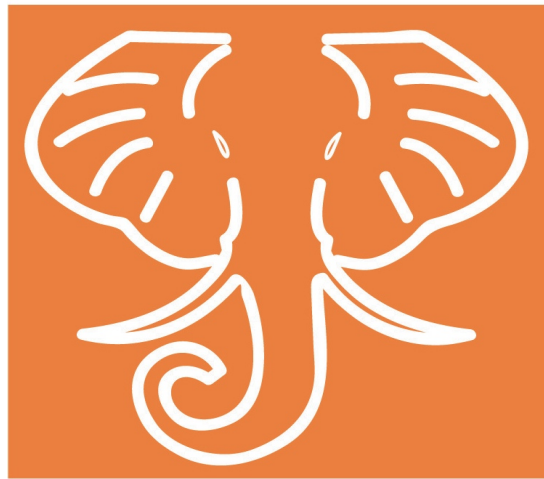


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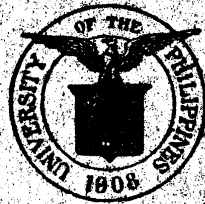
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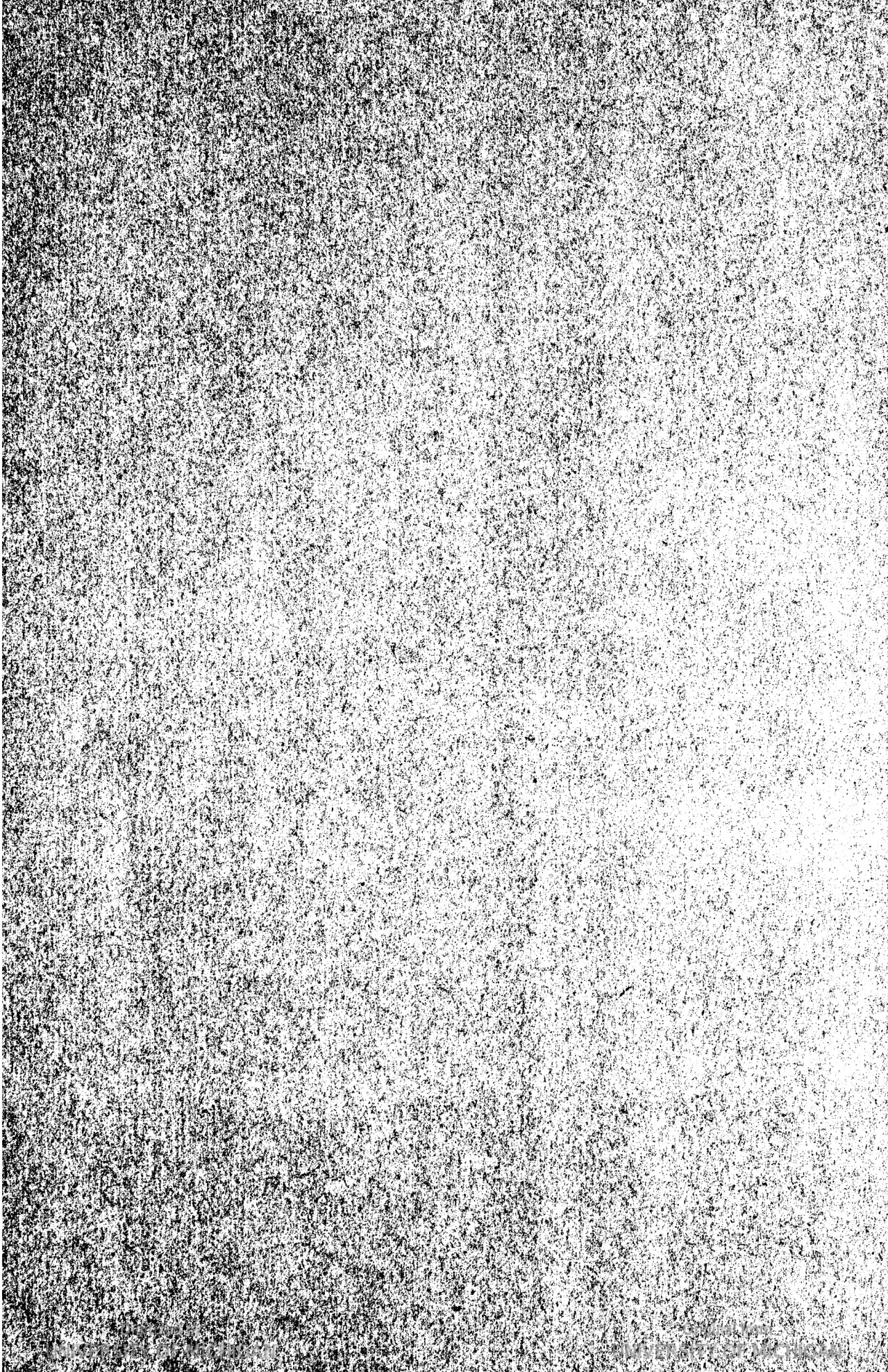
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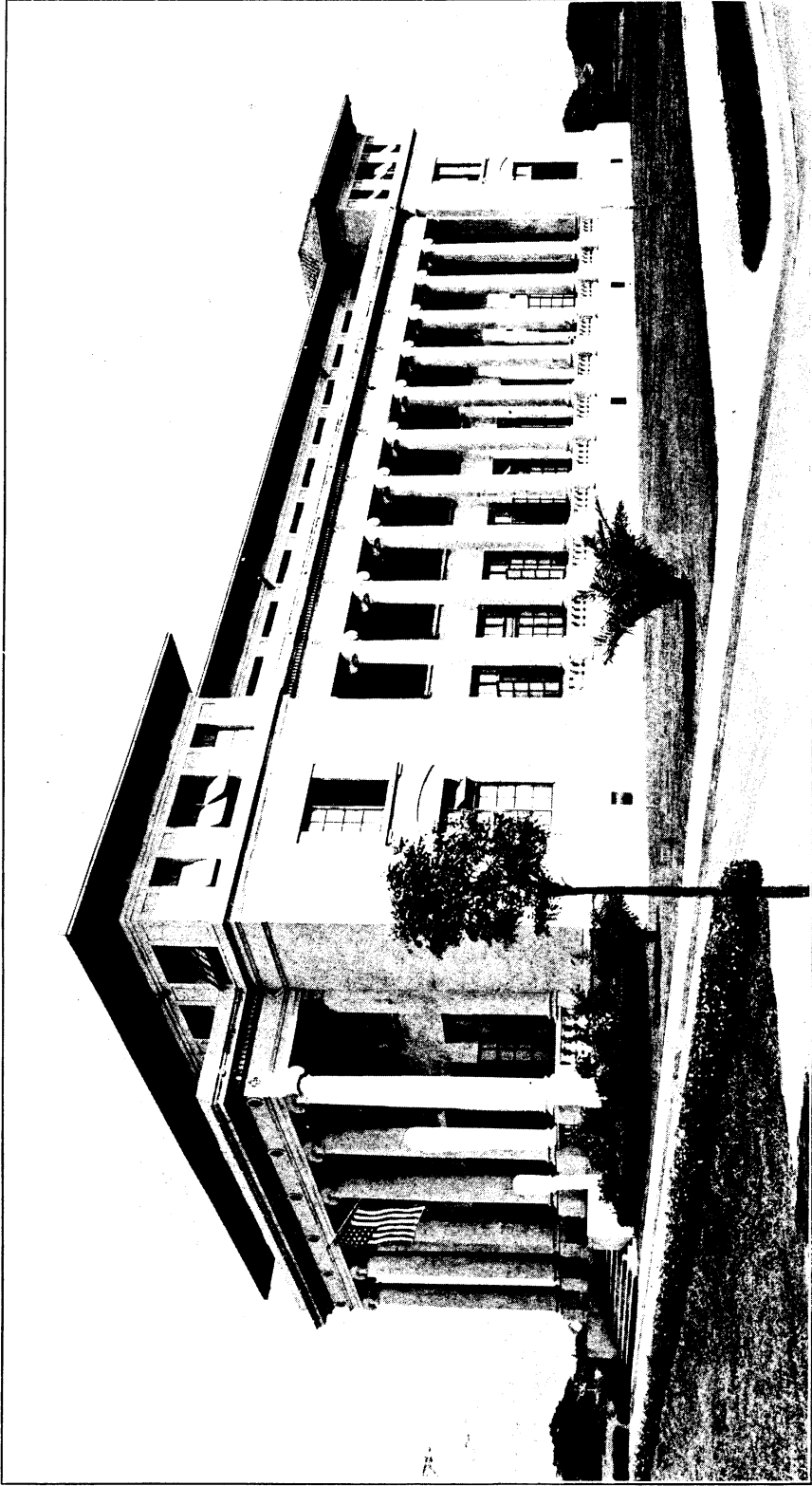
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MUSIC

**Commencement Address by Honorable T. H. PARDO DE
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MUSIC

CONFERRING OF DEGREES

By Honorable ALEJANDRO ALBERT, Phar.D.

Acting President of the University of the Philippines

Address to the Graduates by Dr. JOSÉ P. LAUREL, LL.B., D.C.L.

MUSIC

5

COMMENCEMENT ADDRESS

THE CONSERVATION OF THE NATIONAL TYPE

By Dr. TRINIDAD H. PARDO DE TAVERA, M.D., LL.D.

Mr. PRESIDENT, GENTLEMEN OF THE BOARD OF REGENTS, LADIES
AND GENTLEMEN :

The University of the Philippines has twice bestowed undeserved honor upon me: First, when it conferred upon me the degree of Doctor of Laws, which I received as one of the greatest favors ever granted me in my life; secondly, when it entrusted to me the delivery of the commencement address today, which I most heartily accept as a great privilege.

This compels me, first of all, to choose my subject, and here the difficulty lies not in the lack of topics to develop, but in the wealth of highly important points that present themselves to any one desiring to address the youth who flock to our temples of learning. After selecting my theme, I meet with another difficulty, truly too great for my limited ability, because while I have always spoken in Spanish, I now speak in English, as I consider it an absolute duty to express myself in this language, not only to follow the tradition of the University of the Philippines, but also to give by example, proof of the great importance which I justly attribute to English in the education of the Filipino people.

Although I am speaking before the distinguished gentlemen who constitute the directing personnel of this Institution and before the young students, whose mentality is being developed under the influence of the principles of modern times, I wish to say that my words are addressed more to our youth in general, who are ever zealous to learn, impelled by the noble ambition to know, because I feel that, due to the influences of the past, that youth carries within itself something which may be an obstacle to the progress which it seeks. I refer to prejudices, and I do so not only because I find in others the weight and influence of a dangerous tradition, but also because I feel in myself, by my own experience, an example of the mental type produced by our past instruction and education. We, who have received a biased education (*educación tendenciosa*) within the narrow limits of

conventional rules, principles and doctrine, conducive not to the discovery of truth as our own reason would find it, but the truth as others would have us see it; we, who have been schooled under a system designed to produce partisans, disciples, defenders of a narrow doctrine of religious dogmas, which dominated and blazed the exclusive way by which to arrive at the truth—we, I say, in the course of time came to form two distinct camps. One of them was the group formed by the orthodox, who received the doctrine wholly from the hands of their masters and considered as absolute truth what the latter taught them the truth should be. The other group consisted of the non-conformists, the rebels, who attempted to seek the truth in the open field of reason, unhampered by obstacles placed for the convenience of others, a group which was not satisfied with more apparent truth, but was after the real truth, considering it as “the truth that was not error.” Having had the fortune to pass to the nonconformist party, the rebellious party (*partido rebelde*) and knowing how great a part tradition plays in the framing of apparent truth, under the great banner of prejudice, I feel it my duty now to give my aid, to transmit the benefit, which I obtained from my rebellion and personal experience, to the young people who, upon entering the modern schools, do not suspect that they carry within themselves their worst enemy, the greatest danger to their progress, namely, tradition and prejudice. Formerly it was the religious garb that dominated us and which still dominates in some of our institutions with fallacious political pretext, which nowadays overruns the country like an epidemic, which we must attack for the sake of our intellectual good.

The greatest service which the American people have rendered to the Filipino people, is the implantation of the American system of public instruction, giving us, without restrictions of any kind, the means of developing, freely and without limit, the physical, intellectual and moral conditions of the individual. In countries which remain stationary or which progress but slowly, the improper management of instruction is responsible for their stagnation. In some of those countries a few citizens are instructed, who are destined to constitute the directing class. In others, a greater number are instructed, but the instruction is characterized by the fact that it tends to limit the intelligence within a fixed mould. At times it is the religious tendency that limits; at others it is the constitution of militarism, of an oligarchical or monarchical form of government or some other form of mental condition, useful only to a portion of the people. It is like the tiny feet of Chinese women, which cannot

grow freely because, from their most tender years, they are enclosed in an inflexible mould which produces the same kind of feet, fatally and inevitably deformed and always the same.

The singular and characteristic fact in the creation of this University is that it is the first higher institution of learning that is completely free from all religious, political or philosophic restriction; in other words, this University is the first advanced center of learning that is completely scientific, where the investigation of truth, which is the basis of human wisdom, may develop itself in full liberty. Dogmas, hypothesis, principles based upon sentiments, emotions and traditions, cannot here limit, by means of fixed barriers, the field of conscience, which is directed solely by the only force which no other force can limit or dominate—the force of reason. In the majority of the nations, the interests of the minority, abusing its power and for its own preservation have directed the conscience of the masses, leading it towards a certain end, for the exclusive benefit of the directing class. I will repeat here that at times the motive or goal was religious, at other times military or political; thus have those types of civilization, called religious, military or political, been developed, characterized by the fact that they are useful only to a limited number of men who direct the others.

It is highly beneficial for us to know our own type of civilization, and surely I am not divulging any hidden truth when I say that we have followed, first, the religious type, now the political type. This explains the great importance which our present generation gives to the political aspect of our life, to such an extent that all other considerations of social interest are postponed, almost forgotten and always left behind, and even sacrificed to what is called the “political order,” (*la razón política*). It is thus that in our society there exists true tyranny, a domination; namely, the enthronement of politics. It is not my intention to speak in favor of, or against such a situation, but merely to state that our present social condition is under the absolute grip of politics, and that public instruction runs the serious danger of being subjected to passions, sentiments, and claims; nor do I refer to political parties or to the administrative machinery of the department of instruction, or to the political combinations that affect the personnel dedicated to education; I confine myself to showing the fact that politics predominates in our social life at present just as religion in the past dominated.

I do not formulate any charge against any entity, I do not make any complaint against any government or individual

vested with power; I do no more than to point out the character of our contemporary public spirit.

Dominated by an antiquated idea of patriotism, the result of our past education, there is a party or group which maintains the policy of preserving to cultivate our own soul in order to show the lines which should limit our education, so that the so-called national type may be maintained and developed.

Progress is effected through changes by means of which what is good replaces what is bad and what is better replaces what is good. There never was any change proposed or imagined by the majority, which did not originate with an individual who was followed in the beginning by only a small minority. Not only has that been, is, and shall be the evolutionary process of progress; but every reformer, alone or aided by his first disciples, who are missionaries of ideas, has been attacked, rejected, and combatted as visionaries, dangerous to society and to the nation. Education should not be narrow; and the attempt to preserve certain national things, which nobody takes the trouble to indicate or describe, is but an attempt to prevent the introduction of reforms conducive to progress. Should the plan to educate us in conformity with our so-called national type be accepted, I would propose that our public instruction be placed wholly in the hands of those who conducted it until the year 1898 when Spanish sovereignty ended, because they were the persons who formed, shaped, and affirmed within mediaeval moulds a character, which always was rejected by those persons themselves who received that education, and which was the cause why the Filipinos rebelled against Spanish sovereignty. The conscience, that received its education under that régime, found out its insufficiency, and guided by the spirit of rebellion proper for peoples who know how to emancipate themselves, it sought to do away with the system, which subjected the conscience and impeded the free development of our reason. One result of that narrow education is the innocent attempt to preserve now what is ours, without taking into account that it was precisely against what we "call our own" that the real Filipino soul rebelled. The reason is, as I have already stated, that unconsciously, we carry within ourselves, as a result of our past life, prejudices which we can easily detect if we make, as we should, a critical analysis, which would reveal the real state of our conscience.

In the same manner that physical conditions are inherited, so are psychic characteristics which, as is well known, are but purely physiological functions. Thus, tradition which is a social

phenomenon, is the result of heredity which is an individual quality. By it we are able to explain how the spirit of our ancestors and the soul of the dead revive in us, so that just as a people preserve the physical characteristics just so its spiritual characteristics. What people is so blind as to insist on preserving its physical characteristics of inferior quality? What people would not desire to increase the height of its individuals, correct and improve the form and dimensions of its members, or the faces and bodies of the race in general? What negro would insist on retaining his curly hair under the pretext that it is characteristic of his race? What people would insist upon not modifying inferior physical conditions on the excuse that such was its ancestry? Physical evolution is as natural as spiritual evolution, and those who speak of the conditions peculiar to the race, do not turn their eyes to the primitive inhabitants of our islands, who have taken refuge in the mountain fastnesses, but to the whites, who, in the last four centuries of our existence, have constituted the type which we have attempted to follow and which we have succeeded in part to imitate—the type, in short, which we believe in good faith to be the type of our people.

There is an unconscious force which binds us to the past. That force is tradition. It is, as I said, a social phenomenon resulting from an unconscious individual force which we carry in the very embryonic cells of our being; the force of heredity. That is the great conservative force. Not all is harmful in that force because, thanks to it, we can preserve and transmit the good spiritual acquisitions which we conquer, so that if that force did not exist, there would be no progress, because there would be no heredity and therefore no tradition. Now, knowing these real phenomena of our individuality, we can appreciate how difficult progress is when, to these natural forces of conservation, we add our express will to retain our spiritual type, the change of which, even when desired, already presents greater difficulties than its preservation.

For this reason, the instincts of primitive man are the most difficult to suppress, namely, aggression, vengeance, hatred, envy, all the passions which dominate man in his primitive brutality and which later were corrected step by step by which is rightly called superior qualities, such as love, charity, sincerity, and friendship. Hence, the great difficulty of substituting virtues or superior qualities for defects or inferior qualities, because the later are newer, more recent and do not find in our spiritual constitution the depth and firmness of the older inferior qual-

ities, in the same manner as are found in our anatomical constitution, remnants of organs and members, now useless, but which proclaim the phases of our evolutionary physical process.

For the same reason also we should direct our efforts towards that which reason and experience make us see as good, as superior instead of contemplating the past in order artificially to perpetuate it, when everything in nature marches toward what is better. Neither is it possible to repeat the past, because if all that comes into existence is apparently a true reproduction of the past, in reality it is a "reproduction modified" by the inexorable force of evolution. That which appears to be absolutely identical with another thing that preceded it, is nevertheless different through conditions which we fail to notice on account of their fineness. Thus the animal kingdom seems to be wholly distinct from the vegetable kingdom when we consider the most completely developed being of both kingdoms; but as we approach the inferior types, they gradually lose their distinguishing characteristics, and we reach a point at which the beings or species could well be considered as pertaining to the vegetable as much as to the animal kingdom. It is because differentiation is a natural law, and to attempt to preserve a mental type like a mineral crystalization is to go against the laws of nature, thereby causing a disequilibrium that is contrary to progress.

The idea that our educational system should tend to preserve and develop our own national type appears to me to be highly dangerous. We must bear in mind that what we call the "Filipino soul" is a completely foreign mentality, which has been transmitted to a small portion of the Filipino people either thru the education given in our centers of learning or thru contact with Spaniards during the long period of their domination. We know too well, from the writings left by missionaries, that the initial work which they undertook in educating the Filipinos, was to destroy their (the Filipinos') idols, the writings which contained their songs and traditions, and their own way of dressing, of enjoying, of worshipping, all with the pious object of uprooting every thing related to their former life, the same being considered as erroneous and unworthy of preservation inasmuch as it was contaminated, directed, and governed by, and related to, their religious beliefs and the genuine Filipino spirit. After that work of previous destruction, when the field was deemed cleaned from weeds and free from bad seeds, the task was begun of inculcating, in a very poor and rudimentary way, the idea and principles which now constitute that spirit, the preservation of which is represented as a patriotic task.

It is true that the number of those who entertain such thought is not very large, but they defend an error which exhibits all the appearance of truth and they shield themselves behind an order of political character, the invocation of which convinces by an appeal to the passions. For that reason we must expose its error (equivocación) and the consequences which it carries.

I should say that if that Filipino spirit is of a purely foreign character, although in reality assimilated, there is, on the other hand, another Filipino soul which has not been destroyed and to which no reference is made, because, like the minerals that are hidden in the bosom of the earth, that spirit rests dormant in the mass of our people. It exists in a latent state and will spring forth in all its vigor when, by means of proper education, those consciences that ignore their own selves are awakened, and the faculties of the intellect are organized, so as to bring forth at last the proper mental individuality of every Filipino, which it can detect, by the sense of self-vision and self-criticism created by logical education.

In order to make possible the apparition of the genuine Filipino soul which lives in our masses, we must establish the constructive instruction and education of an independent individuality, free from artificial pressures, which repress the reason of man and subject it to the reason of another by means of religious, political, or social dogmas.

In our modern education, too, we must inculcate ideas diametrically opposed to those of the past, in order to attain welfare and happiness in the present life, in our existence on earth. For that reason we must develop the idea of struggle for existence, of the imperious need of working in order to create something, and of rendering mutual aid in the common desire to serve society, as well as the idea of confidence in one's own self, of appreciation, respect and love for work, of hygiene and care of our body, of disregard of suffering,—all of which are necessities included in our modern civilization and despised by those who obeyed only the rules having to do with the salvation of the soul, and who preached contempt of material life, that is, of the body.

I do not mean to oppose that in the Philippines a kind of peculiar civilization should develop. I could not prevent it however much I should like to, because it is purely a natural, spontaneous, involuntary and fatal phenomenon. I have already affirmed that in the mass of the people there lies in a dormant and latent state the true Filipino soul. What I seek to do is to prevent that, under the pretext of preserving and cultivating

what we call our own, but which is not, we attain only the sad and sure result of retarding our progress, of diverting the correct course of our youth, of vitiating Filipino intellect, and subjecting it to control, prejudice, and false principles, so well known in the history of civilization, as potent factors of paralyzation and retrogression, and not of movement and progress.

The idea of developing our peculiar civilization, of cultivating a mentality proper and characteristic of our people, is by no means, a system of progressive, but of regressive, evolution, which surely is far from being our objective. That idea is one of the results of the predominance of what is political—a relic of the past, a legacy of the past, completely subordinate to the supreme order, first of religion, and later, of politics. Filipino conscience, emancipated to a great extent from theological domination now falls down almost completely under political pressure, and at the time, guided by hereditary phenomena which we call tradition, it believes and proclaims in good faith that we must preserve our own, that our system of education and instruction should be shaped according to our peculiar nature, and that to adopt systems of thought and belief from foreign countries is simply to choose the wrong road, and to take a course which would lead to the suppression of our national qualities.

Because of a feeling which they believe to be patriotic, some formulate that theory; and, in the interest of that same country, I raise my voice to affirm that progress is such, because it is limitless, and that there are certain civilizations which, by insistently adhering to the preservation of the so-called national type, have remained stationary, because they have not been able to transcend those limits which, voluntarily or involuntarily, have prevented their development. And it is because true civilization, that which is characterized by the fact that it always progresses, has no racial, national, or artificial boundaries; it is a work possible to all humanity; it is founded upon a knowledge of the laws of nature, and such laws govern the planet in which we live and all the worlds that go to make up this limitless Universe. I shall not, out of vanity, invoke the name of country in order to seek its support, but something superior, something higher than country, anterior to it and which shall still live after countries shall have disappeared, when the entire humanity shall reign supreme. That something is “reason.”

As to patriotism, it must be admitted that it cannot be inculcated in school simply by means of songs or by fomenting sentiments aggressive against foreigners or protective of the home.

To be sure patriotism should result from the teachings given in the schools, not, however, from that sentimental manner, but by teaching men to **comply with their duty**, teaching them to produce, and by strengthening morals thru a knowledge of self and of humanity as a whole. A country that thinks, that feels and words accordingly, a country whose individuals, by reason of their education and instruction know how to think for themselves,—that is a country capable of feeling and understanding patriotism. In the United States, the spirit of aggression was never fomented in the schools and never was militarism cultivated in its literature. But when the moment came, it was seen that Americans know how to be soldiers, patriots, and heroes, just as they know how to be manufacturers, farmers or merchants, always with the highest degree of efficiency. Nevertheless, in America itself some lamented the fact that in the United States, unlike in Germany, militarism was not cultivated, and that the warlike spirit and military discipline were not fomented; but the individual was cultivated and formed, and, with efficient elements, there ensued an efficient group.

We Filipinos should not continue our former errors, speaking of our race, because there is no such Filipino race. Instead of that narrow, false, and primitive conception we should adopt a broader, more just and more certain criterion of “people” or “nation.” We are the result of the union and fusion of very different races, and although the Malay race enters in the combination to a great extent, yet the party played by the Chinese, Japanese and others, especially the Spanish race, is by no means small. We should not recall (recordar) our origin, because it will be of no avail in strengthening our union, which should be our objective. The idea of race has always been invoked among us in order to accuse some of inferiority and to attribute superiority to others. Our origin should not engage our attention but rather our orientation, our future.

According to Renan, a nation is a “group of men who have the will to live together,” and with us that will is what should guide our acts, remembering, too, that although we are of different races, yet from generation to generation, individuals intermarry (se mezclan), and in the course of time, as Lapouge says, “there will be no individual who will not be in some degree a relative of all.”

If we adopt, instead of the idea of race, the idea “of people and nation,” that is more just and more in harmony with reality, we place ourselves in a condition favorable to progress, because we will always bear in mind that our interests should be to

work in the domain of convergence, not of divergence, which always results from the idea of race. Every day that has elapsed since we learned our history under Spain's rule and then under that of the United States, we have observed that those phenomena of convergence which I have indicated have increased. Each day tribal differences were being erased, and, by the means of communication, by our system of education, by the implantation of liberty and of respect for the individual and principally, by the extension of the Spanish language and now of the English, we have seen how local differences have passed away, how the Filipinos of the South, who were considered irremediably separated from us, associate with us day by day, and how the idea of nation is gaining ground, by that will to live together, as Renan said.

Business, agriculture, and industry are the activities that should attract our youth, who are now after politics and administrative careers. They act, without thinking over the matter in obedience to traditional impulse and to prejudices, which cause them to look upon the productive occupations of farming and industry as debasing. Were our intention the preservation of our national type, we should continue assiduously to cultivate law, literature and the priesthood, what should regenerate our society is that change of course of our present mentality, because we all know that economic life is to society what it is to the individual itself; it is life itself in its truest sense.

Yukichi Fukuzawa, the great reformer of Japan, the extraordinary and **exemplary**, when the opposition to, and, **hatred**, for, **foreigners were widely extended** among his countrymen, did not hesitate to express himself in the following terms, in order to condemn the ideas of exclusive patriotism which were opposed to the adoption of modernism in his country. He said: "Oppressed by centuries of despotism, our countrymen have become ignorant, mean, coarse, devoid of the sense of independence and honor, as means of defense. Although they are completely **disinterested in the affairs** of the State, they are incapable of **affirming their private rights** and for all things they resort to the Government. The very same ones who received an **occidental education entertain** only one object, which is, to secure public offices. Those who dedicate themselves to **private business** are very rare. Incapable of divesting themselves of Chinese civilization, they continue being Confucianists under guise of being Westerners. In Japan we have a government but not a nation." Hardly 50 years it was when the great patriot Fukuzawa dared to attack Japanese exclusivism in such

energetic and clear terms, in that Japan whose national spirit was so traditional and unique, that, by reason of its extreme exclusivism, it did not join the evolutionary and essentially progressive movement of occidental civilization until these recent years. And the progress of Japan was precisely due to the fact that its men in power clearly saw that what would enable them to conquer true civilization was an education that was free from all religious, philosophic, and political obstacles. They understood that scientific civilization was the only civilization possible, because its objective was just to discover the truth, without any attempt to falsify it in favor of particular interest of any kind.

All our ideas must vary, not exactly by adopting what is good, although it may be distinct from, and even contrary to, what we followed and practiced as being good and our own. Let us not attempt either to establish patriotism according to traditional ideas. Let us rather accept the truths that the science of experience shows us; let us abandon aggressive patriotism; let us forget the divisions of people into rulers and followers; let us adhere to the democratic conception of the equality of man. Let us reject religious intolerance and adopt liberty of conscience. Let us look upon labor not as a curse, but as an element necessary to progress. Let us not brag of being a separate group, and crystallizing in a permanent form; let us, on the contrary, think that we are capable of following the infinite, progressive, and ascendant road of modern civilization, because the object of our true patriotism is to secure our welfare and show our capacity to join the most progressive peoples and cooperate with them in the greatest and most comprehensive work—the work of all mankind.

The different races that inhabited the Iberian peninsula, France, Italy, and Roumania, became the subject of Rome and received their civilization from her. Those countries learned the vulgar Latin, which was the language placed within their reach, and each, according to her conditions or peculiar genius, spoke the language that was foreign to her ways, thus forming the Neo-Latin language which underwent the process of evolution, just as all other things did and became the Spanish, Portuguese, French, Italian, and Roumanian languages with their infinite number of dialects. In the same manner those countries adopted the Roman laws, the whole Roman civilization which, like the language, in each group little by little acquired a special type, in obedience to the law of adaptation which is

involuntarily fixed by spontaneous and natural forces, like the climate, the existing customs or idiosyncrasies. But those countries progressed because they adopted the usages, customs, laws, and language of the newcomers who were more instructed and more civilized, and in that way they abandoned their "peculiar type."

The idea of country, or nation, with the meaning which such terms connote, is comparatively recent in history, and the idea of the peculiar type of a country is still more recent. But it must be borne in mind that both concepts are in themselves very ancient, only that they commenced, arose, and were cultivated in the most limited and primitive social groups when the peoples and nations were represented by what may be called their embryo or nucleus, such as the clan, tribe, and the reduced and almost but a mere family group formed by a small portion of individuals. At that time when the idea of nation had not yet been formed, when the country was limited to the clan, tribe, or "barangay," the worship or custom, the cultivation of the tribal characteristics of the groups could be explained and understood, because all these constituted as the banner, the seal, the mark which distinguished a man of one group from another man of another group, because they had no other means of identifying themselves, lacking, as they did, written laws, documents of allegiance, of record of personal indentifications; and furthermore because each group prayed for the protection of its own divinity, to obtain whose favor, they performed religious rites in which the unity of language, superstitions, scruples, usages, and customs, figured as elements of the first order. This was itself the great obstacle to the formation of nations, which are no more than the aggregate sum of a greater number of individuals who are fused, because, as Renan said, they like to live together.

In order to live together we must not unfurl old flags of times past which were the emblems of tribes that wanted to live separate, and were incapable of understanding, and much less of feeling, the necessity of union. For this reason we should not revive, but rather reject the atavic sentiments of divergence, and adopt national methods of convergence which would maintain our national solidarity and erase the elements of exclusivism and self-characterizations (particularización) which caused divergencies between provinces, municipalities, and barrios, under the pretext of preserving for each group, as a sacred thing, its original type.

A new life, based upon scientific education, is what would complete the union of Filipinos into a nation, free from traditional prejudices, which retard our progress or make it difficult. Carried on until now by sentimental arguments and deeds, on the one hand, we want to form a modern nation, a progressive democracy, a country capable of occupying a place of honor among the most civilized peoples, on the other hand, by allowing ourselves to be dominated by dangerous sophism, we expose ourselves to the complete defeat of our purposes and of our hopes of national solidarity. Let us therefore lay aside sentimental patriotism and let us adopt scientific patriotism.

It is indispensable for us always to remember the essential distinction between "race" and "nation." When we invoke the former, we devote our attention merely to anatomic characters that serve for naught in the formation of a nation, which is our task and our ideal, because the latter is founded on psychic characters, and if, in order to live and preserve themselves pure, races have employed means of seclusion, exclusion, aggression, and isolation; nationalities, on other hand, perform all that facilitates and strengthens approximation, union, fusion, and solidarity.

The immutable existence of the psychological character of a race cannot be maintained, because each type of that nature has changed in history and notably changes under our observation, that is to say, it is not possible to deny historic or contemporaneous evolution; and, this being true, it is absurd to disregard the laws that govern the immaterial, as well as the spiritual, world.

We should reject all scruples, principles, doctrines, or laws which place an obstacle or erect barriers to the free exercise of our faculties. There should not be any religious, or political interest, or interest of any character whatever, which impedes us from making free use of our reason in the analysis of whatever phenomenon, of whatever fact, in order to ascertain the wherefore of things and to know truth.

The Filipino people need three things for perfect harmony, first, of ourselves, and then of our nation with other nations that constitute the civilized world: they are liberty of conscience, English as a common language, and the establishment of true democracy. I need not spend time to show the importance of these things, because the mere mention of them makes us see their transcendence and recognize their importance. Now, following the orientation of those who propose to preserve what is our own and to develop our own manner of being, we would never realize

the three essential things which I have mentioned, because our education, our history, our present state are by no means a preparation for the development and cultivation of those conditions, inasmuch as we are dominated by divergent, opposing, and conflicting ideas. We must construct a new national edifice; we must determine to renew our old structure in which we lived; we must emancipate ourselves from the limited circle in which our reason and conscience were confined, and in order to create a country, free, great and capable of fraternizing with the most highly civilized part of humanity, we should not impose limitations, we should not insist in preserving what is useless for the sole reason that it has been ours.

We must not subject ourselves to the scorn of future generations nor to that of contemporary intellectual minority.



DISCURSO DEL *COMMENCEMENT* DE LA UNIVERSIDAD DE FILIPINAS EN 1921.

“LA CONSERVACIÓN DEL TIPO NACIONAL.”

Por T. H. PARDO DE TAVERA.

SEÑOR PRESIDENTE; SEÑORES REGENTES;

SEÑORAS Y SEÑORES:

Por dos veces inmerecidamente me ha honrado la Universidad de Filipinas; la primera concediéndome el título de Doctor en Derecho, que recibí como uno de los más grandes favores que me ha sido otorgado en mi vida; la segunda, encomendándome este día el discurso del *commencement*, que acepto muy agradecido como un inapreciable privilegio.

Esto me obliga, primeramente, a elegir mi tema y la dificultad no está en la falta de tópicos sobre que disertar, sino, al contrario, en la abundancia de puntos de alta importancia que se presentan a quien quiera hablar a la juventud que acude a nuestros centros de enseñanza. Una vez elegido mi tema, me encuentro ante otra dificultad, realmente de importancia para mis fuerzas, porque, habiendo hablado siempre en castellano, hoy lo hago en inglés, por considerar un deber inexcusable expresarme en esta lengua, no solamente para conformarme con la tradición de esta Universidad de Filipinas, sino también para dar con mi ejemplo una prueba de la importancia de primer orden que atribuyo justamente al inglés en la instrucción del pueblo filipino.

Aunque hablo ante los distinguidos caballeros que forman la parte directiva de esta institución, y ante los jóvenes estudiantes, cuya mentalidad se desenvuelve dentro de los principios del modernismo, debo decir que mis palabras van más bien dirigidas a nuestra juventud, en general, siempre deseosa de aprender, impulsada por la noble ambición de saber, porque reconozco que por influencias del pasado, esa juventud lleva en ella misma algo que puede ser un obstáculo para el progreso que busca. Me refiero a los prejuicios, y lo hago no solamente porque reconozco en otros el peso y la influencia de una tradición peligrosa, sino porque siento en mi mismo, por mi propia experiencia, un ejemplo del tipo mental resultante de nuestra pasada

instrucción y educación. Nosotros, que hemos recibido una educación tendenciosa encerrada dentro de reglas, principios y doctrinas convencionales, encaminados, no a descubrir la verdad, según nuestra propia razón podría encontrarla, sino la verdad, según otros querían que nosotros la viéramos; nosotros, que fuimos instruidos dentro de un sistema calculado para formar partidarios, discípulos, defensores de una doctrina cerrada de dogmas religiosos que dominaban y trazaban el camino exclusivo para llegar a la verdad, llegamos con el tiempo a constituir dos familias distintas. Una de ellas, la familia constituida por los ortodoxos que recibieron la doctrina íntegra de manos de sus maestros y consideraron como verdad absoluta lo que éstos les enseñaron que debía ser la verdad. Otra familia compuesta por los rebeldes que trataron de buscar la verdad en el campo abierto de la razón, sin trabas levantadas por la conveniencia de otros, familia que no se contentaba con la verdad aparente, sino que buscaba la verdad real, considerándola como *la verdad que no era error*. Habiendo tenido yo la suerte de pasarme al partido rebelde y conociendo cuán grande es la parte que en la composición de la verdad aparente toma la tradición bajo la gran bandera de los prejuicios, me creo ahora obligado a prestar mi ayuda, a comunicar el beneficio que obtuve de mi rebeldía y mi experiencia personal, a los jóvenes que, al ingresar en las escuelas modernas, no sospechan que llevan dentro de sí mismo su peor enemigo, el mayor peligro para su progreso, a saber: la tradición y los prejuicios. Antes era el disfraz religioso el que nos dominaba y que aun ahora sigue dominando a muchos; luego el falaz pretexto político que hoy día invade como una epidemia que debemos combatir por la higiene intelectual.

El mayor servicio que el pueblo americano ha hecho al pueblo filipino es comunicarle su sistema de instrucción pública, dándole, sin restricciones de ningún género, los medios de desarrollar libremente, ilimitadamente, las condiciones físicas, intelectuales y morales del individuo. En los pueblos que permanecen estacionarios o que progresan lentamente, la mala dirección de la instrucción es responsable de su estancamiento. En algunos de esos pueblos se instruye a unos cuantos ciudadanos destinados a constituir la clase directiva. En otros se instruye a mayor número, pero la instrucción se caracteriza en que tiende a encerrar la inteligencia dentro de un molde fijo. Una vez es la tendencia religiosa, otra la constitución del militarismo o del gobierno oligárquico o de la monarquía o de una forma cualquiera de condición mental, útil solamente para una parte del

pueblo. Es como los pies pequeños de las mujeres chinas que no pueden crecer en libertad, porque desde la más tierna infancia se encierran en un molde inflexible, que formará un pie igual, fatal e inevitablemente deformado, siempre el mismo.

El hecho singular y característico de la creación de esta Universidad es que ella inaugura el centro superior de enseñanza, completamente libre de cualquiera limitación religiosa, política o filosófica, en otros términos, esta Universidad es el primer centro de instrucción superior, completamente científico, en donde la investigación de la verdad, que es la base del saber humano, podrá desenvolverse, en toda libertad. Dogmas, hipótesis, principios fundados en sentimientos, emociones y tradiciones no podrán limitar aquí con barreras definidas el campo de la conciencia, dirigido únicamente por la única fuerza que ninguna otra fuerza puede limitar ni dominar: la razón. Los intereses de una minoría, abusando de su poder y para su conservación, han dirigido en la mayoría de las naciones la conciencia de toda la masa, orientándola hacia un fin determinado de la conveniencia exclusiva de la clase directiva. Voy a permitirme repetir que unas veces el móvil o finalidad ha sido religiosa, otras militar o política y así se han desarrollado esos tipos de civilización llamados religioso, militar o político, caracterizados en que son útiles para un limitado número de hombres que dirigen a los demás.

Es de gran utilidad conocer nuestro propio tipo de civilización y seguramente que yo no descubro ninguna verdad oculta al decir que hemos seguido, primero, el tipo religioso y ahora el tipo político. Así se explica la importancia que nuestra actual generación concede al aspecto político de nuestra vida, a tal punto que toda otra consideración de interés social queda pospuesta y como olvidada y siempre postergada y aun supeditada a lo que se considera *la razón política*. Así, pues, se ha constituido en nuestra sociedad una verdadera tiranía, una dominación, a saber: el entronamiento de la política. No es mi propósito discutir en favor o en contra de semejante situación, sino hacer constar que nuestro estado social actual se halla bajo el dominio absoluto de la política y que la instrucción pública se encuentra en grave peligro de quedar sometida a las pasiones, sentimiento y representaciones de carácter político. Tampoco me refiero a partidos políticos, ni a la máquina administrativa del departamento de instrucción, ni a combinaciones políticas que afectan el personal dedicado a la enseñanza, sino que me limito a poner en evidencia que ahora predomina en nuestra constitución social la política, como antes dominó la religión.

Yo no formulo una acusación contra ninguna entidad, no expreso ninguna queja contra algún gobierno o individuo investido de poder: no hago más que señalar el carácter de nuestro espíritu público contemporáneo.

Llevados por una idea de patriotismo a la antigua, resultante de nuestra pasada educación, hay un partido que mantiene el principio de conservar nuestro tipo nacional, tratando de cultivar el alma propia para señalar las líneas que deben limitar nuestra educación, de manera que pueda mantenerse y desarrollarse ese tipo llamado nacional.

El progreso se efectúa por cambios mediante los cuales lo bueno reemplaza a lo malo y lo mejor a lo bueno. No ha habido jamás ningún cambio propuesto o imaginado por la mayoría, sino originado por un individuo a quien siguió al principio una pequeña minoría. No solamente ese ha sido, es y será el proceso evolutivo del progreso, sino que además cada innovador, solo o rodeado de sus primeros discípulos, misioneros de la idea, han sido atacados, rechazados y combatidos como visionarios y peligrosos para la sociedad y para la nación. La educación no debe ser tendenciosa, y el empeño en conservar ciertas cosas nacionales que nadie se toma la molestia de señalar ni describir, es solamente tratar de impedir la introducción de reformas capaces de conducir al progreso. Si se aceptara el propósito de educarnos dentro de nuestro tipo nacional, yo propondría que nuestra educación pública se entregara por completo en manos de quienes la condujeron hasta el año 1898 en que terminó la soberanía española, porque fueron los que formaron, modelaron y afirmaron dentro de los moldes medioevales un carácter que fué siempre rechazado por los mismos que recibieron esa educación y que fué la causa de que los filipinos se volvieran contra la soberanía española, porque la conciencia que se había educado bajo ese régimen, reconoció su insuficiencia, y guiada por el espíritu de rebeldía propio de los pueblos que saben emanciparse, trató de romper el sistema que sujetaba la conciencia e impedía el libre desarrollo de nuestra razón. Un resultado de dicha educación tendenciosa es la inocente tentativa de querer conservar ahora lo nuestro, sin caer en la cuenta que precisamente contra eso que llamamos *nuestro* protestó la verdadera alma filipina, y es que, como dije antes, sin darnos cuenta, llevamos en nosotros mismos, como resultado de nuestra vida pasada, prejuicios que podemos fácilmente reconocer si practicamos como debemos un análisis autocrítico que nos revele el fondo de nuestra conciencia.

De la misma manera que se heredan las condiciones físicas así también se heredan los rasgos psíquicos que, como se sabe,

son nada más que funciones puramente fisiológicas. Así la tradición, que es un fenómeno social, es el resultado de la herencia, que es una cualidad individual. Por ella podemos explicar cómo revive en nosotros el espíritu de nuestros antepasados, el alma de los muertos, de tal manera que así como un pueblo conserva sus rasgos físicos, así también conserva sus rasgos espirituales. ¿Qué pueblo es tan ciego que se empeñe en conservar sus rasgos característicos físicos de calidad inferior? ¿Qué pueblo querría no aumentar la altura de sus individuos, no corregir mejorando la forma y dimensión de sus miembros, de su rostro o de su cuerpo, en general? ¿Qué negro se empeñaría en conservar el cabello ensortijado bajo pretexto de ser característico de su raza? ¿Qué pueblo se empeñaría en no modificar sus condiciones físicas inferiores bajo la excusa de que así fueron sus antepasados? Pues la evolución física es tan natural como la espiritual y los que hablan de condiciones propias de la raza, no miran a los primitivos habitantes de nuestras islas que se han refugiado en las montañas, sino a los blancos que en los últimos cuatro siglos de nuestra existencia han constituido el tipo que hemos tratado de seguir y el tipo que hemos logrado imitar en parte, el tipo, en fin, que de buena fe suponemos tipo de nuestro pueblo.

Hay una fuerza inconsciente que nos amarra al pasado: la tradición. Es, como dije, un fenómeno social resultante de una fuerza individual inconsciente que llevamos en la misma célula embrionaria de nuestro ser: la herencia. Esa es la gran fuerza conservadora. No todo es perjudicial en esta fuerza porque, gracia a ella, podemos conservar y transmitir las buenas adquisiciones espirituales que conquistamos, de manera que si esa fuerza no existiera, no habría progreso porque no habría herencia ni, por tanto, tradición. Ahora, comprendiendo estos fenómenos reales de nuestro individuo, podremos apreciar cuán difícil es el progreso, cuando a estas fuerzas naturales de conservación añadimos nuestra voluntad expresa de guardar nuestro tipo espiritual cuyo cambio, aun queriéndolo, ofrece ya mayores dificultades que su conservación.

Por este motivo, aquellos instintos del hombre primitivo son los más difíciles de cancelar: la agresión, la venganza, el odio, la envidia, todas las pasiones que gobernaban al hombre en su brutalidad primitiva y que luego se fueron corrigiendo por lo que, con razón, se llaman cualidades superiores, como el amor, la caridad, la sinceridad, la amistad. Por eso la gran dificultad de sustituir los defectos o cualidades inferiores por las virtudes o cualidades superiores, porque éstas son más nuevas, han ve-

nido después, y no tienen en nuestra constitución espiritual el arraigo y la firmeza de las más antiguas cualidades inferiores que persisten, de la misma manera que en nuestra constitución anatómica persisten vestigios de órganos y aparatos, inútiles hoy, pero que denuncian las fases de nuestro proceso físico evolutivo.

Por esa razón también debemos encaminar nuestro esfuerzo hacia aquello que la razón y la experiencia nos hagan ver como bueno, como superior en lugar de contemplar el pasado para perpetuarlo artificialmente, cuando todo en la naturaleza marcha hacia lo mejor. Tampoco es posible repetir el pasado, porque si todo lo que nace es aparentemente reproducción fiel del pasado, en realidad es una *reproducción modificada* por la fuerza inexorable de la evolución. Aquello que parece absolutamente idéntico a otra cosa que le precedió, se diferencia sin embargo por condiciones que no distinguimos por su sutilidad. Así el reino animal parece completamente distinto del vegetal cuando consideramos los seres más completos de ambos reinos, pero gradualmente se van perdiendo los caracteres diferenciales mientras más nos acercamos a los tipos inferiores, llegando a un punto en que los seres pueden con tanta razón ser considerados vegetales como animales o viceversa. Y es que la diferenciación es una ley natural y al empeñarse en conservar un tipo mental como una cristalización mineral, es ir contra las leyes de la naturaleza, causando un desequilibrio en contra del progreso.

La idea de que nuestro sistema de educación debe tender a conservar y desarrollar nuestro propio tipo nacional me parece sumamente peligrosa. Hay que tener presente que lo que llamamos nuestra "alma filipina" es una mentalidad completamente extranjera que ha sido comunicada a una pequeña porción del pueblo filipino, ya por la educación dada en nuestros centros de enseñanza, ya por el contacto con los españoles durante el largo período de su dominación. Sabemos muy bien, por los escritos dejados por los misioneros, que la obra inicial que efectuaron para educar a los filipinos consistió en destruir sus ídolos, en destruir los escritos que contenían sus cantos y sus tradiciones, en destruir su propia manera de vestir, de divertirse, de rendir sus cultos, todo con el fin piadoso de borrar de raíz cualquiera cosa que se relacionaba con su vida anterior, considerándola errada e indigna de conservación por estar contaminada, regida, gobernada y relacionada con sus creencias religiosas y su alma filipina genuina. Después de aquella obra de destrucción previa, cuando se suponía el campo limpio de maleza y libre de mala semilla, se dió comienzo a la obra de inculcar de una manera muy pobre y muy rudimentaria la idea y los principios que hoy consti-

tuyen esa alma cuya conservación se representa como una obra patriótica.

Es cierto que el número de los que así piensan no es muy grande, pero defienden un error que reviste toda la apariencia de la verdad y se escudan tras una razón de carácter político, cuya evocación arrastra sentimentalmente. Por tal motivo hay que demostrar su equivocación y las consecuencias que consigo trae.

Debo decir que si esa alma filipina es de carácter puramente exótico, aunque en realidad asimilada, hay en cambio otra alma filipina que no ha llegado a destruirse y a la que no se hace referencia porque, como el mineral que se esconde en las entrañas de la tierra, así también esa alma duerme dentro de la masa de nuestro pueblo. Existe en estado latente y aparecerá con todo vigor cuando, por medio de una educación conveniente, se despierten las conciencias que se ignoran a sí mismas, se organicen las facultades del intelecto, de manera que brote, al fin, la individualidad mental propia de cada filipino, que podrá distinguirla mediante el sentido de auto-visión y de auto-crítica creadas por la educación lógica.

Precisamente para hacer posible la aparición del alma genuinamente filipina que vive en nuestra masa, hay que organizar la instrucción y educación constructiva de una individualidad independiente, libre de presiones artificiales que comprimen la razón del hombre bajo la razón de otro hombre por medio de dogmas religiosos, políticos o sociales.

Precisamente también en nuestra educación moderna tenemos que inculcar ideas diametralmente opuestas a las del pasado, para lograr el bienestar y la felicidad en la vida presente, en nuestra existencia sobre la tierra. Por eso hay que desarrollar la idea de la lucha por la vida, de la imperiosa necesidad de obrar para crear algo, de prestarnos mutua ayuda en el común deseo de servir a la sociedad, de la confianza en sí mismo, del desprecio del sufrimiento, del aprecio, el respeto y el amor al trabajo, de la higiene y del cuidado de nuestro propio cuerpo, necesidades todas estas comprendidas por la moderna civilización y despreciadas por aquellos que obedecían más bien las reglas destinadas a la salvación del alma, inculcando el desprecio de la vida material, es decir, de nuestro propio cuerpo.

Yo no pretendo oponerme a que surja en Filipinas un carácter de civilización peculiar, tampoco podría impedirlo, aunque lo quisiera porque ese es puramente un fenómeno natural, espontáneo, involuntario y fatal. Ya he reconocido que en la masa del pueblo duerme en estado latente la verdadera alma filipina. Lo que pretendo es impedir que, bajo pretexto de conservar y culti-

var lo que llamamos nuestro, y que no lo es, consigamos solo el triste y seguro resultado de retardar nuestro progreso, de errar el camino de la juventud, de viciar el intelecto filipino y sujetarlo a frenos, prejuicios y falsos principios conocidos de sobra en la historia de la civilización como factores de paralización y de retrasos, no de movimiento y progreso.

La idea de desarrollar nuestra civilización peculiar, de cultivar una mentalidad propia y característica de nuestro pueblo, no es, de ninguna manera, un sistema de evolución progresiva, sino de una evolución regresiva que ciertamente está muy lejos de ser nuestro objetivo. Esta idea es uno de los resultados del predominio de lo político, resto del pasado, legado del pasado, completamente subordinado a la razón suprema, primero de la religión y luego de la política. Ahora la conciencia filipina emancipada en gran parte del dominio teológico, cae casi por completo bajo la presión política, y guiada al propio tiempo, por fenómenos hereditarios que llamamos tradición, supone y proclama de buena fe que debemos conservar lo nuestro, que nuestro sistema de educación y de instrucción debe ser modelado según nuestra manera peculiar de ser, y que adoptar sistemas de pensar y creer tomados del extranjero, es sencillamente errar el camino dirigiéndonos por una orientación que nos conduce a nuestra anulación nacional.

Por un sentimiento que suponen patriótico, formulan algunos esa teoría, y por interés de esa misma patria levanto mi voz para afirmar que el progreso es tal, porque no tiene límites y que hay ciertas civilizaciones que por aferrarse en conservar su tipo nacional han quedado estacionarias, precisamente porque no han podido franquear esos límites que voluntaria o involuntariamente han impedido su desarrollo. Y es que la civilización verdadera, la que se caracteriza por el hecho de que progresa siempre, no tiene fronteras raciales, nacionales ni artificiales: es obra posible a la humanidad entera, se funda en el conocimiento de las leyes de la naturaleza y tales leyes rigen el planeta en que habitamos y todos los mundos que constituyen el Universo ilimitado. No invocaré en vanidad la patria para buscar su apoyo, sino algo superior, algo más alto que la patria, anterior a ella y que vivirá todavía cuando las patrias hayan desaparecido, cuando reine sin fronteras la humanidad entera: la razón.

En cuanto al patriotismo, hay que reconocer que no se inculca en las escuelas por medio de cantos ni estimulando sentimientos agresivos contra el extranjero o defensivos del hogar. El patriotismo debe resultar, sí, de la enseñanza que se da en las escuelas, pero no de esa manera sentimental sino enseñando a los hombres a cumplir su deber, enseñando a producir, enderezando la moral por el conocimiento de sí mismo y por la idea de la hu-

manidad entera. Un pueblo que piensa, que siente y obra de la misma manera, un pueblo cuyos individuos, por su educación y su instrucción, saben pensar por sí mismos, ese es un pueblo capaz de sentir y comprender el patriotismo. En los Estados Unidos jamás se preparó el sentimiento belicoso en las escuelas, ni en su literatura se cultivó el militarismo. Pero cuando llegó el momento, se vió que los americanos supieron ser militares, patriotas y héroes, como supieron ser industriales, agricultores o comerciantes, siempre en un grado superlativo de eficiencia. Sin embargo, algunos se lamentaban en América misma de que no se cultivaba en Estados Unidos, como en Alemania, el militarismo y de que no se estimulaba el espíritu bélico y la disciplina guerrera, pero se cultivó y formó el individuo y con elementos eficientes resultó una colectividad eficiente.

Nosotros filipinos no debemos seguir antiguos errores, hablando de nuestra raza, porque no hay tal raza filipina, sino que en lugar de ese concepto estrecho, falso y primitivo debemos adoptar el más amplio, más justo y más cierto criterio de *pueblo* o *nación*. Nosotros somos el producto de la unión y la fusión de razas muy diferentes, y aunque entra en gran parte la llamada raza malaya, no es pequeña la parte de la china, la japonesa, y otras principalmente la española. No debemos recordar nuestro origen, porque de nada servirá para fortalecer nuestra unión, que debe ser nuestro objetivo. La raza se ha invocado siempre entre nosotros para acusar a unas de inferioridad y atribuir superioridad a otras. Nuestro origen no debe preocuparnos sino nuestra orientación, nuestro porvenir.

Según Renan, una nación es *un grupo de hombres que tiene la voluntad de vivir juntos*, y en nosotros esa voluntad es la que debe dirigir nuestros actos recordando también que aunque somos de diferentes razas, de generación en generación los individuos se mezclan y con el tiempo, como dice Lapouge, *no habrá individuo que no sea algo pariente de todos*.

Si adoptamos en lugar de la idea de raza la idea más justa y más en armonía con la realidad de *pueblo* y *nación*, nos pondremos en condiciones favorables de progreso, porque siempre tendremos presente que nuestro interés será trabajar en el terreno de la convergencia, no de la divergencia, que continuamente resulta de la idea de raza. Cada día que ha transcurrido desde que conocemos nuestra historia bajo la dominación de España y luego de Estados Unidos hemos observado que han aumentado esos fenómenos de convergencia que he señalado. Cada día se han ido borrando las diferencias de tribus, y con las vías de comunicación, con el sistema de enseñanza, con la implantación de la libertad y del respeto del individuo y, principalmente, por

la extensión de la lengua castellana y hoy la inglesa, hemos visto como se borran las diferencias entre regiones y de qué manera aquellos filipinos del Sur, que se consideraban irrevocablemente separados de nosotros, se van uniendo más de día en día, y gana terreno la idea nacional, por aquella voluntad de vivir unidos, según decía Renan.

El comercio, la agricultura y la industria son las actividades que deben atraer a nuestros jóvenes que corren hoy tras la política y las carreras administrativas. Ellos obedecen sin pensarlo a los impulsos tradicionales y a los prejuicios, que les hacen mirar como deprimentes las ocupaciones productivas, de la agricultura y la industria. Si fuéramos a conservar nuestro tipo nacional, deberíamos seguir cultivando con respetuoso cariño la abogacía, la literatura y el sacerdocio. Precisamente lo que debe regenerar a nuestra sociedad está en ese cambio de rumbo de nuestra mentalidad presente, porque todos sabemos que la vida económica es para la sociedad lo que para el individuo mismo; la vida en su sentido más recto.

Yukichi Fukuzawa, el gran reformador del Japón, el extraordinario y ejemplar tipo del *self-made-man*, cuando la oposición y el odio al extranjero eran tan intensas entre sus compatriotas, no vaciló en expresarse en los siguientes términos para condenar las ideas de patriotismo exclusivo que se oponían a la adopción del modernismo en su país: "Oprimidos por siglos de despotismo, nuestros compatriotas han llegado a ser ignorantes, serviles, groseros, tan desprovistos de independencia y honor, como de medios de defensa. Aunque se desinteresan por completo en los negocios del Estado, son incapaces de afirmar sus derechos privados y para todo recurren al gobierno. Aquellos mismos que han recibido una educación occidental, no tienen en su mayoría sino una finalidad, que es obtener cargos públicos, siendo muy contados los que se dedican a negocios particulares. Incapaces de desnudarse de la civilización china, siguen siendo confucistas bajo la capa de occidentales con que se han envuelto. En el Japón tenemos un gobierno, pero no tenemos una nación." Hace apenas 50 años que el gran patriota Fukuzawa se atrevía a combatir el exclusivismo japonés con tan enérgicas y claras frases, en aquel Japón cuyo espíritu nacional era tan tradicionalista y tan propio que, precisamente por su extremado exclusivismo, no se unió al movimiento evolutivo y esencialmente progresivo de la civilización occidental, hasta estos últimos años. Y el progreso del Japón fué precisamente debido a que sus hombres de gobierno vieron claramente, que lo que podía conducirles a conquistar la verdadera civilización era la instrucción libre de trabas religiosas, filosóficas y políticas. Comprendieron que la civilización

científica era la única posible, porque su objetivo era precisamente descubrir la verdad sin tratar de falsificarla para servir intereses de ningún género.

Todas nuestras ideas tienen que variar adoptando no precisamente lo nuevo, pero sí lo bueno, aunque sea distinto y aun contrario a lo que como bueno y nuestro seguíamos y practicábamos. No tratemos tampoco de construir un patriotismo según las ideas tradicionales, sino que, aceptando las verdades que la ciencia de la experiencia nos demuestra, abandonemos el patriotismo agresivo por el pacifista, olvidemos las divisiones de clases directivas y sometidas, por el concepto democrático de la igualdad de los hombres. Rechacemos la intolerancia religiosa por la libertad de conciencia. No miremos el trabajo como una maldición, sino como una necesidad para el progreso. No hagamos alarde de constituir un grupo separado y cristalizado en una forma permanente, sino que pensemos, al contrario, que somos capaces de seguir el camino infinito, progresivo, mejorativo de la civilización moderna, porque nuestro verdadero patriotismo tiene por objeto conseguir nuestro bienestar y demostrar nuestra capacidad de unirnos a los pueblos más progresivos y cooperar con ellos en la obra más comprensiva, más grande: la obra de la humanidad entera.

Las razas diferentes que habitaban la península Ibérica, Francia, Italia y Rumania, se vieron sometidas a Roma y recibieron su civilización de ella. Aquellos pueblos aprendieron el latín vulgar que fué la lengua que se puso a su alcance y cada uno, según sus condiciones o genio peculiar, habló la lengua extraña a su manera, formándose así las lenguas neolatinas que evolucionando, como todo lo que existe, han llegado a constituir el español, el portugués, el francés, el italiano y el rumano con su infinidad de dialectos. Del mismo modo adoptaron aquellos pueblos las leyes romanas, toda la civilización romana que, como la lengua, en cada grupo fué adquiriendo un tipo especial, siguiendo la ley de adaptación determinada involuntariamente por fuerzas espontáneas y naturales, como el clima, las costumbres existentes o idiosincrasias. Pero aquellos pueblos progresaron porque adoptaron los usos, costumbres, leyes y lengua de los recién venidos, más instruidos y más civilizados, de manera que, obrando así, abandonaron su *tipo peculiar*.

La idea de patria, de nación, con la significación que tales nombres abrazan, es de muy reciente aparición en la historia, y la idea de tipo peculiar de un pueblo es todavía más nueva. Pero hay que notar que ambos conceptos en sí mismos son antiquísimos, solo que principiaron, nacieron y se cultivaron en

las más reducidas y primitivas agrupaciones sociales cuando los pueblos y las naciones estaban representados por lo que pueda llamarse su germen o su núcleo, como fueron el clan, la tribu, la reducida agrupación casi familiar formada de un pequeño número de individuos. Entonces, cuando la idea de una nación no se había formado aún, cuando la patria era solamente el clan, la tribu o el barangay, se comprende el culto de la costumbre, el cultivo del rasgo tribal de la lengua del grupo, porque todo ésto constituía como la bandera, el sello, la marca que distinguía un hombre de un grupo de otro hombre de distinto grupo, y porque no tenían otra manera de reconocerse, careciendo de leyes escritas, de documentos de afiliación, de registro ni comprobación personal y que, además, cada grupo solicitaba la protección de una divinidad propia, para cuya propiciación practicaban ritos religiosos entre los cuales figuraban como elementos de primer orden la unidad de lengua, supersticiones, escrúpulos, usos y costumbres. Esto mismo fué el gran obstáculo para la formación de naciones, que no son sino la suma de mayor número de individuos que se fusionan, porque, como decía Renan, quieren vivir juntos.

Para vivir juntos no hay que levantar antiguas banderas de tiempos pasados, emblemas de tribus que querían vivir separadas, incapaces de comprender, ni menos sentir, necesidades de unión. Por eso no debemos revivir, sino rechazar, sentimientos atávicos de divergencia, adoptando métodos racionales de convergencia que mantengan nuestra solidaridad nacional, borrando los elementos de exclusivismo y particularización propias para mantener divergencias entre provincias, municipios y barrios, bajo pretexto de conservar cada agrupación, como cosa sagrada, su tipo original.

Una vida nueva, basada en la educación científica, será la que acabe de consolidar la unión de los filipinos en una nación libre de prejuicios tradicionales que dificultan y retrasan nuestro progreso. Conducidos hasta ahora por argumentos y obras sentimentales, por un lado queremos constituir una nación moderna, una democracia progresiva, un pueblo capaz de tomar un puesto de honor entre los pueblos más civilizados y, por otro lado, dejándonos dominar por sofismas peligrosos, nos exponemos precisamente a la completa derrota de nuestros propósitos y de nuestras esperanzas de consolidación nacional. Dejemos el patriotismo sentimental para adoptar el patriotismo científico.

Es indispensable que tengamos siempre presente la distinción esencial que hay entre *raza y nación*. Invocando la primera, nos fijamos únicamente en caracteres anatómicos que para nada sirven en la formación de una nación, que es nuestra preocu-

pación y nuestro ideal, porque esta última se funda en los caracteres psíquicos, y si las razas, para vivir y conservarse puras, han empleado medios de reclusión, exclusión, agresión y aislamiento, los pueblos, al contrario, practican todo aquello que facilita y afianza la aproximación, la unión, la fusión y la solidaridad.

No se puede sostener la existencia inmutable de un carácter psicológico de una raza, porque cada tipo de esa naturaleza ha cambiado en la historia y cambia notablemente a nuestra vista, es decir, que no es posible negar la evolución histórica ni contemporánea, de manera que, siendo esto así, es absurdo despreciar las leyes que rigen el mundo material, lo mismo que el espiritual.

Debemos rechazar cualquier escrúpulo, principio, doctrina o ley que ponga un obstáculo o levante una frontera al libre ejercicio de nuestras facultades. No debe haber algún interés religioso, político ni de otro carácter, que nos impida conducir libremente nuestra razón en el análisis de cualquier fenómeno, de cualquier hecho para averiguar el porqué de las cosas, para conocer la verdad.

Tres cosas necesita el pueblo filipino para la perfecta concordancia, primero de nosotros entre nosotros mismos, y luego de nuestra nación con las naciones que integran el mundo civilizado: la libertad de conciencia, la lengua inglesa, como lengua común, y el establecimiento de una democracia de verdad. No necesito gastar tiempo para demostrar la importancia de esas tres cosas, porque solo con mencionarlas se adivina su trascendencia, y se reconoce su importancia. Ahora bien: siguiendo la orientación de aquellos que se proponen conservar lo nuestro y desarrollar nuestra propia manera de ser, jamás lograríamos realizar las tres cosas esenciales que he referido, porque nuestra educación, nuestra historia, nuestro estado actual, no son, de ninguna manera, una preparación para el desarrollo y el cultivo de esas condiciones, puesto que nos hallamos dominados por ideas diversas, opuestas y contrarias. Tenemos que construir un nuevo edificio nacional, tenemos que decidarnos a renovar la antigua estructura en que hemos vivido, tenemos que emanciparnos del círculo en que se encerró nuestra razón y nuestra conciencia; y para crear una patria libre, grande y capaz de fraternizar con la parte de la humanidad más altamente civilizada, no debemos imponernos limitaciones, no podemos empeñarnos en conservar lo inútil, por la sola razón de que fué nuestro.

No debemos exponernos al desprecio de las generaciones que llegan, ni siquiera al de la minoría intelectual contemporánea.

ADDRESS TO THE GRADUATES
LOYALTY TO ALMA MATER, TO INSTITUTIONS AND
TRADITIONS OF OUR PEOPLE, AND TO THE IDEALS OF
OUR COUNTRY

By Dr. JOSÉ P. LAUREL, LL. B., D. C. L.

Mr. PRESIDENT, MEMBERS OF THE BOARD OF VISITORS, BOARD OF REGENTS, AND MEMBERS OF THE GRADUATING CLASS OF 1921, LADIES AND GENTLEMEN:

When I was requested to deliver an address to the graduates of the University, it was, my friends, with a feeling of diffidence that I accepted the invitation, for the principal reason that, in my opinion, an older and more experienced person should perform this difficult task. But as I should be a loyal alumnus of this great institution, I respond to the first call of duty.

Fellow graduates of the University of the Philippines: In addressing myself to you at this juncture, permit me to extend to you my heartfelt congratulations on the success with which your efforts for many years have finally been crowned. To many of you, this is perhaps the culmination, if not the end, of your college days. Some of you are going out into this world to demand a place amongst your fellowmen in the common field of life, while some of you are remaining in this University for professional or advanced careers. But whatever you do, whether you go out and enter upon this common field in the practice of your chosen vocations or remain in this University for further instruction and enlightenment, there is one common suggestion, not to say message, which, as a fellow-graduate, I should not hesitate to make and that is: loyalty to our Alma Mater, loyalty to the history, institutions and traditions of our people, and loyalty to the ideals of our country. This is the guiding spirit that should pervade us all whose great privilege and high honor it is to hail from this great institution of learning. A university has been graphically represented in the form of a diagrammatic structure whose raw materials are the students, whose artisans the professors, whose work-shops its towering buildings and campus, but whose real foundations and support are the alumni. You are to-day leaving this University as its graduates and are soon to become

a necessary and powerful part of the structure. Without you and your support, these tall and magnificent buildings of arts and sciences may not collapse in a material sense but columnless as they will then be can not long endure. When you are out and gone from this beautiful and promising campus, let not memory alone take you back to your past life in this University but endeavor, if you will, by deeds and actions, to show unequivocally your fidelity and adherence to this institution and the lofty principles for which it stands.

But back of this loyalty to our Alma Mater and over and above it is loyalty to the history, institutions, and traditions of our people. The University of the Philippines is not merely a treasure-house of culture, but it should likewise be the vestal keeper of the sacred fire of the Filipino nationality: that fire which is not to die out and kindled anew but to be kept burning on and on until the last day. It has been said that we Filipinos have become great imitators in that we have accepted and assimilated everything foreign, good or bad. Of course, this is a grave accusation in the extreme, but to a certain extent true. I cannot be amongst those conservative critics who would unwelcome the introduction of every foreign practice or custom in the Philippines regardless of its wholesomeness and desirability. Ours is a progressive era and this is an age of international relationship. But as a nationalist in a broader sense I would ask you to join me in the assertion not only of Philippine nationality in its political light but also in the practical demonstration of Philippine nationalism; that nationality and that nationalism which both found expression not only in the iron will of Del Pilar, the obstinacy of Mabini, and patriotism of Rizal, but also in the tenderness and solicitude of Maria Clara and the spirit of self-sacrifice and sublime patriotism of "Tandang" Sora. You are especially fortunate in graduating from an eminently "national" university. As beneficiaries of this national institution, the people expect a national spirit from you; not precisely that political spirit for independence and freedom which already is insistently general and popular but rather that spirit which manifests itself in pride in whatever is genuinely and creditably Filipino. There are many sincere idealists who believe that the nationalist passion that found inspiration in Mazzini and Garibaldi, in Kosciusku, Kossuth, Washington, and Bolivar is the chief barrier to the realization of the brotherhood of man, the establishment of a "Cosmopolis" or "Respublica Christiana." Antagonizing men by a narrow spirit, they say that nationalism has been the greatest obstacle to internationalism or cosmopolitanism

which aims at mutual sympathy and understanding amongst peoples and the creation of a world-state. But my friends, I am among those who sincerely believe that this international movement is not practicable unless and until the national idea finds untrammelled expression in the freedom and independence of nation-states everywhere. Call this Wilsonian doctrine if you please. The truth is that internationalism is not possible until nationalism has established itself. International conferences after conferences may be held, but the high and noble purposes for which they are summoned cannot be achieved without due recognition and respect for the already triumphant nationalism. Why? Principally because, as a famous English historian has pointed out, indifference and even hostility to international idea cannot but result when a nation feels unjustly divided or subjugated or denied the opportunity of development of its characteristic modes of life. Despotism, oppression, and tyranny only serve to invigorate this tenacious plant once planted and grown. It was the despotism of the Norman and Angevin kings that originally welded the disorganized English people into nationhood; the oppression of Philip Augustus that precipitated the national consolidation of France; and the tyranny of Charles V and Philip II that hammered the divided states of Spain into a real nation. And is not the world's history full of glaring examples of flaming national patriotism in the history of Servia, Belgium, and Poland? And who will deny this glowing spirit to the Irish people? And who will say that the spirit of nationality has not dawned upon the peoples of Egypt, India, and the Far East? Laboring for centuries under a common subjection, with a community of manifold national interests, who will deny to the Filipinos the possession of a common imperishable tradition, of a memory of agencies heroically endured, and deeds and victories won under the leadership of national heroes whose personalities represent and embody the character and ideals of our country? Who is the Filipino who, when called upon, will not point to the sacred and heroic places where national memory is enshrined? Like the giant Anteaüs in the Greek fable, you cannot quell and subdue national spirit lest it rise again and again with redoubled strength. My friends, my point is this: As members of this great fraternity of mankind, it is our bounden duty to precipitate the establishment of the reign of peace and order upon this world by fostering nationalism. How? Again I say through our loyalty to the history, institutions, and traditions of our country and by cherishing everything that is genuinely and honorably Filipino: this is nationalism.

My friends: I have spoken of the loyalty that we should profess towards our Alma Mater because no graduate should leave this University without being able to say confidently and without a feeling of remorse or regret unto himself: "Ego sum alumnus vel alumna Universitatis Philippinarum." And, more than that, I have spoken of our loyalty to our history, institutions, and traditions because, as Filipinos, we should always be able to say with pride unto ourselves and others, in the manner of the great Roman citizens: "Cives Philippine sum." And we cannot utter these grave and noble "sententiae" without corresponding loyalty back of them in spirit, demeanor, and actions.

I should perhaps stop here. But I am afraid you will say that I am not practical. Indeed, I myself have just emerged from a student's life and my experience has been in the every limited field of governmental activities that, to be frank with you, I am not in a position to offer you those practical suggestions which you, as prospective gladiators in the great amphitheater of life, should bear in mind before immersing into the heated and contested arena of human rivalry and strife. On the other hand, I am afraid that, if I endeavor to suggest a practical line of conduct for you to follow, it will simply be a repetition of what enlightened minds have here on similar occasions drawn and laid down for you. But if I may try to be practical, may I ask you to behold a phenomenon observable and perceptible amongst us whose ominous augury presages a great calamity? I refer to the "commercialization" of many a profession in the Philippines. There are many professional men and women who go into this world with the sole and exclusive purpose of earning money, nay, amassing a fortune. The University of the Philippines is not utilitarian in its purpose. It has been said that the practical function of the University of the Philippines is to turn out efficient men and women for public service, men and women whose "efficiency (is) founded upon science and inspired by character." Public service is the manifestation of civic spirit which, it is said, is still dormant in some parts of our country. I will not deny the charge. My observation is that it is still apparently the old principles of "do ut des" or the reciprocity theory that prevails amongst many of us in our dealings not only amongst ourselves but with our governments—municipal, provincial, and insular and public institutions. You are graduating from a University which has not prepared you for money making purposes—although there is no objection to this if it can honestly be done—but you are hailing from a University whose aim is to inculcate upon the minds of those who come within its halls the

spirit of public service. The "national" university has given you a solid instruction and imbued you with this lofty spirit. Especially favoured by a rare opportunity and with a thorough knowledge of the needs and aspirations of our people, you are eminently qualified to lead in the practical demonstration of what loyalty and devotion to one's own country mean. Whether you are a lawyer or a physician, an engineer or a veterinarian, a forester or a chemist, an educator or any other professional, your duty is to render the greatest amount of public service that is demanded of you. As the most favoured sons and daughters of this institution and as cultivated and enlightened minds of this country, endeavor, I beseech you, to propagate the gospel of civic spirit and the spirit of public service amongst our countrymen.

By public spirit or spirit of public service, I mean that "spirit without political servility." Strange and *paradoxical* as it may sound, there are those who, although imbued with the so-called public spirit, are in a very disheartening abject political servility. Not being able to see beyond a political horizon whose line has usually been drawn to encompass and confine their view, they can descry no other objects at a distance far beyond. To them public service is service to a party, an organization or faction. They are, as a rule, the political demagogues. They abound in all countries and the Philippines is not an exception. My friends, let me not be misunderstood. I speak not of politics. But let me tell you that public service has not such a narrow conception. Public service is service to the people or to the community in which we live regardless of political expediency and considerations. It is rather the spirit back of the service that is determinative. If you are a lawyer, aim to live up to your sacred mission by seeing that justice is administered to the poor and to the rich alike without fear or favor. If you are a physician or pharmacist, minister relief, to the afflicted out of bounteous love for the suffering humanity. If you are an engineer, willingly coöperate with the Government and the general public that your technical knowledge may sooner precipitate the construction of needed roads and bridges throughout the islands and thereby transform poverty-stricken regions into rich and flourishing communities. If you are a teacher or an educator, let us expect personal emulation from you in the interest of general education and enlightenment of our masses. In fine, whatever you are and whatever you intend to be or to do, be capable of playing your part within your limited field of action with skill, dignity, and firmness and with unswerving devotion

to the interests of our country, without being servile to any narrow dogma, creed, or party. Be "gracious to all, to none subservient." Let your dogma be: service to humanity in general and to the Filipino people in particular.

Members of the graduating class of 1921: Will you say with Archimedes—"Tell me where I may stand and I will move the world." Wait for nobody to tell you where to stand. Make your own stand and then be able to stand on your own feet. With determination not to rule but to coöperate, guided and inspired by your love for science and truth, with loyalty to our "Alma Mater" and with unfaltering devotion to the interests of our country, let me have the cherished privilege on this occasion of bidding you to come out into this world: "To lead never to be led."

COLLEGE OF LIBERAL ARTS ALUMNI

THE DEGREE OF BACHELOR OF ARTS

1911

Mendoza, Remedios
Reyes, Alexander

Vargas, George B.
Yamson, Victoriano

1912

Borromeo, Canuto O.
Claudio, Eduardo
Corcuera, Aurelio L.
Cosca, Severo
Dacanay, Jose Q.
Desiderio, Josefa
Fabella, Vicente
Garcia, Gonzalo

Guanio, Domingo T.
Gullas, Paulino
Leon, Walfrido de
Marquez, Paz
Montemayor, Marceliano R.
Nostratis, Ricardo
Rañola, Andres
Reyes, Teofilo

1913

Baja, Emanuel
Cruz, Mamerto
Lava, Vicente G.
Lozano, Manuel
Malabanan, Tarcila
Marquez, Socorro

Memije, Francisco X.
Navarro, Maximina
Pamatmat, Sebastian C.
Salvosa, Luis R.
Tan, Vidal A.
Hidalgo, Pilar (with honors)

1914

Africa y Macasaet, Francisco
Alcantara, Gregorio
Angeles, Jesus P.
Araneta, Felipe
Balagot, Gil D.
Bunuan, Vicente G.
Clemente, Amando V.
Clemente, Hilario Sudano
Corpus, Eliodoro P.
Cortez, Nicanor
Cortez, Pedro Jurado
Cruz, Servillano de la
Dayao, Amado
Dumlao, Santiago
Fernandez, Severina
Fernando y Rodrigo, Isaias
Filoteo, Cesar
Fronoso, Gregorio Natividad
Hilario, Jose Manuel
Hilario, Vicente Miguel
Kintanar, Agustin Y.
Laki, Jose Carlos
Ledesma, Daniel
Ledesma y Araneta, Jose
Leñon, Atanacio F.

Leon, Sancho B. de
Licup, Lorenzo Dato
Lozada, Jose G.
Macabulos, Teodato P.
Maceda, Antonio A.
Martinez, Telesforo
Nitorreda, Arturo P.
Pargas, David M.
Sanchez, Bernardo K.
Santos, Exequiel M. Z.
Santos, Francisco O.
Santos, Salvador A.
Sebastian, Proceso E.
Sorreta, Pedro de Leon
Tabora, Manuel
Vargas y Causing, Tomas V.
Victorino, Leodegario F.
Villegas y Gabriel, Anastacia
Yap-Chiongco, Gavino Verde
Ybiernas, Vicente R.
Ysmael, Felipe
Labrador y Rosales, Alejo (with honors)
Melencio, Jose P. (with honors)
Rama, Jesus de la (with honors)

1915

Abasolo, Engracio Andres
Agrava, Celedonio
Alincastre, Cecilio
Alvarado, Eduardo R.
Alzona, Encarnacion

Ampil y de Dios, Mariano
Ancheta y Estabillo, Leon
Arguelles y Afionuevo, Aurelio P.
Arigo, Jose V.
Aure, Miguel A.

THE DEGREE OF BACHELOR OF ARTS—Continued

1915

Bangilan, Filomeno V.
 Barba, Tomas
 Bernardo, **Macario A.**
 Bersamin, Presentacion
 Biteng, Lupo T.
 Bonifacio, Arsenio
 Buenaventura, Teodosio
 Campo, Lorenzo C.
 Campomanes, Arsenio V.
 Chanco, Francisca N.
 Cordero, Elisa A.
 Cruz Simon R.
 Cuadra, Jose R.
 Domingo y Gayla, Jose
 Estayo, Eugenio S.
 Fernandez, Patricio R.
 Follosco, Jose
 Gallego y Viola, Manuel
 Garcia, Bernardo P.
 Garcia y Palafox, Clodaldo
 Gonzaga, Encarnacion J.
 Gonzalez, Raymundo
 Guzman, Paz Natividad de
 Hingco, Rafael E.
 Hinojales, Francisco H.
 Hinojales, Ramon H.
 Ignacio, Jose G.
 Ignacio y Rasiles, Quirico
 Joson y Pablo, Toribio
 Kintanar, Teodorico S.
 Layug y Nuguid, Leopoldo
 Leon, Cesario C. de
 Lesaca, Jose V.
 Lutero y Alianza, Deogracias
 Manuel, Cesar S.
 Manuel, Ramon
 Mapa y Montilla, Luisa M.

Marquez, Hilario G.
 Moreno, Jose
 Nepomuceno, Perfecto
 Novenario y Perez, Luis
 Ortega, Ricardo
 Paez, Arsenio
 Paraz, Conrado
 Paredes y Valera, Jose Ma.
 Pargas, Dominador
 Pascual, Vicente P.
 Piedad y Albano, Federico
 Reyes, Nicanor I.
 Reyes, Ramon F.
 Rillo, Sancho A.
 Rosario, Casimiro del
 Samson y Gonzales, Jose
 San Jose y Ramirez, Ramon Roman
 Santiago y Mendoza, Emilio
 Santos y Araneta, Rufina
 Silva y Veracruz, Paz
 Tan Chauco, Sylvestre
 Tienzo y Alejandrino, Telesforo
 Tirona, Ramona Salud
 Tolentino, Salvador
 Tumaneng, Tiburcio
 Valera y Valera, Constante
 Velasco, Dominador C.
 Villalon y Santos, Rosalio
 Villamayor, Emiliana A.
 Villanueva, Candelaria
 Villar y Ojeda, Pablo Evaristo del
 Villarosa, Fernando C.
 Vitug, Wenceslao B.
 Ynares y Ceñidoza, Bonifacio
 Mariano y Tiongco, Andrea (with honors)
 Leo Reich, Henry (with honors)

1916

Alba, Jose
 Antonio e Ysidro, Ambrosio
 Arcilla, Pedro J.
 Arguelles y Añonuevo, Vicente
 Arrastia, Justo
 Bellosillo, Sulpicio
 Benavides, **Maria Loreto**
 Bernardo, Gabriel A.
 Bernardo y Bautista, Hilario
 Brotonel, Lorenzo
 Buñag, Gonzalo Regalado
 Cabalquinto y Oblena, Jose
 Caedo y Borbon, Jose P.
 Galica, Emilio V.
 Capistrano, Ramon
 Castro, Braulio B. de
 Coronel, Artemio
 Cruz, Cornelio C.
 Dimson, Maximo
 Directo y Agbulos, Antonio
 Edralin, Juliana R.
 Eubanas y Clarito, Froilan
 Farrales, Epifanio
 Feliciano, Adolfo N.
 Felipe y Justiniani, Ramon Blas
 Fernandez, Dominador A.

Fernando y Rodrigo, Antonio S.
 Firme, Florencio
 Flores, Pedro Bernardino D.
 Francisco y Vito, Teodora B.
 Franco, Pedro
 Galano, Anatolio P.
 Gomez, Ramon P.
 Gonzalez y Manalese, Leon
 Gonzalez, Mariano A.
 Gorospe y Ranada, Quintin
 Gozum, Patricio C.
 Grey, Rafael
 Guzman y Hernaez, Nicolas
 Guzman, Gregorio E.
 Hernandez, Jose V.
 Hidalgo, Ursula
 Jugo, Felicidad Amparo
 Jugo, Felix K.
 Jurado y Alvares, Rosario
 Kimpo, Pastor
 Lagrimas y Laguitan, Jose Ciriaco
 Lalin y Cariño, Leocadio
 Lapuz, Patrocinio H.
 Leon, Dionisio de
 Lim, Cecilio I.

THE DEGREE OF BACHELOR OF ARTS—Continued

1916

Lopez, Luciano A.	Rodriguez, Eulogio Balan
Macasaet, Paulo G.	Rojas, Segundo A.
Madamba y Fahelmo, Indalecio	Romero, Casimiro C.
Maglanoc y Nepomuceno, Enrique	Saavedra, Felipe
Magpantay, Severo R.	Samson y Renz, Marcelo
Mariano y Romeroso, Honesto	Seña y Aguilucho, Gregorio
Martinez, Angel	Suarez, Jose R.
Meer, Leon Bibiano L.	Suguitan, Alberto
Millan y Garces, Juan	Tajonera, Pedro M.
Monzon, Leoncio Bella	Tangco y Vargas, Marcelo
Morente, Amanda	Tien Tsu, Chang
Naval e Israel, Macario	Tongson, Josefina F.
Oca, Gregorio Rico	Trijo y Ballesteros, Elisea
Ongkeco, Rafael Vismanos	Tulio, Artemio L.
Ortiz, Montano Arreza	Uychutin, Luis P.
Palencia, Teofilo	Velasquez y Bartolome, Gregorio
Pascual, Anicio P.	Ventura, Francisco R.
Paulino, Melanio R.	Villa y Aguila, Jose de
Pecson y Naves, Potenciano	Villanueva y Joaquin, Dionisio
Portilla, Rosario M.	Villapando, Soledad
Purissima y Guerrero, Ceferino	Yap y Escalona, Ladislao
Purugganan, Germana C.	Zafra, Nicolas
Ramos, Jose C.	Zarate, Anastasio M.
Rebaya, Bernardino	Concepcion y Poblador, Tomas (with honors)
Recio, Domingo T.	Costosa, Visitacion (with honors)
Reyes y Fule, Vivencio	Roa y Chaves, Emiterio (with honors)

1917

Acosta, Rafael	Co-Tui, Frank W.
Aguirre, Eulogio B.	Cruz y Alvañiz, Jesus de la
Alano, Juan	Cuerpocruz, Macario Enriquez
Albano, Atanacio A.	Cuizon, Fausto C.
Altiveros, Josefina	Dacanay, Catalino O.
Alvir, Antonio D.	David, Dominador Y.
Andaya, Roque V.	Dayao y Gazpar, Eliseo G.
Angeles, Estanislao P.	Decena, Isaac B.
Anzures y Manas, Pablo	Deiparine, Anastacio L.
Aquino, Eustaquio	Esquivel y Ramos, Marcos
Aragon, Concepcion	Eusebio, Jose P.
Arcinas, Regino G.	Fajardo, Benigno R.
Arriola, Asuncion M.	Feliciano, Jose M.
Ascaño, Antonio F.	Feliciano y Tiomico, Ramon
Asprec, Festo G.	Fortich y Bejar, Pedro
Atienza, Aquilino B.	Franco, Teodulo D.
Aviles, Ramon R.	Galang, Maria L.
Bantug, Luz	Galang y Espiritu, Ricardo
Barrera y Alimurung, Consuelo	Gamboa, Melquiades J.
Barrera y Alimurung, Jesus G.	Garcia, Vicente
Bayot, Liborio Y.	Gerardo, Anastacio B.
Blancaflor, Cornelio	Gomez y Carpenter, Francisco C.
Bulaon, Julian	Guido, Jose P.
Butalid, Timoteo R.	Guzman, Matilde B. de
Cajucom, Jose Ma.	Jamias, Cristino
Calupitan y Belleza, Alfredo	Jara, Ricardo G.
Cascolan y Casanova, Adolfo	Jardeleza, Bernardino
Castillo, Antonio L.	Javellana, Manuel A.
Castro, Anastacio F. de	Javierto, Melanio B.
Castro y Bermudez, Cipriano de	Jocson y de Guzman, Fabia
Castro, Luis F. de	Lecaroz, Pedro M.
Celeste, Jose L.	Limbaco, Eufrosino P.
Chuapoco, Josefa U.	Llamado y Aure, Crispin
Cillan, Moises	Locsin, Ramon P.
Corsino, Felicisimo E.	Lopez y Rivera, Estanislao

THE DEGREE OF BACHELOR OF ARTS—Continued

1917

Lualhati, Antoline C.
 Macaraig, Serafin E.
 Manza, Meliton M.
 Maronilla-Seva, Nicanor
 Mencias, Mariano L.
 Micu, Ramon Andres
 Munda, Jose M.
 Navarro, Manuel
 Nicolas y Suguitan, Andres
 Nolasco y Morales, Valerio
 Obispo, Amado D.
 Ongsiaco, Emilia V.
 Padilla y O. Mariano, Pascual M.
 Paez, Eleuterio
 Pagaspas, Juan V.
 Palma, Eduardo E.
 Paraiso y Palma, Hermenegildo
 Paz, Simeon B.
 Perez, Eugenio
 Piccio, Edmundo S.
 Piit, Gaudencio E.
 Punzalan, Gregorio C.
 Quizon, Primo G.
 Reyes, Cipriano de los
 Rimando y Florendo, Enrique J. A.
 Rodriguez, Numeriano R.
 Roque, Luis N.
 Ruiz, Silverio Gallardo
 Runez y Flores, Sixto
 Samonte y Fres, Lourdes
 Sanchez, Rosario
 Santa Cruz, Juan Zulueta
 Santiago, Jose Maria
 Santos, Idefonso Y.
 Sapinoso, Felisa
 Segui, Eliodoro B.
 Singian, Eufronia D.
 Sitchon, Manuel S.
 Suaverdez, Pedro R.
 Suva, Geronimo
 Tanopo y Muños, Numeriano
 Tarrosa, Emilio B.
 Torralba, Domingo
 Unson, Casto Cabreza
 Valte, Procopio F.
 Velez, Teogenes
 Villalobos, Modesto N.
 Villanueva, Arsenio C.
 Villanueva, Manuela F.
 Carreon, Manuel L. (with honors)
 Reich, William Walter (with honors)
 Romero y Muñoz, Jose (with honors)
 Valdez, Maria M. (with honors)

1918

Abrera, Victorino P.
 Adduru, Marcelo
 Aguirre, Soledad
 Alcantara y Silayan, Timotea
 Alcantara, Vivencio
 Aldaba, Numeriano S.
 Altamirano, Nieves
 Altura, Vicente T.
 Amoranto, Flora A.
 Angodung, Ruperto
 Apostol, Jose P.
 Balagtas, Eustaquio
 Balmaceda, Cornelio
 Banzali, Eustaquio M.
 Bello, Teresa
 Besana, Jose M.
 Bolinas, Andres Jr.
 Brillo, Eulalia R.
 Briones, Deogracias
 Buenavista, Encarnacion
 Buendia, Julian A.
 Bunoan, Vicente E.
 Cachero, Eusebio A.
 Campos, Jose S.
 Carag, Jose P.
 Castro, Jacinto A.
 Catriz, Gualberto
 Clarin, Antonio M.
 Clariza, Pedro D.
 Cortez, Balbino
 Cunanan, Simeon F.
 Dayao, Cenon G.
 Dayao, Deogracias G.
 Delgado, Jose
 Dimaano, Gregorio L.
 Dios y Santos, Victorino de
 Echavarria, Julia P.
 Ejercito, Antonio
 Eleazar y Ferreras, Procopio F.
 Espino, Jose Ma.
 Estrella, Aurelio
 Farrales, Bernardo
 Faylona, Cirilo B.
 Fernandez, Hospicio I.
 Ferrer, Dalmacio
 Garcia, Gumersindo
 Golez, Ismael
 Gonzaga, Luis
 Gonzalez, Fausto F.
 Gregorio, Bernabe V.
 Hidalgo, Nieves
 Jimenez, Feliciano A.
 Kalalo, Remedios Q.
 King, Paz G.
 Langcauon, Prudencio
 Lara, Jose B.
 Leon, Antonio I. de
 Licup, Crispulo
 Lopez, Julian M.
 Luansing, Galicano G.
 Madarang, Clemente M.
 Malabanan, Emilia
 Mangibin, Atilano M.
 Maravilla, Juan
 Marquez, Ramon G.
 Mendez, Mauro
 Mendoza, Patrocinio P.
 Mendoza, Valentin D.

THE DEGREE OF BACHELOR OF ARTS—Continued

1918

Miranda, Casimiro D.
 Mojica, Nestorio
 Montemayor, Teodoro
 Morelos, Jose R.
 Navarro, Regino J.
 Nicdao, Alfredo
 Odulio, Ricardo
 Palencia, Alfredo B.
 Pangilinan, Raymundo
 Pascual, Antonio
 Peñas, Maximo P.
 Perez, Cirilo B.
 Pongan, Julio E.
 Punsalang, Vicente
 Quirino, Eliseo
 Ramirez y Sale, Marcelo
 Ramirez, Potenciano M.
 Rasalan, Gregorio B.
 Reyes y Sesbreño, Jose
 Reyes y Sesbreño, Juan

Romulo, Carlos P.
 Rosado, Natividad
 Rosal y Nicolas, Irene
 Rosario, Alfonso del
 Salvosa, Jesus R.
 Santos, Bernabe de los
 Santos, Catalina A.
 Santos, Demetria
 Santos, Irineo M.
 Santos, Teodorico
 Selva, Antonio S.
 Soberano, Fernando
 Tupas, Pedro L.
 Uychutin, Pelagio M.
 Vega, Mercedes A.
 Vellilla, Amando L.
 Vera Cruz, Pio Devesa
 Villanueva, Eugenio M.
 Villarruz, Catalina
 Villoria, Buenaventura

1919

Abad, Moises B.
 Abiera, Deogracias R.
 Abueva, Teodoro
 Agcaoli, Antonio
 Alava, Petronio Z.
 Alba, Leodegario
 Alcala, Ernesto A.
 Alegre, Basilio A.
 Alfafara, Catalino
 Anselmo, Eugenio
 Antonio, Isabelo A.
 Araneta, Manuel S.
 Araneta, Romualdo M.
 Arbues, Manuel A.
 Arcigal, Juan
 Arnaldo, Fernando
 Arreola, Florencio M.
 Ascaño, Cecilio N.
 Asensi, Rufino P.
 Asturias, Tomas
 Ayroso, Fabian
 Bagabaldo, Ciriaco V.
 Baltazar y Cristi, Roman
 Bascos, Tiburcio
 Batac, Baldomero
 Batungbacal, Jose
 Benedicto, Genaro
 Briones y Naval, Antonina Paz
 Buendia, Florentino
 Buendia, Hipolito
 Bukid, Beato M.
 Cabahug, Fructuoso B.
 Cabreza, Primitivo
 Cagampan, Prudencio
 Cantuba, Angel
 Castor, Custodio
 Castro, Alfredo
 Castro, Jorge M.
 Castro, Ricardo P.
 Centeno, Rosario
 Chioco, Florentino

Chua, Goti
 Chuar, Yong Hua
 Concepcion, Mariano
 Cornista, Severo
 Cruz, Pilar V.
 Delgado, Epifanio
 Dolorso, Felicidad
 Duran, Pio
 Eleazar, Juan V.
 Escoda, Antonio H.
 Espino, Anacleto
 Espiritu, Felicidad
 Estrada, Santiago
 Fabro, Esteban
 Facultad, Jose M.
 Fernandez, Rafael
 Fidel, January
 Fierro, Vito N. del
 Floresca, Angel N.
 Fonacier, Mauro S.
 Franco, Asela
 Fresto, Hugo
 Fule, Paz
 Gandionco, Ramon J.
 Gatmaitan y Buendia, Enriqueta
 General y Pabalan, Paz
 Gonzalez, Homobono
 Gorespe, Alfredo
 Hernandez, Victor P.
 Herrera, Carmen Perez
 Hipolito, Monico
 Horrilleno, Rosita S.
 Ignacio, Marcela
 Jesus, Jose de
 Jimenez, Paula
 Kaluag, Pilar
 Lamayo, Melecio G.
 Legarda, Benito F. Jr.
 Leon, Victoria de
 Leyson, Jose S.

THE DEGREE OF BACHELOR OF ARTS—Continued

1919

Lim, Basilisa
 Lingao, Julio M.
 Llorca, Raymundo
 Lopez, Ubaldo V.
 Lozada, Encarnacion
 Lucero, Isaac V.
 Lucero, Vicente
 Macaraeg, Pedro D.
 Madamba, Ricardo
 Mañosa, Asuncion
 Millare, Ulpiano D.
 Miranda, Angela
 Mobo, Tomas L.
 Montalbo, Jose
 Montejo, Ceferino D.
 Montilla, Carolina
 Navarro, Cipriano
 Neri, Jose V.
 Obias, Mirardo P.
 Ong, Ernesto
 Ortega, Eduardo
 Padilla, Constanancio
 Padilla, Paciencia
 Padua, Alfonso G.
 Papa, Modesta M.
 Parlan, Francisco
 Pecson, Geronima T.
 Penzon, Maximo D.
 Peña, Leon R.
 Peña, Simplicio B.
 Perez, Damaso P.
 Pestaño, Lorenzo P.
 Pleta, Jose Q.
 Posadas, Gervacio S.
 Pulido, Hilario D.
 Ramos, Edmidio
 Reyes, Pablo P.
 Rigor, Patricio T.
 Rimando, Apolinario S.
 Rivera, Sesenio
 Roa, Manuel A.
 Roldan, Francisco C.
 Salvador, Feliza I.
 Sandalo, Roberta
 Sanson, Geminiano
 Santos, Paterno
 Sikat, Eugenio B.
 Simpliciano, Agapito
 Sison, Robustiano
 Soberano, Alfonso
 Solis, Teresa
 Sotto, Rodolfo P.
 Tan, Francisco
 Tayco y Parcon, Glicerio C.
 Teopaco, Rafael L.
 Tobias, Buenaventura
 Torrechante, Vicente
 Tuason, Mariano
 Tumang, Gregorio
 Tupas, Luis
 Valdez, Cornelio N.
 Valdez, Pablo P.
 Velasco, Julian Z.
 Vergara, Metodio O.
 Vibal, Geronimo P.
 Villacorte, Maria
 Villalobos, Exequiel
 Villamin, Cirilo
 Villasis, Antonio
 Virata, Enrique
 Wilson, Carmen
 Yap, Felipe
 Yap, Francisco Q.
 Ybañez, Paulino
 Yulo, Natividad
 Zamora, Jose
 Zavalla, Andres T.
 Marquez, Natividad (with honors)
 Ignacio, Modesta (with highest honors)

1920

Abelardo, Victoria
 Abella, Francisco V.
 Abellera, Angelo Castada
 Abes, Saturnino
 Abrajano, Juan M.
 Agoncillo, Maria R.
 Aguila, Eduvigis
 Agus, Teodulo B.
 Alba, y Mobo Luis
 Albano, Florentino
 Alcantara, Eladio
 Altura, Claudio
 Alvarez, Felicidad
 Angeles, Rufino M.
 Aquino, Corazon
 Arban, Arcadio S.
 Arcaya, Benigno
 Arcinas, Leon G.
 Asuncion, Justiniano R.
 Balagot, Pedro G.
 Balce, Sofronio B.
 Barredo, Manuel
 Bautista, Emeteria B.
 Belisario, Juan F.
 Benavidez, Virginio
 Bernardo, Jose
 Bernardo, Librada
 Bonifacio, Mercedes
 Legaspi, Jose Bonto
 Brillantes, Casimiro F.
 Buenconsejo, Alejandro
 Bundok, Mariano
 Butalid, Bernabe
 Cabanos, Juan R.
 Cabreza, Victor
 Calalang, Alfonso
 Canave, Juan C.
 Canuto, Trinidad V.
 Cañizares, Aurora
 Carbonell, Severina G.
 Claravall, Mateo C.
 Cobangbang, Jose
 Coligado, Jose
 Cortesano, Zosimo

THE DEGREE OF BACHELOR OF ARTS—Continued

1920

Cruz, Aurelio
 Cruz, Juliana de la
 Cruz, Ladislao
 Datoc, Mauricio M.
 Datoc, Victorino
 David, Christiana J.
 Davila, Pedro
 Desembrana, Lorenzo C.
 Desquitado, Roque
 Dimaculangan, Aurora
 Dizon, Angeles S.
 Dizon, Elpidio Y.
 Doo, Ding U.
 Dy-Liacco, Isabel
 Dy-Liacco, Primitiva
 Eliazo, Esteban
 Escario, Leonides R.
 Esguerra, Agripino
 Esperas, Ramon J.
 Espina, Salud
 Estepa, Lino M.
 Estipona, Manuel
 Fabella, Adolfo
 Fabella y Fabrero, Gabriel P.
 Fabiero, Catalina
 Fadullon, Esteban P.
 Felipe, Juan S.
 Fernandez, Primo Z.
 Fernandez, Santiago
 Fernandez, Serafin S.
 Flores, Albino M.
 Floresca, Josefa
 Francisco, Tomasa
 Frivaldo, Agustin
 Garcia, Casimiro
 Garcia, Concepción
 Garcia, Luis
 Galasio, Mariano B.
 General, Leopoldo P.
 Godoy, Anastacio S.
 Gonzaga, Julian
 Gonzales, Filemon
 Gonzales, Leon G.
 Gonzales, Lorenzo
 Gunatilaka, Lucy Yai
 Gutierrez, Aureo F.
 Halili, Cayetano
 Hebron, Desiderio
 Hidalgo, Matilde F.
 Hizon, Jose
 Hornilla, Angel R.
 Ignacio, Patricio
 Imperial, Santiago
 Javier, Rosa
 Jayme, Concepción P.
 Jimenez, Herminia
 Jimenez, Jose E.
 Jimenez, Justina S. L.
 Jimenez y Arquiza, Teodorico
 Kalagayan, Sotero A.
 Laiz, Elpidio
 Lazo, Vicente T.
 Leaño, Jose R.
 Limcaco y Uain, Pedro
 Lintao, Gaudencio R.
 Lope, Rufino T.
 Lumanlan, Prudencio
 Luna, Cosme P.
 Mabunga, Policarpo
 Madamba, Concepcion
 Magadia, Guillermo
 Magpantay, Alfredo
 Malinao, Leoncio R.
 Malinit, Jose J.
 Mamayson, Juan D.
 Manlapaz, Pastor
 Manuedoc, Florentina
 Marave, Dionisio
 Marcaida, Eduardo
 Marfori, Amparo
 Marquez y Jurado, Concepcion
 Marquez, Feliza M.
 Mirasol y Escarilla, Ponciano
 Montserrat, Agueda
 Nadres, Generoso
 Narciso, Francisco
 Neri, Soledad M.
 Ocampo, Florentino.
 Ona, Leonardo
 Ongsiaco, Caridad
 Oreta, Daniel C.
 Osongco, Juvencio E.
 Paez, Conrado N.
 Paglinauan, Teodulo
 Palad, Catalino O.
 Palma, Asuncion
 Pama, Jose
 Pascual, Emilio
 Pascual, Francisco
 Pasos, Anastacio
 Peña, Felicidad de la
 Peñas, Basilisa
 Perez, Francisco
 Perez, Pilar V.
 Perlas, Joaquina
 Policarpo, Catalina
 Quesada, Roman
 Quiaoit, Bonifacio A.
 Quimbo, Vicente C.
 Quinio, Anacleto
 Quisumbing, Norberto
 Racelis, Melanio
 Ramos, Araceli B.
 Ramos, Aurelio C.
 Ramos, Domingo L.
 Ramos, Enriqueta
 Rayos, Blas F.
 Regala, Roberto
 Resultan, Enrique
 Reyes, Rufina
 Rivera, Gorgonio V.
 Rodriguez, Jose A.
 Romualdez, Estela
 Rosario, Adela del
 Rosario y Guevara, Teresa V. del

THE DEGREE OF BACHELOR OF ARTS—Continued

1920

Roxas, Hilario	Tobias, Socorro
Rustia, Constancio	Torreblanca, Domingo
Sabio, Remedios	Torres, Bernardo E.
Samonte, Liberata	Torres, Marcelino G.
Samson, Jacinto G.	Trias, Rafael
Samson, Marcelino P.	Trijo, Gregoria B.
Sandoval, Claudio	Uichanco, Ursula Bancain
Saniel, Isidoro	Uy, Jose
Santiago, Carmen	Velasquez, Carmen
Santos Abad, Estrella	Velmonte, Jose
Santos, Jose V. de los	Vergara y Aquino, Jose J.
Santos, Juan C.	Verzosa, Paulina L.
Santos, Simon	Vibar, Francisco V.
Santos y Trinidad, Victoria	Villa, Maria
Sarayba, Amparo	Villaamil y Lanza, Rita
Sayoc, David	Villalobos, Elias
Sevilla, Hipolito	Villamayor, Briccio
Sevilla, Pacifico C.	Villamor, Cayetano M.
Sevilla, Salud	Viña, Anatacio La
Sianson, Anacleto	Yaptangco, Justino
Silao, Jose E.	Yewfoong, Chan
Talabis, German P.	Zavalla, Domingo T.
Tañada, Lorenzo	Zialcita, Arturo
Tiansay, Leon B.	Zialcita, Caridad
Tiosejo y Sison, Delfin	Capistrano, Francisco (with honors)

1921

Pulido, Eusebio M.	Punsalan, Felix B.
	Sonido, Pablo A.

COLLEGE OF LIBERAL ARTS ALUMNI

THE DEGREE OF BACHELOR OF PHILOSOPHY

1920

Eleazar, Juan V.	Galang y Espiritu, Ricardo Y.
	Uychutin, Pelagio M.

1921

Peña, Simplicio B.	Marquez, Natividad (with highest honors)
	Santos, Paterno

THE DEGREE OF BACHELOR OF SCIENCE IN CHEMISTRY

1917

Alinecastre, Cecilio

1918

Gonzaga, Luis	Leon, Antonio de
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1921

Cruz, Cornelio C.	Legarda, Benito F. (Jr.).
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THE DEGREE OF BACHELOR OF SCIENCE IN COMMERCE

1918

Bellosillo, Sulpicio	Gonzalez y Manalese, Leon
	Hernandez, Jose V.

1919

Albano, Atanacio	Manuel, Ramon
Buñag, Gonzalo	Pañgilinan, Raymundo
Gonzalez, Mariano	Peñas, Maximo P.
Jugo, Felix K.	Tulio, Artemio L.
	Unson, Casto Cabreza

BACHELOR OF SCIENCE IN COMMERCE—Continued

1920

Almario, Jose	Padilla, Alberto
Cabreza, Primitivo	Simpliciano, Agapito
Nazareno, Alejandro R.	Zerrudo, Jose L.

1921

Alegre, Basilio A.	Garcia, Alfredo T.
Apostol, Jose P.	Jaleco, Vicente H.
Araneta, Manuel S.	Jeturian, Crispin
Arcigal, Juan	Jimenez, Paula
Balleza, Gavino B.	Lloreca, Raymundo
Castor, Custodio	Miranda, Casimiro D.
Gandionco, Ramon J.	Ramirez, Potenciano M.
	Santos, B. R.

THE DEGREE OF BACHELOR OF SCIENCE IN GOVERNMENT

1920

Golez, Ismael

THE DEGREE OF BACHELOR OF SCIENCE IN LIBRARY SCIENCE

1921

Bernardo, Gabriel A.	Doo, Ding U.
	Perez, Cirilo B.

THE DEGREE OF BACHELOR OF SCIENCE

1914

Corcuera, Aurelio L.	Guanio, Domingo T.
	Nostratis, Ricardo

1916

Lava, Vicente G.

1919

Reich, William Walter	Roa, Manuel A.
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1921

Clariza, Pedro D.	Sandalo, Roberta
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THE DEGREE OF MASTER OF ARTS

1913

Cain, Andrew Washington	Light, Sol Felty
Day, Artemas Lawrence	Wharton, Lawrence Diller

1915

Claudio Eduardo	Scheerer, Otto
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1917

Desiderio, Josefa	Gonzaga, Encarnacion
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1919

Tirona, Ramona S.

1920

Mariano y Tiongco, Andrea	Valdez, Maria R.
	Zafra, Nicolas

THE DEGREE OF MASTER OF SCIENCE

1916

Clinton, Guy	Elayda y Ramos, Inocencio
181460—4	

THE DEGREE OF MASTER OF SCIENCE—Continued

1917

Clemente, Amando

1918

Quisumbing y Arguelles, Francisco

1919

Santos, Francisco O.

1920

Alincaestre, Cecilio

1921

Feliciano, José M.

THE DEGREE OF DOCTOR OF SCIENCE

(HONORARY)

1912

Algue, Rev. Jose

COLLEGE OF EDUCATION ALUMNI

HIGH SCHOOL TEACHER'S CERTIFICATE

1915

Rañola, Andres

1916

Alzona, Encarnacion
 Bunuan, Vicente G.
 Mariano y Tiongo, Andrea
 Mariano y Romeroso, Honesto
 Marquez, Socorro

Santiago y Mendoza, Emilio
 Silva y Veracruz, Paz
 Tangco y Vargas, Marcelo
 Tirona, Ramona Salud
 Victorino, Leodegario F.

1917

Acosta, Rafael
 Argüelles y Añonuevo, Aurelio
 Arigo, Jose V.
 Garcia, Vicente
 Hilario, Vicente Miguel
 Jurado y Alvares, Rosario
 Locsin, Ramon P.
 Maceda, Antonio A.

Madamba y Fahelmo, Indalecio
 Magpantay, Severo R.
 Naval é Israel, Macario
 Oca, Gregorio Rico
 Sanchez, Rosario
 Maronilla-Seva, Nicanor
 Zafra, Nicolas

1918

Alcantara y Silayan, Timotea
 Altiveros, Josefina
 Amoranto, Flora A.
 Aragon, Concepcion
 Asprec, Festo G.
 Barrera y Alimurung, Consuelo
 Bersamin, Presentacion
 Cascolan y Casanova, Adolfo C.
 Castro, Melquiades M.
 Dimaano, Gregorio L.
 Fernandez, Dominador
 Gerardo, Anastacio B.
 Jugo, Feilicidad Amparo
 Licup, Crispulo
 Lualhati, Antoline C.

Mencias, Mariano L.
 Micu, Ramon Andres
 Obispo, Amado D.
 Padilla y O. Mariano, Pascual M.
 Pargas, Dominador
 Punzalan, Gregorio C.
 Rosado, Natividad
 Samonte y Fres, Lourdes
 Santiago, Jose Maria
 Santos, Demetria
 Suarez, Jose R.
 Torralba, Domingo
 Valdez, Maria M.
 Villanueva, Manuel F.

1919

Abiera, Deogracias R.
 Aguirre, Soledad
 Aleid, Antonio E.
 Alonzo, Agustin S.

Amora, Inocentes
 Antonio, Isabelo A.
 Baltazar y Cristi, Roman
 Bello, Teresa

HIGH SCHOOL TEACHER'S CERTIFICATE—Continued

1919

Briones y Naval, Antonio Paz	Montilla, Carolina
Cabalquinto, Jose	Palencia, Toefilo
Castro, Ricardo P.	Peña, Leon R.
Cruz, Juan L. de la	Ramos, Edmidio
Eleazar, Juan B.	Salvador, Feliza I.
Faylona, Cirilo B.	Santos, Bernabe de los
Gapuz, Juan B.	Santos, Catalina A.
Gatmaitan y Buendia, Enriqueta	Suva, Geronimo
General y Pabalan, Paz	Tayco y Parcon, Glicerio C.
Kalalo, Remedios Q.	Tobias, Buenaventura
Lara, Jose B.	Valdez, Cornelio N.
Lopez, Julian M.	Velasco, Julian Z.
Malabanan, Emilia	Villaflor, Alfonso Q.
Montemayor, Teodoro	Villanueva, Agustin

1920

Agoncillo, Maria R.	Lingao, Julio M.
Alvarez, Felicidad	Lopez, Ubaldo V.
Arban, Arcadio S.	Lozada, Encarnacion
Arcinas, Leon G.	Luansing, Galicano G.
Asensi, Rufino P.	Lucero, Isaac V.
Bucana, Timoteo D.	Luna, Cosme P.
Cabanos, Juan A.	Mañosa, Asuncion
Canuto, Trinidad	Mendoza, Patrocenio
Claravall, Mateo C.	Miranda, Angela
Datoc, Mauricio M.	Osongco, Juvencio E.
David, Cristina J.	Padilla, Paciencia
Dizon, Angeles S.	Papa, Modesta M.
Dy-Liacco, Primitiva	Pecson, Geronima T.
Echavarria, Julia P.	Ramos, Aurelio Cristobal
Escario, Leonides R.	Rayos, Blas F.
Esperas, Ramon J.	Reyes, Pablo P.
Espiritu, Felicidad	Roldan, Francisco C.
Fabella y Fabrero, Gabriel F.	Roque, Felicisimo C.
Fabro y Saldivar, Esteban	Sales, Sixto M.
Fierro, Vito N. del	Saniel, Isidoro
Flores, Albino M.	Santos, Ildefonso Y.
Floresca, Josefa	Socco, Miguel R.
Gloria, Paz M.	Teodoro, Clotilde
Hernandez, Victor P.	Tolentino, Aniano F.
Herrera, Carmen Perez	Torreblanca, Domingo
Hidalgo, Matilde F.	Torres, Bernardo E.
Ignacio, Marcela	Valdez, Pablo P.
Jimenez, Herminia	Vega, Mercedes A.
Lamayo, Melecio G.	Vilar, Vicente R.
Leon, Paz de	Villa, Maria
Leon, Victoria de	Wilson, Carmen

1921

Abelardo, Victoria	Concepcion, Telesforo
Abellera, Angelo Castada	Cruz, Juliana de la
Abes, Saturnino A.	Cruz, Ladislao
Agbayani, Hermogenes	Domingo, Francisco L.
Angeles, Rufino M.	Doo, Ding U.
Bernardo, Librada	Fabro, Faustino
Bonifacio, Mercedes J.	Francisco, Teodora
Brillantes, Casimiro F.	Gelasio, Mariano B.
Burgos Tolentino, Juan	Halili, Cayetano
Caday, Benito	Hornilla, Angel R.
Canave, Juan C.	Javier, Mariano L.
Cañizares, Aurora	Jayme, Concepcion P.
Carbonell, Severina G.	Jesus, Carmen L. de
Concepcion, Margarita	Jimenez, Justina S. L.

HIGH SCHOOL TEACHER'S CERTIFICATE—Continued

1921

Kaluag, Pilar	Quesada, Roman
Lintao, Gaudencio R.	Ramos, Araceli B.
Malinao, Vicentet M.	Ramos, Enriqueta
Mamayson, Juan D.	Romualdez, Estela
Manucdoc, Florentina	Rosario, Adela del
Mendoza, Agapito	Samonte, Liberata
Mirasol y Escarilla, Ponciano	Santiago, Carmen
Montalbo, Maria M.	Santos y Trinidad, Victoria
Narciso, Francisco	Sevilla, Carmen S.
Natividad, Quiterio	Sevilla, Salud
Oreta, Daniel C.	Tobias, Socorro
Padilla, Estanislao	Uichanco, Ursula Bancain
Palad, Catalino O.	Vargas, Juan R.
Panlilio, Felix	Varona, Purificacion
Pongan, Julio E.	Visitacion, Pedro
Pulido, Eusebio M.	Zialcita, Caridad
Punsalan, Felix B.	

THE DEGREE OF BACHELOR OF SCIENCE IN EDUCATION

1916

Bunuan, Vicente G.	Victorino, Leodegario F.
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1917

Alzona, Encarnacion	Mariano y Tiongco, Andrea
Hilario, Vicente Miguel	Marquez, Socorro
Maceda, Antonio A.	Tirona, Ramona Salud

1918

Acosta, Rafael	Micu, Ramon Andres
Arigo, Jose V.	Tangco y Vargas, Marcelo
Garcia, Vicente	Valdez, Maria M.
Locsin, Ramon P.	Zafra, Nicolas
Magpantay, Severo R.	

1919

Alonzo, Agustin S.	Lara, Jose B.
Amora, Inocentes	Mariano y Romero, Honesto
Aragon, Concepcion	Mencias, Mariano L.
Barrera y Alimurung, Consuelo	Montemayor, Teodoro
Castro, Melquiades M.	Santiago, Jose Maria
Fernandez y Arceta, Dominador	Suva, Geronimo
Gapuz, Juan B.	

1920

Aguirre, Soledad	Ramos, Edmidio
Arcinas, Leon G.	Samonte y Fres, Lourdes
Cruz, Juan L. de la	Santos, Bernabe de los
Eleazar, Juan V.	Santos, Catalina A.
Fabella y Fabrero, Gabriel F.	Teodoro, Jose
Faylona, Cirilo B.	Tobias, Buenaventura
Lopez, Julian M.	Valdez, Cornelio N.
Lucero, Isaac V.	Herrera, Carmen Perez (With honors)
Mendoza, Patrocinio	Tayco y Parcon, Glicerio C. (With honors)
Peña, Leon R.	

1921

Abes, Saturnino A.	Bucana, Timoteo D.
Agbayani, Hermogenes	Burgos, Juan Tolentino
Alcantara, Timotea	Canave, Juan C.
Alvarez, Felicidad	Carbonell, Severina G.
Antonio, Isabelo A.	Claravall, Mateo C.
Asensi, Rufino P.	Doo, Ding U.
Briones y Naval, Antonina Paz	Esperas y Salazar, Ramon

THE DEGREE OF BACHELOR OF SCIENCE IN EDUCATION—Continued

1921

Fierro, Vito N. del	Papa, Modesta M.
Gloria, Paz M.	Pongan, Julio E.
Lamayo, Melecio G.	Rusell, Glen
Lozada, Encarnacion	Sanchez, Rosario
Mañosa, Asuncion	Torres, Bernardo E.
Narciso, Francisco	Cristobal Ramos, Aurelio (With honors)
Oreta, Daniel C.	Rayos, Blas F. (With honors)
Osongco, Juvenio E.	Wilson, Carmen (With honors)

THE DEGREE OF MASTER OF ARTS IN EDUCATION

1918

Alzona, Encarnacion

COLLEGE OF AGRICULTURE ALUMNI

THE DEGREE OF BACHELOR OF AGRICULTURE

1911

Tempongko, Clodoaldo	Zamora, Jose
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1912

Asuncion, Silvestre	Navarro, Andres P.
Cevallos, Felipe	Vibar, Toribio N.

1913

Albano, Sotero Flordeliza	Muñoz, Apolonio Ramos
Bagui, Florencio Gupit	Villegas, Valente Estrada
Gonzalez, Bienvenido Maria	

1914

Adriano, Alfredo P.	Merino, Gonzalo Flor de Liza
Bartolome, Vicente G.	Quisumbing, y Arguelles, Francisco
Camus, Jose S.	Sablan, Eladio
Galang, Francisco G.	Tirona y Paredes, Jose
Laparan y Layosa, Amando	Zulaybar, Eutiquio Quejano
Lejano, Antonio	

1915

Capistrano y Medinaceli, Severo	Montellano, Pedro Lecaros
Constantino y San Juan, Agripino	Ocfemia, Gerardo Offemaria
Consunji, Gaudencio	Octubre, Francisco P.
Dacanay, Jose Q.	Pañganiban, Elias H.
Espino y Reyes, Rafael B.	Sarmiento, Roman O.
Chofulpo, Teodorico Gamboa	Teodoro, Nicanor Gregorio
Labayan, Segundo D.	Velez, Blas C.
Luiastro, Fernando D.	Vicencio y Santos, Arsenio
Marquez, Francisco Dawis	Vista, Tomas I.
Miraflores y Guison, Jose	

1916

Bacomo, Pantaleon Ulzoron	Dawis, Vicente Mercado
Balangue y Rulloda, Cornelio	Leon y German, Jose de
Cagurangan y Balisi Alfonso	Palafox y de la Cuesta, Gaudencio
Constantino y San Juan Marcelino	San Miguel, Lucio Antonio
Cruz y Felix, Florentino	

1917

Calinñgasan, Teofilo Guevarra	Pastorfide, Dionisio P.
Clemente, Leopoldo Sudano	Paulican, Cenon Ramon
Edroso, Leon Ballesteros	Reyes, Simon A.
Flores y Sindiong, Simeon	Tuazon, Dionisio R.
Goco, Arsenio A.	Villyar, Paul L.
Grageda y Ramos, Gregorio Fidel	

THE DEGREE OF BACHELOR OF AGRICULTURE—Continued

1918

Africa, Emilio M.
 Aragon y Bumanlag, Vicente
 Bautista, Basilo Ramos
 Bayla, y Montoya, Arsenio
 Festin, Santiago
 Layosa y Mekalindong, Pedro
 Macasaet, Valentin Jr.
 Mariano y Garcia, Jose

Otanes y Quesales, Faustino
 Paz y Juico, Alfonso de la
 Quisumbing y Arguelles, Eduardo
 Romero, Leon M.
 Samonte y Carlay, Claro
 Santos y Basa, Francisco
 Santos, Gregorio C.
 Teodoro y Lalota, Anastacio

1919

Adriano y Tionson, Felipe
 Alcasid, Ezequiel E.
 Cabanos, Juan B.
 Collado y Gonzalez, Esteban
 Dario y Fonacier, Leoncio
 David y Arceo, Pedro
 Esguerra, Jose Patinña
 Esguerra, Juan D.
 Fronda y Mamaclay, Francisco
 Gonzalez y Sioco, Joaquin J.
 Harder, Tomas D.
 Hernandez, Nemesio M.
 Hidalgo, Vicente F.
 Lago y Pilarca, Francisco
 Leaño y Clamor, Benedicto

Lindayag, Gaspar Magtira
 Lipayon, Anastacio
 Narabal, Tiburcio Bonsato
 Nisce y Agtarap, Teofilo
 Noguera, Jose
 Padolina, Felipe
 Peralta, Fernando de
 Red, Francisco R.
 Roldan, Emiliano F.
 Sabado, Raymundo
 Serrano, Felicisimo B.
 Sulit y Salva, Victor
 Torres, Juan P.
 Villadolid y Villamin, Deogracias
 Yap y Galupe, German

1920

Africa y Aguilera Angel
 Canonizado y Pobre, Maximo
 Capinpin, Jose M.
 Carandang, Atanacio T.
 Catalan y Abad, Nemesio
 Cazenias y Abiera, Gregorio D.
 Clara y Mercado, Feliciano H.
 Collado y Rubio, Isidoro
 Corrales y Zamora, Jose P.
 Elayda y Ramos, Aniano R.
 Erese, Valentin R.
 Estallila y Sumera, Hilarion
 Festin y Favon, Simplicio
 Goseco y Pecson, Andres
 Jamias y Moreno, Julio
 Labrador y Fontillas, Anselmo

Limbo y Malabanan, Anastacio
 Lizaso y Guerra, Juan
 Lontok y Mendoza, Ambrosio
 Lontoc, Gregorio B.
 Mañgonon, Alejandro S.
 Mariano y de Jesus, Severo
 Morada y Katigbak, Emilio
 Morada y Aranda, Julian
 Palafox y Madamba, Serapio
 Pugada, Melquiades S.
 Ramos, Florentino C.
 Rojas y Sison, Pedro
 Tomaneng, Roman G.
 Villanueva y Tolentino, Crispin B.
 Villanueva y Bayot, Leon
 Villaraza y Friginal, Mariano

1921

Abesamis, Ambrosio
 Agati y Areola, Julian
 Alas y Capucion, Benedicto de las
 Alcaraz, Felix A.
 Aldaba, Victor C.
 Asuncion, Rodolfo R.
 Bernardo y Ramos, Francisco
 Caray y Malabanan, Elias
 Cendaña, Silverio M.
 Divinagracia y Per, Delfin
 Erese, Valentin L.
 Ferrer y Garcia, Tomas
 Goco, Lorenzo
 Grano, Moises S. de
 Guevara, Camilio C.
 Isidro, Rufino A.

Jimenez, Alejo
 Lacson y de los Santos, Prudencio
 Maceda, Felix M.
 Manio, Melecio M.
 Manza y Valderrama, Artemio
 Marquez y Lopez, Severo
 Neric e Iglesia, Juan
 Reyes, Rufo
 Reyes y Paragas, Teodorico
 Rodrigo y Acosta, Pedro
 Salinas, Leonardo
 Salva Cruz y Revilla, Sebastian
 Soliven y Alonzo, Florencio
 Unite y Olivas, Juan
 Ureta y Codifera, Eligio

THE TITLE OF MASTER FARMER

1917

Zamora, Jose

THE DEGREE OF BACHELOR OF SCIENCE IN AGRICULTURE

1911

Roxas, Manuel L.

1912

Allarey, Vicente F.

1913

Ledyard, Edgar Madison

1914

Crisostomo, Marcelo

Mendiola, Nemesio Blanco

1915

Aldaba, Vicente C.
Aurelio, Catalino Geo.
Dacanay, Jose Q.Mirasol y Jison, Jose
Uichanco, Leopoldo Bancain

1916

Paguirigan y Amalingan, Domingo B.

1917

Abadilla, Francisco Abella
Francisco, Gregorio M.
Mendoza, Leopoldo Guillermo
Gutierrez y Reyes, Mariano E.Medalla, Mariano G.
Sarao, Felix Bautista
Silayan, Hilarion Silvestre

1918

Bautista y Tablante, Pantaleon

Trinidad, Jose M.

1919

Chanco y Reyes, Antonio
Habaluyas, Ramon K.

Ventura y Dumlao, Tranquilino

1920

Derecho y Perez, Antonio
Guzman y Dalafu, Isidro
Jurado y Cortez, Mariano
Padlan y Aquino, PolicarpoPañganiban y del Chaves, Simeon
Paulino y de Leon, Pedro
Reyes, Gaudencio M.

1921

Chandrastitya, Iang
Manio, Ramon V.
Medina y Lara, Melquiades
Miñano y Manresa, Geronimo
Pañganiban, Elias H.Pereira, Eufemiano de Braganca
Sison y Lipio, Pedro
Taleon y Torres, Alejo
Vibar, Toribio N.

THE DEGREE OF MASTER OF SCIENCE IN AGRICULTURE

1913

Roxas, Manuel Luz

1916

Mendiola, Nemesio Blanco

THE DEGREE OF MASTER OF SCIENCE IN AGRICULTURE—Continued

1917

Mirasol y Jison, Jose

1918

Cocannouer, Joseph A.

Uichanco, Loepoldo Bancaín

1920

Aldava, Vicente C.
Medalla, Mariano G.Ocfemia, Gerardo Offemaria
Vista, Tomas I.

1921

Pañganiban, Elias H.

Vibar, Toribio N.

COLLEGE OF ENGINEERING ALUMNI

THE DEGREE OF CIVIL ENGINEER

1915

Guanio, Domingo T.

Nostratis, Ricardo

1916

Corquera, Aurelio Leynes

1917

Alcantara y Beron, Gregorio
Cruz, Mamerto S.
Clemente y de la Rosa, Hilario S.Gochoco y Ceniza, Jacinto
Fernandez, Severino

THE DEGREE OF BACHELOR OF SCIENCE IN MECHANICAL ENGINEERING

1920

Abello, Tomas P. (with highest honors)

1921

Angeles, Estanislao P.
Blanco, Bartolome C.
Paz, Delfin de laTiongson, Juan L.
Tuason, Agapito C.

THE DEGREE OF BACHELOR OF SCIENCE IN CIVIL ENGINEERING

1916

Cortes, Nicanor
Fernando y Rodrigo, Isaías

Macabulos, Teodato

1917

Dimson, Maximo
Lozada, José G.
Nitorreda, Arturo P.Tan Chauco, Silvestre
Tolentino, Salvador

1918

Follosco, Jose
Rosario, Casimiro del

Villalon y Santos, Rosalio

1919

Esquivel, Prudencio
Henares, Hilarion
Ignacio, JoséMartinez, Angel
Villanueva, Alejandro

1920

Segui, Eliodoro B.
Ylagan, Roman P.Zabat, Manuel V.
Arrastia, Justo (with highest honors).

1921

Buendia, Julian A.
Bunoan, Vicente E.
Cobangbang, Aurelio N.
Cruel, Gaudioso
Domingo, Francisco P.
Esguerra, Alfredo A.
Fernandez, Hospicio I.
Gloria, Venancio A.Gomez, Victor Z.
Leon, Gregorio de
Lladoc, Pedro M.
Novenario y Perez, Luis
Santos, Ireneo M.
Segovia, Florentino
Paz, Deogracias de la (with honors)

THE DEGREE OF MASTER OF SCIENCE IN CIVIL ENGINEERING

1917

Cortez y Ceniza, Nicanor
Dimson, Maximo
Fernando y Rodrigo, Isaias

Lozada, Jose G.
Macabulos, Teodato

1918

Nitorreda, Arturo P.

1919

Follosco, Jose

Villanueva, Alejandro

1921

Gomez, Victor Z.

COLLEGE OF VETERINARY SCIENCE ALUMNI

THE DEGREE OF DOCTOR OF VETERINARY MEDICINE

1914

Gison y Trespeces, Ambrosio
Gomez, Angel Kaingal
Lecaros y del Mundo, Alfonso

Peralta y Clariño, Bernardo de
Roberts, William Miller

1915

Patdu y Lugue, Ildelfonso

Topacio, Teodulo Concepción

1916

Montellano y Lineses, Isidro
Panganiban y Villamin, Crisanto

San Agustin y Mañalac, Gregorio
Sansón, Emilio

1917

Generoso y Enriquez, Juan D.
Sales y Sangalang, Pedro
Rivadelo y Rosacia, Torcuato Felipe

Torea, Santiago Yatco
Sumulong, Manuel Diaz

1918

Alano, Segundo
Cruz David, Juan
Diaz y Pañgilinan, Vicente
Jardiniano y Mercader, Federico

Karganilla y Trinos, Baltazar
Monteymor, Santiago Beltran
Tubangui, Marcor Angeles

1919

Buñag, Juan Jandusay
Navarro y Kosca, Paulino

Villa y Poblador, Pedro

1920

Morales y Buencamino, Jose

Vytiaco y Manzano, Paulino

1921

Barber y Mendoza, Romarico
Bulan y Balasu, Luis
Dizon y Chantengco, Angel
Gonzales y Peredo, Rodolfo

Manresa y Montojo, Miguel
Paraiso y Palma, Hermenegildo
San Gabriel y Llado, Gavino
Sipin y Cariño, Crispulo

COLLEGE OF LAW ALUMNI

THE DEGREE OF BACHELOR OF LAWS

1913

Benitez, Eulogio
Brady, William Cuthbert
Cajulis y Samedra, Felix
Cheek, William David
De Selms, Charles Chase
Espiritu, Jose Armaysan
Garcia y Vergara, Eutiquiano
Guzman y Floirendo, Alejandro de
Hilado, Emilio Y.
Hilado, Serafin P.

MacMahon, John Charles
Mueller, William Frederick
Ocampo, Feliciano
Paras, Ricardo Jr.
Roxas y Acuña, Manuel
Santiago y del Rosario, Vicente
Santos y Basco, Quirino Abad
Tanner, Adam Daniel
Vickers, James Cator

THE DEGREE OF BACHELOR OF LAWS—Continued

1914

Cordova, Gregorio
 Goyena, Manuel Garcia
 Javier, Benedicto
 Jugo, Fernando
 Lacson, Ricardo C.
 Leaño y Respicio, Eladio
 Lopez y Mea, Eusebio
 Lorenzo, Pablo
 Mañalac y Celindro, Anatalio

Power, Edward
 Ramos y Faigal, Eusebio
 Reyes, Alexander
 Torres, Aurelio A.
 Victoriano, Gustavo
 Virata y Potente, Emilio P.
 Noble, H. Lawrence (with honors)
 Vargas, Jorge B. (with honors)
 Yulo y Yulo, Jose (with honors)

1915

Baltao y Tecson, Eugenio
 Belmonte y de los Reyes, Gabriel
 Binag y Bautista, Miguel
 Chase, Howard E.
 Clemenña y Rivera, Engracio F.
 Concepción y Sombillo, Hermogenes
 Cuyugan, Antonio E.
 Esquivel, Cecilio R.
 Estella, Felipe
 Garcia y Cesario, Gaudencio
 Gonzalez, Javier
 Jamison, Edwin C.
 Jimenea y Tesoro, Ramon
 Kamantigue, Jacinto M.
 Laurel, Jose P. Garcia
 Leaño, Melecio M.
 Legaspi y Miranda, Paz A.
 Luna, Juan Luces

Mañago y Topacio, Faustino
 Montemayor, Marcelino R.
 Natividad y Santa Maria, Felipe
 Padilla, Pablo R.
 Padilla y Bibby, Sabino
 Palileo, Aurelio H.
 Quirino, Elpidio
 Rosario y Marave, Vicente del
 Sarenas y Melencio, Juan A.
 Sebastian, Proceso E.
 Tan y Salvatierra, Carlos
 Teodoro, Jose
 Villanueva y Conlu, Francisco
 Yamzon, Victoriano
 Montinola y Benedicto, Aurelio (with honors)
 Nepomuceno, Ricardo L. (with honors)

1916

Abaya y Diaz, Luis
 Agana Esguerra, Marcelino
 Alcid Escobar, Valentin J.
 Benitez, Conrado
 Buenaventura, Catalino
 Fonacier y Sebastian, Jose
 Gil, Jose
 Guingona, Jose J.
 Gullas, Paulino
 Ibañez, Fidel

Lavides, Francisco
 Luna y Soto, Rufino
 Martinez, Lorenzo B.
 Pamatmat, Sebastian C.
 Paredes y Valera, Jesus
 Paz, Fabian de la
 Pineda, Constanancio
 Samson, Jeronimo
 Varela, Vicente
 Villanueva y Joaquin, Dionisio

1917

Alas y Jesiel, Teofilo de las
 Albaña, Meliton D.
 Campo y Catarroja, Lorenzo
 Canto y Zamora, Constantino
 Cruz, Servillano de la
 Dayao, Amado G.
 Estella y Echon, Nicolas
 Gangnuss, Heinrich W.
 Kintanar, Agustin Y.
 Ledesma y Araneta, Jose
 Licup, Lorenzo Datu
 Lizada, Felipe R.
 Melencio, Jose P.
 Montaña y Gonzaga, Jose

Moreno, Jose
 Oboza y Gallardo, Felicisimo
 Pargas, David M.
 Rama, Jesus M. de la
 Rivas y Alejandro, Jose
 Roldan y Cabrera, Arsenio
 Santos, Exequiel M. Z.
 Van Hoven, Carl Henry
 Ybiernas, Vicente R.
 Schwarzkopf, Sidney C. (with honors)
 Yap-Chiongeo, Gavino Verde (with honors)
 Ylagan é Ylagan, Pedro (with honors)
 Ysmael, Felipe (with honors)

1918

Agrava, Celedonio
 Albert, Francisco B.
 Angeles y Narciso, Eugenio
 Balagot, Gil D.
 Bautista y Angeles, Felix B.

Braganza y Castro, Enrique
 Cruz, Simon R.
 Cuadra y Laureano, Jose R.
 Domingo y Gayla, Jose
 Estayo, Eugenio S.

THE DEGREE OF BACHELOR OF LAWS—Continued

1918

Gallego, Manuel V.	Rigor y Caballero, Clemente
Hilado, Abelardo	Samson y Renz, Marcelo
Hinojales, Francisco H.	San Jose y Ramirez, Ramon Roman
Ignacio y Rasiles, Quirico	Sorreta, Pedro de Leon
Javier, Emilio M.	Tabora, Manuel
Labrador y Rosales, Alejo	Vargas y Causing, Tomas V.
Lesaca, Jose V.	Velasco, Dominador C.
Paez, Arsenio	Ampil y de Dios, Mariano (with honors)
Paredes y Valera, Jose Ma.	

1919

Abasolo, Engracio Andres	Leon, Cesareo C. de
Biteng, Lupo T.	Leon Dionisio de
Caluag, Hermogenes	Lim, Cecilio I.
Cuizon, Fausto C.	Moreno, Federico
Dayao, Amado G.	Ortiz, Montano Arteza
Felipe, Ramon B.	Padilla, Constancio
Fernandez, Patricio	Reyes, Valentin
Fronoso, Gregorio N.	Ruiz, Juan
Guzman, Ildefonso de	Santos, Salvador A.
Ignacio, Arturo A.	Suntay, Apolonio
Laki, Jose Carlos	Bengzon, Cesar (with honors)
Layug y Nuguid, Leopoldo	

1920

Africa y Macasaet, Francisco	Ledesma, Jose L.
Ampil y Monzon, Vicente	Lopez, Alfredo Q.
Aranda, Gaspar	Meer, Leon Bibiano L.
Arguelles y Añonuevo, Vicente	Monzon, Leoncio Bella
Bayot, Liborio Y.	Reyes y Fule, Vivencio
Castro, Luis F. de	Santiago, Alejandrina Y.
Coronel, Artemio	Ventura y Rigonan, Francisco
Directo y Agbulos, Antonio	Villarosa, Fernando C.
Feliciano, Adolfo N.	Yap y Escalona, Ladislao
Garcia y Palafox, Clodoaldo	

1921

Abrera, Victorino P.	Reyes, Cipriano de los
Alcazaren, Juan	Sinco, Vicente G.
Barrera y Alimurung, Jesus G.	Soliven, Benito T.
Bengzon, José P.	Velez, Teogenes
Concepcion y Poblador, Tomas	Villa y Aguila, Jose de
Gamboa, Melquiades J.	Villalobos, Modesto N.
Macasaet, Paulo G.	Zarate, Anastasio M.
Manuel, Cesar C.	Lim, Manuel (with honors)
Quizon, Primo G.	

THE DEGREE OF MASTER OF LAWS

1918

Paredes y Valera, Jesus	Ramos y Faigal, Eusebio
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1919

Gallego, Manuel V.	San Jose y Ramirez, Ramon Roman
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THE DEGREE OF DOCTOR OF LAWS

(HONORARY)

1911

Arellano, Honorable Cayetano S.

1913

Tavera, Dr. Trinidad H. Pardo de

1914

Gilbert, Newton Whiting

1917

Harrison, Honorable Francis Burton

COLLEGE OF MEDICINE AND SURGERY ALUMNI

THE DEGREE OF DOCTOR OF MEDICINE

1909

Eduque, Jose
 Katigbak, Isabelo
 Lopez, Leoncio
 Manapat, Vicente E.

Ongsiaco, Ramon
 Ordoñez, Lorenzo
 Panlilio, Pacifico
 Rivera, Vicente

1910

Banzon, Joaquin
 Castro, Melencio
 Elchico, Jose
 Garcia, Jose
 Leynes, Ricardo
 Llamas, Rosendo

Lukban, Miguel
 Marfori, Cayo
 Raquel, Alfonso
 Roque, Ruperto
 Sevilla, Victor
 Villalon, Augusto

1911

Alvarez, Jose
 Borromeo, Maximo

Hilario, Jose S.

1912

Almeda, Felipe
 Baltazar, Martin
 Concepcion, Isabelo
 Manalang, Jose P.
 Mendoza, Maria Paz

Montemayor, Gonzalo
 Ramirez, Manuel
 Santos, Rafael M.
 Valencia, Pio

1913

Domingo, Elias
 Elizalde, Primitivo F.
 Eustaquio, Isaac
 Feliciano, Hilarion T.

Lijano, Artemio
 Luna, Victoriano
 Valerio, Teodorico
 Velarde, Herminio

1914

Arguelles y Marasigan, Manuel V.
 Arvisu, Teodoro C.
 Booth, James Lofton
 Concha y Victoriano, Amparo
 Fernando y Rodrigo, Juan

Gonzalez y Sioco, Virgilio R.
 Luna-Orosa, Severina
 Orosá é Ylagan, Sixto
 Villacorta, José Santiago

1915

Bolaños y Zuño, Emilio
 Bringas y Quinzon, Eliseo
 Bulatao y Erguiza, Emilio
 Calupitan y Belleza, Manuel
 Dyaico y Dayrit, Julian
 Farrales y Dumlao, Gregorio
 Garcia y Luna, Faustino
 Guanio y Tinio, Valentin

Henares y Gensole, Pedro
 Jugo y Vinson, Isabelo
 Morales y Buencamino, Arsenio
 Nañagas y Padua, Juan
 Ochoa y Pañgilinan, Enrique Florencio
 Padua y Gaerlan, Regino
 Ramos y Talens, Jose
 Ylagan y Luna, Mariano

1916

Baltazar y Guevara, Miguela
 Lantin y Torres, Pedro
 Panis y Merced, Emiliano

Sales Nieto, Matias
 Tirona y Paredes, Joaquina E.

1917

Agana y Esguerra, Marcelo
 Arnaldo y Ferrer, Crispulo
 Avila y Espejo, Justo
 Bañuelos y del Rosario, Trinidad P. F.
 Concepcion y Cabrera, Alfonso P.
 Cosca y Molina, Severo
 Deles y Hortillosa, Crescenciano
 Esquivel y Frias, Facundo
 Esteban y Raymundo, Baldomera
 Fernandez de Leon, Felix R.
 Gamboa, Luis

Garcia y Vergara, Macaria
 Garcia y Palafox, Paciano T.
 Leiva, Lamberto
 Leon, Walfrido de
 Montenegro, Roman B.
 Ochoa y Sarmiento, Santiago
 Pañganiban y Magnayé, Benito
 Rodriguez y Adona, Pedro
 Santiago y Dimagiba, Cristobal
 Santos, Pedro R.
 Vasquez, Ana V.

THE DEGREE OF DOCTOR OF MEDICINE—Continued

1918

Abuel y Villaseñor, Jose I.	Navarro, Andres F.
Cabreza y Llamas, Juan	Nicolas y Samonte, Flieza
Cuajunco, Fidel	Quiambao y Canlas, Silvino
Estrada y Reyes, Januaryo	Serafica y Costes, Hermenegildo
Fernandez, Zosimo	Subejano y Sobrejuanete, Cipriana
Franco y Dizon, Cecilio	Tupas y Vencer, Alberto
Gemil y Gana, Miguela	Victoriano, Nicanor
Guevara y de la Paz, Romulo	Villegas y Gabriel, Anastacia
Gustilo, Jesus J.	Vitug, Wenceslao B.
Horilleno y Sison, Fé	Ylanan, Regino R.
Katigbak y Braceros, Jose Ma.	Zafra, Dolores
Marella y Nepomuceno, Mariano	

1919

Alejandro, Patrocinio S.	Rillo, Sancho A.
Benedicto y Chavez, Concepcion	Santa Ana y Trinidad, Cesareo L.
Doria y Montañano, Mariano	Siasoco y Domingo, Severo
Elicaño y Empeño, Tranquillino	Silva y Kalaw, Clemente Felix
Fernando y Rodrigo, Antonio S.	Suanico, Manuel A.
Filoteo, Cesar	Tirona y Paredes, Jose
Jugueta y Alpay, Dalmacio	Tuason, Manuel N.
Lara, Casimiro B.	Varela, Jose
Lara y de Guzman Hilario	Vera, Bonifacio de
Lualhati y Puentebella, Genaro	Villarama y Capistrano, Antonio
Montes y Garin, Jose	Villareal, Jose Andaya
Pascual, Anicio P.	Ylanan, Catalino R.

1920

Africa y Macasaet, Candido	Macasaet y Bravo, Simeon
Alcantara, Vivencio C.	Matias y Bañares, Maria
Cabrera, Cristina C.	Pastor y Quinio, Rosario
Cordero y San Luis, Narciso	Pineda y Lopez, Eloy V.
Cuerpocruz, Macario E.	Ramos y Salazar, Serafin
Fernandez y Arceta, Jose	Rodriguez y Ferriols, Jose N.
Garcia, Gumersindo	Roxas, Elisa S.
Gomez y Carpenter, Francisco C.	Samson y Gonzalez, Jose
Gonzalez Salvador, Eva	Sollosa y Evangelista, Juan
Hinojales, Ramon H.	Tirona, Maria T.
Icasiano y Bayan, Mariano C.	Valte, Procopio F.
Joson y Pablo, Toribio	Velasco é Ignacio, Felix
Limson y Ginco, Marciano	Yap y Escalona, Sabas
Macasaet y Katigbak, Ramon	Ybañez y Barcenilla, Vicente

1921

Angodung y Busa, Ruperto	Dios y Santos, Victorino de
Anzures y Manas, Pablo	Ebro y Militante, Jose
Avendaño y Angeles, Severino	Eubanas y Clarito, Froilan
Caedo y Borbon, Jose P.	Garcia y Reyes, Candido F.
Camomot y Quijano, Constancio	Ilagan y Luna, Vicente
Caro y Perfecto, Bienvenido	Jimenez y Arquiza, Teodorico
Castro y Bernudez, Braulio de	Ramirez y Sale, Marcelo
Castro y Jimenez, Pedro	Rosal y Nicolas, Irene
Celis Pasion, Jesus Pedro	Tuason y Tolentino, Feliciano
Chanco y Panis, Francisca N.	Veluz y Obina, Dominador
Crisostomo y Tiongson, Maria Socorro	Vergara y Aquino, Jose J.
Sison y Ungson, Agerico B. M. (with honors)	

JUNIOR COLLEGE OF LIBERAL ARTS ALUMNI

THE DEGREE OF BACHELOR OF ARTS

Cabrera, Ceferino	Lambo, Domiciano
Camacho, Sofronio	Sandiego, Pedro
Ceniza, Jose C.	Visitacion, Pedro
Gonzalez, Ramon	Yap, Juanito E.

FOREST SCHOOL ALUMNI
THE DEGREE OF BACHELOR OF SCIENCE IN FORESTRY

1915

Racelis, Antonio P.

Villamil, Aniceto

SCHOOL OF PHARMACY ALUMNI

THE DEGREE OF GRADUATE IN PHARMACY

1914

Francisco, Modesta

Quesada, Eugenio

Jose, Lino

Ramos, Cresencia

Jugo, Filomena

Tirona, Maria T.

Marañon y Mejorada, Joaquin

Yuio, Teresa

1915

Cordero y San Luis, Paz

Llamas, Dionisio

Herrera, Pilar Perez

Villanueva, Candelaria

1916

Abadilla, Honorio L.

Gloria y Panopio, Jose V.

Abarques y Fabella, Ramon

Mallari y Lagman, Enrique

Agrava, Angela S.

Ongsiaco, Emilia V.

Alvarez y Calupitan, Dolores

Panlilio y Tison, Anatolia

Chaves y Pineda, Rosa

Santos, Jose K.

Chuapoco, Josefa U.

Trijo y Ballesteros, Elisea

Feliciano, Jose M.

Villegas, Tarcila

Feliciano y Tiomico, Ramon

Vitug y Beltran, Hermogena

Felizardo y Basa, Mamerta

Vitug y Beltran, Victor

Gatmaitan y Buendia, Encarnacion

1917

Aliwalas y Jurado, Esperanza

Jocson y de Guzman, Fabia

Brion, Cecilia Cordero

Panlilio y Tizon, Josefa

Briones y Ramos, Galicano

Rosario y Basa, Flaviano del

Cabreza, Jovita Zaide

Santos, Demetrio

Evangelista y David, Raymunda

Velasquez y Talag, Florencio

Garcia, Rosario Jimeno

Veneracion y de la Merced, Rita

1918

Acosta y Ilagan, Eleno

Gutierrez y Fernando, Eusebio F.

Altamirano, Nieves M.

Herrera y Banzon, Mariano

Arceo y Pagcaliuagan, Conchita

Luna y Marquez, Josefa

Bailon y Yasay, Vicente

Montes y Garin, Zoila

Bañez y Crisologo, Jose

Pastrana y Del-Banco, Maria

Cordero y San Luis, Elisa

Planta y Bustamante, Melchor

Crisostomo y Tiongson, Elvira

Ramos, Primitivo

Deveza y Racelis, Miguel

Salvador y Santos, Wenceslao

Dizon Lapus, Leonor

Tolentino y Racelis, Jose E.

Fernandez y Arceta, Salvador

Valenzuela y Biglangawa, Patrocinio

Garong y Evora, Soledad

Venzon y Dizon, Mariano

1919

Alcantara, Jose

Paras y Castro, Teofila

Antonio y Calpito, Juan

Rillorta y Floresca, Isabel

Burce y Brocelango, Rosario Luisa

Sarayba y Trias, Julita

Cañisa y Solis, Carmen

Sengson, Pedro T.

Malvar y Maloles, Crispina

Litonjua de Zamora, Paz

Olaguer y Somayao, Lino

Borja y Garcia, Dolores T. (with honors)

Oreta é Ibvaviosa, Adelaida T.

1920

Alikpala, Rosario C.

Valmonte y Marin, Maria B.

Horilleno, Rosita S.

Verzosa y Peña, Felipa

Limcaco y Uain, Pedro

Villaseñor y Beltran, Dolores S.

Tiosejo y Sizon, Delfin

Zialcita y Cruz, Basilia

THE DEGREE OF PHARMACEUTICAL CHEMIST

1921

Abear, Paula S.	Lacson y Jocson, Lourdes
Bautista, Emitteria B.	Paras y Mercader, Ernesto
Caedo, Sixto F.	Peña, Felicidad P. de la
Campos y Diaz, Salud	Rosario y Guevara, Teresa V. del
Cifra, Leona A.	Rubio y Pineda, Elisa
Cruz y Ordoñez, Aurelio	Sandoval, Asunción L.
Cuaycong y Gonzaga, Luisa	Santiago y Viola, Clara
Fernandez y Gonzaga, Socorro	Santos, Alfredo C.
Gloria, Melchor M.	Versoza, Paulina L.
Gonzaga, Maria Socorro V.	Villaamil y Lanza, Rita
Gonzales, Filemon	Inco, Eugenia G. (with honors)
Jimenez, Jose E.	Ontañon y Reyes, Maria (with honors)

THE DEGREE OF BACHELOR OF SCIENCE IN PHARMACY

1915

Francisco, Modesta	Ramos, Cresencia
Jose y de Jesus, Lino	Tirona, Maria T.
Quesada, Eugenio	Yulo, Teresa

1916

Cordero y San Luis, Paz	Marañon y Mejorada, Joaquin
Herrera, Pilar Perez	Villanueva, Candelaria

1917

Abarques y Fabella, Ramon	Feliciano y Tiomico, Ramon
Feliciano, Jose M.	Gloria y Panopio, Jose V.

1918

Santos, Demetrio

1919

Fernandez y Arceta, Salvador	Valenzuela y Biglangawa, Patrocinio
Gutierrez y Fernando, Eusebio F.	

1920

Antonio y Calpito, Juan	Olaguer y Somayao, Lino
Borja y Garcia, Dolores T.	

SCHOOL OF DENTISTRY ALUMNI

THE DEGREE OF DOCTOR OF DENTAL SURGERY

1919

Leon, Eleuterio de	Perez, Hilario P.
Mendoza, Paulino S.	

1920

Aldecoa, Eladio R.	Paguio y Quejada, Abdon
Artiaga y Francisco, Marcela	Regio de Dios, Raymundo C.
Gonzales y Agustin, Juan	Rosario, Casto del

1921

Decena, Jose B.	Ramirez, Francisco
Evora, Manuel F.	

**GRADUATE SCHOOL OF TROPICAL MEDICINE AND
PUBLIC HEALTH ALUMNI**

THE DEGREE OF DOCTOR OF TROPICAL MEDICINE

1915

Denney, Oswald E.

Lowell, Paul McCullough

1916

Abriol, Rufino
Coulter, John Stanley
Garton, Alfredo Clarke

Mendoza-Guazon, Maria Paz
Roberg, David Sathaniel

1917

Manalang, Cristobal

Maul, Herman Gustave

1918

Lantin y Torres, Pedro

Padua y Gaerlan, Regino

1919

Leon, Walfrido de

THE DEGREE OF DOCTOR OF PUBLIC HEALTH

1917

Lowell, Paul McCullough

ALPHABETICAL ORDER OF ALUMNI

- Abad, Moises B. (B. A. '19), Tanza, Cavite.
- Abadilla, Francisco Abella (B. S. A. '17), Catanauan, Tayabas.
- Abadilla, Honorio L. (G. Phar. '16), Lucena, Tayabas.
- Abarques y Fabella, Ramon (G. Phar. '16, B. S. Phar. '17), Pagsanjan, Laguna, Box 122, Mass. Inst. Tech., Cambridge, Mass.
- Abasolo, Engracio Andres (B. A. '15, LL. B. '19), c/o City Fiscal, Manila.
- Abaya y Diaz, Luis (LL. B. '16), Pagsanjan, Laguna.
- Abear, Paula S. (Ph. C. '21), Argao, Cebu.
- Abelardo, Victoria (B. A. '20, H. S. T. C. '21), San Miguel, Bulacan.
- Abella, Francisco V. (B. A. '20), Pagsanjan, Laguna.
- Abellera, Angelo Castada (B. A. '20, H. S. T. C. '21), Binalonan, Pangasinan.
- Abello, Tomas P. (B. S. M. E. '20), Peñaranda, Nueva Ecija; College of Liberal Arts.
- Abes, Saturnino A. (B. A. '20, H. S. T. C. '21, B. S. E. '21), Peñaranda, Nueva Ecija.
- Abesamis, Ambrosio (B. Agr. '21), Peñaranda, Nueva Ecija; Alabang Rice Station, Alabang, Rizal.
- Abiera, Deogracias R. (B. A. '19, H. S. T. C. '19), Dao, Antique.
- Abrajano, Juan M. (B. A. '20), San Narciso, Zambales; College of Liberal Arts.
- Abrera, Victoriano (B. A. '18, LL. B. '21), Coron, Palawan; c/o Bureau of Commerce and Industry.
- Abriol, Rufino (D. T. M. '16), Arayat, Pampanga; 310 West Monument St., Baltimore, Md.
- Abuel y Villaseñor, Jose I. (D. M. '18), Luchan, Tayabas; Philippine General Hospital.
- Abueva, Teodoro (B. A. '19), Duero, Bohol.
- Acosta Ilagan, Eleno (G. Phar. '18), Batangas, Batangas.
- Acosta, Rafael (B. A. '17, H. S. T. C. '17, B. S. E. '18), Asingan, Pangasinan; City Y. M. C. A.
- Adduru, Marcelo (B. A. '18), Tuguegarao, Cagayan; c/o Bureau of Science.
- Adriano, Alfredo P. (B. Agr. '14), Malolos, Bulacan; Koishikawa, Tokyo, Japan.
- Adriano y Tiongson, Felipe (B. Agr. '19), Malolos, Bulacan.
- Africa y Aguillera, Angel (B. Agr. '20), Lipa, Batangas; College of Agriculture.
- Africa y Macasaet, Candido (M. D. '20), Lipa, Batangas.
- Africa, Emilio M. (B. Agr. '18), Lipa, Batangas; Cotabato Plantation Co., Maganoy, Cotabato.
- Africa y Macasaet, Francisco (B. A. '14, LL. B. '20), Lipa, Batangas.
- Agana y Esguerra Marcelino (LL. B. '16), Tarlac, Tarlac.
- Agana y Esguerra, Marcelo S. (M. D. '17), Tarlac, Tarlac.
- Agati y Areola, Julian (B. Agr. '21), Balles-teros, Cagayan; College of Agriculture, Los Baños.
- Agbayani, Hermogenes (H. S. T. C. '21, B. S. E. '21), Vinstar, Ilocos Norte.
- Agcaoli, Antonio (B. A. '19), Piddig, Ilocos Norte.
- Agoncillo, Maria R. (H. S. T. C. '20), 1128 M. H. del Pilar, Ermita, Manila.
- Agrava, Angel S. (G. Phar. '16), 224 Ayala Boulevard, c/o Agrava Drug Store, Manila.
- Agrava, Celedonio (B. A. '15; LL. B. '18), 224 Ayala Boulevard, Bureau of Commerce and Industry.
- Aguila, Eduvigis (B. A. '20), San Jose, Batangas.
- Aguirre, Eulogio B. (B. A. '17), La Carlota, Occidental Negros.
- Aguirre, Soledad (B. A. '18, H. S. T. C. '19, B. S. E. '20), Binondo, Manila; c/o University Philippine High School.
- Agus, Teodoro B. (B. A. '20), Santa Cruz, Laguna.
- Alano, Juan (B. A. '17), Malolos, Bulacan; Executive Bureau.
- Alano Segundo (D. V. M. '18), Malolos, Bulacan; Bureau of Agriculture, Manila.
- Alas y Capucion, Benedicto de las (B. Agr. '21), Taal, Batangas; College of Agriculture, Los Baños.
- Alas y Jesiel, Teofilo de las (LL. B. '17), Indang, Cavite; Manila Railroad Co.
- Alava, Petronio Z. (B. A. '19), Pila, Laguna; 1617 Windsor, Columbia, Mo.
- Alba, Jose (B. A. '16), Pasig, Rizal.
- Alba, Leodegario (B. A. '19), Capiz, Capiz.
- Alba y Mobo, Luis (B. A. '20), Banga, Capiz; Pontevedra, Capiz.
- Albano, Atanacio A. (B. A. '17, B. S. C. '19), Dingras, Ilocos Norte.
- Albano, Florentino (B. A. '20), San Manuel, Pangasinan.
- Albano, Sotero Flordeliza (B. Agr. '3), Dingras, Ilocos Norte; Vigan, Ilocos Sur.

- Albaña, Meliton D. (LL. B. '17), Panitan, Capiz.
- Albert, Francisco (LL. B. '18), 343 Zurbaran, Santa Cruz, Manila.
- Alcala, Ernesto A. (B. A. '19), Daraga, Albay.
- Alcantara, Eladio (B. A. '20), Taytay, Rizal.
- Alcantara, Gregorio (B. A. '14, C. E. '17), Batangas, Batangas.
- Alcantara y Silayan, Timotea (B. A. '18, H. S. T. C. '18, B. S. E. '21), Binangonan, Rizal.
- Alcantara, Vivencio (B. A. '18, M. D. '20), Iloilo, Iloilo.
- Alcaraz, Felix A. (B. Agr. '21), Calamba, Laguna; Alabang Rice Station, Alabang, Rizal.
- Alcasid, Ezequiel E. (B. Agr. '19), Calamba, Laguna; Alabang Station, Alabang, Rizal.
- Alcazaren, Juan (LL. B. '21), Argao, Cebu.
- Alcid, Antonio E. (H. S. T. C. '19), Vigan, Ilocos Sur.
- Alcid Escobar, Valentin J. (LL. B. '16), 739 Magdalena, Trozo, Manila.
- Aldaba, Numeriano S. (B. A. '18), Malolos, Bulacan.
- Aldaba, Vicente C. (B. S. Agr. '15, M. S. A. '20), Malolos, Bulacan; College of Agriculture, Los Baños.
- Aldaba, Victor C. (B. Agr. '21), Malolos, Bulacan.
- Aldecoa, Eladio R. (D. D. S. '20), San Jose, Ambos Camarines.
- Alegre, Basilio A. (B. A. '19, B. S. C. '21), 156 Magallanes Street, Manila.
- Alejandrino, Patrocinio S. (M. D. '19), Gerona, Tarlac.
- Alfajara, Catalino (B. A. '19), Carcar, Cebu.
- Algué, José (D. S. '12), Director, Weather Bureau, Manila.
- Alkपाल, Rosario C. (G. Phar. '20), Taal, Batangas.
- Alincastre, Cecilio (B. A. '15, B. S. Ch. '17, M. S. '20), Hagonoy, Bulacan; Box 276, Mass. Inst. of Tech., Cambridge, Mass.
- Aliwalas y Jurado, Esperanza, (G. Phar. '17), Arayat, Pampanga.
- Alkantara, Jose M. (G. Phar. '19), Candelaria, Tayabas.
- Allarey, Vicente F. (B. S. A. '12), Lucena, Tayabas.
- Almario, Jose (B. S. C. '20), Cebu, Cebu.
- Almeda, Felipe (M. D. '12), Batangas, Batangas. (*Dead.*)
- Alonzo, Agustin S. (H. S. T. C. '19, B. S. E. '19), Palo, Leyte; College of Education, University of the Philippines.
- Altamirano, Nieves M. (B. A. '18, G. Phar. '18), Lipa, Batangas.
- Altiveros, Josefina (B. A. '17, H. S. T. C. '18), 231 Lardizabal, Sampaloc, Manila.
- Altura, Claudio (B. A. '20), Alimodian, Iloilo.
- Altura, Vicente T. (B. A. '18), Kabankalan, Occidental Negros.
- Alvarado, Eduardo R. (B. A. '15), Aparri, Cagayan; Bureau of Agriculture.
- Alvarez y Calupitan, Dolores (G. Phar. '16), Santa Cruz, Laguna.
- Alvarez, Felicidad (B. A. '20, H. S. T. C. '20, B. S. E. '21), Capiz, Capiz.
- Alvarez, Jose (M. D. '11), Nueva Caceres, Ambos Camarines.
- Alvir, Antonio D. (B. A. '17), Bulacan, Bulacan.
- Alzona, Encarnacion (B. A. '15, H. S. T. C. '16, B. S. E. '17, M. A. '18), Lucena, Tayabas; College of Liberal Arts, University of the Philippines.
- Amora, Inocentes (H. S. T. C. '19, B. S. E. '19), Candijay, Bohol.
- Amoranto, Flora A. (H. S. T. C. '18, B. A. '19), Biñang, Laguna; 325 Tennessee Street, Malate, Manila.
- Ampil y de Dios, Mariano (B. A. '15, LL. B. '18), 2248 Juan Luna, Tondo, Manila.
- Ampil y Monzon, Vicente (LL. B. '20), Cainta, Rizal.
- Ancheta y Estabillo, Leon (B. A. '15), Aparri, Cagayan; c/o Philippine Chamber of Commerce, Manila.
- Andaya Villareal, Jose (M. D. '19), Mambusao, Capiz.
- Andaya, Roque V. (B. A. '17), Mambusao, Capiz.
- Angeles, Estanislao P. (B. A. '17, B. S. M. E. '21), San Simon, Pampanga.
- Angeles y Narciso, Eugenio (LL. B. '18), Polo, Bulacan.
- Angeles, Jesus P. (B. A. '14), San Juan del Monte, Rizal.
- Angeles, Rufino M. (B. A. '20, H. S. T. C. '21), Maragondon, Cavite.
- Angodung y Busa, Ruperto (B. A. '18, M. D. '21), Bagabag, Nueva Vizcaya.
- Anselmo, Eugenio (B. A. '19), Marilao, Bulacan.
- Antonio e Ysidro, Ambrosio (B. A. '16), Orion, Bataan.
- Antonio, Isabelo A. (B. A. '19, H. S. T. C. '19, B. S. E. '21), Gerona, Tarlac.
- Antonio y Calpito, Juan (G. Phar. '19, B. S. Phar. '20), Alcala, Cagayan.
- Anzures y Manas, Pablo (B. A. '17, M. D. '21), 320 Economia, Sampaloc, Manila.
- Apostol, Jose P. (B. A. '18, B. S. C. '21), San Antonio, Zambales; College of Liberal Arts, University of the Philippines.
- Aquino, Corazon (B. A. '20), 714 Rizal Avenue, Santa Cruz, Manila.
- Aquino, Eustaquio (B. A. '17), Pamplona, Cagayan.
- Aragon, Concepcion (B. A. '17, H. S. T. C. '18, B. S. E. '19), 1119 Singalong, Malate, Manila.
- Aragon y Bumanlag, Vicente (B. Agr. '18), Aliga, Sueva Ecija; Tarlac, Tarlac.
- Aranda, Gaspar (LL. B. '20), Jimalalud, Negros Oriental.

- Araneta, Felipe (B. A. '14), Bacolod, Occidental Segros.
- Araneta, Manuel S. (B. A. '19, B. S. C. '21), Bago, Occidental Negros.
- Araneta, Romualdo M. (B. A. '19), Bago, Occidental Negros; Box 204, University Station, Baton Rouge, La.
- Arban, Arcadio S. (B. A. '20, H. S. T. C. '20), Rizal, Laguna.
- Arbues, Manuel A. (B. A. '19), Capiz, Capiz.
- Arcaya, Benigno (B. A. '20), Gumaca, Tayabas.
- Arceo y Pagcaliuagan, Conchita (G. Phar. '18), Batangas, Batangas.
- Arcigal, Juan (B. A. '19, B. S. C. '21), Nagcarlang, Laguna.
- Arcilla, Pedro J. (B. A. '16), 511 South Twenty-fourth St., Omaha, Nebr.
- Arcinas, Leon G. (B. A. '20, H. S. T. C. '20, B. S. E. '20), San Ildefonso, Bulacan.
- Arcinas, Regino G. (B. A. '17), San Ildefonso, Bulacan.
- Arellano, Cayetano S. (LL. D. '11), Manila. (Dead.)
- Argüelles y Añonuevo, Aurelio P. (B. A. '15, H. S. T. C. '17), Batangas, Batangas.
- Argüelles y Marasigan, Manuel V. (M. D. '14), c/o Philippine Health Service.
- Argüelles y Añonuevo, Vicente (B. A. '16, LL. B. '20), Batangas, Batangas. c/o Bufete de Joya, Manila.
- Arigo, Jose V. (B. A. '15, H. S. T. C. '17, B. S. E. '18), Kawit, Cavite; Cavite High School.
- Arnaldo y Ferrer, Crispulo (M. D. '17), San Francisco de Malabon, Cavite.
- Arnaldo, Fernando (B. A. '19), Capiz, Capiz; P. O. Box No. 1405, Manila.
- Arrastia, Justo (B. A. '16, B. S. C. E. '20), Bacolor, Pampanga.
- Arreola, Florencio M. (B. A. '19), Santa Maria, Ilocos Sur.
- Arriola, Asuncion M. (B. A. '17), Gasan, Marinduque; Mr. Cirilo B. Perez, Bureau of Science.
- Artiaga y Francisco, Marcela (D. D. S. '20), San Juan del Monte, Rizal; De la Rama Building, Manila.
- Arvisu, Teodoro C. (M. D. '14), c/o Philippine Health Service.
- Ascaño, Antonio F. (B. A. '17), Tuguegarao, Cagayan; 1213 West Johnson Street, Madison, Wis.
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