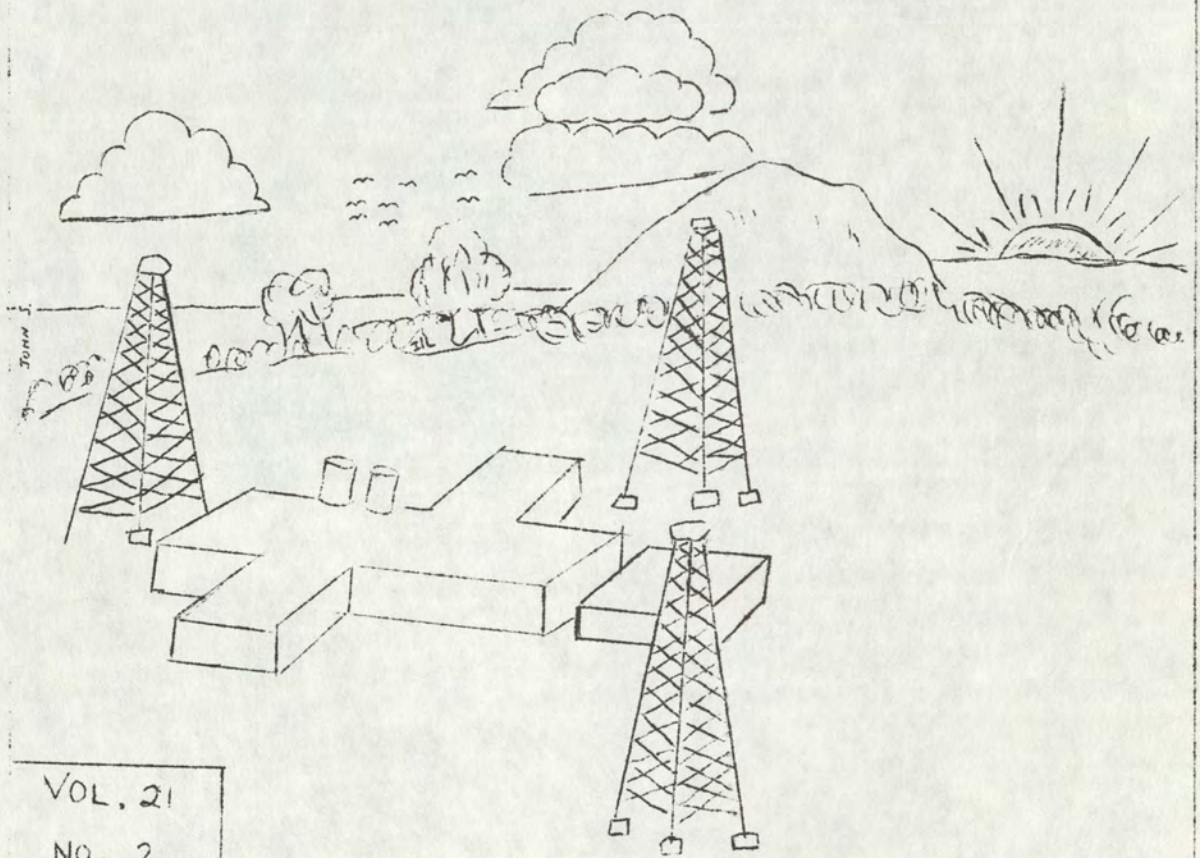


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No Touch-No Borrowing

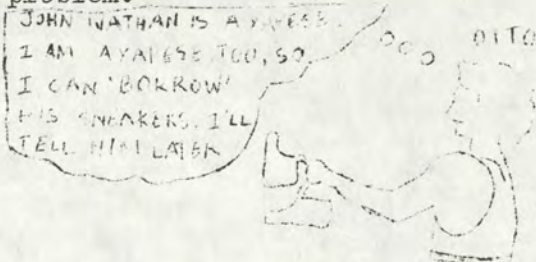
Borrowing of items among students must be limited to the least quantity. Though this might sound contradictory to one of our goals--"sharing in a community"--it has to be abolished somehow.

Borrowing of items may indeed be a profitable means of bringing people together. However, it can impose some considerable problems. It can be an active means of communicating sickness. For instance, if a healthy person borrows a pair of underpants or shoes from another person who has skin disease, he would likely catch that disease.

Moreover, the people whose properties have been borrowed usually find it intricate to get them back, due to the long line that a particular property has been passed. Of course, the mystery of such perplexity could only be explained by the so-called "expert borrowers".

The victims of such a problem suffer from losing their property--bear in mind that some people value their properties as much as their lives. Their states of euphoria have been disturbed by this chronic sickness--borrowing.

What can be done for this adverse condition? Should the administration install a kind of "secret movement agency" to investigate this borrowing crisis? This remedy may rather be too imaginary. To be concrete, discharging of constant borrowers may be an appropriate solution to get rid of this particular problem.



SIC... TRANSIT GLORIA

"As I look around, sometimes I wonder if there is still a Xavier Spirit," replied Apollo Thall, S.J. when his Junior Religion Class students were once arguing about the Xavier Spirit.

The Xavier Spirit is manifested when a student does something, big or small, which is beneficial to others without being asked to do so. The action which accords with the Xavier Spirit obviously comes from a mature mind, a mind which can tell the right from the wrong and which usually carries the right out.

What then is the matter? What has gone wrong that has caused the disappearance of the Xavier Spirit--at least in the eyes of the once Xavier students who are believed to have had experienced much of it while attending the school before?

I challenge you, Xavier students of now, to blot out this doubt from the minds of people, especially our brothers who have gone--the Alumni. I set before you a challenge which is not easy, but when it is fulfilled, it will bring back something which used to be ground here at Xavier.

Now, some students say, "The Xavier Spirit is something of the past." Nonsense! Is the execution of what a mature mind tells a person to do something of the past? As a matter of fact, I believe that it will remain until Christ comes for the second time.

So brothers and sisters, I have not only set before you the problem of losing the Xavier Spirit, but I have also given you a challenge. It is really up to you to decide, but remember that we are trying to revive something we could be proud of!

RESPONSIBILITY

At Xavier High School, every student has a responsibility. The responsibility to study, to work, to help others, and to help improve the school. However, the responsibilities are not taken seriously. The problem is that the students are taking everything for granted and lacking the strength to take the initiative in fulfilling their responsibilities.

I, personally, feel that the greatest problem of most students here at Xavier is the fact that they define "responsibility" incorrectly. I have seen that when a student is given a certain responsibility, he feels proud of himself and thinks that he is really somebody. Furthermore, he thinks he has authority and a higher privilege. Most students never realize that responsibility is a duty to help oneself as well as others and the school. In other words, responsibility is the ability to learn for oneself and to help others learn for themselves.

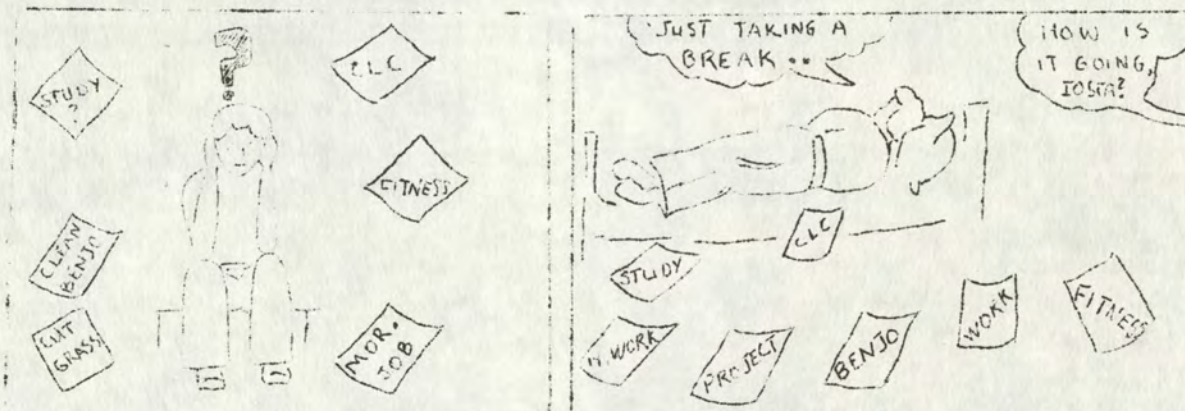
Once upon a time, I was a sophomore, and I was given a responsibility; the Secretary of Labor. I must admit I was proud of myself. I was proud because I thought I had the authority to scold and punish the other students. I was proud because I would not work. However, I was not aware of the fact that the responsibility was handed down to me so I could learn to be responsible and help others too.

Now that I have reached my senior year, I have just realized that I have made a big mistake, but it is too late. However, I have learned something.

A man once said in his speech, "If a captain of a troop is weak, the troopers are even weaker, and they will always be called failures."

Once upon a time, a man said in his speech, "Excellence is our goal and to accomplish this goal, you must take the initiative to do your responsibilities, and not wait until someone else warns you."

Sons and daughters of Xavier, let us be conscious of these words. Let us keep them in our hearts and minds and be courageous in everything we do, especially our responsibilities here at Xavier High School.



FOUR YEARS AT XAVIER

For a Micronesian student to undergo four hard years at Xavier High School, he finds at the end of all the headaches and muscleaches, that he has at least learned something. And this something that he learned at Xavier, he would rarely learn elsewhere.

Upon his admittance as a freshman, he is demanded nothing from by the school except to look after himself; i.e., he shall keep up with his studies and assigned work. However, during his stay at the school, he begins to choose his friends. His friends are those who step out of the crowd and help him. If it happens to be an upperclassman, he looks up to him in reverence and admiration; if he is only his classmate, he acknowledges his presence and helpfulness and keeps in touch with him. All the while at the school, he does nothing more than mere imitation. He looks up to the upperclassmen and tries to follow their lifestyle.

After his freshmen year, he comes back as a sophomore. This year he becomes a little "dangerous". He has attained the capability to do harm either in his work, studies, or behavior. Over the summer, he has also grown inquisitive. At Xavier, he tries to find answers to policies, regulations, and other school operations. He no longer keeps his mouth shut due to reverence and fear as he did during his first year. He finds out that another group is below him: the freshmen. Thus, he thinks of himself one step higher than the other students which enables him to be more open in searching for reasons to things happening around him and in the school.

At the time of his junior year, his "dangerous" character as a sophomore diminishes and is substituted by a superior character. He knows that only one group (who will be leaving soon) is higher than what he is now. Consequently, he begins to practice his power as an "over-looker" for the underclassmen. At the same time, the school demands this from him. He has been trained for three years and it is time, that besides looking after himself, he also looks after those younger than he in areas of work, study, and sports. However, this is where a little danger creeps along his path. It is the danger of abusing all the privileges given to him. Since this is the first time he has been given such freedom, there is a great danger that he may misuse his freedom and privileges.

When his senior year finally arrives, he is not only maintaining his superior character, but also attaining a greater sense of responsibility to himself, his fellow students, and the school. It is during this year that he experiences a degree of frustration; not the kind that he experienced during his early years over his math assignment or over losing a basketball practice, but the frustration that there is so much demand from the self, the other students, the school, and even the world outside of Xavier; and yet, there is only one of him to live up to those demands. This he finds hard to cope with. Nevertheless, because of his three years of intense training, he has developed a very valuable thing within himself: discipline. This is the thing that keeps him going forward, despite all the hardships he encounters. Much more so, this is the thing that enables many Xavier students to be what they are now!



DISPLACED PEOPLE

In the old days, before Micronesia came into contact with foreigners, the Micronesians lived a simple life. Money economy was unknown to them. However, with the coming of the first foreigners into Micronesia, money economy was introduced to the Micronesians. They were greatly influenced by it. Fresh needs and wants developed in their lives. Fresh hopes and dreams of a luxurious life were infused in their lives too; and the worst part was that frustrations, disappointments, sufferings, difficulties, and problems came into their lives all because of money economy.

Nowadays, the Micronesians, especially the outer-islanders, are faced with a very critical problem. The gap between the rich and the poor has developed to an increasing rate. The fortunate ones, who are residents of the district centers, became rich. They live in concrete homes with electric stoves, washing machines, driers, refrigerators, and air-conditions. They watch T.V., drive fancy-looking cars, and earn an adequate living. As for the outer-islanders, who kept pouring into the district centers because of their many attractions, they were the unfortunate ones. They found it difficult to get a convenient job and earn an adequate living. They thought that jobs, utilities such as the power plant with its flow of electricity and the water plant with its vast amount of water supply, and education, hospitals, and varieties of entertainments would make their dreams and hopes of a luxurious life come true. However, when they moved into the district centers, they found out that it was just another story. They were being considered as out-casts. The people of the district centers looked down on them. They also found out that they were unqualified for job employment even though they had some education. They developed the idea that jobs were only being offered to some because they were relatives of the employers.

Despite the many difficulties, the outer-islanders kept pouring into the district centers. Their piece of land settlement became too small to hold every one of them. Their settlement began to look like a slum area. The crime rate increased uncontrollably. The sanitation became very poor. The community started breaking apart, because it lacked the spirit of oneness, unity, and cooperation. Also, it was too crowded.

The difficult question arises: what shall we do for these poor outer-islanders before their discontent and dissatisfaction increase and become a very serious problem? So far, very little improvement has developed in the community. But, will the community continue to improve itself? We do not know when these people will ever find a successful life--a life of harmony, peace, love, and unity--in the district centers. It is hoped that ten years from now, they will be treated like any other person from the district centers, and that they will be given another piece of land to build some more homes for themselves, and not crowd themselves in a very small area. Also they would be given opportunities for jobs in order to earn some money of their own, and at least make an adequate living.

"UNITY:  Our Demand"

PRIDE OR SELF-CONCEIT

Pride or self-conceit is personal dignity based on real or imagined superiority. It is the one vice that no man in the world is free from, and which everyone in the world loathes when he sees it in someone else. Nonetheless, only christians admit that they are guilty of this vice themselves. People admit that they are bad-tempered, or that they can't keep their head about drinks or girls, or that they are cowards, but no one who is not a christian has accused himself of self-conceit.

Naturally, the more pride one has, the more one dislikes pride in others. Each person's pride is in competition with everyone else's pride. It is because one wants to be the center of attention all the time that one is so annoyed at someone else being the center of attention. Two of a trade never agree. Pride is competitive - it is competitive by its very nature. Pride gets no pleasure out of having something, only out of having more of it than the next guy. People are not proud of being rich, clever, or good-looking but are proud because they are richer, cleverer, or better-looking than others. If everyone else became equally rich, clever, or good-looking, there would be nothing to be proud about. It is the comparison that makes you proud: the pleasure of being above the rest. Thus, once the element of competition has gone, pride has gone.

The sexual impulse may drive two men into competition if they both want the same girl. But it is only by accident; they might just as likely have wanted two different girls. However, the proud man will take the girl away from the other not because he wants her, but to prove to himself that he is a better man than him. Greed may also drive men into competition; but the proud man, even when he has got more than he can possibly want, will try to get still more just to assert his power. Nearly all those evils in the world which people put down to greed or selfishness are really the result of pride.

Greed makes a man want more money for a better house, better holidays, or better things to eat and drink. However, the man will still demand more money but not because he wants more pleasure. It is pride - the wish to be richer than some other rich man. Pride goes on and on. It certainly is the cause of all misery in every nation and every family. It always brings enmity - not only enmity between man and man, but enmity between man and God. A proud man doesn't want someone to be above him; thus, he denies that he knows God. He is always looking down on things and people and of course, as long as he is looking down, he cannot see something that is above him, nor, can he really see himself as he really is. Amen!



"UT OMNES UNUM SINT"

A score and six years ago, the Jesuits brought forth on this island of Moen a new high school, conceived in christianity and dedicated to the proposition that all may be one.

Since September '78, we have been engaged in a great intramural conflict, testing whether the school, so conceived and so dedicated, can long endure this school year of 1978-1979. We meet on great disagreements that lead to arguments of that conflict. Classes disagree with one another, and the sense of unity among them seems to disappear so that each class tries to discourage the other classes.

It has been altogether unfitting and improper that we should have done such things to one another. In a larger sense, we can not dedicate - we can not consecrate nor hollow - this conflict and this disunity among us. The "brave" students who took part in the conflict have consecrated it. The Sapukians will little note, nor long remember, what we do here, but they can never forget what they do here. It is rather for us now to be dedicated to the unfinished task remaining before us this coming new year of 1979 - that this school, under God, shall have a new birth of unity; and that the sense of unity of the students, by the students, for the students shall never again perish from this school, so conceived and so dedicated.

"HARD TOIL AND SWEAT"

Though I never seek the sky,
It is there glaring down at me,
Each day as I walk and scamper the green, green
Grass of Mabuchi.
Looking back on the good old years,
I found myself concentrating on a religious book.
Sometimes a math textbook was even sweeter;
Even tastier than anything.
Even the most obnoxious piece of writing I've ever had
Turned out to be significant;
Even relevant to the growth of Xavier.
Bearing sweat in the hot study hall made me so important,
So outstanding that before I knew it,
I was climbing the fourth step of the "ladder".
Even these four steps have enable to give me a little
Height to look beyond the ground,
And seek my fortune.
Although twenty steps thereare,
I have seen enough during my climbing of the four steps.
The steps so slippery, so tricky that anytime, any step,
One can fall to the dirty ground below.
Even at the very top of the twentieth step,
One has to come down sometime.
"Anything that goes up must come down,"
But lands in a different position than before.
Perhaps not in there, but somewhere in here.
It is up to you to choose where to land.
But somehow, somewhere, sometime,
You will have to occupy a space!

Coming Events

- 1. Feb. 9 Juniors' Fun-nite
- 2. Feb. 17 Seniors' return to Xavier Campus
- 3. Feb. 24 Entrance Examination for Xavier High School
- 4. Feb. 28 Ash Wednesday (holiday)
- 5. Mar. 10 Fr. Fran X. Hezel, S.J. and Eric Metzgar depart for Ponape for the Food Conference
- 6. March 1979 Mandate Ceremony
- 7. Mar. 23 End of third quarter

No Touch - No Belong	Wilfred Alik '80
Sic... Transit Gloria	Emilio Musrasrik '80
Responsibility	John W. Waathan '79
Four Years at Xavier	John T. Mootmag '79
Displaced People	John S. De Leon '79
Pride: Self Conceit	Fabian Iyar '80
Ut Omnes Unum Sint	Arnold Buck '81

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