Tomás de Nuestra Señora del Rosario" (1616) or simply "Colegio de Santo Tomás" (1617). The building having been finished at last, the Provincial Chapter of 1619 not only appointed the Rector but also assigned to the College three Lectors together with two other Religious.⁹

Its solemn inauguration took place on August 15, 1619, festivity of the Assumption of the Virgin Mary, during which the Rector, Fr. Baltazar Fort, imposed the "beca" (the sash symbolizing the right to scholarship grants) on "twelve college students, scions of the most distinguished citizens and of honorable captains of this City, such college students having first sworn to observe the Statutes which were enjoined by the Provincial Chapter to be followed".¹⁰ To proceed to this act with all legality, the Dominicans had obtained beforehand the licenses of the authorities of Manila: that of the Most Rev. Pedro de Arce, Bishop of Cebu and Apostolic Administrator of Manila (dated July 15, 1619), and — in representation of the King — that of Governor General Don Alonso de Fajardo (dated July 27, 1619).¹¹

⁸ The Act of Acceptance signed by the Provincial Prior and the four Diffinitors of the Provincial Chapter is found in continuation of the Act of Foundation, in AUST (see preceding note). The Acts of that Chapter made acknowledgement of this acceptance (*Acta Capitulum Provinciale Provinciae Sanctissimi Rosarii Philippinarum* (in this article ACPSR), Vol. I, Manila 1974, p. 76.

⁹ Cf. Acts of respective Provincial Chapters (ACPR, I, pp. 99, 105, 113). The Chapter of 1616 mentions it with the name "Colegio de Santo Tomás de Nuestra Señora del Rosario," but after 1625 it would be mentioned and known as "Colegio de Santo Tomás".

¹⁰ SANCHEZ, *Sinopsis*, p. 23.

¹¹ About the originals of these two licenses, see the observations made by Santamaria, AS, *Documentos*, p. 6.

However, twelve *becarios* (scholarship grantees) and the provisional licenses of local authorities could not provide a solid foundation when, as the Dominicans had in mind, the final goal was the establishment of academic studies with authorization to grant degrees. For such a purpose there was need of a Pontifical Bull and a Royal Cedula. Luckily in this same year 1619, March 11, Pope Paul V signed an Apostolic Brief, called *Carissimi in Christo*, of transcendental importance which would come to be called later the "General Pauline Privilege", by which the Sovereign Pontiff authorized the granting of degrees in Philosophy and Theology to all Colleges administered by Dominican Religious in the Occidental Indies, which Colleges should be distant at least 200 miles from public Universities, appointing the respective Bishops as grantors of said degrees.¹² Beyond doubt this Brief was directed especially to the nascent College of Manila administered by Dominican priests and situated within the zone of the Spanish or "Occidental" Indies.

Moreover, the Royal Cedula did not take much time to arrive. Firstly, on November 27, 1623, Philip IV gave his approval to the already operating foundation of the Colegio de Santo Tomás where "Grammar, Arts and Theology are being taught." A year later, on September 6, 1624, the same King granted the stamp of Royal Endorsement (*Pase Regio*) to the Brief of Paul V, making its clauses applicable to all whosoever would have studied for five years toward the degrees of "Bachelor, Licentiate and Doctor", but restricting the validity of the Pontifical Document to only the Dominican Colleges "of the New Kingdom of Granada, the *Philippine Islands* and the Province of Chile, and not to any other area of the said my Indies".¹³

Step by step, without fuss, noise and fanfare, that humble College built on a lot of 6,200 square meters between the Convent of Santo Domingo and the Metropolitan Cathedral was marching forward with decision without ever looking back. The pontifical authorization to grant degrees was only temporary, namely, for a period of ten years, but incoming new Briefs would extend

¹² Authentic copies of the Brief in AUST, *Beceros* 41, fols. 8 and 184; and in AUST, *Libros* 37, fol. 94. Printed in AS, *Documentos*, pp. 4-5.

¹³ The original of the Royal Cedula in AUST, *Libros* 37, fol. 8; printed in AS, *Documentos*, p. 8.

the privilege over and over. Such were the Briefs of Urban VIII *Alias Felicis*, on January 7, 1627, which extended the famous "Pauline Privilege" of 1619 for ten years more, and the *Alias Felicis Recordationis*, of September 25, 1629, of a greater relief and importance, as it was issued expressly for the Colegio de Santo Tomás de Manila, granting it a renewal of ten years more to confer degrees in Philosophy and Theology.¹⁴

Scanty are the data which we have about the life of the Colegio in this initial period. But we know that the first Statutes were drafted with those of the University of Mexico as model and pattern, and that they were being observed with praiseworthy scrupulosity. The first professors and administrators, far from being lax of conscience, were quite scrupulous in observing even the letter of the law. A case in point is what occurred with the first about-to-be-graduates. When in 1625 the Royal Cedula was received in Manila which endorsed the Pontifical Brief *Carissimí in Christo* of Paul V, it had been six years since the opening of the first courses. Would those studies be valid for the degrees? Were they not taken before the arrival of the Bull? Would it be necessary to repeat them in virtue of the same Bull? To be sure or to legalize what might have been illegal, it was decided to oblige all the students to repeat the years of study and to take up again the same five-year courses which were required by the pontifical document which arrived jointly with the *Pase Regio*. As a "Juridical Information" issued in 1631 said, "such was the rigor applied that even those who had already finished Arts and Theology when the said Brief arrived, had to enroll again first in Arts and had to continue again as much as was required in order to graduate".¹⁵

Though the first lists of enrolment and graduation are now non-extant or lost, it is certain through other documents that there were at least sixteen graduates in Arts and Theology between 1629 and 1663, this last mentioned year being the date when the

¹⁴ Both Briefs are kept in AUST, *Becerras* 41, fols. 20, 21 & 183. The first is published in AS, *Documentos*, pp. 9-10, and the second in *Unitas*, XIII (February, 1935), 8, p. 1.

¹⁵ *Información Jurídica sobre los estudios y grados facultativos en el Colegio de Santo Tomás*, July, 1631. Authenticated copies of these MSS in AUST, *Libros* 37, fols. 36-42, and *Libros* 38, fols. 7-11. The whole Information is published in *Unitas*, XIII (February, 1935), 8, pp. 580-590.

registers of graduations were formally started.¹⁶ More information is furnished by coeval documents about the first professors, some of whom were gifted with extraordinary human qualities and were admired and regularly consulted by the highest civil authorities of the Colony during the 17th century. Worthy of particular mention in this brief review are: Fr. Domingo González, Rector and author of various treatises on Moral Theology and on canonical questions; Fr. Francisco de Paula, also Rector and author of invaluable historical studies; and the luminary of those decades, Fr. Sebastian de Oquendo, who left us copious solid notes on the three parts of the *Summa Theologica* of St. Thomas, and a thick tome on Moral Resolutions and a *Summa Casuum Conscientiae*.

However, it must be admitted that the greatest glory of the then College and later University during its four-century existence are its martyrs, a group of professors and students who witnessed with their blood to the evangelical truths taught in its classrooms with a deep spirit of faith. Four professors and one student during that initial period of the foundation and growth suffered glorious martyrdom in Japanese soil between the years 1633 and 1637, and are now venerated by the People of God on the altars of the Church. The professors were Domingo Ibáñez de Erquicia, Lucas Alonso del Espíritu Santo, Antonio González and Guillaume Courtet; and the student was the Japanese Tomás Hioji Nishi de San Jacinto. To these five should be added later the Vietnamese student Vicente Liem de la Paz († 1773), the professor of Humanities José María Díaz Sanjurjo († 1857), and the Spanish students Domingo Henares († 1838) and Pedro Almató († 1861) who died martyrs in Vietnam.¹⁷

In addition to the daily academic and cultural activities, the Colegio de Santo Tomás, spurred by the Christian spirit of its martyrs, was also performing an exemplary work of social and charitable commitment. The witnesses of a "Juridical Informa-

¹⁶ See my article "The First Graduates (1629-1663)" in *UST Graduate Listing (1611-1972)*, Manila, 1972, pp. VII-X.

¹⁷ See my article "Professors and Martyrs: A legacy of Christian Witnessing", in *Christian Witnessing: Martyrdom and Martyrs*, Thomasian Forum, I, Manila 1981, pp. 43-76. The first five mentioned in the text were beatified on February 18, 1981 in Manila by Pope John Paul II and canonized on October 18, 1987. The four martyrs of Vietnam were beatified on different dates and will be canonized on June 19, 1988.

tion" dated 1649, attest to how the Colegio supported a school of Spanish children where they were being taught "the Christian doctrine, and reading and writing," and how it was also giving alms to "shamefaced poor, as well as to beggars, and with much kindness feeding the hungry prisoners, and maintaining free mess halls for poor soldiers of this Real Campo with great charity and care, and succoring many poor widows with generosity, thus giving a shining example and edification; and how, the said Colegio not having enough funds as needed for similar deeds, the Father Rector together with the Fathers Lectors agreed to say 208 Masses each, the stipends of which supported and aided the said Colegio."¹⁸

2. From College to Royal University (1645-1865)

In deference and reply to a request raised by King Philip IV that "the Dominican College of Manila be promoted to the rank of University 'in perpetuity' like the other Universities which this Order has in Lima and Mexico,"¹⁹ Pope Innocent X issued on November 20, 1645, the Bull *In Supereminenti*, granting the grace and honor that were asked. This is the *Magna Charta* of this Dominican Institution. By it the Colegio de Santo Tomás was raised to University with all the privileges and prerogatives of Pontifical Universities. At the same time it remained subject to the Master General of the Dominican Order through the Rector, who was now empowered to confer academic degrees in lieu of the diocesan Bishop, who had that power heretofore. The Bull specifies that the following can be taught publicly: "Grammar, Rhetoric, Logic, Philosophy and Scholastic and Moral Theology." The Master General is also authorized, personally or through the Rector, to appoint officials for all the offices necessary for the good administration of the University-academe, and to draft and promulgate Statutes and ordinances conducive to good governance".²⁰

¹⁸ *Información Jurídica sobre la utilidad que resulta a esta República de los estudios del Colegio y Universidad de Santo Tomás*, Ms. AUST, Libros 37, fols. 1-14; quoted here from the text printed in AS, *Documentos*, p. 63.

¹⁹ Original in AUST, *Becerro*s 41, fol. 25; published in AS, *Documentos*, pp. 30-31.

²⁰ Original in AUST, *Becerro*s 41, fol. 25; published in AS, *Documentos*, pp. 31-35.

The Bull arrived in 1648 in the same galleon that brought a shipload of missionaries led by Fr. Juan Bautista Morales, with Fathers Felipe Pardo, Domingo Navarrete and Vittorio Ricci, all of whom would in time become famous figures of the Dominican history in China and in the controversies regarding the Chinese rites. The arrival of the document meant a new stimulus to the Institution, though it did not transform its life. The new University continued offering the same courses as heretofore, the ecclesiastical sciences occupying the place of honor and dominance, as was the custom in the other Universities of the New World. This new turn of events spurred the Dominicans to nurture the idea of expanding the program of studies, desirous to introduce other faculties of advantage and profit to the Colony, such as both Canon and Civil Laws, Medicine and Pharmacy. But for this end an accredited teaching staff and considerable funds for the maintenance of professorial chairs were required.

In the midst of these projects and aspirations there arrived in Manila in 1679 an expedition of missionaries composed of "providential" Religious as tailored to the University's needs. Among them was a Doctor in Canon Law, two Doctors in both Faculties of Law, two *Presentados* (Licentiates) and other Lectors. And to encourage greater hopes, just a year later, on May 12, 1680, King Charles II granted the University the *Royal Patronato* (Patronage), which is the honor of being "under my Royal Protection . . . , and that all should consider it and guard it as such, and that the privileges and exemptions that accrue to it therefrom must be duly respected."²¹

Doubly encouraged by such events, the Dominicans started all the steps required for the approval of the new Faculties. A Brief of Innocent XI, dated 1681, authorized the establishment of the Faculties of Canon Law, Jurisprudence, Medicine and Pharmacy. Similar acts of benevolence had come from the Master General of the Order and from King Charles II. However, still fifty years would pass before such aspirations could be realized. Those were years marked by the sign of contradiction. The first decades of the 18th century saw the threat hanging over the University of being absorbed or supplanted by a public Univer-

²¹ In the present article we use the paragraphs quoted by SANCHEZ, *Sinopsis*, p. 32.

sity which various sectors of the colony plotted to found. In fact such a University came to be, incongruously called of San Felipe, but it had a brief and languid existence.

This threat overcome, the atmosphere brightened up for the future of the University of Santo Tomás. On February 11, 1734, King Philip V asked Pope Clement XII to issue a Bull that would allow the University of Manila to confer degrees in Canon Law and Civil Law. And the Pope, in a Brief on September 2 of the same year, with the title *Dudum emanarunt*, granted the power to create both Faculties and "others that eventually may be established".²²

The creation of these Faculties is one of the milestones in the history of the Institution, as it opened new horizons to the academic life and activity, and brought considerable benefits to the interests of the colonial administration. Such Faculties began to forge the men which the Church and the State needed to fill up the administrative posts. And concerning the life of the University, its structures becoming wider and more complex, it was necessary to draft new Statutes adapted to the circumstances — "in today's torrent of developments," as is said in the title of such Statutes which were promulgated in 1734. Many years later, in 1785, Fr. Juan Amador, would author the famous Statutes which substantially would be in force till the end of the Spanish regime.²³

Also in this year 1785 the University received with singular joy and satisfaction an act of recognition from the Spanish Crown. In consideration of the services rendered by the University "for drafting from the college and other students four companies of fifty soldiers each" for the defense of the Islands

²² The original of this Brief is found in AUST, formerly in *Becerro* 41, fol. 99, and now in a frame in a special place of the Archives. It is published in *Bullarium Ordinis Praedicatorum*, VI, p. 746 (cf. ALBERTO SANTAMARIA, O.P., *Reseña de la fundación y desarrollo de las Facultades de Derecho Canónico y Civil desde 1734 hasta nuestros días*, Manila 1934, p. 14). The Letter of the King to the Pope is found in *Documentos relativos al Colegio y Universidad de Santo Tomás de Manila*, Manila 1888, p. 40.

²³ An excellent study about the development of the Statutes of the University through the centuries is that of ALBERTO SANTAMARIA, O.P., "Los Estatutos de la Universidad de Santo Tomás," in *AS Estudios Históricos de la Universidad de Santo Tomás de Manila*, Manila 1938, pp. 53-120. About the Statutes of 1734 and those of Fr. Juan Amador, cf. pp. 77-1091.

at the time of the occupation of Manila by the English (1762-1764), King Charles III granted the University the title of "Royal", title that it has preserved in its scutcheon to this day. But paradoxically such a title did not imply financial support or aid for the institution. The Royal Cedula granted the honorific title "with the precise qualification and declaration that it (the University) will never have the right to ask any aid from my Royal Treasury."²⁴

Actually, with the exception of the professorial chair of Civil Law, to which another chair of *Derecho Patrio* (Spanish Law) was annexed in 1836, the teaching and support of the various professorial chairs of the University always devolved on the Dominican Order, until the time when the Faculties of Medicine and Pharmacy were introduced in the next period. This period was not the most distinguished in the caliber of professors, but there was a good number of them who were well-known as writers, administrators and public officials. Worthy of mention, among others, are Fathers Rector Felipe Pardo (who later became Archbishop of Manila), Domingo Collantes and Vicente Salazar (these two are noted historians); and Juan de Paz, a distinguished canonist, esteemed and consulted by the ecclesiastical and civil authorities. And last but not least, Juan de Arechederra, who, after being Rector and while Bishop-elect of Nueva Segovia, assumed capably and laudably the position of Governor-General of the Philippines during five years (1745-1750).

Though we cannot produce exact figures regarding the number of the enrollees and the graduates during this period, due to the faulty system of recording and to the lax safekeeping of the records, we deem of reliable credence the statistical studies made during the past century as presented by the University in the Universal Expositions of Amsterdam in 1883 and of Madrid in 1887, which can be considered as very approximate:

²⁴ The text of the Royal Cedula, dated March 7, 1775, can be found complete in SANCHEZ, *Sinopsis*, pp. 32-34.

A. Enrollment (1645-1865)²⁵

<i>Period</i>	<i>Philosophy</i>	<i>Theology</i>	<i>Canon Law</i>	<i>Civil Law</i>	<i>TOTAL</i>
1645-1734	12,295	2,050	—	—	14,345
1734-1820	12,550	2,190	1,680	3,360	19,780
1821-1850	4,551	915	506	1,730	7,702
1850-1865	5,024	158	1,439	461	7,082
	34,420	5,313	3,625	5,551	48,909

2. Graduates (1645-1865)²⁶

<i>Period</i>	<i>Philosophy</i>	<i>Theology</i>	<i>Canon Law</i>	<i>Civil Law</i>	<i>TOTAL</i>
1645-1734	326	83	—	—	409
1734-1800	631	45	50	42	777
1800-1865		(total)			928
					2,114

**3. Between the European Liberalism
and the Philippine Revolution
(1865-1898)**

The big disproportion between the numbers of the enrolled and the graduates of the former period, as appears from the statistics we have reproduced, is a result in part of the defective preparation of the students at the pre-University courses. During the first centuries of colonization there existed no educational sys-

²⁵ Cf. *Exposición General de las Islas Filipinas en Madrid, 1887. Memoria Correspondiente a la Sección N. 8, Manila 1887, Cuadros Estadísticos*. There is a résumé in SANCHEZ, *Sinopsis*, pp. 68-69.

²⁶ *Ibid.*

tem designed to offer a formation in the Humanities and fitted to prepare the youth for the difficult world of Philosophy. There were only a handful of schools of Latinity, which in substance were closer to the primary rather than the secondary courses. In the 19th century the situation in the Colony was evidently moving forward.

Material progress and intellectual enlightenment forged ahead at a faster pace with the opening in 1868 of the Suez Canal which shortened the distances between Europe and the Orient, resulting in a more frequent flux of ships ferrying more and more people and the latest cultural, religious and political currents and trends. But, earlier between 1830 and 1860, there had been numerous attempts to reform the systems of public and private education in the Philippines, project following project for the purpose, but without any one maturing enough to be of worth, till 1865.

On May 20, 1865, the government of Isabel II issued a Decree of historical importance to the Philippines which would usher the modern era in the history of education in the Islands.²⁷ By this decree a system of Secondary Education was devised with a wide program of a five-year humanistic course of studies leading to the degree of Bachelor of Arts.

For our purpose the most significant phase of this educational reform was that the whole Secondary Education was entrusted to the direction, supervision and responsibility of the University of Santo Tomás. This was tantamount to granting the University the work and prerogative of a Ministry or Department of Education. Thus, for example, the Rector of the University was declared *ex officio* Director of all secondary schools; the University had to approve the professors and grant the titles of Professors of Secondary Education; the Rector had to appoint the Inspectors to preside over the final examinations in said schools; and all such schools were to present the academic grades of the students at the end of the school-year for registration in the books of the General Secretariat or office of the Secretary General of the University. Lastly, it was the University which awarded all the diplo-

²⁷ Text of the Royal Decree in *Programa y Reglamento de Segunda Enseñanza para las Islas Filipinas*, Manila 1867, pp. 3-4.

mas of Bachelor of Arts. This explains why in the archives of the University there are one hundred volumes of academic grades of all the students for Bachelor in Arts in the Philippines from 1865 till the end of the Spanish period.

By then the structures had to be set in step with the rhythm of progress. Only the University and the Ateneo Municipal under the Jesuits were authorized to offer the *fifth* year of studies leading to the degree of Bachelor, during which the Natural Sciences were taught. This forced the University to exert continuous efforts to update its equipment and other teaching devices, or to increase and modernize its Museum of Natural History and its Physics Laboratory. Also with the year 1865 started the custom of the inaugural discourses at the opening of the school year, and down to the present the discourses form a century-long collection of solid studies on burning topics of every epoch. And above all, genial professors started to bud and flourish in its halls, which were filled by generations of students perceptive of the new signs and realities of the times, and who in time would lead the Colony to the dawn of a national awakening or conscientization ahead of the rest of Asia.

The intellectual effervescence which stirred the minds of this second half of the century cannot be separated from the arrival in the Islands of a spate of literature preaching progressive ideas in the fields of Philosophy, Sociology and Politics, the ripened fruit of the Liberalism of the 19th century, which was a sequel to the spirit of the Enlightenment and Philosophism of the preceding century. In the veins of this Liberalism circulated a deep sentiment against the Church, secularistic and anticlerical, which then was fashionable in the Universities, literary circles and sectors of the government.²⁸

For the University of Santo Tomás these currents meant both a challenge and a threat, mainly, in the realm of intellectual and moral values. In the struggle for dominance among the philosophical systems, the University of Manila played an important role

²⁸ About Liberalism and Thomism, and their occurrence in the history of the University in the 19th century, see chapter "The University: Liberalism or Thomism?" in FIDEL VILLARROEL, O.P., *Jose Rizal and the University of Santo Tomas*, Manila, 1985, pp. 44-59; and the work by the same author, *Fr. José Burgos, University student*. Manila, 1971, pp. 12-20.

for the cause of the Church, which role culminated with the publication of the Encyclical *Aeterni Patris* of Leo XIII in 1870, which restored and recommended the Thomistic Philosophy as a sound and stable system of thought. One of the illustrious champions of the new Scholastico-Thomistic movement was Fr. Ceferino González, then a young professor at the University of Manila, destined to be a Cardinal and Archbishop of Toledo and Sevilla, the best known Thomistic-philosopher in the whole Hispanic world. His work was seconded by Fr. Norberto del Prado,²⁹ another philosopher of international renown and co-professor of the same Fr. Ceferino.

The other arena in which the University had to contend was the defense of its own existence. The rationalistic Liberalism had already made deep inroads in the high spheres of the Government of Madrid, which was managing all colonial affairs through the Ministry of Ultramar (Overseas Ministry). In 1870 the Minister of Ultramar, Mr. Segismundo Moret, dictated two untimely decrees of reorganization of education in the Philippines. In the first decree all centers of Secondary Instruction were suppressed to concentrate them in a *Philippine Institute* independent from the supervision of the University; and in the second decree the University of Santo Tomás was converted into the "University of the Philippines," laical, entirely independent from Dominican administration, to be run by a Rector appointed by the Government, but to retain the Faculty of Theology to be staffed by Dominicans.

But neither of the two decrees was enforced, except a provision in one of them which favored the University: the establishment of the Faculties of Medicine and Pharmacy, which were officially inaugurated in the school year 1871-1872. With them a great stride was made in the modernization of the Institution and in the scientific and social progress of the country. Between 1875 and 1884 these two new Faculties grew considerably with the addition of specialized courses in Midwifery (1879), in Medical Practitioners and in Pharmaceutical Practitioners (1880). Somewhat earlier the courses leading to Notary Public were opened.³⁰

While the Faculties and courses were increasing and their structures were being improved, the teaching staff counted with

²⁹ *Op. cit.* in the preceding note.

³⁰ *Ibid.*. SANCHEZ, *Sinopsis*, pp. 88-102.

men truly brilliant both in their teaching profession and in research and literary production. Some had even to leave the professorial chairs to be promoted to episcopal sees in the Islands and also in the Peninsula. Besides Ceferino González and Norberto del Prado already mentioned, the following Dominicans distinguished themselves as professors in Theology, Philosophy or Canon Law: Pedro Payo and Bernardino Nozaleda, both later Archbishops of Manila; Francisco Gaínza, noted Canonist, historian and Bishop of Nueva Cáceras; Mariano Cuartero, Bishop of Jaro; Ramón Martínez Vigil, Bishop of Oviedo; and José Cueto, Bishop of Canarias; and Fathers Benito Corominas, Evaristo Fernández Arias and Joaquín Fonseca. And among the lay, famous names in Philippine history are those of professors Cayetano Arellano, Manuel Araullo, Baldomero Hazañas, José de Arrieta and others.

To facilitate to the professors their teaching occupation, as well as their scientific research and the exercise of their profession, the University was procuring year after year the best material means and laboratory equipment, despite the enormous hardship entailed in bringing them from faraway Europe. Around 1880 the Library had already 12,000 volumes; the Museum of Natural History had 5,474 items and samples in all the branches of Natural History; the Laboratory of Physics had 330 different apparatuses, including those of recent invention; and the Hospital and the clinics for the Faculty of Medicine were provided with equipment adequate for the teaching and the practice of Medicine.

With such competent professors and copious facilities one needs not be amazed at the rise of the cultural standard of the new generation of alumni coincident with the revolutionary period since 1872. It is the generation best known in the whole history of the country and at the national level. From the statistical viewpoint, instead of cataloguing them by Faculties, as we have done with the preceding periods, suffice it to say that the total number of those enrolled from 1865 to 1898 rose up to 13,363, without counting the students of Midwifery, of the Medical Practitioners, the Pharmaceutical Practitioners and those in the Secondary Education. This total results in a yearly average of 950 or nearly a thousand in the Faculties.

On the other hand, we shall give a numerical summary of the enrolments in the Secondary Education to show the heavy

burden and the enormous responsibility the University of Santo Tomás took upon itself in supervising the whole Baccalaureate system. This burden, however, constituted its glory and was the basis of promotion to higher levels of learning. For lack of space to cover all the years of the period under consideration, we shall select four academic years to give a sample of the progressive growth of the Secondary Education in the last quarter of the century:

**Secondary Education under the Supervision
of the University³¹**

<i>School Year</i>	<i>Schools in Manila</i>	<i>Schools in the Provinces</i>	<i>Total of Students</i>
1886-1887	12	1	1,776
1880-1881	23	17	2,681
1890-1891	24	27	4,308
1896-1897	26	34	6,672

From the thousands of students in the Faculties who were in the classrooms of the University between 1865 and 1898 came virtually all the great men who contributed to build up a new Asiatic nation with a conscience of political autonomy and independence. Alumni of the University—Thomasians, they are called—were almost all the professionals, writers, revolutionaries, law-makers and politicians, as well as the ecclesiastical leaders, who are regarded today as the heroes and fathers of the country. They can be fittingly called the Generation of '98. Any Filipino who goes or went to school or who simply reads the names of the streets and plazas in the cities and towns is familiar with their names: José Rizal, the National Hero; Apolinario Mabini, the Brains of the Revolution; Fathers José Burgos and Pedro Peláez; and other great men like Marcelo H. del Pilar, Emilio Jacinto, Graciano López Jaena, Felipe Buencamino, José María Panganiban, Felipe Agoncillo, Gregorio Aglipay, Isabelo de los Reyes, Rafael Palma,

³¹ These statistics are taken from the collection of academic registry books in AUST, with the title *Libro de Matriculas de Estudios Generales y de Aplicación de Segunda Enseñanza*, respective years.

Cayetano Arellano, Felipe Calderón, and the great writers and poets Epifanio de los Santos, Fernando María Guerrero, Cecilio Apóstol, Jaime de Veyra, and many others. And during the last years of the century there were two striplings sitting in the benches of the classroom of the University who would become future Presidents of the nation —Manuel Luis Quezon and Sergio Osmeña.

Some of the aforementioned (Rizal, Del Pilar, Jaena, Pangniban) and many other young students even went to the Peninsula to finish their careers or to take post-graduate courses. And it was in Spain where they organized the Propaganda Movement to gain rights for the Islands (representation in the Cortes, autonomy...), such movement to drum up support from the liberal and "enlightened" circles both of Spain and of other nations in Europe. Imbued with a strong nationalism and liberalistic spirit, they were those who instigated or seconded various plans of the Ministry of Ultramar between 1865 and 1890 which followed the ideas of Moret in 1870 to secularize the University, to remove it from the Dominican Order and place it in line with the liberalistic currents of the epoch. The Dominicans needed at the time more than ever the legal resources and the support of the Church to parry such mortal blows and thus to continue at the helm of the University.

At any rate, neither were those Friars too blind as not to discern the realities and the signs of the times. There was no other option but to continue modernizing, opening up to positive currents, adapting the school to the demands of progress without losing its Catholic identity. Before the end of the century, the Dominicans decided to open in 1896 the Faculties of Science and of Philosophy and Letters. It turned out to be nearly a vain purpose, for in this year the Philippine Revolution led by Andres Bonifacio broke out, and in December José Rizal was shot. In 1898 at the heels of the declaration of Independence by Emilio Aguinaldo and the intervention of the United States, Spain lowered its flag that had waved during four centuries, and left the Islands to its own destiny, a destiny then uncertain between a long-lasting independence or of subjection to a new power.

Spain was leaving without any doubt whatsoever a Colony which under her tutelage had become the most advanced and developed in the Asian Continent, whose main characteristic was that it had many well trained and prepared men to govern it as an emerging new nation. The majority of the members of the Malolos Congress, which framed and drafted the Constitution of the nascent Republic, were jurists and professionals who had been educated and who graduated in the University of Santo Tomás.

4. A Pontifical University for the 20th Century (1898-1987)

The dawning of the 20th century meant for the University much more than a change in time. America came to the Philippines with the hidden but determined purpose to stay indefinitely and to implant a new régime, a political order that scrapped in one fell swoop the Royal Patronato which characterized the Spanish administration. The Patronato had pervaded all phases of life, and was a mantle of protection—though occasionally a stumbling block—for the existence, operation and progress of every ecclesiastical institution, as was the University. Now the University was, as it were, hanging up in the air.

The Revolution of '98 forced the University to close its portals. But just a year later, Fr. Santiago Payá, the Rector, asked the American Government for permission to resume and normalize academic matters and affairs. And it was done very fast indeed, for with only an oral permission from the Provost of the City of Manila, the school-year was actually reopened amidst doubts and hopes, on August 1, 1899. But not without a big setback. Instigated by some hostile alumni, the Government refused the University the use of the building of the San José College, which had housed the Faculties of Medicine and Pharmacy since 1875. This amounted to the closure of both Faculties. But by a stroke of good luck, the refusal was not enforced, and the University continued to be in charge of the San José College during a legal suit regarding its ownership between the Government and the Church. The suit was decided in favor of the Church; but in 1910 the Holy See ordered the University to cede the Col-

lege to the Jesuit Fathers, its former owners, so that they would use it for the purposes stipulated in the deed of its foundation at the beginning of the 17th century.³²

Thus the academic life was back to normal, always under the direction of the Dominicans. While the Spanish parish priests had to leave the majority of their parishes to the small number of native diocesan clergy, the Dominicans did not relinquish the University for which they had no Filipino Religious to take over. They regarded it their duty to defend the interests of the youth and of the Catholic Church in the Philippines during the critical moment of being threatened by the avalanche of Protestant and Masonic propaganda coming from the United States.

With this mind and determination the Dominicans at the University of Santo Tomás launched a literary-apologetic campaign as arduous as it was praiseworthy by founding in 1901 a daily newspaper named *Libertas* under the auspices and direction of the University, designed to promote and defend, under the aegis of the principles of freedom of which the new masters flattered themselves as defenders, the Filipino traditions and values in the religious, educational, legal and humanistic fields. Beside the news and editorials which threshed the candent topics of the day, *Libertas* offered its readers frequent in-depth articles about religion, history, ethnography, biography, studies on South-East Asia, and so forth. Across its pages appeared the writings of such masterful Dominican Professors as Valentín Marín, Francisco Marín Solá, Serapio Tamayo, Manuel Arellano, Manuel Fernández, Francisco Cubeñas, Juan Ylla, Vicente Blasco; and the substantial columns and articles of prestigious journalists such as Messrs. Manuel Rávago, Francisco Varona, Flavio Zaragoza, Tirso

³² The Colegio de San Jose was founded by the Jesuits in 1601 for the education of the offspring of Spaniards. It was bequeathed with several *haciendas* near Manila for its support. When the Jesuits were expelled from the Islands in 1767, the Colegio was confiscated by the Government and converted into a private college, under the direction for some years of the diocesan clergy of Manila. In 1875 this building was ceded to the University of Santo Tomas to house the Faculties of Medicine and Pharmacy. At the end of the lawsuit mentioned in the text which was decided in favor of the Church, the Holy See ordered the Dominicans to relinquish the College to the Jesuits in 1911. Nevertheless, the University continued to use it by paying rent. Much has been written about this noisome lawsuit. A summary may be found in SANCHEZ, *Sinopsis*, pp. 128-142; and in JOSEFINA LIM PE, *The University of Santo Tomas in the Twentieth Century*, Manila 1973, pp. 26-33.

de Irureta-Goyena, Leoncio Aranda, Federico Calero and Eliseo Hervás. During 18 years *Libertas* offered a succulent literary breakfast to the homes and offices of the nation, until 1918, when it was suppressed by the American Government.³³

Amidst so many serious difficulties that the political change brought about to the University, two events injected new zest and enthusiasm to the Dominican administration. On September 17, 1902, Pope Leo XIII issued the Apostolic Constitution *Quae Mari Sinico*, a momentous pontifical document which confronted directly the new situation of the Church in the Islands, a very delicate situation created by the nationalistic spirit of which the Aglipayan schism was the embodiment. In this document the Pope granted the University of Santo Tomás the title of "Pontifical", ratifying with such honor all the privileges already extended to it by other preceding Sovereign Pontiffs.³⁴

The other heart-warming event for the University was the enthusiastic celebration in 1911 of the Tri-centennial of its foundation. The University, battered by so many adverse winds, exhausted by so many labors and struggles, was caressed with the balm of affection and gratitude which was lavishly poured out by the Catholic Hierarchy, by the whole Dominican Order, and a very numerous throng of alumni of the past and present and by the entire Filipino people, including the officials of the American Government.³⁵ And the hopes kindled during the Tri-centennial turned into a happy realization when, after fifteen years of pressing for the official recognition, at last, in 1916, the American Government recognized the Faculties of Law, Medicine and Pharmacy; and in 1921 the Faculty of Engineering, which was opened since 1907. In time new Faculties were successively being opened, and those already in function were being recognized, such

³³ Little has been written about the foundation and trials of this courageous periodical. For a short account see PABLO FERNANDEZ, O.P., *Dominicos donde nace el sol*, Barcelona 1958, pp.537-539. A complete collection of *Libertas* is a bibliographical rarity today. There is one in the Filipiniana Section of the Library of the University of Santo Tomas.

³⁴ The Constitution *Quae Mari Sinico* is published in *Acta Sanctae Sedis*, vol. 35, XVII (1902). The title granted the University is on p. 273.

³⁵ *El Tricentenario de la Universidad de Santo Tomás de Manila*, Manila 1912, a thick volume with numerous illustrations, which collects all the commemorative acts, programs, speeches, contests, chronicles, press reports, etc., which took place on the dates of November 16-20, 1911.

as the Faculties or Colleges of Education and of Liberal Arts in 1926; and that of Philosophy and Letters in 1934.³⁶

The women's social amelioration movement, one of the signs of our century, did not wait long in being felt in the University. It was evident that the task of instruction in the primary and secondary schools in the Philippines was becoming an occupation predominantly of the feminine sex; as also the fields of Pharmacy and other similar public services. The Catholic Hierarchy understood that the primary education in the Catholic and even public schools could not be entrusted into the hands of teachers trained without Catholic foundation in laical Universities or in schools hostile to Catholicism. The solution lay in the University of Santo Tomás. And due to the petition of the Bishops, not without first having to dispose of a strong opposition by certain segments contrary to co-education, the University broke a centuries-long tradition by opening its portals to the fair sex in three Faculties or Colleges: Pharmacy in 1924, Education in 1926, and Philosophy and Letters in 1927.³⁷

The resulting increase in enrollment and the urgent need to modernize the plant, offices and rooms obliged the Dominicans to think seriously of erecting a new, huge and modern edifice outside crammed Intramuros. In fact, the idea had been gestating since 1911 when the cornerstone of the planned building was laid in a then deserted and marshy wide land which the University owned in the Sampaloc district. In this same place the "Main Building" began to rise, a masterpiece of the architect Father Roque Ruaño, who was an alumnus of this University. Of peculiar style—Ruaño's style—as it does not conform to any classic canon or model, this building had been purposely designed and constructed to be earthquake-proof capable to withstand the strongest tremors till then registered in the Philippines. It was inaugurated on November 13, 1927, and in it were housed the Faculties of Pharmacy, Education, Liberal Arts and the first two

³⁶ About these Faculties see LIM PE, *The University of Santo Tomas*, pp. 78-95; SANCHEZ, *Sinopsis*, pp. 160-161.

³⁷ See SANCHEZ, p. 161.

years of Medicine. The other Faculties or Colleges still remained in the old building in Intramuros.³⁸

Around this imposing structure the other buildings which make up the University complex of Sampaloc rose up through the years in a big campus of 21 hectares. Perhaps the most elegant and attractive of them all is that of the Father's Residence which also houses the three Ecclesiastical Faculties including the University Chapel, and to which is attached the Interdiocesan Seminary, which can be considered as the successor to the old College of Santo Tomás, where hundreds of interned collegiate students and seminarians had been trained. Since the beginning of the century the Philippine Hierarchy had wanted solicitously to create an Interdiocesan Seminary to provide the more talented students from each and every diocese of the country with a solid and sterling academic and religious formation for the priesthood. The Holy See and the Apostolic Delegation of Manila responded favorably to this project, the realization of which, however, was postponed until the school year 1927-1928, when the Seminary was opened definitively under Provisional Norms.³⁹ And a year later there arrived from Rome a decree of its Erection dated November 27, 1928.⁴⁰

In step with the numerical, administrative and academic progress there burst forth during the first decades of the century a strong bent to literary self-expression, both among the professors and the student body, resulting in the plentiful flowering and production of reviews and books. Some samples should suffice here. The year 1922 was the birth of *Unitas*, the literary organ of the Faculties of Law and Medicine at the start, but today, of the whole teaching body; in 1923 the *Boletín Eclesiástico de Filipinas* was launched at the service of the Hierarchy as its official organ; in 1928 the maiden issue of the *Varsitarian* appeared, the organ of the student body. These aforementioned publications have sur-

³⁸ About the Main Building, see studies made in 1977 on the occasion of the 50th anniversary of its inauguration, by FIDEL VILLARROEL, O.P., "The UST Main Building: A Witness to History;" CARLOS SANTOS VIOLA, "The UST Main Building: An architectural point of view"; and ANTONIO AVECILLA, "The UST Main Building: An engineering point of view"; published in *Unitas*, 50 (December 1977), 4.

³⁹ AS, *Estudios*, p. 70; *Boletín Eclesiástico de Filipinas*, V (July 1927) 50, pp. 290-291.

⁴⁰ The text of the Decree in *Boletín Eclesiástico*, VII (April 1929), 71, pp. 236-238.

vived to this day. They were followed by *El Universitario*, *La Voz Estudiantil*, and many more, such as *The UST Journal of Medicine* (1940), *Law Review* (1950), *UST Commerce Journal* (1939), *UST Journal of Education*, *The Thomasian Engineer* (1960), *The College of Science Journal* (1965), *Acta Manilana* (1959), *Philippiniana Sacra* (1966), and a long list of other reviews of literary-scientific specialization, and informative bulletins which, mainly after the war mushroomed to bring to the University population the message of continuous activities of all the Colleges, Faculties and departments.⁴¹

The publication of books has not been prolific, though there are some works of transcendence both in the ecclesiastical as well as the humanistic sciences. Prominent in the fields of Theology, Philosophy and Canon Law are, among others, the works of Fathers Francisco Marín Solá (among which the best known is *La Evolución Homogénea del Dogma Católico*), Serapio Tamayo, Angel de Blas and Juan Ylla; in Literature the works of Fathers Manuel Fernández, Valentín Marín and Manuel Arellano. Moreover, a considerable number of lay professors authored books of research and wrote textbooks — but we do not dispose of space to list them.⁴²

During this last period there were enrolled students who in due time would become prominent Filipinos occupying high posts during the American Commonwealth, preparatory to Independence, leaders so well known as Manuel Luís Quezon, Sergio Osmeña and Claro Mayo Recto, as well as very influential members of the various Commissions and Legislative Assemblies and the Constitutional Convention of 1934. The number of the enrolled students and the graduates increased considerably in comparison with preceding even longer periods. The following figures are taken from a contemporary historian, Fr. Juan Sánchez, but the data reach only the year 1928:

⁴¹ On the occasion of the 50th anniversary of the review *Unitas*, official organ of the teaching staff of the University, the Library of the same University organized an exposition of the periodical publications of the Institution. A historical review of these publications, written on that occasion (F. VILLARROEL, *The UST Periodical Publications*, UST Printing Office, Manila 1977) mentions no less than 60 reviews that have appeared in the University during this period.

⁴² See the résumé of the authors and of the better known scientific-literary works in SANCHEZ, *Sinopsis*, pp. 160-169, whose account reaches only till the year 1928.

Enrolled) (1898-1928)		Graduated (1898-1928)	
1898-1910	4,369	1898-1911	46
1910-1920	7,110	1911-1922	783
1920-1923	1,843	1922-1928	548
1923-1928	6,331		
	19,653		1,377 ⁴³

At the beginning of the fifth decade of the century war broke out in the Pacific, and on January 2, 1942, the University was occupied by the Japanese Army which turned it into a Concentration Camp for American and Allied civilian prisoners. About four thousand men and women at a time, and a total of close to 10,000 during the three years of captivity occupied the Main and other Buildings and premises. This forced the University to stop nearly all classes until 1945 when it was dramatically liberated by a detachment of American forces. During the three years of occupation, the Dominican community was confined to its residence in very straitened economic conditions.⁴⁴

At long last the National Independence granted by North America was greeted in 1946, and with it opened a new historical panorama: that of the Philippine Republic. The University, ready as always to be of service to the nation, reopened its doors to the studious youth in July 1945. Starting with this year began an extraordinary surge of both students and professors, and a corresponding increase of Faculties and Colleges, which necessitated the construction of new wings and buildings and the acquisition of new laboratory equipment and other teaching aids. In the decade 1950-1960 the number of students was around 20,000; between 1960 and 1970, they were more than 30,000; in 1970-1980 over 40,000, those enrolled in the primary and secondary schools included. In the last years the enrollment has swelled to the re-

⁴³ SANCHEZ, *Sinopsis*, pp. 170-171.

⁴⁴ The most complete and authoritative history about the period of internment of civilian prisoners in the University is that written by an internee, FREDERIC H. STEVENS, *Santo Tomas Internment Camp*, Stratford House, USA, 1946.

cord number of 45,000. We shall present the actual perspective of the University in the next heading.

But to wind up this historical résumé, we cannot pass over, among a legion of events worthy of mention, four significant and highly honorable ones for our institution. In the first place, the title of "The Catholic University of the Philippines" was granted it by Pius XII in 1947. Later, it was honored with three singularly historic visits: those of Paul VI in 1970 and of John Paul II in 1981, both Popes fervently having been acclaimed by hundreds of thousands of young Filipinos amassed in the rolling campus of the University; and the visit in 1974 of the Prince of Asturias, now King Juan Carlos I of Spain, who received the degree of Doctor of Laws "*honoris causa*". Three centuries had to roll by before the successors of the traditional benefactors and protectors of the University which had granted it the title of PONTIFICAL and ROYAL could set their feet in the much decorated and loyal Institution of Manila.

II. PRESENT PERSPECTIVE

The purpose of the present study being to commemorate the Fourth Centennial of the arrival of the Dominicans in the Philippines and the erection of the Province of the Holy Rosary, it seems timely to cap this historical résumé of the University, founded by said Province, with a brief description of what that unassuming College founded in 1611 has come to be today. We are not going to sing its praises, but merely to inform the reader interested in learning about the University at its present stage, how it fulfills its Catholic, religious, pastoral, Dominican, academic and social mission and role within the context of the Philippine national society. And within the spirit of the centenary celebration, this brief information about the University today would be a tribute of recognition of the generous role and labor performed by many generations of Dominican Religious as well as of other professors who built up piece by piece and century after century this sanctuary of culture at the service of the Filipino nation and youth.

Catholic, Pontifical, Filipino

At present the University of Santo Tomás has ceased to be the only one in the Philippines. It is one among as many as 68 in the length and breadth of the Islands, among 19 within the city of Manila, and among 16 Catholic Universities of the country. But if it is now just one among many, and thus shares with them the grave responsibility to educate the Filipino youth, still it must ever strive its best to compete worthily with the best in the realm of academic excellence.

But it exclusively retains two inalienable titles which set it apart from the rest: PONTIFICAL, an honorable distinction which is the privilege of only 13 Universities in the whole Catholic world; and THE CATHOLIC UNIVERSITY OF THE PHILIPPINES, granted to it by Pius XII in 1947.

Dominican

In accordance with the stipulations in the writ of foundation, the University continues to be under the governance and direction of the Dominican Order, whose Master General is its Grand Chancellor. Since 1971 the conventual community has been detached from the two Dominican Provinces, namely, that of the Santo Rosario and that of the Philippines, and was placed under the immediate authority of the Supreme Head of the Order.

There are 41 among priests and lay brothers assigned to the conventual community of the University of Santo Tomas. And these 41 Dominicans have the duty to run the three Institutions within the University premises: the University itself, the Inter-diocesan Seminary and the Santísimo Rosario Parish which uses the University chapel as its parish church.

Pastoral Work

Before considering its strictly academic aspects as University, we can say that the University is conscious of its religious and pastoral responsibility arising from its being Catholic and from the priestly character and duties of its Dominican personnel. Their heavy administrative and academic assignments, far from being

an obstacle to the exercise of their pastoral zeal, contribute rather to rouse and intensify it. Aside from the teaching duties, the pastoral obligations are in fact the heaviest burden of the Dominican Community.

The Santísimo Rosario Parish, which the Most Rev. Michael O'Dougherty as Archbishop of Manila entrusted to the University in 1942, has today 60,000 parishioners mostly of the socially lower-middle class and is staffed by four priests who count on the collaboration of the entire Community in the ministry of the Word and of the administration of the Sacraments.

The Interdiocesan Central Seminary, whose premises are physically attached to the residence of the Professors and which has 157 resident seminarians, let alone those who come only for the classes, is run by a team of six priests (Rector, Vice-Rector, Procurator and three Spiritual Directors). This seminary, as well as the three Ecclesiastical Faculties and the Theological Institute for Women Religious are first-priority ministries of the Community.

But even without these ministries, the University with 45,000 students is surely ample field enough for the full exercise of pastoral zeal of whatever number of priests may be assigned to it. Each College or Faculty has a Regent, always a Dominican Religious, who synchronizes his priestly duties with the Department of Religion established to coordinate the theological curriculum in all the Civil Faculties. No less than 23,000 students are enrolled in religious subjects during any semester, and this entails the employment of a no small corps of Religious and lay instructors who today number sixty. The lay instructors have been trained in the Institute of Higher Religious Studies which the University maintains for this purpose.

Under the said Department of Religion is the association of the "Pax Romana", of University level and of international character, which has 4,610 members. Their activities are exercised through four mutually complementing sections: cultural, catechetical, social and of Christian renewal. The catechetical section, for instance, is in charge of giving Christian or catechetical instruction in two lay Universities in Manila.

of Music, and Postgraduate School. These academic branches are complemented by four Institutes and seven Departments spread over all or most of the Faculties.

For the professional, scientific and literary curricula, the University offers at present 25 academic programs leading to Doctorate and Licentiate, and 45 programs at the collegiate level leading to the degree of Bachelor. Few Asian Universities offer such a variety of programs of specialization at such high academic levels.

And like other Philippine Universities, it maintains a High School and a Primary School as the training ground for the future teachers of the nation.

The University is a member of the most relevant associations of national Universities, such as the *Association of Catholic Universities of the Philippines* (ACUP), of which the Rector of Santo Tomas University is the incumbent President; and of the *Catholic Educational Association of the Philippines* (CEAP). And among the international societies of which it is member, are the *International Association of Universities*, and the *International Federation of Catholic Universities*. The Rector of Santo Tomas University is presently the Vice-President of the latter.

The Teaching Staff

The sterling quality of academic, humainstic formation, its excellence, depth or reach depends in great measure on the professors. The Ecclesiastical Faculties of the University are adequately attended to by Dominican Professors: 26 in Theology, 12 in Philosophy, 5 in Canon Law; assisted by some thirty external Professors, temporary or occasional lecturers and specialists in different fields of interest, many of them lay persons.

The number of Professors in the Civil Faculties is 1,378, of which 1,246 teach at the University level; 92 in the Secondary School and 49 in the Primary School. 300 Professors have either Doctors' or Masters' degrees; the others are candidates for the same degrees and are actually preparing their theses. Many Professors are simultaneously employed as professional consultants to government agencies or to private corporations.

The Student Body

Of course, the primary purpose of administrators and Professors is geared to the student body, to the formation of the Filipino youth in preparation for a bright future within the context of a progressive society. The University of Santo Tomas is a daily bubbling sea of mainly youthful humanity. It is a populous city within a metropolis. In the first semester of the school year 1985-1986 a total of 45,155 students were enrolled, a figure that is surpassed by only two other Universities in the nation. In enrollment it is the most numerous *Catholic* University in the world.

In this high number are included 477 students enrolled in the Ecclesiastical Faculties (231 diocesan seminarians, including some priests; 119 Religious Men; and 127 Religious Women); 37,735 enrolled in all the civil courses at the College or University level; and 7,303 in the Secondary and Primary Schools. The students come from all provinces of the country — from the Batanes in the north to the Sulu Archipelago in the extreme south. And it is truly international or universal, counting with 1,070 foreigners from 26 countries, the most numerous being the North-americans (291), the British (108), the Chinese (153) and the Nigerians (37).

No one is excluded due to religious persuasions. It is open to all classes and conditions of society. And in tune with the policy to serve the poor, the University charges matriculation fees that are much lower than those in the so-called élite Colleges.

An Office for Students' Affairs, immediately responsible to the Rector, represents the Administration in its relations with the student government democratically elected. There are, moreover, no less than 77 student organizations, of which 15 are spread over all the Faculties, and 62 are confined within the limits or objectives of a particular Faculty.

The student body has an official literary organ — *The Varsitarian* — founded in 1927, and some 15 reviews and specialized bulletins, one for each Faculty. And to attend to the health needs of the students, a Dispensary built and supported by the University treats professors and students *gratis*. The Dispensary includes a Center of Guidance and Counselling, open to all the students.

To attend satisfactorily to the numerous academic population, the University needs a complex setup of adequate services, means and equipment. It has a total of 370 spacious rooms, each room accommodating comfortably some fifty students; 64 laboratories of Chemistry, Physics, Engineering, Languages, and so forth; two spacious theaters or auditoriums and 12 conference halls.

The Library, under a Prefect, is divided into the Main Library for offices and general collections, and 11 branches of specialization of every Faculty; and is serviced by a hundred librarians. In all, the Library counts with a total of 350,000 volumes and reviews, with a numerous assorted collection of microfilms and audiovisual aids. The Filipiniana Collection is among the most abundant in the country, and the department of Rare Books, with 7,000 volumes has no peer in Asia. The Archives of the University contain priceless academic documents of three and a half centuries, including personal data of the majority of the great men and heroes of the nation. The Museum of the University enjoys a well-deserved fame as among the best of the nation, and really deserves a more spacious locale to exhibit its rare collections.

The Santo Tomás Press, the oldest in the Philippines — installed in 1625 — has 360 years of existence. A bookstore within the campus of the University dispenses books, stationery and other school supplies and needs. As already said, the academic population can avail of free services at the Dispensary and has easy access to the two Hospitals. Other services include a central restaurant with branches in all the buildings, a post-office, a commercial bank, a photo studio; and for physical and recreational purposes and education there is a gymnasium or sports arena, a swimming pool according to Olympic standards, a football field, and many courts for basketball, tennis and other games. The gardens that embellish the campus invite to study, sociability and relaxation.

Social Awareness and Action

Deeply aware of its Christian duty to be involved in social problems, the University is conducting a vast campaign of assistance to the needy and the marginalized by means of medical, economic and educational programs and services. Inside the cam-

pus there are two Hospitals: a pay Hospital with 309 beds supplied with the most modern surgical and medical equipments and serviced by the best doctors of the country; and another called Clinical Hospital or *Charity Hospital*, with 533 beds, the biggest of its kind in the nation, mainly for financially straitened patients. This latter Hospital treats in the form of consultation or confinement some 8,000 patients each month who receive free consultation, hospitalization and maintenance, more than 30% discount in laboratory and X-ray examinations, and 10% discount in medicines.

Well-known in the Philippines for their program of national scope are the *Medical Missions* of the University of Santo Tomás, founded in 1961. These Missions are periodical expeditions, generally during the summer vacations, composed of teams of doctors, nurses, teachers, social workers, students and alumni of the University, with a Dominican Priest as Chaplain, which voluntarily and gratuitously go to the remote rural areas to dispense medical and surgical cures to indigent people who might have never seen a physician before. In its 25 years of existence, 167 such excursions or missions have so far been made to the benefit of more than a million patients with 21,057 operations performed, half of which being major ones. At present the Medical Missions has 343 active members ready for action.

This organization of the Medical Missions has spun off into permanent clinics in several parts of the country, the most outstanding of which is the Medico-Social Center of St. Martin de Porres in Sapang Palay, north of Manila, among squatters or displaced people. And since 1982 the University has begun a community-service-oriented project called Hasik (seeds of progress) in the Tondo District, at the Port Area of Manila, with the organized cooperation of different teams of professors and students of the different Faculties, each Faculty furnishing a team proficient in its specialty.

There is also within the University a Social Research Center, founded in 1979, to promote studies on social, religious and cultural problems most preeminent for the Philippine society, and to generate program of social action.

Besides the Secondary School mentioned earlier, the University maintains another Secondary School for students of poor pa-

rents, and only nominal fees are charged therein. The aforementioned Student Health Center, with a special building at the eastern side of Main Building, offers free medical services to each and every student and provides free first-aid remedies. About 4,500 students come every month for consultation. As part of its social commitment the University has given discounts in matriculation fees to thousands of students. In the school year 1984-1985 such financial discounts amounted to ₱1,947,915.00.

Ecclesiastical Influence

In the national ecclesiastical scene, the influence still exerted by the University is very considerable. Firstly, the Interdiocesan Seminary entrusted to it by the Holy See in 1928 admits as interns the more talented seminarians from all the dioceses who receive in it a solid ecclesiastical formation and come out equipped with academic degrees. The 157 interns, together with 74 externs, and 119 Religious Women, comprise the present student body of the Ecclesiastical Faculties, the only ones of their kind in the Philippines.

Secondly, the University serves directly the clergy of the nation, especially the Hierarchy and the parish priests, through the publication of the *Boletín Eclesiástico*, the official organ of the Hierarchy which the Bishops entrusted to the University in 1923 and which continues enjoying its trust. The *Boletín* provides the clergy with documentary, theological, canonical, pastoral and homiletic information, news and views.

The big number of priests trained in the Seminary and prominent graduates in the Ecclesiastical Faculties are the most valuable treasure that the University bequeathes to the local Church. It is cause for satisfaction and glory that in a Hierarchy of 115 Bishops—one of the most numerous Hierarchies in the Church—60 or more than half of the Bishops are alumni of our Seminary and Faculties. And to keep alive the ideas and ideals learned and imbibed during the formative years there is the UST Alumni-Priests Association, with a membership of 2,000 or of the majority of its graduates. And no less than 700 of these graduates are listed as members, since their seminary days, of the Third Order of St. Dominic.

In spirit of cooperation and outreach service, some Professors of the Ecclesiastical Faculties assist the Hierarchy as consultants or members of commissions or committees of the Episcopal Conference, and one Professor holds office daily, since 28 years ago, as secretary of the Apostolic Nunciature of Manila.

Scientific and Literary Projection

The involvement of the University in research is carried out mainly through two organizations created for scientific purposes: one for physico-natural sciences (the Research Center), founded in 1962, the works and discoveries of which are published in its official organ *Acta Manilana* or in separate books; and another for social studies (Social Research Center), started in 1979, which has made numerous analytic and statistical studies about the present socio-religious spectrum of the Philippines.

The University publishes its own textbooks, written by members of the teaching staff, and other books of literary and scientific nature in the different branches of the academe, particularly in ecclesiastical sciences and in Philippine History.

But the most frequent and abundant literary production is what appears in the University reviews or magazines. Beside the already mentioned *Boletín Eclesiástico*, the University publishes an organ of the Ecclesiastical Faculties, the *Philippiniana Sacra*, which started in 1966; and for the arts and sciences the *Unitas*, 64 years old now in existence since 1922. *Acta Manilana*, as said earlier, collects scientific findings of the *Research Center*. And the publications *Law Review* (since 1950) and *UST Journal of Medicine* (since 1940) carry selected articles authored by professors of the Faculties of Law and of Medicine respectively. An informative quarterly bulletin, *The Academia*, summarizes the news and reports on the academic and administrative activities.

Finally, since 1979, in the *Albertus Magnus Building*, a technical Computer Center has been installed, which offers students and outsiders a varied course about programming and handling of this most modern branch of technology.

Human Projection

In gauging the achievements of the University within the context of its teaching mission and its objectives, its most shining glory consists today as in the past in the seal and character it engraves in the souls of many thousands of its alumni throughout the whole length and breadth of the Philippines. In these last times the impact on society produced by the Thomasian graduates is comparable to that of past centuries in its qualitative value, but quantitatively superior, as it is obvious, due to the much higher number of its living graduates.

Four Thomasians of this present century rose to be Presidents of the Philippines: Manuel Luis Quezon, Sergio Osmeña, José P. Laurel and Diosdado Macapagal; three Vice-Presidents, two Senate Presidents, three Speakers of the House of Representatives; seven Justices of the Supreme Court; 26 Representatives of the Constitutional Convention or Assembly of 1934; 46 of that of 1971-1972. And a big number of graduates have occupied high posts in the Cabinets of the Government, and others still have held such distinguished positions as Ambassadors of the nation or as Provincial Governors.

And a more tangible and direct impact in all the sectors of society is exerted by hundreds of Thomasians who excel as writers, poets, journalists, scientists, engineers, architects, painters, entrepreneurs, athletes, and so forth.

From the more Christian and evangelical, spiritual, genuinely human and transcendent view of life, what honors most the University is its having mothered thousands of educated minds of men and women well grounded in divine and human principles, which maintain alive the ferment of the Catholic life both in the Filipino homes as well as in the public national scene.

III. FACING THE FUTURE

From the premises substantiated in this article it may be possible to make projections and calculations about things to come. But we are not going to forecast the possible roles of the University in the face of tremendous sociological changes which the new

generations of the modern world on the threshold of the 21th century are witnessing. Instead of making projections in the field of education, which is the proper task of experts on education and national planning, we shall limit our reflections on the administrative and internal life of the Institution within the context of the centennial which we are celebrating, which is that of the Dominican Province of the Holy Rosary, founder of the University. Hence, what we are about to say may be of interest to only a minority of the readers of the review in which we publish this article.

At the heels of its four-century existence, the Province of the Holy Rosary, reading the signs of the times, has started to wean itself gradually from the direction and administration of the University which it had founded in 1611. Such course of action responds to a need and a duty, but at the same time it is a free and liberal gesture.

If at all times in the past the University went through difficult and problematic moments, at present it is not free of problems, particularly with regard to the "changing of the guard" in the personnel of the administration in favor of the local Church. A rapid succession of events during the last fifteen years is pointing to the direction of the near future. On the one hand, the "changing of the guard" follows the maturation of every Catholic or missionary activity and institution that reaches its full growth and autonomy; on the other hand, the urgency of the change has been propelled by currents not entirely devoid of nationalistic effervescence.

In 1970 the line of Spanish Rectors ended to give way to the first Filipino Rector, Fr. Leonardo Legaspi (now Archbishop of Caceres), not without pressures from the academic sectors of both professors and students. In 1971 the Dominican Province of the Philippines was created, integrated by Filipino Religious, who were separated from the Province of the Holy Rosary, to which the Spanish Religious laboring in the Islands continue to belong. In the division of ministries then agreed upon, the University of Santo Tomás was exempted and was declared an inter-provincial institution placed under the immediate jurisdiction of the Master General of the Order.

This special status of the University was deemed necessary for the continuation of the good direction of the Institution, but it did not assure a steady supply of personnel. And this resulted in grave consequences. Due to the lack of a steady assignment of native Religious, the members of the Mother Province have continued to extend its traditional collaboration both in the administrative and teaching work. And this continued presence was precisely what precipitated about the end of 1983, and with much pain to the members of the Province of the Holy Rosary, an internal crisis which hurt most inasmuch as its initiators, setting aside the channels and means within the Order to settle internal problems, chose to ventilate the matter in the civil courts.

As a result of a visitation by the Master General in March 1984, thirteen young Filipino Dominicans were assigned to the University, as had been so much desired, to assume responsible positions at management levels, to obtain the necessary academic degrees and to share in the teaching load in the Ecclesiastical Faculties. This has been a step which augurs a continuous operation and management of the Institution under the Dominican Order. At present writing there are assigned to the University 24 Religious —priests and lay brothers— from the Philippine Province, and 18 from the Province of the Holy Rosary.

The Provincial Chapter of the Province of the Holy Rosary held in Avila in August of 1985, in a gesture of positive and optimistic service and of a mission projected toward the future, has bound itself to continue sharing in the teaching and apostolic works of the University as long and as much as it would be convenient to the Institution.

Without any doubt, the future of the University will hinge henceforth on the Province of the Philippines. In this conviction the missionary Province of the Holy Rosary can celebrate its fourth centennial deeply happy and satisfied that, as in the case of its "daughters", the Province of Vietnam and the Province of the Philippines, she has bequeathed a solidly built and flourishing edifice, an academic institution that has contributed in an extraordinary way to the formation and development of the local Philippine Church: the *University of Santo Tomás of Manila*.

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