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## Setting The Record Straight

Domingo Abella

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seeming just to stride along in step with their small and sensitive companions? And how are the weaker countries — including the Philippines — to find their place in the world, while remaining parties to an unequal alliance? The main line of solution appears to be this. It is unrealistic for this country to demand to be treated as an equal. It is just not equal. But it is a free and independent partner in the alliance. It is of the utmost importance, therefore, that leading nations make it as easy and reasonable as possible for others to follow their lead by insuring to every nation as much independence of action as possible and as much active voice as the realities warrant. The cause is not the cause simply of the great nations. There is a common good. In their striving toward it, they are not always, and not only, serving narrow, imperialistic designs.

In practice, it is clear how the thing can work. The Philippines has been anything but voiceless in shaping P.I.-U.S. arrangements. This is as it should be.

MICHAEL MCPHELIN

## *Setting The Record Straight*

When last March 4th all the metropolitan dailies carried in banner headlines the welcome news that Archbishop Santos of Manila had been created Cardinal by Pope John XXIII, they all reported in the prelate's biographical sketch that he was promoted Archbishop of Manila on "February 18, 1953". The uniformity with which this date appeared in the papers seems to indicate that the error, very likely typographical, was committed in the press release. The exact date of that event, according to Vatican records, is February 10, 1953.

Another mistake worth correcting in the published reports is the date when His Eminence was first promoted to the episcopacy and his exact title as auxiliary bishop. According to newspaper reports the date was August 25, 1947, whereas the correct date is August 19, 1947. Moreover, he is said to have been promoted on that date as "titular bishop of Barca and auxiliary bishop of Manila". This is erroneous. He was designated "auxiliary to the *person* of Archbishop O'Doherty of Manila", not "auxiliary of the *See* of Manila", which terms are not canonically the same.

Still another error, the biggest of them all, needs to be corrected lest it be perpetuated. One reporter (THE PHILIPPINES HERALD, March 4, 1960) said that in 1950 His Eminence "was reappointed

auxiliary bishop of Nueva Ecija" — an imaginary title and an imaginary event.

Finally, the item to the effect that the new Cardinal succeeded Msgr. Gabriel M. Reyes, "the first Filipino Archbishop of Manila", is worth underscoring. Too bad it appeared in only one newspaper (THE MANILA TIMES, March 4, 1960). Msgr. Reyes was indeed "the first Filipino Archbishop of Manila" since the See's foundation nearly four centuries ago. This fact cannot be overemphasized in the face of the prevailing but erroneous opinion that there was a "Filipino Archbishop of Manila" during the Spanish regime in the person of Miguel Lino de Espeleta.

DOMINGO ABELLA

### *N. V. M. González To Father Bernad*

*A review by Father Bernad of Prof. N. V. M. González's recent novel, THE BAMBOO DANCERS, was published in the last (April) number of PHILIPPINE STUDIES. This drew from the author what Father Bernad calls "a very charming reply." Father Bernad writes: "I found fault with his novel; he finds fault with my criticism—and in the process, he gives some rather valuable suggestions as to how he intends his novels and short stories to be read. For the sake of those who might be interested in his literary work, may I ask you to publish his letter?" We are happy to do so, with Prof. González's consent. —THE EDITORS.*

I should like at the outset to thank you for sending me a copy of your proposed essays on my two novels (for your book on Philippine literature) and for this opportunity of writing you particularly about THE BAMBOO DANCERS.

I do not hope, with what follows, to see so much as a revision of your views on the novel — although I do not doubt that that is possible — but perhaps it should be possible to point to one of those roads not taken that Robert Frost speaks of. Thus I should be essentially in agreement with your reading, except that there is yet another way of rendering the book which will produce a different result. I hope that I can convince you that this other method is somewhat better. Its justification is that it will give us a better novel.

A few features of the first method might be noted. It utilizes materials outside the fiction as a critical aid ("Of all Philippine folk dances this [the *tinikling*] is the best known abroad," etc. . . . "Section