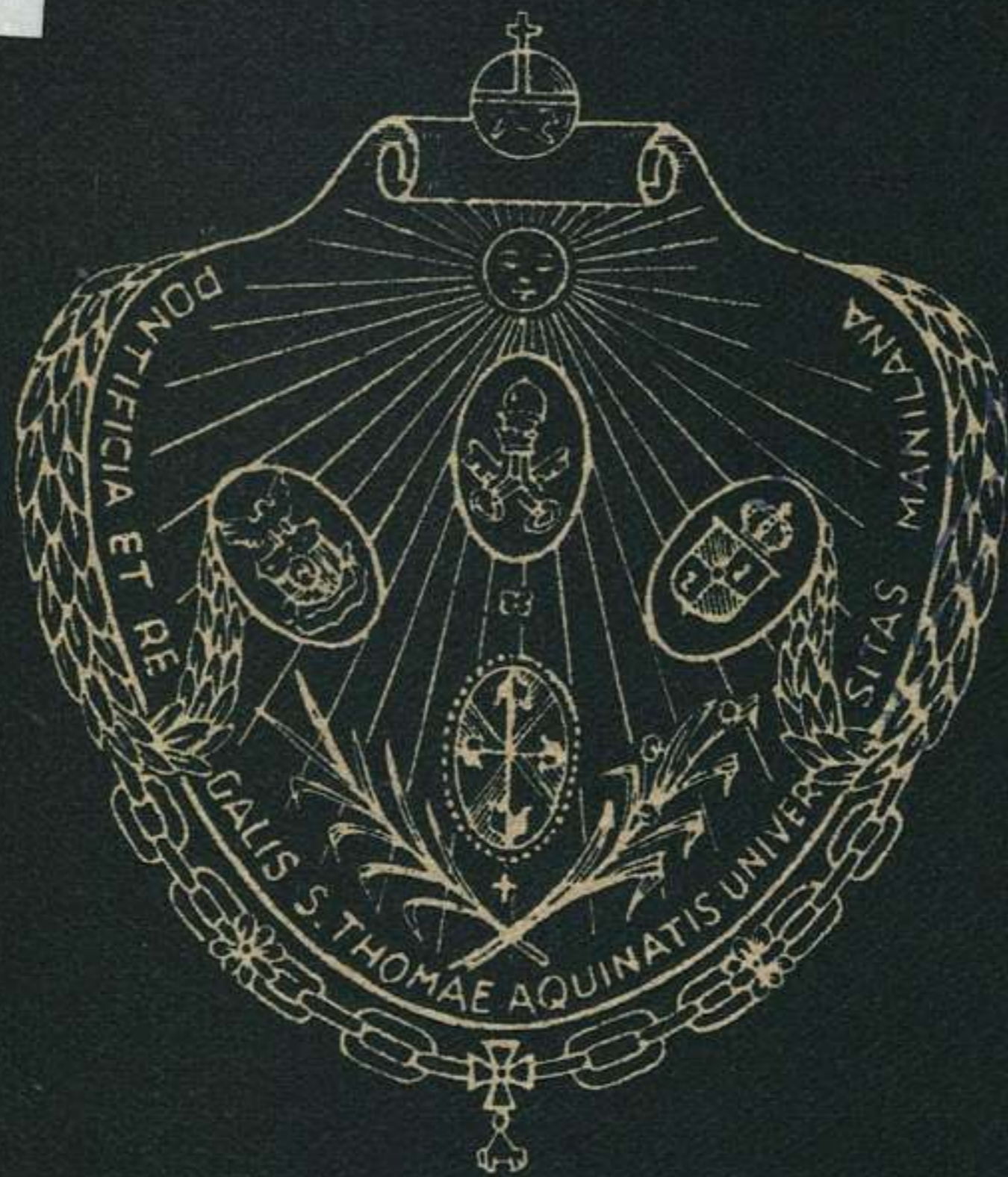


WERSITY OF SAUNDERS WOL. XWY ---

UNITAS

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ORGAN OF THE FACULTY
UNIVERSITY OF SANTO TOMAS
MANILA, PHILIPPINES

UNITAS

Revista de cultura
y vida universitaria

(Bilingüe)



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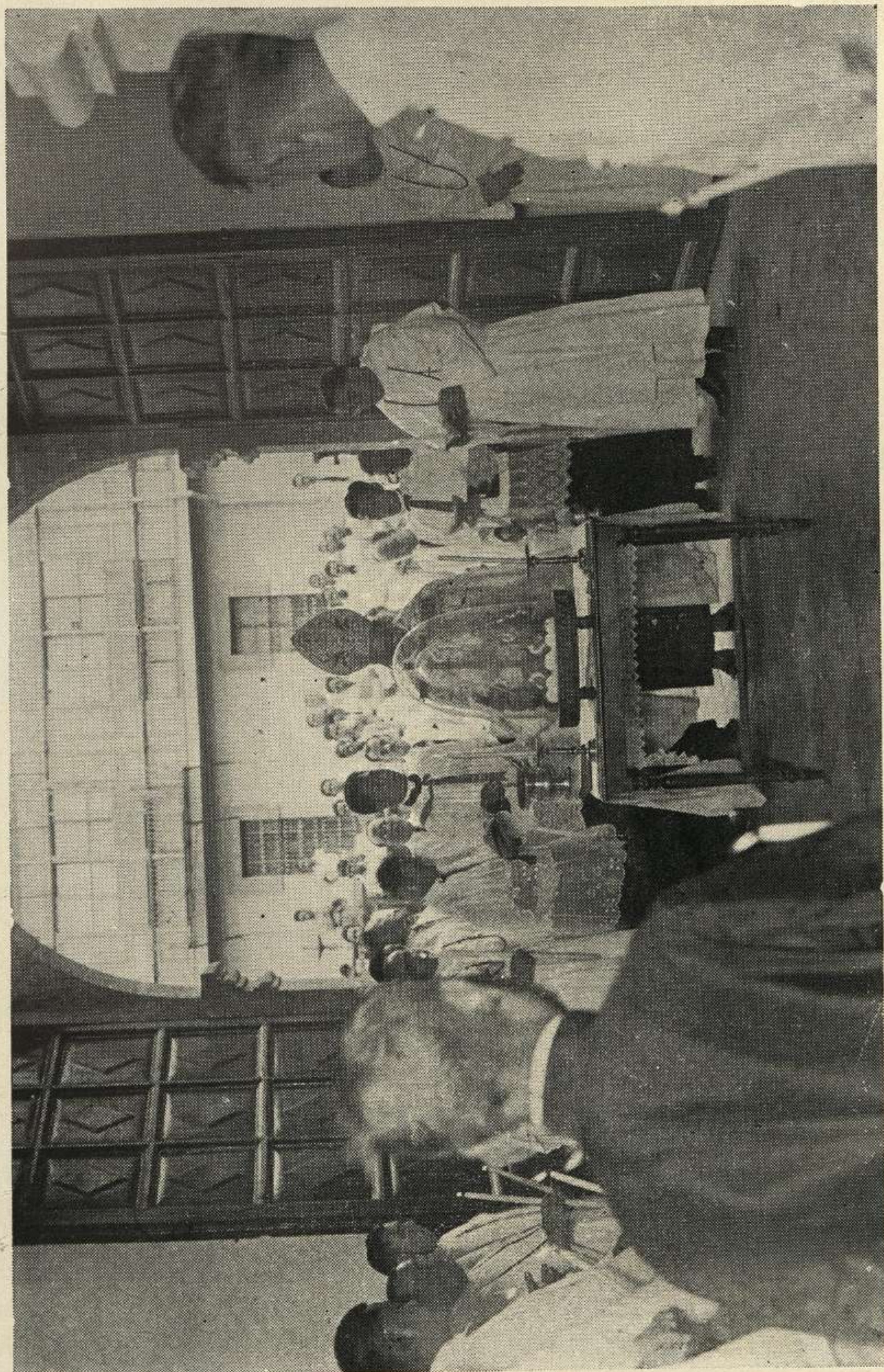
— Octubre - Noviembre —

UNIVERSIDAD PONTIFICIA DE
SANTO TOMAS, MANILA
1611-1938

UNIVERSIDADE DE SÃO PAULO
Departamento de Cultura e Ação Social
Biblioteca Central

TABLE OF CONTENTS

QUESTION BOX	247
LA PRIMERA IMPRENTA EN FILIPINAS	
Por el P. Archivero de la Universidad	253
CAUSES AND REMEDIES OF SOME PUBLIC SAFETY PROBLEMS IN THE PHILIPPINES	
By Hon. Leon G. Guinto, Ll.B., D.C.L.	263
ON THE FUNDAMENTAL PROBLEM OF HEGEL	
By Johannes Maurer, Ph.D.	278
EMOTIONS AND THE HUMAN BEHAVIOR	
By Belen Espiño, D.Pharm., M.D., Ph.D.	283
TID-BITS FOR A LOCAL LEGAL INSTITUTE	
By Antonio Estrada, Ll.B.	289
POVERTY: ITS IMPLICATIONS IN THE PHILIPPINES	
By Rev. Jesus Valbuena, O.P., Ph.D.	293
SONNET	
—Anonymous	300
CHEMICAL ANALYSIS OF THREE PHILIPPINE TOBACCO	
By Leticia G. Lopez, M.S.Pharm.	301
THE SEMINARIES IN THE PHILIPPINES (1565—1865)	
By Rev. Evergisto Bazaco, O.P., Ph.D.	320
NEWS AND NOTES	341
BIBLIOGRAPHY	367
REVISTA DE REVISTAS	372



Bendición del Tricentenario Edificio de la Universidad Católica Recientemente Modernizado.

QUESTION BOX

(This section is open for the benefit of students who desire to be enlightened on questions pertinent to Science and Letters. We entertain good questions from our readers for which "Question Box" will act as their information department. Send in your questions, your name and college. Even letters by "nom-de-plumes" should be accompanied by the writer's real name and address.—EDITOR.)

QUESTIONS:

I

He sido muy sorprendido al leer en el último número del "Unitas", que Vd. tan habilmente dirige, una poesía en castellano de hacia el año 1320. Lo cual no deja de ser para mi una sorpresa, pues tenía entendido que floreció antes la poesía en Inglaterra, y el Padre de la misma, Geoffrey Chaucer no empezó a componer sus versos hasta el último cuarto del siglo XIV. A ver si me aguarda Vd. otra sorpresa en el siguiente número.

—ANTONIO R.

II

I would like to know the truth of this statement that I read in a certain history concerning education: "The Spanish government desirous of fostering the ecclesiastical career issued a Royal Order in 1702 providing for the establishment of seminaries which would train Filipinos for the priesthood. The Order was not carried out then on account of the consistent opposition of the regular clergy."

(From *Theological Seminaries.*)—P.R.R.

III

May I know your opinion about the decision given by the board of judges in the One-Act Play Contest participated in by the different colleges of the University on November 11?—A Philosophy Student.

ANSWERS:

I

No hay género de duda que la poesía castellana floreció antes que la inglesa. Existen buenas poesías en español de principios del siglo XIII. Gonzalo de Berceo, entre otros, pertenece a esta época.

Sorprende que darle, no sé. Mire a ver si la encuentra en la siguiente poesía de Jorge Manrique. Compárela con otra cualquiera en inglés de mediados del siglo XV, y mientras acaso necesite de previos estudios para leer con fruto las inglesas de aquel tiempo, le costará trabajo creer que ésta en castellano no sea de los tiempos modernos:

I

Recuerde el alma dormida,
Avive el seso y despierte,
Contemplando
Cómo se pasa la vida,
Cómo se viene la muerte
Tan callando;
Cuán presto se va el placer;
Cómo, después de acordado,
Da dolor;
Cómo, a nuestro parescer,
Cualquiera tiempo pasado
Fué mejor.

II

Pues que vemos lo presente
Cuán en un punto se es ido
Y acabado,
Si juzgamos sabiamente,
Daremos lo no venido
Por pasado.
No se engañe nadie, no,
Pensando que ha de durar
Lo que espera
Más que duro lo que vió,
Porque todo ha de pasar
Por tal manera.

V

Este mundo es el camino
para el otro que es morada
Sin pensar;
Mas cumple tener buen tino
Para andar esta jornada
Sin errar.
Partimos, cuando nazemos;
Andamos, mientras vivimos,
Y llegamos,
Al tiempo que fenecemos,
Así que, cuando morimos,
Descansamos.

XVI

¿Qué se hizo el rey don Juan?
Los infantes de Aragon,
¿Qué se hizieron?
¿Qué fué de tanto galán,
¿Qué fué de tanta invención
Como traxeron?
Las justas y los torneos,
Paramentos, bordaduras
Y cimeras,
¿Fueron sino devaneos?
¿Qué fueron, sino verduras
De las eras?

XVII

¿Qué se hicieron las damas,
 Sus tocados, sus vestidos,
 Sus olores?
 ¿Qué se hicieron las llamas
 De los fuegos encendidos
 De amadores?
 ¿Qué se hizo aquel trovar,
 Las músicas acordadas
 Que tañían?
 ¿Qué se hizo aquel danzar,
 Aquellas ropas chapadas
 Que traían?

.....

XXIII

Tantos Duques excelentes,
 Tantos Marqueses y Condes
 Y Varones,
 Como vimos tan potentes,
 Dí, Muerte, ¿do los ascondes
 Y traspones?
 Y sus muy claras hazañas
 Que hicieron en las guerras
 Y en las pazes,
 Cuando tu, cruel, te enseñas,
 Con tu fuerza las at ierras
 Y deshaces!

XXIV

Las huestes innumerables,
 Los pendones, estandartes
 Y vanderas;
 Los castillos impunables,
 Los muros y baluartes
 Y barreras;
 La cava honda chapada
 O cualquier otro reparo,
 ¿Qué aprovecha?
 Que, si tu vienes airada,
 Todo lo passas de claro
 Con tu flecha!

XXV

¡Oh mundo, pues que nos matas,
 Fuera la vida que diste
 Toda vida!
 Mas, según acá nos tratas,
 Lo mejor y menos triste
 Es la partida
 De tu vida, tan cubierta
 Y de males y dolores
 Tan poblada;
 De los bienes tan desierta,
 De placeres y dulzores
 Despoblada.

.....

II

You will find somewhere in this issue a study of the seminaries in the Philippines. If you want a more specific reply to the above statement, we shall briefly say:

1) That long before 1702 the Spanish government desired the fostering of the ecclesiastical career in the Philippines, we had the Dominican Salazar and the Jesuit Fathers attempting to establish a college-seminary which finally resulted in the creation of San Jose. While this was being founded, the Dominican Fathers tried also the foundation of a College-University "for there was no place where the ecclesiastical career might be studied nor where the seminaries might be taught." The Cabildo of the Cathedral of Manila begged the King assistance for the newly founded College of San Juan de Letran, "where good ecclesiastics may be trained." (See "The Seminaries" in this issue, page 320.)

2) That the ecclesiastical career applied to the regular Clergy established in the P. I. long before 1702 as much as to the secular Clergy. (Laws of the Church, Canons 592 and those referring to the studies).

3) That the name given to those seminaries called *theological* is also applied to the conventual studies of the religious Orders, for they were characterized by the studies of Dogmatic Theology, Pastoral Theology, and Moral Theology, and these centers of study existed before the year 1702. (See page 320 this issue.)

4) That the Filipinos were trained for the ecclesiastical career before 1702. The University of Santo Tomas and San Juan de Letran had produced many Filipino and Mestizo priests before that date. (See *Historia Documentada de Letran*, pages 55-57 and 216-254.)

5) That it is not true that the Royal Order was not carried out since it was put in force and the seminary functioned for a long time under the names of San Clemente, San Felipe, and Seminario del Concilio de Manila. (See above-mentioned Order in *Archivo de Indias* under date of April 28, 1702. Moreover, all histories worth the while of that time speak on this subject, but to save trouble see Fr. Concepcion, Ch. XIII and XIV and the R. D. of March 21, 1771.)

6) That if the seminary of 1702 did not flourish, it was for the purpose of saving expenses. The Archbishop of Manila (who, by the way was not a "Friar") suppressed the faculty of Dogmatic Theology for this subject was given in other local institutions where the seminarians could easily cover the courses. A stronger reason for its decline was the litigation which arose between the civil and ecclesiastical authorities regarding the control of this "Royal" Seminary of San Felipe. It may be said in passing that although there had been in the past many Archbishops from among the Franciscan, Augustinian and Dominican Fathers, the Archbishop who almost ended the institution was not a religious of the five main Orders—Augustinian, Franciscan, Dominican, Jesuit, and Recollect (See the list of the P. I. Archbishops in the Archives of the Archbishopric of Manila.)

7) It is quite clear that there was no "consistent opposition" on the part of the regular Clergy to fostering the ecclesiastical career, since all the seminaries in the Islands were either founded by members of the regular Clergy or helped and developed by the same, or both of them. Beside the college-seminaries and the conventual houses of studies, where the regular and the secular Clergy were being trained by the Religious, the five diocesan seminaries established during the Spanish regime owed much to the regular Clergy. The diocesan seminaries were those of Nueva Caceres, San Carlos in Cebu, Jaro, Vigan, and Manila (San Clemente, San Felipe, Seminario del Concilio.) We shall just say further that:

a) THE SEMINARY OF NUEVA CACERES, "had existed since 1793. In order to improve the instruction, Bishop Gainza invited the Paulists to take charge of the seminary. In 1865 the seminary passed to the control of the Paulists". (Taken from the very same history concerning Education, just two pages next to the statement of the "consistent opposition".) Now this seminary owed its life to the Bishop of 1793, that is, Mons. Fr. Collantes, a Dominican; Bishop Gainza was also a religious of the Dominican Order. The Paulists are not mere secular priests either.

b) THE SEMINARY OF SAN CARLOS seems to have been the old Jesuit College of San Ildefonso or an offshoot of the same institution (next to that of Nueva Caceres), and turned into a seminary-college (after the expulsion of the Jesuits) known by the name of San Carlos. "The Bishop of Cebu intrusted the seminary to the Congregation of St. Vincent of Paul in 1867. The Paulists reorganized the seminary." (ib. pg. 149). According to the Paulists, the existence of this seminary was due to Mons. Genoves who was a Dominican (See *Misiones Católicas en Extrema Oriente*, p. 190). He who raised the standard of the said seminary-college (according to the Vicentians, *Breve Relación*, p. 54) was Mons. Jimeno who was also a religious of the Order of Preachers, and it was he who placed the institution under the care of the sons of San Vincent in 1867.

c) SEMINARY OF JARO.—Concerning this seminary we read four pages ahead of the "consistent opposition": "Its Bishop was Fr. Mariano Cuartero, Dominican, and former professor of the University of Santo Tomas. Upon his initiative the seminary was established and placed under the management of the Paulist Fathers in 1869." This is, therefore, the third diocesan seminary not confronted by the religious "consistent opposition", but—as usual—it also owed its life to the religious Clergy.

d) SEMINARY OF VIGAN.—"The diocese of Vigan had a seminary before the arrival of the Paulist Fathers, but it needed improvement." (*Ibid.*, p. 151.) Referring to the other sources that give more details on the subject, we find that this seminary was founded by Mons. Fr. Palles, an Augustinian religious, and that after starting it he turned it over to the Paulist Fathers under whose direction it prospered and was finally taken charge of again by the Augustinians and later by the Recollects. All these were religious clerics who could have had little opposition to their own works. ("Misiones," *Seminario de Jaro* and *Unitas* No. 3, page 327.)

e) SEMINARY OF MANILA.—Respecting this institution the same authoress of the "consistent opposition" tells us that the first seminary of Manila was founded by the Jesuits, (who are a religious Order according to the Canons of the Church). And in 1862, "immediately upon the arrival of the Paulist Fathers, the Archbishop placed them in charge of the Seminary of Manila which he had started." (*ibid.* page 146).

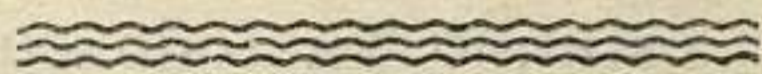
From other sources (for example, from the Paulist Fathers' *Breve Reseña*, page 38) we find the following: "The Paulist Fathers were installed in the old house and church of the Jesuit Fathers which had been transformed into the Seminary of Manila for more than a century..... The administration of this seminary remained under the Mitre, although the work, through lack of professors, was carried on by the religious of Santo Tomas." (ibid. p. 40.)

In conclusion, we again hold that quite contrary to the statement on the "consistent opposition," the religious of the Philippines were far from opposing the seminaries but on the contrary made every effort to carry on their work as may be seen even between the lines of the authoress of the above-mentioned history concerning education. Yet we recognize the merit of the *History of Education in P. I.—1565-1930*, and recommend it especially when compared to other modern works, such as the *Censo de las Islas Filipinas* and the so-called *Encyclopedia of the Philippines*.

III

Stand by the decision of the board of judges.

HISTORIA



La Primera Imprenta en Filipinas

LOS CHINOS Y LA XILOGRAFIA

QUE EN CHINA se conocía cierto tipo de imprenta antes de la llegada de los Europeos al Oriente, está fuera de cuestión, por ser de todos conocido. Navarrete, por ejemplo, nos dice: "La antigüedad de la imprenta en China pasa de mil y seiscientos años. Hácese en tablas, las del peral son las mejores, abren en ellas las letras con un buril, impreso el libro, se queda el dueño con las tablas."¹ Semejante forma de impresión, era por supuesto, xilográfica.

LOS CHINOS Y LOS DOMINICOS EN FILIPINAS

Curiosos son los datos que nos dá en 1590 el "Protector de los Filipinos" Ilmo. Sr. Fr. Domingo de Salazar, O.P. sobre la habilidad de los chinos de Filipinas para las artes, los oficios y el comercio: "Estaban—dice al Rey don Felipe II—todos los sangleyes (chinos mercaderes de las Islas) quando yo bine (en 1581) casi olvidados y hechados al rincón, sin que se tratase

(1) Navarrete, Ilmo. Dn. Fr. Domingo Fernandez de, O.P. **Tratados Históricos, Políticos, Éticos y Religiosos de la Monarquía de China**, tit. 2, cap. I. Madrid, 1676.

de su combersión, porque no había quien supiese su lengua ni quien se pusiese a deprenderla, por la mucha dificultad que tiene, y por estar los religiosos, que aquí estaban, ocupados con los naturales destas yslas... y doliéndome yo mucho de que una nación tan ilustre como esta, careciese de ministros que en su misma lengua los enseñase y doctrinasse, procuré con don Gonzalo Ronquillo, que los pusiésemos aparte, en sitio de por sí, y se les diessen ministros, que aprendiessen su lengua, y en ella les enseñassen; y estando ya todo concertado, y señalado el ministro, se bino a deshacer todo por estorbos que entonces se ofrecieron... hasta que el año de (mil quinientos) ochenta y siete traxo Dios a estas yslas los religiosos de Santo Domingo... (Y se establecieron junta al Parían de los Chinos), y esta fué la ocasión de comenzar los religiosos de esta orden a comunicarse con ellos y a tomarse amor los unos a los otros...

“Ay en esta Parian médicos y boticarios, con rótulos en sus lenguas puestos en las boticas, que declaran lo que en ellas se bende; ay también bodegones en mucha cantidad, donde acuden los Sangleyes y naturales a comer; donde me dicen que también acuden Españoles... Los plateros, aunque no saben esmaltar, porque en la China no usan esmalte, pero en lo demás, ansí de oro como de plata, hazen obras maravillosas, y son tan hábiles e ingeniosos, que en viendo alguna pieza hecha de oficial de España, la sacan muy al propio; y lo que mas me admira es, que con no aber quando yo aqui llegue ombre de ellos que supiese pintar cosa que algo fuesse, se an perficionado tanto en este arte, que ansi en lo pinzel como en lo de bulto, an sacado maravillosas piezas... y lo que dixé de los pintores, digo también de los bordadores que ban ya haziendo obras bordadas muy perfectas...

“Hazen sillas, y frenos y estribos, tan buenos y tan baratos, que algunos mercaderes quieren de ellos hazer cargazon para Mexico... Son grandes trabaxadores, y muy cobdizosos de dinero, y a acudido tanto número dellos a esta ciudad, que junto al Parian de que arriba e tratado se ba haziendo otro grande Parian, y de la misma forma, donde muchos sangleyes an hecho sus casas, y estubiera del todo poblado ya, si los ladrillos de Mexico no obiesen faltado el año pasado... y con estos y con los que residen en Tondo, y con los pescadores y ortelanos que viven en esta comarca, me dizen los padres de Sancto

Domingo que los tienen a su cargo, que abrá de hordinario de seis a siete mill sangleyes.”²

LA XILOGRAFIA Y LOS PP. DOMINICOS

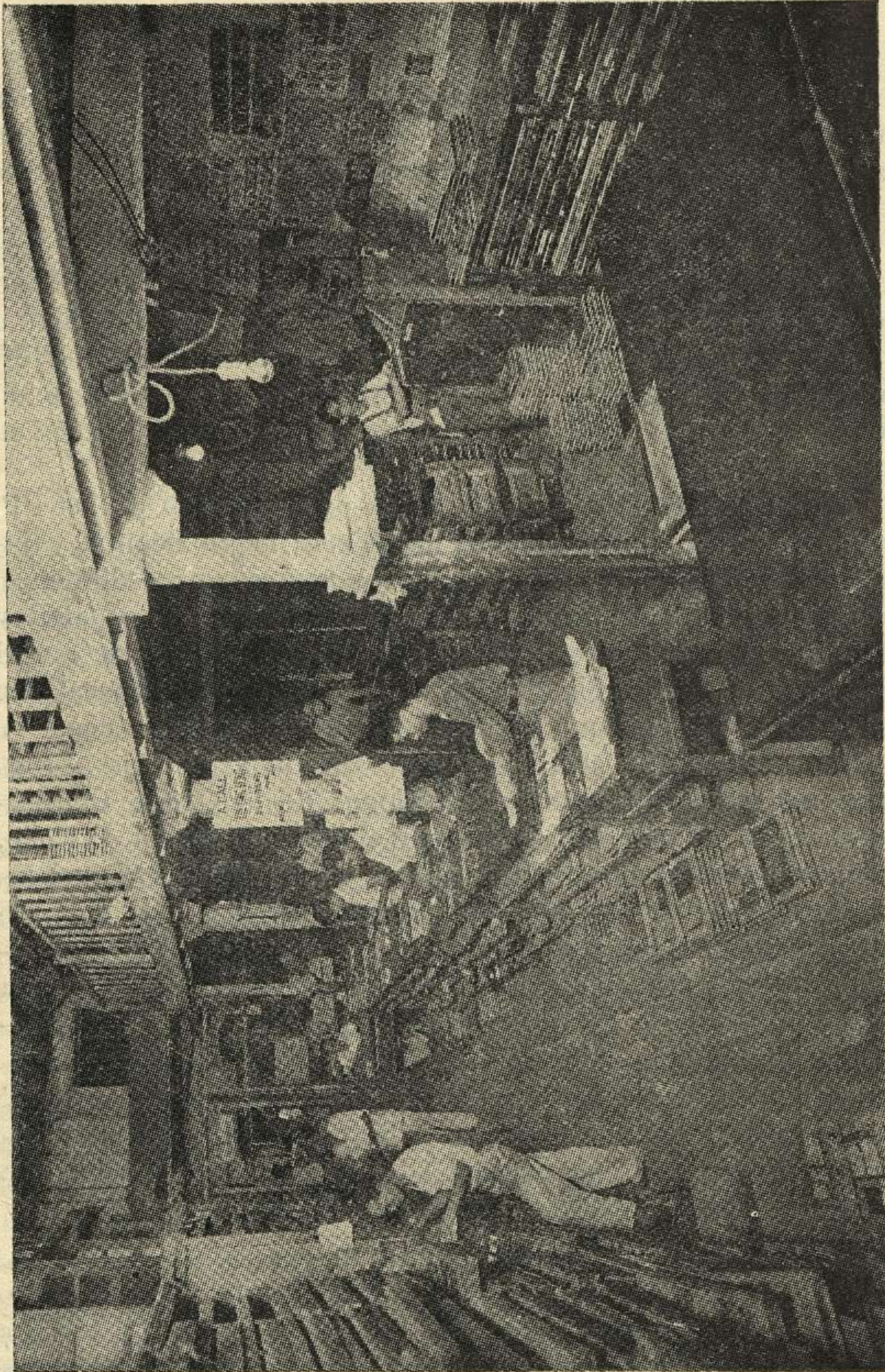
Por lo que precede se concluye la probabilidad de que los chinos importaran la xilografía en Filipinas, siquiera fuera para imprimir sus rótulos. Pero lo que sí es cierto es que tanto la xilografía como la imprenta de Filipinas nacieron en la colonia china, y que en ambas formas de impresión los Dominicos tuvieron el primer papel. Era muy natural: dada la aptitud de los chinos para imitar y perfeccionar cuanto veían de arte o mecánica, y la amistad que existía entre los misioneros españoles de Sto. Domingo y los sangleyes, a la menor indicación de los Religiosos, luego los chinos trataban de copiar y poner en práctica.

Pero si existía la xilografía antes de la llegada de los PP. Dominicos, el uso que de ella se hacía era insignificante, y jamás debieron pensar en imprimir libros por este procedimiento. Por eso, en 1585 escribía el P. Plasencia (Franciscano) al Rey don Felipe II regándole se imprimiese en Mejico su *Arte* y el *Vocabulario* que estaba haciendo “de la lengua más general que ay en estas yslas”, porque no había imprentas en Filipinas.

Poco después, en el 1587 y 1588 fueron asignados al servicio de los chinos dos grandes teólogos de la Orden Dominicana, el Ilmo. Miguel de Benevides y el Vble. Fr. Juan de Cobo, y ambos a dos salieron adelante con el chino. El P. Miguel les hizo iglesia y levantó el hospital de San Gabriel, y el P. Cobo se entretuvo en traducir el “Beng Sim Po Cam” del Chino al español. Algo mas tarde escribió la *Doctrina Cristiana* en lengua y letra china, y bajo su dirección consiguió montar en el Convento de Binondo la primera imprenta xilográfica de dimensiones considerables para imprimir libros. Dicha “Doctrina” que es el primer libro impreso en Filipinas, estaba ya terminada de imprimir en 1593, pues el Obispo Salazar, enviaba una copia al Rey don Felipe II en ese año.³

(2) Retana, Wenceslao. *Archivo del Bibliófilo Filipino*, tom. II, §1, Madrid, 1896.

(3) El manuscrito *Beng Sin Po Cam* del P. Cobo existía hasta los tiempos modernos en la Biblioteca Nacional de Madrid. A manera de Prologo, anotaba el Ilmo. Fr. Miguel de Benavides, O.P. “La primera traducción de libro chino en otra lengua, y también la traducción primera de la *Doctrina Cristiana*, este sancto habito (varón) la ha hecho.”



Estado vetusto que hoy presenta nuestra primera imprenta.

LA "DOCTRINA" EN TAGALOG

El Rey Felipe II, decretaba en 1584: "Que no se imprima, ni use Artes ni Vocabularios de la lengua de los Indígenas, sin estar aprobado conforme a esta ley.—Mandamos a nuestros Vireyes, Audiencias y Gobernadores de las Indias, que provean, que cuando se hiciere algún Arte, o Vocabulario de la lengua de los Indígenas, no se publique, ni se imprima, ni use del, si no estuviere primero examinado por el Ordinario, y visto por la Real Audiencia del distrito."⁴ Por eso, el Gobernador General don Gomez Perez Dasmariñas escribía a S. M. el Rey, al poco de hacerse cargo del Gobierno de Filipinas: "Señor: En nombre de V. Magestad, e dado licencia para que por esta vez, por la gran necesidad que àbía, se imprimiesen las Doctrinas Xptianas que con esta van, la una en lengua tagala, que es la natural y mejor destas yslas, y la otra en la china."⁵

De la edición china, ya sabemos quién es el autor y donde se imprimió. La edición tagala, seguirá siendo disputada en cuanto a su autor; pues unos lo atribuyen al P. Alburquerque, S.O.A., otros al P. Juan de Plasencia, O.M., y otros al mismo P. Cobo, O.P., o al P. Domingo de Nieva, O.P. Lo que sí sabemos es que dicha "Doctrina" se imprimió también en la imprenta dominicana y que iba en caracteres romanos y filipinos. De este parecer es el Abate Hervás, que atestigua haber visto una "Doctrina Cristiana Tagalo-Spagnoula, che con caratteri Tagali, e Romani si stampó dá Padri Domenicani nella loro stamperia dí Manila l'anno 1593".⁶

Fuera de estas ediciones, china y filipina, no sabemos que haya habido otras obras más antiguas en Filipinas impresas en caracteres xilograficos, ni tampoco encontramos datos ni fuentes para probar que las haya habido después.

IMPRESA DE TIPOS MOVILES

La primera imprenta, propiamente dicha, de tipos moviles, se debe también en Filipinas a los PP. Dominicos, quienes otra vez se valieron de la ayuda de chinos conversos. Fun-

(4) El Rey. Anover, 8 de Mayo de 1584. **Recopilación**, Ley III.

(5) El Gobernador. Manila, 20 de Junio, 1593.

(6) En la pg. 88 de su **Origen, Formazione, Mecanismo... de la Imprenta... Filipinas...** Lib. 2, cap. 8. Manila, 1640.

cionan como inventores de la tipografía el P. Francisco Blancas de San Jose, O.P. y su discípulo el sangley Juan de Vera. Hablando del Vble. P. Blancas, oigamos lo que el historiador Aduarte tiene que decirnos: "Compusoles (a los filipinos) muchos libros de devoción manuales, y por que no avia imprenta en estas islas, ni quien la entendiese, ni fuesse oficial de imprimir, dio (el P. Blancas) traza como hacerla por medio de un chino buen Cristiano."⁷

LA ENCUADERNACION

La encuadernación la introdujeron los españoles; pero tambien los chinos tuvieron que ver algo con ella poco después: Mons. Sr. Fr. Domíngó Salazar, O.P. se expresaba así: "Lo que aca a todos nos a caydo en mucha gracia es que vino aquí un enquadernador de Mexico, con libros, y puso tienda para encuadernar; asentó con un sangley, diziendo (éste) que le quería servir, y, disimuladamente sin que el amo lo echase de ver, miró cómo encuadarnaba, y al poco tiempo se salió de su casa diciendo que ya no le quería servir, y puso (por su cuenta) tienda deste officio; y certifico a V. M. que salió tan excelente oficial, que al maestro le ha sido forzoso dejar el officio, porque todos acuden al sangley, y hace tan buena obra que no haze falta el official Español; y al punto que estas escrivo, tengo en mis manos un Nabarro en latin, enquadernado por él, que en Sevilla a mi juicio no se encuadernase mejor."⁸

LOS FILIPINOS Y LA IMPRENTA

Entrado ya el siglo XVI, en esta misma imprenta dominicana, los filipinos reemplazan a los chinos. Su relación y su habilidad, quedó descrita por el por el P. Chirino, S.J.: "Escriben ya nuestros filipinos, y aun nos escriven; no solo sus letras sino las nuestras con pluma muy bien cortada en el papel que nosotros; como lo an hecho algunos que me an ayudado a sacar en limpio los borrões de esta historia. An aprendido nuestra lengua y pronunciación y la hablan y escriven como si fueran castellanos; por su grande habilidad y viveza, particularmente los varones de los cuales el número de los que en

(7) Aduarte, Fr. Diego, **Historia de la Provincia del Smo. Rosario en Filipinas**... Lib. 2, cap. 8. Manila, 1640.

(8) Véase la nota 2.

las escuelas públicas de Manila y de Cebu aprenden a leer y a escribir es mayor que el de los españoles; y lo que es mas, es tanto su afición a los libros que no contentos con los impresos en su lengua, compuestos por varones religiosos, de los sermones que oyen, de las historias sagradas, vidas de Santos, oraciones y poesías a lo divino, compuestas por ellos; apenas ay hombre y mucho menos muger que en su lengua y letra, y escritos de su mano, no tenga uno y mas libros, cosas en tan nuevos cristianos que no se save de ninguna otra nación".⁹

Desde el 1610 dejan los chinos de funcionar en lo tocante a esta primera imprenta y aparecen ya los filipinos como impresores.

LUGARES QUE CORRIO LA IMPRENTA

La primera imprenta de Filipinas se instaló en el convento dominicano de Binondo en 1598, y fué rodando, según las necesidades, por la casa del impresor Vera, luego en Bataan, más tarde en Manila; sale el 1612 para Pila, vuelve dos años más tarde a la capital, para trasladar en 1618 a Pampanga; en 1621 se trae de nuevo a la capital filipina; se traslada en 1622 al Hospital de San Gabriel de Binondo, y finalmente, viene a asentarse en 1625 en el Colegio y Universidad de Sto. Tomás, con cuyo nombre ha quedado hasta nuestros días.

MOVIMIENTO DE LA IMPRENTA

La sencillez de las cajas facilitaba su manejo para llevarla donde hubiera trabajo y pudiera una obra imprimirse bajo la dirección de los propios autores. Pero como resultado inmediato traía el estropicio de la imprenta. Ya en 1608 decía el P. Blancas que no estaba la imprenta para muchos trotes. Años después hubo que acuñar nuevos tipos. La *Historia* del P. Aduarte, una de las obras príncipes de Filipinas, presenta tipos en 1640 muy legibles, pero se nota ya la imperfección de algunas letras. Aparece bastante pobre de tipos a fines del siglo XVIII, decadencia que se acentúa a principios del siguiente. Luego, merced a Juan de Cortada, se importan nuevo material y nuevos tipos, y continúa con mejoras durante el siglo pa-

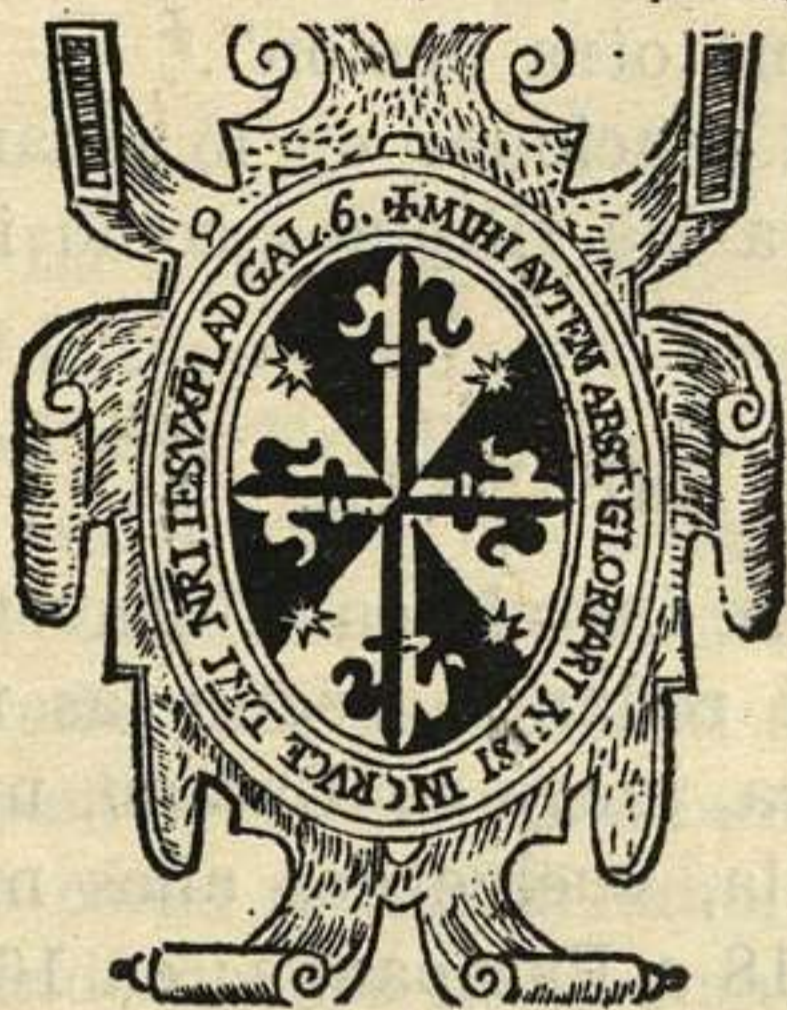
(9) Colín-Pastells, Introducción a la **Labor Evangelica**, pg. 233. Sobre el **manuscrito** del P. Chirino.

(10) Retana, **La Imprenta Filipina**, Madrid, 1911.

**ARTE Y REGLAS
DE LA LENGVA**

TAGALA

Por el Padre .F. Fray Francisco de .S. Joseph de la
Ordé de .S. Domingo Predicador General en la Prouincia
de .N. Señora del Rosario de las Illas Filipinas.



En el Partido de Bataan
Por Thomas Pinpin Tagalo, Año de 1610.

La obra maestra del fundador de la Imprenta en Filipinas, que le mereció el nombre de “Padre de la Literatura Tagala”,—Fr. Francisco (Blancas) de San José, O.P.

Impresa por Tomás Pinpin (“Príncipe de los Impresores Tagalos”) cuando la imprenta de Sto. Tomás se hallaba en Bataan, 1610.

Obra príncipe del bibliófilo filipino, casi totalmente desconocida por lo muy poco que abunda. Escrita por el Ilmo. y Rmo. Diego Aduarte, O.P., e impresa (1640) por el filipino Luis Beltrán, cuando la Imprenta de Sto. Tomás estaba ya establecida en el Colegio-Universidad del mismo nombre, donde hasta la fecha se encuentra.

**HISTORIA DE LA PROVINCIA DEL SANCTO ROSA,
RIO DE LA ORDEN DE PREDICADORES EN PHILIPPINAS, IAPON, Y CHINA.**

POR EL REVERENDISSIMO DON FRAY DIEGO Aduarte Obispo de la Nueva Segovia. Añadida por el muy Reverendo Padre Fray Domingo Gonzalez, Conillario del sacro Oficio, y Regente del Colegio de Sancto Thomas de la misma Prouincia.



CONLICENCIA, EN MANILA
En el Colegio de Santo Thomas, por Luis Beltran impressor de libros. Año de 1640.

sado, para adelantar también, aunque relativamente despacio, en el presente siglo.

LOS 20 PRIMEROS IMPRESOS EN FILIPINAS

1. *Doctrina Cristiana Tagalo-Española*, por el P. Domingo Nieva, O.P. (?). Imprenta (xilógrafica) Dominicana del Parián,—1593.

2. *Doctrina Cristiana Chino-Española*, por el P. Juan de Cobo, O.P. Imprenta (xilógrafica) Dominicana del Parián—1593.

3. *Excelencias del Rosario en Tagalog*, por el P. Francisco Blancas de San Jose, O.P. Imprenta Tipográfica, Binondo 1602 (Impresor Juan de Vera).

4. *Ordenaciones para la Provincia del Santísimo Rosario de Filipinas*, por el P. Juan de Castro, O.P. Imprenta Tipográfica, Binondo—1604 (Impresor, Juan de Vera).

5. *Postrimerías, en Lengua Tagala*, por el P. Francisco Blancas de San Jose, O.P. Imprenta Tipográfica, Binondo—1605.

6. *Memorial de la Vida Cristiana, en Lengua China* por el P. Domingo de Nieva, O.P. Imprenta Tipográfica, Binondo—1606.

7. *Memorial de la Vida Cristiana, en Lengua Tagala*, por el P. Francisco de San Jose, O.P. Imprenta Tipográfica, Binondo—1606.

8. *Símbolo de la Fe, en Lengua y Letra China*, por el P. Tomas Mayor, O.P. Imprenta Tipográfica, Binondo—1607.

9. *Librong pinagpapalamnan Yto nang Aasalin nang Tayong Christiano*, por el P. Francisco de San Jose, O.P. Imprenta Tipográfica, Binondo—1608.

10. *Arte y Reglas de la Lengua Tagala*, por el P. Francisco de San José, O.P. Imprenta Tipográfica, Bataan—1610, (Impresor, Tomás Pinpin).

11. *Librong Pagaaralan nang mañga Tagalog nang Uicang Castillá*, por Tomás Pinpin y su Maestro el P. Blancas. Imprenta Tipográfica, Bataan—1610.

12. *Doctrina Cristiana* (Belarmino), por el P. Cristoval Jimenez, S.J. Imprenta Tipográfica, Manila—1610. (Impresor, Manuel Gómez).

13. *Librong ang Pangalan, ay Caolayao nang Caloloya na*

Quinathang Bago, por el P. Jerónimo Montes, O.F.M. Imprenta Tipográfica, Manila—1610.

16. *La Tercera Orden de N. P. S. Francisco, y sus Santos*, por el P. José de Santa María, O.F.M. Imprenta Tipográfica, Manila—1611.

16. *Relación del Magestuoso Aparato en las Honras de la Reina Doña Margarita de Austria*, por el P. Pedro María de Andrada, O.F.M. Imprenta Tipográfica—1612.

16. *Vocabulario de la Lengua Tagala*, por el P. Pedro de San Buenaventura, O.F.M. Imprenta Tipográfica, Pila—1613. (Impresor, Tomás Pinpin).

17. *Parecer del Doctor Juan de Manuel de la Bega*, por el mismo oidor de la Real Audiencia. Imprenta Tipográfica, Manila—1616.

18. *Enchiridion de la Conciencia, en Lengua Tagala y Castellana*, por el P. Miguel de Talavera, O.F.M. Imprenta Tipográfica, Manila—1617.

19. *Relación del Martirio del B. P. F. Alonso Navarrete*, por un padre Dominico. Imprenta Tipográfica, Binondo—1618 (Impresor, Antonio Damba).

20. *Relación del Martirio del S. F. Hernando de San José en Japón, y del Santo F. Nicolas Melo en Mescouia*, por un P. Agustino. Imprenta Tipográfica, Bacolor—1618. (Impresor, Antonio Damba, Pampango).

P. ARCHIVERO

Universidad de Sto. Tomás

POLITICAL SCIENCE

Causes and Remedies of Some Public Safety Problems in the Philippines

1. UNEMPLOYMENT

UNEMPLOYMENT among the majority of the laboring classes is too obvious to deny. This social ill is not only prevalent in Manila and other chartered cities but also in many municipalities of the Islands. Thus in Cavite, Cavite, having an estimated population of 29,542, an unemployment survey undertaken showed that out of 3,128 persons interviewed, 253 were unemployed, or eight jobless for every 100 persons. The survey was conducted by public welfare workers who collected data for the National Relief Administration. It was also disclosed that the percentage of intermittent workers is higher than that of the unemployed. Non-employment, it was pointed out, has driven many poor people to a desperate life of vice and shame.

The number of indigent cases registered in the Associated Charities actually receiving monthly allowances from the government in much the same way as jobless in the United States do on relief, as well as the numberless jobseekers who daily go from one office or establishment to another, are eloquent tes-

timonies of Manila's unemployment problem. The number of people loitering in employment agencies also testify that there are many who are searching for jobs. In almost every building construction, whether by the Government or by private contractors, many laborers come asking for any kind of work. The wharves and piers of Manila, Iloilo, and Cebu are also teeming with unemployed hands ever hoping to earn something for the daily sustenance.

Recently, a most unpleasant racket has developed in the city of Manila. Strong, full-grown men go around the city with letters of introduction or recommendation certifying to the fact that they are unemployed and asking for financial aid. This new racket has acquired a popularity among certain kinds of people to the continuous annoyance and embarrassment of high government officials and residents.

True, indeed, poverty in the Philippines is not as acute as in other countries where death is caused by starvation because here, the poorest is able to eat and assuage the immediate material wants. Nevertheless, the unemployment problem is a stark reality. It would not be exactly wrong to conclude that the incessant cases of petty thefts and robberies that we have had in Manila and other cities in recent years may be traceable to this unemployment question.

But the real danger from this source is not so much that coming from the unemployed common people as that coming from the unemployed intellectuals, those thousands of college graduates that year after year swell the ranks of our intellectual unemployed. We cannot fail to realize the unwholesome possibility of these unemployed intellectuals devoting the training they have acquired towards gaining their livelihood through easier and less legal methods. The 1937 elections have demonstrated how organized gansterism took an active participation in political contests. The killings that we had were indirectly traced to political bosses who controlled big portions of the electorate of one municipality. Most of these bosses invariably belong to the educated class—the intellectual unemployed, who have found election time the best for raising money from campaigning candidates.

The remedy is three-fold. The Government should undertake the establishment of new industries financed to a greater

extent by government funds and a lesser extent by private capital. The success of government-owned corporations of this kind, like the Manila Hotel, the National Development Company, the Cebu Portland Cement Company, the Manila Port Terminal, and others, are clinching arguments for the continuance of such undertakings. In consonance with the national defense program, munitions factories should be established in strategic locations. The government should also encourage vocational education in preference to the highly academic training of the colleges and universities, just to balance the demand and supply of intellectual occupations. The advantage of learning scientific farming, fishing, mining and industrial chemistry should be emphasized.

The plan to develop Mindanao should be carried on. The unemployed who have the pioneering spirit and who desire to settle the wide open spaces of Mindanao by homestead applications should be aided both materially and morally. Only in this way can we relieve the over populated urban centers and reduce the unemployment rate.

Incidentally, the subject of fishing and mining automatically endorses the discussion to the subject of dynamites. We cannot close our eyes to the oft-repeated cases of dynamites being used in fishing. The harm caused upon that industry because of the unnecessary destruction of breeding places and schools of young is incalculable. We must remedy this wholesale destruction of a potential natural resource if we are to protect the generations next to come.

With respect to the indispensable use of dynamite in mining, we have too often read about deaths caused by explosion, accidental or otherwise. Mention should also be made of the possibility of contraband explosives which, on several previous occasions, have been seized by the Philippine Army authorities from persons or organizations with anarchistic or bolshevik leanings. It must of course be admitted that the amounts confiscated up to date, have been negligible. But rather than wait for the hour when misguided people could concentrate big deposits in strategic localities whether for purposes of overthrowing the constituted government or for the simple reason of harming the fishing industry, it would seem more to reason to adopt the necessary preventive measures to safeguard the in-

terests of the community. The amendment of Acts 5499, 3012, 3023, 3920, the laws on explosives, to the effect that the penalty is increased where the facts of a case show the subversive or destructive tendency or intention of the possessor, is in order. The Office of the Commissioner of Public Safety will advocate the creation in the State Police of a separate division devoted to secure the objectives of the law and to rigidly supervise the manufacture, entry or use of explosives.

2. LABOR TROUBLES

The public safety problem in connection with labor troubles lies not so much in the capacity or incapacity of law enforcement agencies in dealing with the dissatisfied laborers, as in the diplomatic approach to be made by the authorities in each case. In the recent strikes in the Pampanga and Iloilo sugar cane fields and in the gasoline deposits of several oil companies in Pandacan, the strikers did not demonstrate any belligerent attitude towards the agents of the authority. They only expressed their desire for a financial amelioration of their lot and with the exception of several burnings of cane fields in Pampanga, the strikes have been generally peaceful. In a statement released to the press, the President of the Commonwealth scored the mobilization of the State Police units and the Army to the scenes of the strikes by the provincial governors in the provinces concerned. Such actuations, it was stated, might be interpreted to mean that the government was taking sides with capital. It is perfectly within their right for laborers to strike and seek redress for their grievances. It is only when they resort to violence and intimidation and take the law into their hands that the law enforcement agencies should actively take part to preserve peace and order in the community. Exception must of course be made with respect to the case of the gasoline workers' strike in Pandacan. The mobilization of the State Police and the Army in that case was necessitated by the fact that the gasoline deposits of Pandacan hold the key to the continuance or discontinuance of public utility service not only for Manila but also the neighboring provinces. Furthermore, acts of sabotage in the gasoline deposits would be very injurious to the lives and property of the people in that district.

"The duty of the police in a strike should be merely the preservation of order and the protection of property and persons from violence. The police should not be arbitrators. That job is for the Court of Industrial Relations. However, the police must effect orderly compromises covering the methods employed by each side, not the issues of the strike. They should be an impartial agency to see that no criminal acts are committed.

Governments too often identifying employers' interest with public interest, take the attitude that strikes and picketing are illegal, attempting to stop rather than to regulate them.

When a strike occurs, the mayor or chief of police should call in the leaders of the strike and discuss with them freely and frankly the problems of law and enforcement that may arise. He should persuade them that it is to their interest and to the public interest that disorder should be prevented.*

In this connection, mention must be made of the relationship between the employer and the employees in industrial establishments. The present movements in many big industries in the United States to secure for the employees the right of collective bargaining under the auspices of the C.I.O. has its local contemporary in the town of San Pablo, Laguna, where the Franklin Baker Company, largest dessicated coconut factory in the Far East, has inaugurated a new deal for its 1,500 employees granting full right of representation and collective bargaining with the management. This should start the ball rolling. If duly taken up, the result will be an easing up of the work of the Court of Industrial Relations which at present has to settle troubles between the capitalist and the dissatisfied laborers. After all the right to collective bargaining is in the nature of things necessary to protect the rights of the individual worker. In the famous case of *Holden vs. Hardy* (169 U.S. 366; 42 L. Ed. 780) it was held:

"The legislature has also recognized the fact which the experience of legislators in many states has corroborated, that the proprietors of these establishments and their operatives do not stand upon an equality and that their interests are to a certain extent, conflicting. The former naturally desire to obtain as much labor as possible from

* Police and Strikes by Donald Stone, The Survey, April, 1935.

their employees, while the latter are often induced by the fear of discharge to conform to regulation which their judgment fairly exercised, would pronounce to be detrimental to their health or strength. In other words, the proprietors lay down the rules and the laborers are practically constrained to obey them. In such cases, self interest is often an unsafe guide, and the legislature may properly interpose its authority."

In the case of *West Coast Hotel Company vs. Ernest Parrish and Elsie Parrish*, No. 293, March 29, 1937, which reversed the former ruling of the Court in the *Adkins Children Hospital* case of 1923 holding invalid the law of Congress fixing minimum wages for women in the District of Columbia, and the ruling in the *Morehead* case affirming a decision holding the New York wage law unconstitutional, Chief Justice Hughes, considering the due-process clause invoked in the *Adkins* case, discussed the liberty of contract in this wise:

"The Constitution does not speak of freedom of contract. It speaks of liberty without due process of law. x x x But the liberty safeguarded is liberty in a social organization which requires the protection of law against the evils which menace the health, safety, morals and welfare of the people."

The sore spot, however, is in the relation of landlord and tenant in many big haciendas in some provinces of Luzon. The agrarian trouble in Nueva Ecija, Pampanga, Batangas, and other places where the relations of tenants and landlords obtain are traceable to a very defective set-up. In most of the haciendas of Nueva Ecija, the land owner and the tenant enter into a form of contract commonly known as "talindua" or "takipan" by which the former loans a cavan of rice or a peso to his tenant and upon maturity, which ordinarily takes place during the harvest season, collects from 66% to 100% interest on the loan. This usurious rate of interest on the loans advanced by the landlord virtually deprives the poor tenants of their share in the harvest. Most of them sink deeper and deeper into the quagmire of debt and discontent and dissatisfaction is the result. The government realizing the full import and seriousness of the situation has taken the step of not only initiating the purchase of the big friar lands with the object of reselling them to the

tenants at cost, but also by the enactment of legislation to ameliorate the lot of the farmer. Act No. 4054 known as the Philippine Rice Share Tenancy Act as amended by Commonwealth Act No. 178 was, by proclamation No. 127 of the President of the Philippines, dated January 20, 1937, declared to be in full force and effect from and after the date of this proclamation in all the municipalities of the provinces of Bulacan, Nueva Ecija, Pampanga, Pangasinan and Tarlac.

The Rice Share Tenancy Act, as its title denotes, is intended 'to promote the well-being of tenants (*aparceros*) in agricultural lands devoted to the production of rice and to regulate the relations between them and the landlords of said lands'. In promoting the well being of the tenants the legislator was careful not to prejudice the interest of the landlords. Thus, while Sec. 14 grants the tenant an exemption of 15 per cent from the landlord's lien, Sec. 11 limits the loan that can be requested by the tenant to 50 per cent of his average yearly share in the crop.*

3. PROVINCIAL AND MUNICIPAL ELECTIONS

Aside from the fact that local elections entail too much unnecessary expense, time and effort, elections have been instrumental in causing bitter family wranglings, and in many cases financial ruin because of heavy election expenses. But these are only incidental. The real trouble is the various killings or physical injuries committed because of differences in political convictions. The killings during the last elections indicated not only that passions ran high but also that organized gangsterism has been brought to bear upon the institution.

And, yet, in a considerable number of cases, it has been shown that elections have not always been an effective gauge of the will of the electorate of a certain locality. The lowliness to which some of our politicians will stoop, actually debasing character and losing dignity, is no incentive for the continuance of local elections. Cases may also be cited where the delay in the ultimate resolution of a contested election takes a longer period of time than the actual term of the protested incumbent.

There are also cases where the will of the electorate has

* P. P. I. vs. Lucia M. Vda. de Tinio et al, Crim. Case No. 9367, Court of First Instance of Nueva Ecija.

been deliberately subdued because the local political machine takes control and sways the results of the election, as they please. In many smaller municipalities there are well-intrenched ruling clans which choose which relatives or dummy they will elevate to the municipal building, as if the municipal government was a kingdom bequeathed by one member of another member of the ruling dynasty. In those municipalities, elections cannot be nothing but farces or comedies. Election cases instituted after each election because of frauds or other irregularities committed only shows the extent to which our politicians go in order to insure their successes at the polls. Clean elections have always been the objective of the government, but many instances can be cited where the conduct at the polls both of electors and election officials have not been exactly praiseworthy.

The remedy is to make provincial and municipal officials appointive. In this way, the troubles arising from election disputes will be minimized. The average barrio man or woman does not know or has never heard of and will not understand what ordinances have been promulgated by the municipal council of their town. Too often their attention is called to the existence of such and such an ordinance only when they unknowingly violate it and are made to suffer the penalty prescribed. These ordinances could as well be enacted by appointed mayors and councils.

Chartered cities in the Philippines where most of the municipal executives and other local officials are appointees of the President of the Commonwealth demonstrate the success of appointment of local executives by the President. In these cities, the local governments are more efficient and more economical. Better living conditions and a healthier aspect in these cities are secured. Baguio's cleanliness and Iloilo's progress are matters of general knowledge. Zamboanga and Cebu are also in the honor list. In these cities, the mayor, the engineer, the treasurer, in fact all city officials except the council, are appointive officials. If such a policy in local government produces good results in big cities like these, the more reason may it be stated that, if all the officials from mayor down to the last councilor in smaller municipalities were appointive, the results would be even greater. To effect this innovation, the National Assem-

bly may legislate thereon as in ordinary legislation. The amendment of the constitution would not be necessary. At this period of our national existence, a highly centralized government will afford marked advantages. Besides the economy and efficiency that will be assured with the abolition of local elections, is the fundamental advantage of administrative discipline which may be easily enforced upon local appointive officials. Questions regarding the orderliness and safety of the country could then be easily solved because of the absence of political intervention upon local law enforcement agencies.

The argument that this idea will curtail the right of the people to elect their local officials does not deserve any consideration. In the Philippines, we have but one government of which provincial and municipal governments are but mere branches, most of them economically dependent upon the central government. The local officials are subject to the general supervision and control of the central government and may be removed from office at any time for cause. The confidence reposed by the people in the President of the Nation in electing him will be sufficient guaranty that he will select and appoint local officers who will meet with the approval of the people.

Under this system, the elections will be held only for the President and Vice-President and the members of the National Assembly which will take place every six years or three years. For the members of the National Assembly, a term of four years, and for the President, eight years without reelection would be most appropriate.

4. THE MENACE OF COMMUNISM

The influence of the Third International is felt in many labor centers in the Philippines. The notorious *Kapatirang Anak Pawis* has branches not only in the agrarian provinces of Central Luzon but also in the sugar *haciendas* of Iloilo, and in the province of Cebu. Our courts have time and again sentenced individual communists to indeterminate terms of imprisonment ranging from 6 months to 6 years, but it would seem that the seeds of Communism have found fertile soil with the narrow and limited perspective of the laboring classes. Several times in the past the red flag emblazoning the hammer and

the scythe have been confiscated from societies allegedly dedicated to the welfare and uplift of labor. In the Tayug uprising of 1931, in the Sakdal uprising of 1935, in the abortive uprising of tenants in Pangasinan in 1936, and even in the Pampanga strike of this year, the acts of violence and sabotage performed by the laboring class strongly indicate the influence of Communist agitators. The number of Red Russians who have entered Philippine shores under the guise of Chinese passports ranges from five hundred to five thousand. This number excludes the so-called white Russian influx. Communism, therefore, is one of the greatest concerns of public safety authorities. No definite policy has been taken so far. The government should take up this matter before it is too late and decide upon its drastic and quick annihilation.

5. INSUFFICIENCY OF FUNDS

The inability of the government to give the policemen a salary commensurate with the seriousness of the employment and the weight of responsibility placed upon their shoulders is most deplorable. Act 88 creating the State Police did not touch upon this matter other than to say in Section 3 that all municipal appropriations for the support of the municipal police force in the respective municipalities and other local political subdivisions, including chartered cities, and the provincial appropriations in the respective provinces for the support of the provincial guard organizations for the year nineteen hundred and thirty-six are hereby consolidated and continued from year to year and made available for expenditure by the Commissioner of Public Safety for the support of the organization. It will be seen, therefore, that no fixed scale of salaries had been provided for in said law. The salaries for policemen in different municipalities averaged between P10 and P45 in 1936. At present, there are municipalities which pay as low as P5 or P8 a month to each of 4 or 5 policemen.

The main drawback to a complete reorganization of the State Police along modern and scientific lines is the general apathy of most municipalities in appropriating more than their actual appropriations in 1936. Since the law only prohibits them from reducing those appropriations, they have not seen

their way clear to increasing them. Especially so when, they allege, the control and command has been taken away from them and transferred to the central government officials. It must be considered, however, that the scale of pay which obtained in 1936 was based upon the strict retrenchment policy of the government at the time. It happens, therefore, that at present there are municipalities which badly need policemen or whose peace officers are underpaid. Manila and the specially chartered cities of Baguio, Iloilo, Cebu, and Davao, do not fall under this general statement.

Insular aid must go to these municipalities which cannot afford to raise the pay of their policemen or increase the number, because of limited resources. The plan to distribute the expenses of maintaining the State Police in equal proportion among the Insular, provincial and municipal governments should be more carefully studied. It seems to be the most logical solution to the problem of lack of funds for this important organization.

The nature of the work of a policeman deserves a compensation sufficient to enable the recipient to live decently. It is high time for our Government to give the forces of the law and order a new deal. It is believed that, with ₱30 a month as the minimum salary of a policeman, we will be able to enlist into the State Police, good elements imbued with a high sense of responsibility.

This pay is also in line with Executive Order No. 50 of His Excellency, fixing the amount of ₱30 a month as the minimum pay for all Insular employees of the Commonwealth of the Philippines. Weighing on one hand the work being done by a laborer or messenger in the various departments, bureaus and offices of our Government who, under said Executive Order, receives ₱30 a month, and on the other hand the work done by a member of the State Police charged with duty of preserving peace and order and exercising vigilance in the prevention of public offenses, this pay is relatively small.

6. CONFLICTS BETWEEN LOCAL OFFICIALS AND STATE POLICE OFFICERS

Heretofore, our philosophy of government was to give the

provinces and municipalities as much local autonomy consistent with the proper enforcement of national policies. That was as it should have been. To keep pace with changing times and conditions, however, we are constrained to change the order of things and to usher in a new era of nationalization and centralization. Especially does this become imperative in the case of the law enforcement agencies of the country. In the interest of a clean, efficient and modern public safety organization and pursuant to the provisions of Commonwealth Act No. 88 creating the State Police, the provincial governors approved in substance the rules and regulations promulgated by the Department of the Interior before the same was signed by the President of the Philippines. In that law and reiterated in the above-mentioned rules and regulations the powers of appointment and control over the police which resided in the provincial and municipal executives, was definitely taken away from them and vested in the Commissioner of Public Safety. The governors and the municipal mayors as deputy commissioner and police inspectors ex-officio, retained only the power of direction and supervision which in provinces where the State Police Unit is properly organized, becomes negligible.

For purposes of political aggrandizement this setup is decidedly a thorn in the side of the local autonomists. They cannot see their way clear to accepting the idea of a locally paid employee being subject to the order of an Insular official. The argument becomes more acute when it is borne in mind that in the very nature of the duties of a peace officer, he is always in contact with the local executives. Cases have been reported where the Chief of Police completely ignored a municipal mayor's order with the rather plausible excuse that the Chief is under instruction from his immediate superior, the Inspector of Police of the Province, to do some other function which would not enable him or his policemen to accommodate the Mayor. Of course, if it is proven that such a refusal to obey the latter is discovered to be a willful and malicious impediment of the rightful prerogative of the mayor, the proper punishment may be meted out. But before the truth in such cases is gleaned a long delay may invariably take place. During the interregnum so much damage both to the morale of the administration and

the confidence of the people in the local authorities shall have been caused.

Or it may happen that the municipal mayor takes the offensive and ferrets out every movement of his Chief of Police or the individual members of the police force. He can make it so unbearable for these people if he has the proper support of the Police Inspectors of the Province and the backing of political moguls. The Office of the Commissioner of Public Safety is fighting an upstream battle to insure the most rigorous enforcement of discipline and the Civil Service rules, and to eradicate the influence of politics from the State Police.

Of late, we have heard the pronouncements of several provincial governors to propose that the chief executive of the province be further relegated to the background by making them commissioners of the Department of the Interior to enforce national policies. This is a favorable indication. Ever since the adoption of our Constitution under the Commonwealth government, this trend towards granting the President and the Central Government more powers than heretofore vested by the Jones Law has been remarkably evident.

On this point one of our foremost national leaders stated on one occasion, "The Commonwealth regime will give rise to problems which will call for satisfactory solution in order to preserve and maintain the equilibrium of the different organs of the governmental scheme. Ordinarily, a nation situated like us emphasizes centralization in government and subjects the local units to a more rigorous control, the idea being to forestall anything which might weaken the national structure. This should be done if necessary. In matters of execution of laws and maintenance of peace and public order and in all matters connected with the maintenance of the authority of the Commonwealth government, we should be constantly on the lookout, and should centralization in such matters be demanded by circumstances for the protection of our national safety, we should be ready to sacrifice even local autonomy. Local authorities should have no reason to resent that sort of paternalism, because our main concern is to prevent the central government from falling into pieces. We cannot afford to allow the central government to be hampered and crippled at every turn, because that may lead to disintegration and disunion. I am not predict-

ing any serious obstacle to the maintenance of our present government, but I am only emphasizing the fact that in case of need we should be ready to adopt measures that will protect our national safety".*

7. NO POLICE RETIREMENT LAW

Present figures in the State Police reveal that about 1/5 of the entire organization of approximately 10,000 men are either incapacitated or well beyond serviceable age. Most of those over 60 who are still connected with the service are forced to stay because they have no other means of livelihood.

In justice to those in the service who, by reason of the organization of the State Police or because of failure in the State Police examinations or because of advanced age, will be eliminated from the service, it would be proper for the Insular Government to give them some reward for their services in the form of a gratuity. It should be stated that hundreds of policemen have been in the service for no less than fifteen years.

In addition, the payment of gratuity will induce members of the State Police who are of advanced age to retire, thereby opening opportunities for police service to hundreds of high school graduates. The injection of young blood into the organization will mean new vigor, new life.

The proposed amendment of the Gratuity Law, Act 4183, to permit the retirement with gratuity of aged and physically incapacitated members of the State Police should have the full support of the National Assembly. In the draft of the bill submitted by the Office of the Public Safety Commissioner, the only condition to be complied with before an applicant is authorized to retire with gratuity in addition to physical incapacity, is that he must be a member of the State Police at the time Commonwealth Act. No. 88 was approved.

Besides the fact that with the approval of this law, the much desired reorganization of the State Police could then be effected, is the corresponding good influence it will have on the morale of the individual policeman, and on the spirit de corps of the whole organization.

* Municipal and Provincial Governments under the Philippine Commonwealth, by Jose P. Laurel.

“From the standpoint of efficiency, it is flawless. A truly grave situation exists today, particularly in Manila, where the police force includes men who are well beyond their best years, but who are compelled to remain on the force because there is nothing else in which they can make a living.

“As a matter of common justice the plan is also beyond criticism. A man who has given the greater part of his life to the service of the state—and not too well paid service, at that—is entitled to some consideration.

“The practice of pensioning police officers is an accepted one almost in every civilized nation in the world. There is no reason why in the name of efficiency in the public service and in justice to the individual officer, it should not be adopted here”.*

In the event, however, that the appropriations of the State Police will not be sufficient to meet with this new item, special appropriations, aided by benefit festivals, dances, ball games, excursions, and cooperative compulsory saving like the government insurance idea could be resorted to. In the city of Milwaukee, a scientific pension system has been established. “The amount of annuity to which a policeman attains at the age of fifty-seven is not based upon the salary paid at that time, but on the amount credited to his account, made up of all the contributions by him and by the city to such account during the years of his service. This is divided by the number of years that the actuary’s table shows the pensioner has yet to live. No one is permitted to receive a pension larger than 75% of his final salary.

“The proportion is 4.75% for the policeman and 13.5% for the city, of the salary. When an employee leaves the service, he is permitted to leave his money in the pension fund and to accept annuities upon reaching the appropriate age, even though he may not have been working during the interim for the city”.**

—HON. LEON G. GUINTO, LL.B., D.C.L.

* Tribune Editorial, March 3, 1938.

** Harold Henderson, Scientific Pension System for Milwaukee Police Department, The American City, September, 1922.

PHILOSOPHY

On the Fundamental Problem of Hegel

EVER SINCE the Occident awoke to philosophical speculation the problem of "being", its forms and its foundation in some ultimate reality, has occupied a central position in the various systems put forth. Hegel, a profound student of Greek life and thought, has in common with these founders of occidental culture the attempt to understand "being". With the Eleatics he holds the conviction that the changing manifold cannot be the last and true expression of the "being" of things, that on the contrary all things must ultimately be founded in one "immutable being of all being". Yet, with Heracleitos, Hegel also sees the eternal flux and change of everything existing. To unite these two seemingly opposite views, by showing being as moved, and yet also showing this movement as proceeding from one being comprising in itself all these changes into the manifold, becomes Hegel's chief aim. The appearing manifold and the not-appearing, yet underlying "one", are to be united: the manifold is but the appearance of the "one" in its diverse determinations, i.e. the manifold has reality through the participation in the one only, on the other hand this universal "one" is nothing abstract, i.e. it is not without containing its diverse determinations in the concrete and particular being, because

the concrete particular is form and expression of the universal one.

Only by remembering this can we understand Hegel's famous statement that every particular truth becomes true in the whole of the system of truth only. This system builds itself by thinking, i.e. by self-activity, and in doing so gives to each particular truth a specific meaning and purpose in the organized unity of the whole truth (i.e. the system). Thus Hegel not only wants to order the cognition of every particular truth with respect to the whole, but insists that thought, seizing the particular truth, realizes itself as a whole. It must be stressed here, that, in the philosophical language of Hegel, reason is identic with reality, so that the cognition of the reasonable truth is identic with the self-positing of the real. The whole of truth, then, is identic with the whole of reality.

Thus the "universal" of Hegel is nothing abstract, it is not a concept of reason only without a *real* content. It is the "one" which posits itself as the result of thought thinking itself in its various determinations in the particular and concrete. The "one" has "being" in the concrete forms of the particular only, and these forms in turn are nothing but the process of self-realization of the whole, the one. Hegel's thought, then, turns toward the concrete, the real. It should be carefully noted, though, that Hegel's "real" is not to be taken as identic with the positivistic "factual" taken in its singularity. On the contrary, Hegel's real and concrete is the understanding of the particular in its necessity, i.e. in its being conditioned, both as to existence and to meaning (*reason* of existence) in the universal, the whole, the one. Thus his doctrine of reality is metaphysical, in the best sense of the word. Hegel is ever concerned with filling his concept with reality, and this may be one of the main reasons why we observe in the realistic tendencies of contemporary philosophy a renewal of interest in Hegel.

The search after the "one", i.e. the unity in the appearing manifold was the main problem of Greek philosophers. To them already thought aimed at the discovery of ultimate principles: the manifold is truly cognized in and through the cognition of the principle in which all manifold is founded. As early as 600 B.C. we hear from Anaximander of a primal substance, τὸ ἄπειρον to apeiron, the boundless, the unchangeable in

change. In Diogenes of Apollonia the quest of unity appears in his doctrine that all matter is the same in essence. Parmenides (500 B.C.) speculates on the "permanent element" and attempts to prove the eternity and immovability of the "one". Even Heraclitus, who otherwise is so emphatic in proclaiming the ceaseless change of all matter, knows and speaks of the Λόγος Logos, which as world-law harmoniously unites everything. Plato essays a synthesis of Heraclitus and the Eleatics. He cannot deny the real existence of the manifold, but he can explain it as a participation only in an "idea", which is the common origin and condition of everything. Aristotle, who so wonderfully insists on basing all speculation upon the careful observation of concrete reality (experience) considers the idea to be energy which forms reality. His "one in the many" is the ἐντελέχεια entelecheia which forms the various species and ordines the manifold into structural units of being, which latter in turn are subordinated to the "first energy", the divine proto-principle.

Thus Greek philosophers already cognized that we do not seize truth by cognizing the particular, that truth is to be organized into a whole, that human cognition must penetrate to the principle, i.e. to the "one in the many". In this connection it is not ever-important whether this "one" was called world matter, or Νοῦς Nous, or the platonic "idea", or the aristotelian "entelechia" or the μὲν En of Plotin. What is important here is to see that it is always an attempt to solve the same problem: to understand the manifold by understanding it in its foundation in the "one".

In early and medieval Christianity the Greek "principle" becomes the Divine Creator, who is at once cause and end of all being. It is only with reference to Him, the "one", that the manifold of the world becomes the ordered Universe, in which the many is teleologically ordered in structural units of being, each having its own purpose, but all united in the one divine plan, which permeates the whole as the world-law, giving to each concrete particular its own form of being, yet uniting all forms into one Universe. God, the one, is cause of the many, and the many forever tends toward perfection and ultimate realization in the one. Thus the Greek problem persists in the occidental philosophy until we find at the end of the Middle

Age in Nominalism a tendency which denies this unification by establishing two worlds: the world of being and that of thought, without a bridge between them.

Hegel continues the Greek quest. But he wants more. He wants to cognize reality as the self-movement of the fountain-head of all reality, reason. The "one", the "absolute" cannot be static, i.e. being in its perfection, but must be the result of action, i.e. the result of its process of self-development. The problem, then, is not only to see the one in the many, but also to cognize how the one comes to its own self in the many. He searches for the part and the whole, the concrete and the abstract, the individual and the community, the finite and the infinite. The "One" for him is creative reason, which, cognizing itself in its creatures, comes to realize and to possess itself. Kant's spontaneity of human reason is moved into the metaphysical realm of the Spirit, who knows no bounds, because he is the infinite itself, but reveals and posits itself in the particularity of the finite, yet transcends all finite forms as its creatures in order to attain its own concrete fullness in the totality of all the created finite forms.

Hegel here does away with Kant's distinction between human and divine reason, and at the same time he transcends Greek Ontology by taking up the christian doctrine of the personal God. God is the logos, who forms the world and thus forms himself as Spirit. The forming of the world is nothing but a coming to self-consciousness of the Spirit, and it is this self-consciousness which gives to the Spirit the character, the essence of personality. But it must be well understood that Hegel does not separate person and work. Divine person is work in its working, because the subject comes to himself in his work.

God is all in all, and this all is the totality of the ordered manifold in the one. God is the beginning of the philosophy of reality, God is in its middle as the rhythm of the spontaneous movement of the Spirit toward consciousness of Himself, and God, too, is its end result. The being of being is God as the principle of the totality of being. But this being is not God *above* the world but God *in* the world.

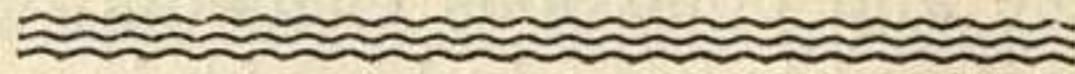
Thus Hegel's doctrine of reality is the attempt to reconcile the manifold in its various particular determinations to the one, lastly to God. Hegel's dialectic method further wants to show

how the particular (part) proceeds from the one (whole)— (thesis), how this whole becomes part—(antithesis), and again, keeping identity with itself, unites the part to the whole without annulling it as particular — synthesis). He sacrifices the static *substance* and makes instead the living, active *subject* the one, and so unites in dialectic self-movement being and movement (becoming, change).

Hegel's fundamental problem, then, is: 1) the relation and reconciliation of the concrete particular to the universal one in being as such. This same particular becomes 2) the specification of God who expresses his infinity and simplicity in the totality of all concrete determinations of his own reality. It is not surprising that Hegel's great interest in history, together with his conviction that the world-spirit comes to self-consciousness (personality) and thus to self-realization in the history of human life and human spirit, sees 3) yet another ramification of his problem and so comes to inquire into the relation of the individual to society. It is the same problem, only in the form of the human-particular to the human-universal. The individual is here founded in the people and the state. But as Hegel's initial interests are religious, also this form of the problem becomes an inquiry into the relation between man and God, a reconciliation of philosophy and religion.

—DR. JOHANNES MAURER, PH. D.

PSYCHOLOGY



Emotions and the Human Behavior

EMOTIONS play an important role in our daily behavior. They are not all of the same importance, nor are they necessary to all men in the same degree. This depends upon the special conditions of life and the culture and education of the individual. But some are very fundamental, like love, joy, hope, desire, fear and grief and are the main factors of either happiness or misery in this life. They contribute a great deal in the formation of man's character. They influence greatly his attitude and views of life. And though they may be the source of the greatest good, nevertheless they may also be the source of the greatest evil.

We will try to go over the different emotions, and study them in relation to the human behavior. Love is the first, because it is the root and the cause of all the others. It is the basis of all aspirations, religious feelings and devotions, and of man's undying regard for the interest of mankind. Because of love, man has developed thoughtfulness and care for the welfare of his fellowmen. Because of love, man's generosity has been widely extended and his instinctive selfishness has been remedied. We need love, therefore, because with it we become more tolerant and kind and a greater intimacy and understanding can

be had between men. Of course, love means some sacrifice on the part of the lover, but this has its recompense, for with love, man finds life's happiest fulfilment. Love therefore, is the light of existence, and is the only thing that will gratify our heart's desires and cravings.

But what of its opposite, hatred? Hatred may be of two kinds. One is of the mild type, which is nothing but a dislike for the undesirable and obnoxious elements of life. This type of hatred is of great aid to man in his obtainment of all possible goods. But we have the more serious type in which man carries along with him a resentment in his heart for his fellow-man. This type of hatred must be controlled and suppressed. For no man has a right of demanding others to give him something which they are incapable of giving. We can have no claim upon others. So that in all of our personal relations we must be content to receive what is extended to us spontaneously by others without asking for more. Whenever this type of hatred is predominant in a man, we know that he has a low spiritual development.

And what of desire? Thomas Verner Moore in his "Dynamic Psychology" gives us a very good definition of desire from which we can at once deduce its influence upon the human behavior. He states: "A desire is a craving that we experience to seek or to produce a situation in which impulsive tendencies may be satisfied, or natural wants may be supplied."

Nobody can doubt the fact that we have always cravings of some kind. These may include the mere cravings for food, water and shelter; or the natural craving for the approval of our fellowmen; or the more ambitious desire to dominate the things around us; and even the lofty aspirations of obtaining that perfect Happiness in the other life. All these drive man to action. They make him work hard and exercise all his powers and abilities, that he may attain his end in view, and his cravings be satisfied. Thomas Verner Moore again states: "Desire is the torrent of waters that moves the machinery of human activity. It will find its outlet somewhere if not in the courses that flow along the surface, then in the deeper subterranean levels of the mind. Where the outlet of desire is going to be is not entirely a problem of mechanics. For there is a power of voluntary direction that opens the locks in one place

and closes them in another. The constant resultant of suddenly closing the locks that bar the channel of impulsive action is the rising of the waters of desire. The psychological cause of desire is the temporary or permanent blocking of impulsive channels. It is clear that some outlet must be provided for the forces of our impulsive activity. All the channels cannot be kept closed all the time."

And then comes horror. It is the turning away from some evil apprehended as future. We find that in this emotion, it is the imagination which plays a great role. The imagination builds up all sorts of disturbing images which create forebodings on prospective situations. This greatly hampers man's activities. He becomes a coward, and by sheer lack of control, he is forced to make a retreat. He loses his power of personal initiative; his will weakens and he becomes subject to the push and pull of the outside forces. Man must control and suppress this emotion; and in order to do that he must first be the master of his imaginations. He must be able to guide and direct his imagination, that it may create and present only images which will cast away all horrors.

But now we have joy. Joy is fruition. It is the satisfaction of a craving, the possession of the object desired. We find that from these definition, happiness is partly objective, that is the enjoyment of the external goods or the possession of the object desired; but chiefly subjective, that is the satisfaction of a desire. To prove this latter fact we have only to look around us and see that more frequently the poor are happier than the rich. The man who has only the necessaries of life may be more cheerful than the one who has all the possible luxuries. And this is well expressed in the following adage: "If we desire little only little will suffice to make us happy". And at this point, it would be very nice to repeat Charles A. Dubray's beautiful assertion: "Be resigned to the inevitable, and accept cheerfully that which, however painful, cannot be averted. Let your mind be hopeful, and always strive for better things, but let it not lose courage and equanimity if failure follows your efforts. All things, even the worst, have some brighter aspect; look at them from this point of view and this brightness will be a source of light for your reason and of agreeable warmth for your heart. In all circumstances, culti-

vate 'happy' feelings and dispositions, throw away melancholy and gloomy views; life will bring you greater comfort, pleasure and success."

Certainly we find that there is nothing more conducive to health, prosperity, and achievements of whatever kind than to be happy. We must therefore give vent to this joyful spirit for it provides life with the proper relish and satisfaction which it ought to have.

How about its opposite, Grief? It is one of the most uncontrollable emotions. Everybody is aware of its destructive effects but nevertheless very few have learned to cope with it properly. Very few, indeed, have learned enough to adjust themselves in time of defeat and accept sufferings calmly. It seems that this emotion is unavoidable to those who are stricken by pain. Their behavior manifests the greatest deprivation. The mind refuses to work and dwells mainly on the contemplation of its loss; the will weakens and all the normal functions are reduced to the minimum.

On the other hand the lack of this emotion of grief would signify the lack of sensitiveness and the ability to feel the affliction. And a man of this type is usually regarded as inhuman. So we find that, in general, there is always a tendency to indulge in this destructive emotion whenever we are beset with hardships and difficulties. Such being the case it becomes of paramount importance for us to properly understand, guide and control it.

Now it is important to remember that even great personal losses, as the death of those who are so dear to us, can be met with fortitude based on the faith in the eternal goodness of Him above. Of course this will require a considerable amount of strength and stability, but it will bring its own reward. For we must well understand that grief is based mainly on the selfish nature of man, and, therefore, it is required of us to practice some kind of moderation whenever we give vent to to this emotion. There is much grief in the form of regret wasted over various small losses, especially only of purely material things. Of course, this will not make us wonder so much when we sadly notice that now-a-days, men measure their happiness by the standard of whether they possess much or little wealth.

But we find that those who have not yet learned to free themselves from the bondage of mere things and trivialities of all sorts are never happy, and are linked always to a continual series of disappointments and regrets. Indeed, the acquisition of wealth and material properties is delightful and leads directly to worldly happiness; popularity, power, and big fortunes are always desirable, but they must never be the end in themselves. For when that becomes the attitude of man then the proportion is lost and some form of sufferings and regret is inevitable, though of course most of them are unnecessary.

Now turning to the irascible passions, the first is hope. This is a kind of a desire in which one tries to reach for a future good which is difficult to attain but nevertheless not impossible. We are always hoping; hoping for something brighter in the near future. Our desires do not stop as mere cravings but we do actually work hard and struggle with the hope in our hearts that some day we may realize our lofty dreams and exalted ambitions. Desire is the incentive, hope is the guiding star, will is the directing power which influences the human behavior and leads man to his end. Without hope life will be barren, cold and despairing, for hope is the warmth, hope is the light, that makes us project our visions afar. Because of hope we strive for things more sublime than the mere and transitory enjoyments of the moment. This is the basis of all religious sacrifices because with them we hope to obtain the perfect Happiness.

Then what of despair? It is the opposite of hope, it is an emotion very detrimental to man. This emotion must be controlled and totally suppressed. Because with it man becomes the tool, the instrument of all outside forces. He becomes helpless, without power, to overcome and defeat life's trying circumstances. He knows he is a failure, but he would not dare to try and try again until he could succeed. Why? Because he has not the light of hope, but what predominates in him is the darkness of despair.

But give him some courage and find the effect. Courage is that emotion which drives one, in the presence of a grave danger, out for an attack. We should try our best to develop this emotion, because courage means power, and with power we can vanquish all kinds of difficulties. Because of courage, nothing

is impossible; failure is unknown. With courage we can achieve greater things in this life. Indeed, it is really indispensable for our vitality, happiness and success.

And fear? It is another pernicious emotion. It is that passion which, in the presence of eminent danger, falls back from such future difficulty which seems to be unsurmountable. This kind of emotion must be subdued because it is founded primarily on the sense of inferiority. And it is only he who is fearless in both his thoughts and his behaviors who attains power, success and happiness. Fear leads direct to misery and defeat. It weakens mental functions, diminishes efficiency, and brings about the deterioration of character. Therefore, we must learn to adjust ourselves to the challenging circumstances and cultivate our will, that it may have force to push itself through, even with the most perplexing problems of life.

And now the last of all human emotions is anger. This influences human behavior a great deal. It is the desire for vengeance for an evil which is received. It involves a consciousness of wrong suffered, or of a failure on the part of others to respect the individual's right. It is the power to resent deceit, and protect one's own right. It is one of the most exciting emotions. It promotes activity and arouses energetic action. It seeks relief by injuring the cause of its pain. The man who does not have the feeling of indignation is incapable of meeting life with sufficient self-assertion, and to subdue all oppositions and obstacles. But nevertheless, this emotion must be properly guided and controlled; because it obscures the power of judgment and reflection, and whenever any one gives vent to it freely he is most liable to be driven into acts of greatest violence, for which he might be obliged to spend a life-time of regret.

Let us therefore, learn better to subdue and direct our emotions so that they may better serve us in our pursuit for happiness both in this life and in the life hereafter.

—BELEN D. ESPINO, PHAR.D., M.D., PH.D.

CIVIL LAW

Tidbits for a Local Legal Institute

'WHAT' does not exhaust our knowledge of a thing, and no doubt Professor F. J. Sheed is quite right in declaring, in that thoroughly modern style of his that has done yeoman service to the cause of English Catholic letters, that you do not really know what a thing is, until you know what it is *for*. In other words, until you know 'why' it exists. And it is no smaller help to know likewise 'how' it came to be what it is now.

That is why I believe that the study of law in the University of Santo Tomás may be made far more fundamental and thorough-going than it is elsewhere, if we laid more stress upon two fundamental subjects: the philosophy of law, and Roman law. If (as Macaulay has it) history is philosophy teaching by example, then these two subjects add up to this: philosophy—precept and example. Philosophy is 'why' and history 'how'.

But in order to give students a firm grasp of the matter, it will not do merely to isolate these two subjects and teach them as you would teach, say, Mining and the law of Waters, or Torts and Damages. For Natural Law and Roman Law are not merely two subjects out of twenty, but the basis of all the others.

The idea, then, is not simply to give the students a general

idea of Natural Law and of Roman Law at the beginning of the course, but to keep both sciences constantly before them, pointing out their relevance at every step. Natural law has a bearing upon every branch of positive law, and should be made to run parallel to it from the beginning to the end of the course, and on through the post-graduate years. For instance, we have International Law taught in the fourth year, and the very same thing again in the Master's course. I should think it would be far better if we had instead a comparative study of International Law and International Morality for the Master's degree. Not only would it make for clearer ideas and a sharper distinction between the two, but it would give something that is of capital importance—the rights and wrongs of international relations—and is given nowhere else in our law schools. Surely the Catholic University is the natural place to teach International Ethics.

Something of this sort could also be done for the regular Ll.B. course. At every step in the study of civil and criminal law, of commercial and procedural law, of constitutional and administrative law, the dictates of ethics (and—since this is a Catholic institution—of supernatural morality) would be made to test the statutes and the codes.

As for Roman Law, much of its value evaporates when it is treated like a fossil or curiosity. How many students remember anything of Roman law after the first three months of the first year? And if they don't, how on earth are they to apply its principles in tackling Philippine law?

I would say that the really sensible way of teaching it—besides the two or three months at the beginning of the course—is for every professor of civil-law subjects to refresh his students' memories at the start with Justinian upon the matter. And as he goes along he may point out the contrasts and the elements in common between our law and the greatest historical system of legislation, based upon the *jus naturale*, and itself the basis of most of our law.

Take the subject of partnership, for instance. You have the law entirely in our two Spanish codes: civil and commercial. Both go back to the Roman law. Personally, I would have the professor begin with Book III, Title XXV (*De Societate*), of Justinian's *Institutes*.

But (you say) they don't know Latin. True enough—and a pity—but do they have to? You have any number of Spanish and English translations. There is, for example, Sandars' version of the *Institutes*. Oh, that? (you exclaim)—is that English? Right again, but surely there is where the Professor comes in and lends a helping hand. He may know scarcely more Latin than his charges, but with Ortolan, Sohm, Petit, and the other commentators before him, what can he not do?

To save him even this trouble, I here subjoin Title XXV done into idiomatic English:

TITLE XXV. PARTNERSHIPS.

There may be a partnership involving all the good of the contracting parties, and a partnership limited to some particular business, like the traffic in slaves, oil, wine, or wheat.

1. If no proportion is stipulated for loss and gain between the partners, they shall be shared equally. But if there is a stipulation, it shall be carried out. And indeed it has never been doubted that two partners may agree that two-thirds of the loss or gain shall go to one, and the remaining third to the other.

2. There have been doubts, however, regarding the following agreement: That as between Titius and Seius, the former shall have two-thirds of the profit and only one-third of the loss, whereas the latter shall have only one-third of the loss, whereas the latter shall have only one-third of the profit, but two-thirds of the loss. Quintus Mucius thought it contrary to the very nature of the contract of partnership, and therefore void. On the other hand, Servius Sulpicius thought it valid, because a partner's service is often so valuable to the partnership that it is only fair to grant him better conditions: and this opinion has prevailed. Thus, there has never been any question that there may be a partnership with only one partner putting in money, and yet both sharing the profit, for a man's work is often as good as money. The reverse of Quintus Mucius' opinion is the accepted one, then, so that it may even be stipulated, as Servius maintained, that a partner may share in the gain but not in the loss. But wherever there is loss and gain, they

are to be set off against each other, the net profit only being counted as gain.

3. If a man's share in the profit alone be stipulated, the same proportion shall hold good for the loss, and *vice versa*.

4. The partnership shall endure so long as the partners are of one mind, but one of them may withdraw, and so dissolve it. However, if he has done so in bad faith, in order to prevent the others sharing a gain, for instance, if he withdraws from a universal partnership in order to keep for himself an inheritance left to him, then he is still bound to share it. But if he should chance to get some other gain, not thought of when he withdrew, he may keep it. In like manner, whatever comes later, pertains to each individually.

5. A partnership also dissolves upon the death of any of its members, for each man chooses his partner and is bound to no other. And if there be more than two partners, the death of one alone dissolves the partnership, though others survive; unless otherwise stipulated.

6. If the object of the partnership is a single transaction, its completion brings the partnership to an end.

7. Confiscation, too, dissolves a partnership, when it involves all the property of any partner, who, upon being succeeded by somebody else, is deemed dead.

8. If any partner, weighed down by debt, makes an assignment of his property, which is sold to satisfy his public or private obligations, the partnership dissolves. But if the other partners agree to continue, a new partnership begins for them.

9. Is one partner answerable to another in an action (*pro socio*) only for deliberate wrong, like a depositary, or also for culpable negligence. The prevailing opinion is that he is also liable for culpable negligence, although he is not required to show the utmost diligence, being bound only to be as careful of the partnership property as he is of his own; for, whoever chooses a person of careless habits for a partner, has only himself to blame for any consequent loss.

—ANTONIO ESTRADA, LL.B.

SOCIOLOGY

Poverty: Its Implications in the Philippines

THE SAYING of the Apostle St. Paul, addressed to the Corinthians (I, ch. XV, v. 46) "Not first which is spiritual but that which is natural; afterwards that which is spiritual" runs true concerning poverty as much as in the sense intended by him. Material well-being is the basis and the first necessary condition for normality not only of man's material aspect but of his moral, intellectual and social functions as well.

Except for the few who have courage to fight poverty and its consequences, succeeding at last in emerging to normality, and for those who sublimate poverty, taking it voluntarily as a way to devote their lives to the higher goods, intellectual and moral, of themselves and of their fellowmen, all the victims of permanent poverty are greatly handicapped in their omniform development and capacities. One way or another, the poor easily become victims of the competitive system in its manifold aspects. All of them show identical moral and industrial traits which are, at the same time, results of poverty and the cause of it. The chances are more for the poor to become poorer and for the rich to become richer. The selective process of life brings a large number of the poverty-stricken together to make

a class of their own living among themselves, physically, morally and socially isolated from the strong. This isolation perpetuates the traits characteristic of them.

**Poverty not a static condition
nor the poor a permanent type intended by nature**

However, these considerations should not lead us to the fallacy and misapprehension that take poverty as a static condition and the poor as a type destined by nature to be such. A single happy incident, an acquaintanceship, a relationship may gain for a poor boy or poor girl friendship or opportunity that leads straight to success and power. Instances of this sort are numberless and few of us have failed to witness them. We must bear in mind that poverty makes the type that we call 'poor', the type does not make poverty. As poverty is not status, its effects are not necessary. It is easier to prevent than to cure them. Cure is possible only to some extent; much of the harm done by poverty is practically irreparable. "The adult who is illiterate", says W.J. Kerby, "shiftless and irresponsible is irreparably harmed. Food may satisfy his hunger but who shall restore the birthright of mind and soul, stolen from him for all time through the neglect that cursed his early life? Children led by the circumstances of poverty into the ways of sin may be redeemed by the grace of God in His Holy Providence. But the task of befriending them and making them noble has been made indefinitely more difficult through the harm against which we have failed to protect them." *

**Children's omniform development
hindered by Poverty**

First to suffer the effects of poverty are the children for whom such effects are particularly fatal. The child born and reared under the distress of poverty is usually deprived of every opportunity for physical, moral, intellectual and social betterment. Growth, resistance to disease, physical and mental efficiency at school or at work are unquestionably affected by

* *Social Mission of Charity*, p. 46.

diet. In Manila, as Mrs. Asunción A. Perez, executive Secretary of the Associated Charities, points out, even air and sunshine are unavailable to the children of the poor who too often live in crowded insanitary places because they cannot afford to live where sunshine is plentiful. Thousands of children of the unemployed, under the stress of misery, are facing malnutrition, unhealthy environment and lack of proper care. Under such conditions the children are inevitably kept from normal growth and development, correction of defects natural and acquired, mental hygiene, proper exercise, rest and kindred blessings enjoyed by other children. This condition often results in stunted children, a handicap which will accompany them throughout life. In 1936 the nurses of the Associated Charities weighed and measured 675 children below two years of age of whom only 105 were found normal. They found out at the same time that about 2,000 babies were receiving hardly enough food to keep body and soul together. The mayor of the City in his address on January 1937 concerning this matter disclosed the following:

“The result of the inter-school contest just undertaken by the Bureau of Health, discloses the fact that of 22,000 pupils examined, more than 17,000 were found to be physically unsound. In other words, about 80% of our school children are suffering from various ailments the majority of which arise from malnutrition. And if we add to this number the appalling infant mortality in the City, the situation becomes all the more tragic, and calls for immediate remedy.”

Infancy death rate in the P. I. on account of poverty

The high infancy death rate touched by the mayor is this. According to the “Health Messenger”, published monthly by the Insular Health Bureau, one hundred and sixty children die per every thousand births. The general death rate of the country, the principal causes of which are tuberculosis, malnutrition and unsanitary housing conditions, is twenty per cent monthly for every thousand, as against ten per cent in the United States.

Illiteracy as a result of poverty

Children of the poor are forced to give up their schooling to sell newspapers or to shine shoes in the streets and public squares. During the same week we are writing this, the listing of the 20 year old men for the training camps of the Philippine Army is taking place. Of 15,031 who so far have been called to the colors for this year, 5,094 or 34 per cent of them have been found to be illiterate. Parents of boys who do not go to school have no time at home and no facilities to give them any education, religious or social. Thrown at a tender age into the struggles of life without any moral education and without any person to look after them, these boys, instead of becoming normally adjusted to the community in which they live, have no respect for the law, no regard for the property and rights of others. Lacking technical preparation and skill, they are unacceptable to employers, save for certain degraded jobs. Not unusually, they become enemies of society and moral degenerates. The records of tuberculosis sanatoria, reformatories, juvenile courts and jails of the country show that the vast majority of their inmates come from the ranks of this poverty-stricken families. Lombroso, the Italian criminologist, would have had in the Philippines a spacious field for experimentation of his 'inborn criminals' theory. Parents, driven out by extreme poverty, are forced to break up their homes and their children are left to wander about the streets. These waifs, ragged and friendless, are constrained to seek food from the refuse of others and, failing in that, must steal. Homeless, they are forced to sleep on the wharves or the sidewalks of the town. their associations are of necessity limited to others in the circumstances similar to their own.

No wonder such children easily become enemies of society. They have lost their sense of security and their faith in men. Knowing neither love nor sympathy, they conceive the world as an enemy against whom they must wage unceasing warfare.

The prevalence of such conditions threatens the economic and political security of a nation. Moreover its physical, moral and cultural growth are retarded. Although it is true that on recent years great advances have been made in education, sanitation, etc., they have been confined to the upper classes. The common "tao" of the barrios as well as the masses of the lower dis-

districts of Manila are no better off. If newspapers and political office-holders emphasized these weak points in the national life, they would aid immeasurably in awakening the citizens to a proper sense of civic responsibility.

The abyss that lies between the upper and the lower classes is apparent to anyone passing from the fashionable and aristocratic avenues of Manila to the districts which border upon them. The fact certainly is not peculiar to the Philippines, but it is, nevertheless, appalling.

Poverty from the spiritual point of view

FROM the spiritual standpoint poverty is a problem that involves and at the same time originates erroneous views of life, wealth and social problems. It also indicates frequent positive or negative sin among the strong and involves frequent conditions that promote evil among the poor. Christian ethics and morals have in the excess of wealth and of poverty their stiffest foe. When Thomas Carlyle said, "Ill fares the land, to hastening ills a prey, where wealth accumulates, and men decay", he rightly scored the evils of maldistribution of earthly goods for the nation as well as for its individuals. "The results from these conditions for the poor themselves", writes M. Parmelee in his *Farewell to Poverty*, p. 8, "can best be summed up in the word misery. These are evil results from poverty for the rest of society. Though the wealthy profit from the misery of the poor, society as a whole suffers from poverty. The prevalence of disease, crime and certain kinds of vice is stimulated by poverty. As all these evils are more or less contagious, their prevalence is by no means limited to the poor. The cost of caring for many dependents who might be self supporting, and of a considerable number of criminals whose crimes are due to poverty, falls upon society as a whole."

In the Sacred Book of Proverbs, ch. XXX, v. 8. we read: "Give me, Oh Lord, neither beggary nor riches: give me only the necessaries of life: lest perhaps being filled, I should be tempted to deny and say: who is the Lord? or being compelled by poverty, I should steal and forswear the name of the Lord". The prevalence of some immoral practices and beliefs characteristic of modern times can be traced back to a great ex-

tent to economic causes. Such are in most cases birth control and reluctance to enter marriage. Immorality and dishonesty will never be banished from earth so long as men shall live on it. But they would greatly decrease if there would be no necessitated poor to be victims of the wantonness of the rich and no excessively rich men to indulge and abuse the indigent. Let both, the rich and the poor, take the advice given to them by Pope Leo XIII, commending the example of the poor Family of Nazareth: "Those who have been born in riches and nobility let them learn from the Holy family of royal blood how to live with moderation in their good fortune and how to maintain dignity if ill fate turns their lot to poverty." The advice has a peculiar significance for the Philippines where family indigency is not uncommonly accompanied by moral delinquency.

Poverty and social order

The defeat of the Christian morality and the loss of happiness are not the only results of poverty. Poverty is as well a menace to the social order and a handicap to the practical life of nations. A starving mob is the fittest instrument in the hands of unscrupulous political and economic agitators to precipitate a bloody revolution. The Archbishop of Manila, Mons. M. O' Doherty, clearly pointed out this fact concerning the Philippines and paternally warned all the Filipinos against its immediate danger in his address, in January, 1937, to the members of the Catholic Action, when he said that the presence of a small subversive element in Luzon merits the serious study of all who wish to preserve the country in the path of progress. He referred to the banditry in Tayabas, the short-lived insurrection by the Sakdals in Cabuyao and bomb explosions in Manila. The usual cause alleged for the unrest of the populace, according to the Archbishop, is the poverty, suffering and economic stress to which many workers are subjected. "If we find that the complaints of the people are unreasonable", he said, "let us in the name of God, do everything in our power to ameliorate conditions."

The *Manila Daily Bulletin*, in one of its weighty editorials, under the title of "No Utopia" sounded the same warning: "The sporadic outbursts of tenant trouble suggest a state of agrarian

affairs calling for most serious considerations and constructive effort on the part of the government."

When a man arrives at a point where he and his family are practically destitute, or when he sees himself dependent upon a starvation wage, any means which will free him from his servitude are welcome. Helpless and undefended, he has little fear of the sanctions placed against insurrection. Oftentimes, he welcomes bullets and death as the only remedy of a desperate situation. He has lost his confidence in the government and in the present social order, and is ready to risk his life in the hope of ameliorating his condition. Substantial trust in the social order is necessary for a happy and disciplined life. Belief in the benevolent mission of the state, confidence that rights will be protected with impartial fidelity, and the enjoyment of service and guarantees in orderly life are essential in building up the confidence that must accompany the strivings of ambition. Now, the poor have no such experience. The social order decrees and tolerates their poverty and misery.

The poor are unable under such circumstances to understand these words of Lincoln: "Property is the fruit of labor; property is desirable; it is positive good in the world. That some should be rich shows that another may become rich and hence is just encouragement to industry and enterprise. Let not him who is houseless pull down the house of another, but let him build one for himself, thus by example assuring that his own shall be safe from violence when built."

Misery, a mighty weapon for social agitators

Social agitators and unscrupulous politicians, taking advantage of the opportunity this situation offers to censure the government, in fiery speeches, promise Utopian betterment.

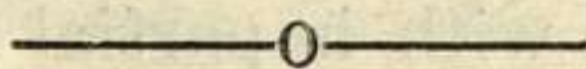
The climax of the general discontent is reached in the bloody outbursts which easily spread to other parts of the land similarly affected. Moreover the persons and wealth of the rich are endangered, confidence in the government is shaken and the disintegration of a nation is close at hand. Today, modern capitalism, by means of its trusts, is accumulating the entire wealth of a nation in the hands of a few and gives some ground for belief in the prediction of Maurice Parmelee: "The present

system is hastening towards its dissolution. Looming up in the near future is the new social order." (*Farewell to Poverty*, p. 78.)

The world has already witnessed the actual experience of Russia and Spain. And in so far as the Philippines is concerned, President Manuel L. Quezon, playing the role of prophet, has also sounded the warning to his people:

"He who owns better give a part of what he owns to the community in which he lives if he wants to conserve the rest for himself."

—REV. JESUS VALBUENA, O. P., PH. D.



Sonnet

*LET there be sadness creeping through the lane
When Twilight comes, but let this passing be
As beautiful as sunlight in the rain,
As tender as the moonlight on the lea
When curtain-clouds are drawn upon the sky!
The passing of the wind upon the grass
Is lovely with soft voices like a sigh
Breaking the Pentecostal silence as
A prayer said upon the Temple of
The gods... Let there be sadness creeping in
Your heart: one little prayer from you, Oh Love...
And when the Word is said, let Hope within
The aching breast eternal springs, a balm
To the tired heart; and to the soul, a psalm!*

—ANONYMOUS

PHARMACY

Chemical Analysis of Three Philippine Tobacco

INTRODUCTION

TOBACCO, *Nicotiana tabacum* (Linn.) Family Solonaceae,* now ranking fourth among the most important Philippine products was first introduced into the Islands from Mexico by the Spanish missionaries in the latter part of the sixteenth century. Production in commercial scale however was only done in 1781 concomitant with the establishment of the tobacco monopoly by Captain General José Basco y Vargas. Under this monopoly, the production of tobacco in the Philippines and all other processes connected with it were placed under the strict government control, tobacco growing was limited and rules as to curing, fermentation, selection, and deposition enforced. It resulted, in a way, that the farmers became specialists in their lines. Soon also the regions where tobacco grows best became isolated and the people of these regions encouraged to grow more tobacco.

In 1882, the monopoly was abolished due to the graft and anomalies committed by the officials connected with it. The

* *Agricultural Review*, 5-80 (1927): 20.

farmers then, released from the government supervision, grew careless as to their methods of production. Soon they were producing for quantity and not quality so that the tobacco industry declined.

It was only in 1901, when by Act 261 of the Philippine Commission the Bureau of Agriculture was created, that the development of the tobacco industry was again taken over seriously.

This Bureau began by establishing tobacco Experimental Stations in the different regions where tobacco has been found to flourish best, namely in the Cagayan Valley and Cotabato. It is the help of these stations to study the best ways and means of producing leaf tobacco up to the accepted standard and to instruct the farmers accordingly.

The result of these efforts in the part of the government is that now the P. I. tobacco industry, though still very young is ranked among the best, if not the best in the world. Tobacco counts not only as one of the major crops but also a leading export of the Philippines. Hundreds and thousands of tobacco are now made in the different factories in the Philippines for local consumption and export. Very frequently leaves of the tobacco cured and uncured are also imported by other countries to be mixed with their native tobacco and then again are returned in the Islands in the form of finished products. The Filipinos are by their very nature smoker enthusiasts, some of them become habitual smokers especially those on the upper stratum of society. The present study is considered important with the view that this local demand of the native smokers may be supplied if and when the nicotine and ash contents of the Philippine tobacco are made known. It is the object therefore, of the present study to determine thru chemical analysis, the nicotine and the ash content of the "Picadura," the Pangasinan filler, and Pangasinan wrapper. From it is realized 20% of the total internal revenue of the Philippines. The tobacco industry employs 43% of the total number of Filipino workers or 6% of the total population. It is the first in the number of employers and third in the total value of production, total cost and total capital invested.

REVIEW OF LITERATURE

Methods of Producing Tobacco in the Philippine Islands: *—

At present the methods of production of tobacco in the Islands are practically by methods promulgated by the Bureau of Agriculture. These methods have been arrived at by the findings obtained by the different experimental stations situated in the different tobacco regions all over the Philippines such as Cagayan, Isabela, Nueva Vizcaya, and Cotabato. In general, the procedure followed is as follows:

Tobacco seed beds

Selection of seed beds:—This is an important factor in determining the kind of product, so the farmers are instructed to plant only the seeds which are of the purest and best quality. When the seeds have been properly selected then they are planted in seed beds the preparation of which is also important as the health and vigor of the plant also depend upon them.

Location of seed beds:—Seed beds should be located in places of good elevation, drainage and water supply preferably in clay or loam soil.

Preparation of seed beds:—The ground should be cleaned of all rubbish such as weeds, roots, sticks, etc., and then plowed. The bed proper should be raised to at least one foot above the surrounding ground and supported at the sides by bamboos. The beds should be at least one-half meter from each other. Then the beds are spaded up to at least one foot in depth and the soil sterilized by boiling water or actual burning to kill fungi. Fertilizers are then put and the soil pulverized.

Sowing of the seeds:—Before the seeds are sown the beds are first moistened. The seeds are then mixed with sand or corn meal and sown (at least 50,000 seeds to a bed of one by sixteen). After sowing, light rollers are rolled over the beds. Each seed bed is provided with suitable shelter of cloth, nipa or banana leaves which are raised two feet in front and one foot behind over the seed beds. This is done to protect the seedlings from the sun and to conserve the moisture. The shelters, when the seedlings get to be older are placed only for one or two hours each day when the sun is hottest.

* *Agricultural Review*, (1934): 27.

Transplanting:—When the seedlings have grown enough, they are transplanted into the field which have been prepared especially for the purpose. The seed beds are first moistened to facilitate the pulling up of the seedlings and also to prevent breaking of roots. Then they are planted at proper distances. Transplanting is best done on a cloudy day or during the morning or afternoon.

Care of the Tobacco Plants:—After the transplanting the only work left for the farmer to do is to care for his plants. This consist in the first weeks of watering and seeing whether there are any plant pests present. As soon as the plant shows signs of beginning to produce flowers, they are topped off and suckered. This consists of cutting the top sprouts of the plant and removing the lowermost leaves. In this way, the maturing of the plant is hastened, the yield is increased and the leaves left are much thicker. The earlier topping and suckering is done, the heavier the leaves obtained.

Harvesting and Fermenting:—When the leaves are ready for harvest, they are picked up and hanged on bamboo sticks about one meter long (palillo). This is done for around five months during the time the position of the palillos are shifted around six times. Then the leaves, are transferred to shorter sticks about a foot long (pallitos) and arranged in hands (manos) there being one hundred in a mano. The tobacco is then ready for the manufacture.

Tobacco Manufacture

Preliminary steps in Cigar Making:—1. As soon as the tobacco reaches the manufacturers the leaves are classified as to origin, length of leaves, soundness of leaves and uses for which the leaves are intended. Then the leaves are packed in bales, cask or cases, and stored in warehouses (aging). This aging in case of tobacco intended for cigars takes at least two years. 2. After the necessary aging, the bales are opened and sterilization of the contents done by steam for twenty-four hours. 3. The leaves are then placed in a tank and the water allowed to drain for another twenty-four hours. 4. Then the material is brought to the stripping department, but before the midribs are removed the surplus moisture is first allowed to evaporate for two hours. 5. After stripping, the material is allowed to dry to the desired pliability and then

they are piled in heaps and left there to complete fermentation or until no more heat is given off. This usually takes around two to three months with the heaps usually being rearranged now and then to equalize fermentation. 6. The materials are then resorted and are now ready for use.

Preliminary steps in Cigarette Manufacture:—1. The same steps as in cigars only after steaming and allowing to dry for twenty-four hours, the material is shredded by machine and further dried in a steam for 12 hours and allowed to stand for two more weeks before using. 2. In case of blended or aromatic cigarettes the following procedure is followed:

- a) The leaves are thoroughly aged.
- b) The leaves are then soaked in a solution of two pounds each of sugar and glycerine in one gallon of water for every one hundred pounds of tobacco.
- c) The leaves are then allowed to dry in air.
- d) Shredded or cut into cigarette material.

Actual manufacture of cigars, cigarette, etc.:—I. Cigar rolling:—The cigar maker sits at a table with a front trough for wastes. On the trough stands a rack for the cigar he rolls. He has a portable board of very hard wood on which he rolls his cigars, a flat knife for cutting the cigar ends and for cutting the wrappers to the desired shape and size, and small cup of gum tragacanth for pasting the edges of the wrappers. On one side, the makers have a bunch of filler tobaccos, on the other side a pad or book of wrapper tobacco covered with damp cloth and in front he has a pile of binder tobacco. As a rule, a cigar maker is assigned to make only one kind of cigar.

The maker takes a sufficient amount of filler tobacco and arranges them longitudinally, so that smoke could be drawn freely through it. He then binds these with a suitable binder or kinders (more than one binder for high grade of cigars). He winds a wrapper around the bounded filler spirally beginning at the thick end or out, and winds it taperingly towards the tip or head where it is twisted to a fine or blunt point and secured with gum tragacanth. This is the so-called Cuban high grade style of wrapping. For low grade cigars rectangular wrappers are used which is just wrapped around the bounded fillers and the edges pasted along the whole length of the tobacco.

The cigars thus made is cut to the proper length and gauzed as to proper circumference. A foreman takes the finished cigars (in bunches of 25 to 50) to the sorting room where they are sorted in regards workmanship, size and color.

After this sorting, the cigars are put in boxes (in bunches of 10 to 500) and steam-sterilized for 24 hours. They are then transferred to the proper boxes (Spanish cedar or local calantas) sealed or nailed, labelled and finally handed with the color mark and handed out for marketing.

II. Cigarette Making:—Philippine cigarettes at present are made chiefly by machines. In the discussion of the preliminary steps, we leave the shredded cigarette tobacco for two weeks. After these two weeks, the shredded tobacco is fed into the machine where it is taken up by drums and rollers and combed. It is next conveyed thru pin rollers to a metal hopper from which it proceeds evenly to a thin strip of paper and is rolled to form cigarettes. The papers are in special rolls moved by rubber wheels and marked or stamped as they receive the tobacco. The cigarettes are very long at first but are cut to proper lengths by a revolving knife. There are machines with special adaptations so that they can produce gold or corked tip cigarettes, and cigarettes closed at one end. These machines can make 100,000 or more cigarettes in ten hours.

The cigarettes thus made are packed by hand or by machines into wooden boxes, fancy card board packages or paper pockets. They are then sealed and marked and then ready for marketing.

III. Smoking of Pipe Tobacco:—The tobacco used here is the same as filler tobacco for cigars. The tobacco is cut long (hibra cut or in squares—quadrillo) and packed in paper packages holding 100—500 grams. These are sealed, labelled and sold.

IV. Chewing Tobacco (moscada):—For this, the darkest, coarsest and strongest leaves are usually used. They are prepared in almost the same manner as the low grade cigars only no binders are used. They are than packed in paper packages, labelled, sealed, and distributed.

V. Partially manufactured tobacco products:—These products are chiefly for exportation to save freight and shipping

space and also because stripping costs are much less in the Philippines than in foreign countries where they are used.

Kinds of partially manufactured tobacco are:—

I. Fillers

- a) steamed leaves
- b) long fillers
- c) short fillers

II. Cigar cuttings—used for blending.

III. Scrap tobacco—used for blending.

The Granville Tobacco Wilt. *

Attention was first called to the Granville tobacco wilt in September, 1903, by Mckenney then connected with this Department. He attributed it to a fungus (*Fusarium*) nearly related to those studied by the writer on cotton, melon and cowpea.

The worst of this disease is the fact that fields once infected are infected indefinitely, or at least for many years and are also useless for growing any other plants of this family, e.g., potatoes, tomatoes, eggplant or peppers. We consider the Granville wilt as solely bacterial in its origin.

This organism enters the plant only through wounds, the root system specially subjected. A large number of infection takes place under the ground, the organism present in the soil entering the plant through wounds made in transplanting or cultivating or by small animals infesting the soil.

Remedies and palliatives:— 1. On plantation free from the disease, a rigid quarantine should be erected against plantations subject to the disease. Also avoid manuring of field with tobacco waste even when it is believed to originate from clean sources. 2. Do not plant tobacco on lands subject to this disease. 3. Do not cultivate any other similar plants on infected kind. 4. Search the affected tobacco fields carefully in the hope of finding resistant plants from which seed may be saved for the breeding up of resistant sorts. 5. It is impossible to avoid the use of infected lands, avoid planting the wettest spot, and under drain such field as speedily as possible. 6. Select for the seed beds soil which is uncontaminated, and transplant to the field early, while the plants are quite small, and with the great-

* Erwin E. Smith, **U.S. Bureau of Plant Industry Bulletin**, 17-24: 141.

est care to avoid breaking the roots. 7. Wound as little as possible the base of the plants and top by pruning or pulling away leaves. 8. Avoid fields known to be infected with root nematodes. 9. Remove and burn affected plants as soon as they are detected. 10. Under no circumstances throw tobacco refuse on your fields, or into your barnyard, or into streams or road ways. 11. Strive to keep uninfected fields free from infection. 12. Avoid sowing fields with dirt from other fields, the idea being to inoculate the soil with nitrogen-fixing bacteria. 13. Free the soil of this organism by fire or by steam-heat. 14. Get your neighbors to unite with you in carrying out these measures.

Some chemical changes in the resweating of seed leaf tobacco. Agents producing the fermentation in the resweating process:—*

1. Microorganism—Suchstand believed that there existed a ferment, the action of which was similar to that of lactic acid, acetic acid and butyric acid ferments. Behren isolated a number of organisms from fermenting tobacco, among which was *Aspergillus fumigatus* and *Bacillus subtilis*. He concludes that, microorganism play an important part in fermentation. Konig isolated *Diplococcus tabaci* and *Bacillus tabaci*, which he thought played an important part in fermentation.

2. Enzymes—Loew attributes the fermentation to numerous enzymes which he finds in tobacco leaves, among which the oxidase and catalase in tobacco leaves.

3. Chemical—Boehout and De Vries claim that the changes as brought about by the oxygen of the air and that the metals in the plant such as manganese and iron act as catalytic agents.

Losses in weight:—Frear found the loss in weight during fermentation greater in tobacco fertilized with barnyard manure than in tobacco grown with commercial fertilizers. Tobacco fertilized with double carbonate showed greater losses than that fertilized with sulphate or potash.

Changes in color:—One of the most apparent changes in the tobacco during the fermentation is the disappearance of the

* Henry R. Kraybill, *Journal of Industrial and Engineering Chemistry*, 336-339 (Nov. 4, 1915): 8.

greenish color of the cured leaf. Nessler attributes this to the destruction of chlorophyll.

Chemical changes:—Nessler studied the effect of air, pressure and heat upon the fermentation of tobacco, concluding that chlorophyll is destroyed and that ammonia is found but only under certain conditions when subjected to pressure so that the free access of air is prevented. He finds the nicotine content diminished. Fesca and Imai found a loss of nitric acid, an increase in amides and a loss in nicotine.

Process of resweating:—When the leaves of the tobacco plant have become well ripened, the farmer cuts the crop and places it in large barn equipped with ventilators to regulate the moisture conditions, during the curing process, which usually require from 6 to 10 weeks. After being cured, the leaves are stripped from the stalk, graded, sized and tied into hands which are pressed into bales of from 75 to 100 pounds. The tobacco is ready to leave the farmer and is brought by men who are known as packers.

After the packer receives the tobacco from the farmer, which is usually during the winter or early spring months, he puts the raw tobacco, through the first sweating process, for which there are methods commonly used:—

1. Bulk sweating
2. Case sweating.

In "bulk sweating," the bale of tobacco are torn apart and a large bulk is built up by keeping the butt ends of the brands toward the outside of the bulk. If the tobacco is not good "case" it is dipped in water. By means of a pipe placed horizontally at about the center of the bulk, a thermometer is inserted and the temperature of the bulk is watched carefully as it begins to heat. If it gives too high, the bulk is torn down and rebuilt so that the hands which were formerly on the outside of the bulk are placed near the center of the new bulk. The temperature of the bulk is allowed to rise until 125°F to 140°F.

The "case sweating" is done in wooden cases built very strongly and holding from 300 to 400 pounds each. These cases are not tight but have spaces of one inch between the boards in order to allow the moisture to escape. In packing the case, the butt ends of the brands are placed toward the outside and the case is packed moderately by means of a press. The case is co-

vered with a tid. The tobacco in the case during the winter is stored in rows of 3 or 4 cases high and allowed to go through a sweat. The store room may be heated artificially. After the sweat is completed, the cases are sampled and the tobacco is again placed in cases. This completes the "case sweating."

The relation of nicotine to the quality of tobacco.*

As the development and growth of the plant proceeds, the percentage of nicotine contained in the leaf constantly increases, reaching its maximum at maturity. On the other hand, the maximum content of protein nitrogen is found in the young green leaves which are growing rapidly. These facts, seem to indicate that nicotine does not enter into the synthesis of the albuminoids from simpler forms of nitrogen, but rather that it is derived from Katabolic changes in the albuminoid constituents, and thus continues to accumulate in the tissue so long as these are vitally active. The amount of nicotine contained in tobacco from different sources is subject to very wide variations, some samples containing less than 1% while others contain more than 5%.

From what has been said concerning the production of nicotine and its function in the economy of the plant, it might be inferred that the amount formed is controlled by external conditions of environment and not by heredity, but with several varieties and strains as well as with hybrids, there is a well-defined varietal influence distinct from external conditions such as soil, fertilizers, temperature, moisture, and sunlight. There is every reason to believe that by systematic breeding it is practicable to procure strains of the important type of tobacco characterized by a high or a low nicotine content, provided the external condition with reference to soils, fertilizers and cultural methods, are properly controlled. From the time the tobacco is hung in the curing shed, it continues to lose nicotine throughout the curing, fermentation and aging process.

The first grade of tobacco contain only moderate amount of nicotine. It has long been recognized that the aroma is not governed by the amount of nicotine in the leaf but some investigators have suggested that this important quality is due to

* Wightman W. Garner, **U.S. Bureau of Plant Industry Bulletin**, 5-16: 141.

its decomposition products formed during the fermentation process.

As regards to the so-called "strength" of tobacco, the case is somewhat different. This term is frequently used to designate the degree of physiological reaction of the system to the use of tobacco in question and when thus restricted the "strength" of a sample of tobacco depends in the amount of nicotine present. But this term is also frequently applied to the more direct effect of the tobacco or its smoke on the mucous membrane of the throat and nose. Fullness and smoothness are generally, but not necessarily, opposed qualities of tobacco smoke.

There are different forms of nicotine in tobacco. It is perfectly clear that nicotine is present in tobacco in at least two forms, one of which is soluble in petroleum ether while the other is practically insoluble. Tobacco normally contains relatively large quantities of malic acid and citric acid from 5 to 10%, a portion of which is in combination with potash or lime and is of great importance in connection with the burning qualities of the leaf. Of these acids, the portion above that required for combining with the lime and potash is doubtless largely combined with nicotine, though quite volatile in the free state, is strongly basic and forms comparatively stable salts with acids which are not readily volatile. The nicotine salts of the different volatile polybasic organic acids, such as malic, succinic, citric and oxalic acids are practically insoluble in petroleum ether; and hence the nicotine in combination with those acids would not be removed by extraction with this solvent.

Effects of fermentation and aging on the different forms of nicotine in tobacco:—It has been known that there is a decided loss of nicotine in the fermentation process, and the amount varies from 10 to 15%, in the case of wrapper-leaf tobacco to as much as a third of the total nicotine content in filler types. The total loss of nicotine in fermentation corresponds very closely to the difference between the amount soluble in petroleum ether before and after the fermentation and it is highly probable that all of this loss is due to simple volatilization. This volatilization of nicotine which takes place during the curing and especially during the fermentation process, continues throughout the subsequent aging of the tobacco but of

course at a diminished rate. In addition, there is a further decrease brought about by a process of oxidation.

Volatile form of nicotine is readily soluble in petroleum ether, while nicotine which is in combination with malic and citric acid is not soluble. The sharpness of the smoke of any tobacco should be removed either by extracting the tobacco with petroleum ether or by adding a sufficient quantity of malic or citric acid to combine with all the nicotine present. Citric and malic, succinic and acetic and butyric acid represent intermediate stages in the degradation by fermentation processes of the sugar to carbon dioxide and water. Acetic acid is formed during the fermentation at the expense of the citric and malic acids and hence it follows that prolonged fermentation can never entirely remove the pungency of tobacco smoke due to the easily volatile nicotine. These are reasons to believe that the addition of citric acid during the fermentation process would prove highly beneficial to those of cigar-filler tobacco which contain excessive quantities of nicotine not already in combination with citric or malic acid.

Composition of Tobacco smoke:—Without attempting to enter into this subject, it may be said in brief that the smoke is in the first place mixed with large amount of nitrogen and small quantities of oxygen derived from the air used in the combustion. In addition to these, the smoke proper contains, as difficultly condensable gases, small but appreciable quantities of carbon monoxide, hydrocyanic acid and hydrogen sulphide. These latter are three well-known poisonous gases although the quantities contained in tobacco smoke are too small to be of any special significance. Among the more easily condensable constituents may be mentioned: nicotine and its decomposition products, especially pyridin, an ethereal oil of fragrant odor and a complex mixture of thick, tarry substance. Of course the smoke contains large quantities of carbon dioxide and water vapor resulting from the combustion of the tobacco.

EXPERIMENTAL PART

Materials:—The materials used in the present study are "picadura", Pangasinan filler and Pangasinan wrapper, the for-

mer were collected from the different tobacco regions in the province of Isabela while the latter from Pangasinan.

The following constituents were determined:—nicotine, total ash, water soluble ash, water insoluble ash, hydrochloric acid insoluble ash, alkalinity of water soluble ash, alkalinity of water insoluble ash, and total alkalinity ash.

Preparation of samples:—The samples were dried first by exposure to sunlight for one week, then powdered so as to pass to a number 20 sieve and kept in the desiccator to constant weight.

Nicotine:—Nicotine was determined following the Kissling Method, as described in the Journal of the American Pharmaceutical Association. About 20 grams of the dry sample were mixed with 10 cc. of sodium hydroxide solution and then the mixture macerated with ether for three days, then extracted with ether until a portion of the extract when evaporated leaves no residue. The ethereal extract was evaporated on a water bath, and the residue mixed with 50 cc. of NaOH, and transferred quantitatively into a florence flask, then steam distilled until a portion of the distillate was no longer alkaline to litmus paper. The whole distillate was then titrated with standard sulphuric acid, using litmus solution as indicator. From the volume of the standard acid used and the weight of the sample, the percentage of nicotine was determined.

Total ash:—About 2 to 5 grams of the dry sample was ignited in a previously weighed platinum crucible, first at a gentle heat then more strongly until all carbonaceous matter was nearly burnt off. The ash was treated with several portions of hot water, then filtered thru an ashless filter paper. The residue ignited to redness and when almost white, the filtrate was incorporated, evaporated to dryness and ignited to constant weight. Cooled in a desiccator, weighed and the weight recorded as total ash. From the weight of the simple, the percentage of total ash was determined.

Water Insoluble Ash:—To determine the ash insoluble in water, about 25 cc. of water was added to the platinum crucible containing the weighed total ash, covered to avoid the loss by spattering, and heated nearly to boiling. It was then filtered through an ashless filter paper and washed with an equal volume of hot water. The filter paper and residue were placed

again in the platinum crucible, ignited to constant weight, cooled and weighed. From the weight of the water insoluble ash and the weight of the sample, the percentage of water insoluble ash was determined.

Water Soluble Ash:—This was determined by difference from the weight of total ash and weight of the water insoluble ash.

Hydrochloric Acid Insoluble Ash:—Hydrochloric acid insoluble ash was determined by adding concentrated HCL to the water insoluble ash, passing the bulk of solution through an ashless filter paper. Concentrated HCL was added to the residue and the insoluble portions washed on the filter with distilled water. The filter with the residue was incinerated in a platinum crucible to constant weight. Cooled in a desiccator and weighed. From the weight of hydrochloric acid insoluble ash and the weight of the sample, the percentage of hydrochloric acid insoluble ash was determined.

Alkalinity of Water Soluble Ash:—Alkalinity of water soluble ash was determined by titrating the water portion of the ash with N/10 H_2SO_4 , using methyl orange as indicator. From the volume of N/10 H_2SO_4 used and the weight of the sample, the percentage alkalinity of the water soluble ash was determined.

Alkalinity of Water Insoluble Ash:—Alkalinity of water-insoluble ash was determined by dissolving the water insoluble ash in 5 cc. of N HCl and the excess of acid back titrated with N/10 NaOH. From the volume of standard acid consumed and the weight of the sample, the percentage of alkalinity of water-insoluble ash was determined.

Total alkalinity ash:—The total alkalinity ash represents the sum of alkalinity of the water-insoluble and water-soluble portions.

TABLE 1.
Percentage of nicotine and ash in "Picadura"

	I	II	Average
Nicotine	1.05	1.10	1.08
Water soluble ash	9.10	7.70	8.40
Water insoluble ash	9.97	11.21	10.59
Total ash	19.07	18.91	18.99
Hydrochloric acid insoluble ash	6.33	6.65	6.49
Alkalinity water soluble ash	1.26	2.89	2.07
Alkalinity water insoluble ash	11.02	10.14	10.58
Total alkalinity ash	12.28	13.03	12.65

TABLE 2.
Comparative Data of Nicotine and Ash Contents in Picadura, Fatima, and Piedmont Brands.

Brand	Determination	Nicotine Content	Total Ash.	Total Alk Ash	HCl Insol. Ash
PICADURA	I	1.05	19.07	12.28	6.33
	II	1.10	18.91	13.03	6.65
	Average	1.08	18.99	12.65	6.49
FATIMA	Average	2.79	14.68	14.98	2.69*
PIEDMONT	Average	3.34	11.98	13.50	2.72*

TABLE 3.
Percentage of Nicotine and Ash in Pangasinan Filler and Wrapper

Brand	Determination	Nicotine	H ₂ O Sol. Ash	H ₂ O In-sol. Ash	Total Ash
Pangasinan Filler	I	2.80	2.71	16.95	19.66
	II	2.92	2.41	15.31	17.72
	Average	2.86	2.56	16.13	18.69
Pangasinan	I	1.41	8.53	10.02	18.55
	II	1.37	9.51	10.54	20.05
Wrapper	Average	1.39	9.02	10.28	19.30

* According to Thurston, Azor, *Journal of the American Pharmaceutical Association*.

Brand	Determination	HCl Insol. Ash	Alk. H ₂ O sol. ash.	Alk. H ₂ O insol. Ash	Total Alk. Ash
Pangasinan	I	5.39	1.21	6.51	7.72
	II	5.81	1.63	5.91	7.54
Filler	Average	5.60	1.42	6.21	7.63
Pangasinan	I	2.29	4.60	9.90	14.50
	II	2.87	5.52	9.30	14.82
Wrapper	Average	2.58	5.06	9.60	14.66

Midrib from

Brand	Determination	Nicotine	H ₂ O sol. ash	H ₂ O Insol. Ash	Total Ash
Pangasinan	I	1.03	8.51	12.65	21.16
	II	1.08	8.43	12.95	21.38
Filler	Average	1.04	8.47	12.80	21.27
Pangasinan	I	2.48	5.25	15.38	20.63
	II	2.62	5.45	14.80	20.25
Wrapper	Average	2.55	5.35	15.09	20.44

Midrib from

Brand	Determination	HCl insol. ash	Alk. H ₂ O sol. ash	Alk. H ₂ O insol. Ash	Total Alk. Ash
Pangasinan	I	4.92	2.66	5.80	8.46
	II	4.30	2.90	5.16	8.06
Filler	Average	4.61	2.78	5.48	8.26
Pangasinan wrapper	I	4.00	1.98	11.65	13.63
	II	4.10	1.92	12.51	14.43
	Average	4.05	1.95	12.08	14.03

TABLE 4.

Comparative Data of Nicotine and Ash Contents of the Two Philippine Brands of Tobacco with the Ohio Brand

	PANGASINAN FILLER		PANGASINAN WRAPPER		OHIO BRAND*	
	Leaf	Midrib	Leaf	Midrib	Leaf	Midrib
NICOTINE CONTENT	2.86	1.04	2.55	1.39	3.34	1.48
TOTAL ASH	18.69	21.27	20.44	19.30	22.18	18.35
TOTAL ALKALI- NITY ASH	7.63	8.26	14.03	14.66	29.35	24.60
HCl INSOL. ASH	5.60	4.61	4.05	2.58	2.33	0.43

DISCUSSION

"Picadura" is better than either Fatima and Piedmont from the view point of nicotine content as "picadura" was found to contain 1.08% nicotine while Fatima and Piedmont have 2.79% and 3.34% respectively. (See table 2).

The "picadura" was found to contain 18.99% of total ash. This value is higher than the total ash content of both Fatima and Piedmont, Fatima having 14.68% and Piedmont 11.98%.

But "picadura" contains less percentage of total alkalinity ash, than Fatima or Piedmont for "picadura" contains 12.65%, Fatima 14.98% and Piedmont 13.50%.

"Picadura" contains a higher percentage of hydrochloric acid insoluble ash, while those of Fatima and as well as those of Piedmont have comparatively lower percentage, "picadura" being 6.49%, as compared with 2.69% of Fatima and 2.72% of Piedmont.

The two Philippine brands of tobacco had comparatively lower nicotine content in both leaf and midrib than those of the Ohio brand. The Pangasinan filler contains 2.86% nicotine in the leaf, 1.04% in the midrib, while the Pangasinan wrapper contains 2.55% nicotine in the leaf, and 1.39% in the midrib

* According to Thurston, Azor *Journal of the American Pharmaceutical Association*.

as compared to the Ohio Brand which according to Thurston contains 3.34% nicotine in the leaf and 1.48% in the midrib.

With regard to the total ash in the leaf of the two Philippine brands (Pangasinan filler and Pangasinan wrapper) were found to be quite inferior from the Ohio brand, because the total ash found in the Pangasinan filler amounted to 18.69% and in the Pangasinan wrapper to 20.44%, as compared to the total ash of the Ohio brand which is reported to contain 22.18%. The midrib of the Ohio brand on the other hand contains less percentage of total ash than the midrib of either Pangasinan filler or Pangasinan wrapper as shown in table 4—that is the total ash of the Ohio brand is 18.35%, that of the Pangasinan filler is 21.27%, while that of Pangasinan wrapper is 19.30%.

The results of the analysis for alkalinity ash of the Pangasinan filler and that of the Pangasinan wrapper show that the two Philippine brands contain less percentage of total alkalinity ash than the Ohio brand as found by Thurston and shown in table 4. The Ohio brand has a total alkalinity ash of 29.35% in the leaf and 24.60% in the midrib. In Pangasinan filler, the total alkalinity ash found in the leaf was 7.63% and in the midrib 8.26%. The Pangasinan wrapper showed quite a higher percentage of total alkalinity ash, from the Pangasinan filler for the leaf had 14.03% total alkalinity ash, and the midrib, 14.66%.

With reference to hydrochloric acid insoluble ash, the Pangasinan filler as well as the Pangasinan wrapper had a higher percentage than the Ohio Brand in both leaves and midribs. This is evidenced by the fact that the Pangasinan filler, leaf and midrib contain 6.06% and 4.61% respectively of hydrochloric acid insoluble ash. The Ohio brand contains in the leaf 2.33% hydrochloric acid insoluble ash while the midrib of the same brand contains very little hydrochloric acid insoluble ash as shown by analysis of Thurston which amounts to 0.43%.

SUMMARY AND CONCLUSION

1. "Picadura" has lower nicotine content than Fatima and Piedmont.
2. Pangasinan filler has a higher nicotine content than the Pangasinan wrapper.

3. Midrib of the Pangasinan filler has a lower nicotine content than that of the midrib of the Pangasinan wrapper.

4. The Pangasinan filler and the Pangasinan wrapper have lower nicotine content in both leaves and midribs than those of the "Ohio Brand."

5. "Picadura" has a higher percentage of total ash content in comparison with those of Fatima and Piedmont.

6. Total ash of the Pangasinan filler is lower than that of the Pangasinan wrapper.

7. Midrib of the Pangasinan filler has a higher percentage in total ash content than the midrib of the Pangasinan wrapper.

8. The percentage of total ash of either Pangasinan filler and Pangasinan wrapper is lower than that of the Ohio Brand.

9. "Picadura" contains lower percentage of total alkalinity ash than either Fatima or Piedmont.

10. Percentage of alkalinity ash of the Pangasinan filler is smaller in comparison with that of the Pangasinan wrapper in both leaves and midrib.

11. The percentage of the alkalinity ash of Pangasinan filler as well as the Pangasinan wrapper is quite lower than that of the Ohio Brand.

12. "Picadura" has a higher percentage of hydrochloric acid insoluble ash in comparison with those of Fatima and Piedmont.

13. The Pangasinan filler contains higher percentage of hydrochloric acid insoluble ash than the Pangasinan wrapper in both leaves and midrib.

14. With respect to the hydrochloric and acid insoluble ash, the two Philippine brands have higher percentage of this constituent than that of the Ohio Brand.

—LETICIA G. LOPEZ, M. S. PHAR.

EDUCATION

The Seminaries in the Philippines (1565 - 1865)

SEMINARIES

Purpose of the Seminaries.—The purpose of the seminaries was to train young men for the priesthood. Such schools were originally established during the first centuries of the Catholic Church and were originally called “episcopal” or “cathedral” schools. These schools, with a well organized plan of studies in which the student life was highly Christian, were, by the Council of Trent, ordained and established in all dioceses of the Catholic world about the middle of the sixteenth century. Such official institutions of the dioceses for the training of men competent for the priesthood of the *secular Clergy*, were from that time known as the diocesan or conciliar seminaries to distinguish them from other cloister seminaries proper to the religious orders whose members did not fall directly under the obedience of the Bishops but under the religious Superiors who in their turn were subject to the Roman Pontiff as were the Bishops. The cloistered priests were known as the *regular Clergy*.¹

Cloister Seminaries.—It was not at first possible to establish diocesan seminaries in the Philippines for the simple reason that there were not many with vocations for the

priesthood; and because of the recent conversion of the Archipelago from paganism to Christianity, so that the people were not firmly fixed as yet in the beliefs and ideals of the new religion. The work at the time of the opening of new missions and the founding and maintaining of parishes carried with it much toil and sacrifice to which the secular Clergy were generally not inured. For this reason the arduous task in the missionary field was entrusted to the religious Orders. These, upon establishing themselves in the Philippines, opened a seminary convent-school in the capital² where the members of each Order might continue their ecclesiastical studies and prepare themselves for later exercising the apostolic ministry. The principal convents supporting seminaries of this class were San Pablo, of the Augustinians, Santo Domingo, and Our Lady of the Rosary for the Dominicans, Our Lady of the Angels for the Franciscans, Saint Ignatius of the Jesuits, and San Juan of the Recollect Fathers. All these convents had each a school for poor native boys and mestizos among whom were found young men with vocations for the respective Orders and even for the secular Clergy.³

College Seminaries.—Though it was not feasible to found diocesan seminaries, the colleges of that period offered courses essentially Catholic in character and in many respects they took up a large part of the ecclesiastical studies. It was easy, therefore, to train two classes of students in these colleges, that is, those who entered for the purpose of taking the general studies and preparing themselves for an academic career and those others who felt a vocation for the priesthood. Such colleges as San Jose, San Juan de Letran, and Santo Tomas partook of the nature of seminaries.

Santo Tomas.—The most important of his class of college-seminaries is that of Santo Tomas whose beginnings as a college and as a university seems to have resulted from a desire to choose from among the student young men apt for the priesthood.

This double aim of Santo Tomas has been constantly followed to our own day. At first, where the ecclesiastical studies were much like those of the secular students, seminarians and lay-men lived together and they were only distinguished by their different aims. Since the middle of the seventeenth cen-

tury, the contact of the lay students with the seminarians was diminished, until the present century when they came to live separately.

As to the course of studies, at first only Grammar, Theology, and Philosophy were studied. Under Grammar were also studied Rhetoric, Spanish, and Latin; Philosophy covered Logic, Physics, Psychology, Metaphysics, Ethics, and Theodisy; for the study of Theology an introduction to the Sacred Scriptures, History of the Church, Dogmatics, and Morals were pre-supposed. Afterwards, Sacred Liturgy, Canon Law, Biblical Exegesis, Patrology, and the elements of Greek and Hebrew were added to the course.

The seminary is known as the Central Seminary. It was thus named because it is the superior college of all the Philippine seminaries, the only seminary authorized by Rome to confer academic degrees in the ecclesiastical faculties.

A large part of the Filipino and even Spanish clergy of the Philippines came from the halls of this seminary. We cite only the following: Rev. Antonio Marco, peace hero in the Bishop of Nueva Segovia in 1665; Mons. Gregorio Lo, first uprisings of 1660-67; the most Illustrious Francisco Pizarro, Chinese Bishop; Rev. Lic. Inocencio del Rosario, poet and writer of the eighteenth century; Ven. Fr. Jose Bautista, martyr of the Faith in China; Rev. Dr. Jose Molina, Magistrate of the Metropolitan Church in the Philippines; Ven. Fr. Vicente Yen, martyr of the Faith in Indo-China; the Most Illustrious Rev. Felipe Molina, Bishop of Nueva Caceres in 1703; the Most Illustrious Fr. Miguel Lino de Espeleta, Archbishop and acting Governor General in 1759; Rev. Gregorio Ballesteros, Master of Ceremonies of the University Clauster and Knight of the Royal Order of Isabela, the Catholic; and Rev. Fr. Jose Burgos, professor of Santo Tomas and national Martyr.⁴

San Jose. — San Jose also partook as much of the character of a seminary as of a college and made an important contribution to the formation of the regular and secular clergy of these Islands. It had been solidly established by the Jesuit Fathers by 1610 when it received a legacy from the Governor of Mindanao from which date until 1768 it enjoyed a flourishing life turning out illustrious men who came to occupy high positions in the Church.

When the Jesuit Fathers left the Philippines, Governor Vasco y Vargas transferred the institution of San José to Archbishop Basilio de Santa Justa y Rufina who dedicated it exclusively as a diocesan seminary. Afterwards, there arrived an order from the supreme government taking the school from the Mitre and ordering its continuance with the double character which it had had since its beginning.⁷ However the students of the diocesan Seminary of San Felipe, a Royal institution, were allowed to live within the property of San Jose because their building erected near the Archbishop's Palace was small and inadequate. This fact, together with the religious character of San Jose, resulted in the fusion of the two institutions, San Jose being thereafter considered the conciliar Seminary of Manila.⁸ Its lay students continued to study there but some distinction between these and the proper seminarians was soon established: The latter were placed under the direction and care of a secular priest appointed by the Archbishop; they were boarders and took the theological courses at Santo Tomas because such courses had decayed and finally disappeared in the college seminary of San José. Towards the end of the eighteenth century it appears that even Philosophy was not taught to the seminarians in this institution.⁹ The economic question was likewise very precarious, but in order not to burden the Royal Treasury, King Charles IV ordered in 1802 that the conciliar seminaries in the Philippines should be maintained by the priests, each one contributing 3% of his income.¹⁰

In 1862 the direction of the Seminary of Manila passed over to the Vincentian Fathers who taught the seminarians not only the Latinities but also Philosophy and Theology. Studies in the faculty of Canons—and at times in the superior courses in Theology—were continued by the students in Santo Tomas and the new Father directors taught all other subjects proper to the priesthood in the seminary itself.¹¹

San Juan de Letran.—Another institution which has produced very many priests in the Philippines is the ancient College of Letran united with that of San Pedro and San Pablo in 1640. Already in 1622 the Archbishop of Manila had petitioned the King of Spain that he help this institution from the Royal Treasury “since good fruits for the Church were expected from it” (see No. 105). In this respect the College of

Letran attained such a state that in 1690 the Vicar General of the Archdioceses of the Philippines, Mons. Don Geronimo Fernandez, *in sede vacante* declared it an ecclesiastical institution in spite of the fact that many of the students did not enroll with the intention of embracing the priesthood.¹²

A document at the end of the seventeenth century, judging of the results, confirms once more the double purpose of the institution: "They come to Letran from all social classes; in this college they are well received and protected; here they are assisted with food, clothes and religion; they are taught the love and fear of God as it is known by all; here they are brought up and taught Grammar, Arts, and Theology; from this institution they come out ready to embrace the religious state, and so all the religious Orders have had in the past and they still have at present many illustrious members, alumni of Letran, as is well known by all; from here many of the students go into the secular Clergy; and thus most of the Presbyters and regular parish Priests who are at this time in the Philippine Islands have during the last forty years belonged and belong to this College of Letran; and many leave the institution to serve the State in official capacities and public positions that are most useful to the Republic."¹³

CONCILIAR SEMINARIES

Projected Conciliar Seminary. — Until the beginning of the eighteenth century almost all the clerics were educated in the above mentioned college-seminaries. But these were not enough to attend to the needs of the country, and hence new missionaries continued to arrive periodically from Mexico and Spain. In 1697 Charles II sent an order dictating that a properly conciliar seminary be founded for the Archbishopric of Manila. Governor-General Don Juan F. Cruzat y Gongora answered that there existed none in Manila, but neither was the necessity of founding one evident since there were other pedagogical centers where the clergy were trained. The successor of Charles II, Philip V (the first Spanish King of the Bourbon family) by letter dated April 28, 1702, ordered that such a seminary be founded, since it was the will of the Pope that each Cathedral Bishopric should have its own semi-

nary. In case it might not be possible to obtain money from the diocese of the Philippines, it should be erected at the expense of the Royal Treasury, the Church also contributing. The number of free scholarships for Spaniards and Filipinos did not exceed eight in this seminary.¹⁴

Seminary of San Clemente. — At the time the foundation of the conciliar seminary was being considered at Manila, there arrived from Indochina the Roman Nuncio, Patriarch Mons. Thomas Maillard Tournon. Too ignorant of the privileges enjoyed by the kings of Spain in ecclesiastical matters, Mons. Tournon spoke with Archbishop Camacho and Governor Zabalburu and, upon seeing no great opposition on their part, ordered the projected seminary to be opened at once with seventy-two scholarships divided among subjects of all nationalities in the Orient. Thus it was done, the seminary being named "San Clemente."

When news of this reached Madrid, the King was very much astonished that the Roman Nuncio of Indochina should have admitted foreigners at the cost of the Royal Spanish Treasury without having made previous notification touching the matter. He, therefore, ordered the Count of Lizarraga—a successor of Zabalburu—to close the said seminary soon after the Royal Cedula was here received.¹⁵

Seminary of San Felipe. — King Philip V insisted in 1710 upon the foundation of a conciliar seminary, but in order that there might be no traces left of the seminary of San Clemente, erected against his express will, he ordered that a new seminary be built in front of the Archbishop's Palace and that any expenses incurred by the Royal Treasury on account of San Clemente should be reimbursed and spent in the erection of the new seminary. He recalled the letter of April 28, 1702, ordering not to admit more than the eight seminarians originally provided for because there were no funds for more; and that Spaniards and Filipinos should be preferred since he was not going to pay for the education of strangers in preference to his subjects and afterwards provide them with parishes. In addition to the eight scholarships he stated that there might be admitted as many as sixteen interns, paying six pesos monthly for their board and lodging.

The King paid two hundred pesos for these professorships

and the expenses for a physician and for medicine and light, and a further sum of twelve hundred pesos yearly for the maintenance and progress of the institution in addition to six thousand pesos originally set aside for the erection of the building.

Later Archbishop Cuesta suppressed the chairs in Philosophy and Theology concentrating on Morals, Liturgy, and Ceremonies and sending the seminarians to the College of San Jose and the University of Santo Tomas to take up the other faculties. He wished also to dispense with the royal patronage for the seminary in order that he might have greater jurisdiction and better supervision over the seminary. He also drew up statutes by which San Felipe was made subject in all things to the Archbishop.

The Royal Audiencia objected to this, and to avoid the greater evils which issued from a purely ecclesiastical institution under full control of the civil power, the Seminary of San Felipe was practically suppressed in 1729 by the successor of Archbishop Cuesta, Mons. Carlos Bermudez de Castro. Since that date the diocesan Seminary of Manila did not deserve the name of such until the last quarter of the XVIIIth century when it was fused with San Jose and partook of the nature of the latter. During this long period the Church of the Archbishopric did not suffer much as new seminarians were being trained in the college-seminaries.¹⁶

San Carlos.— This conciliar seminary of Cebu was founded in 1783 by Mons. Joaquin Rubio de Arevalo. Because of the granting of the old edifice of San Ildefonso for such a purpose by King Carlos III, the seminary adopted the name of San Carlos. "A long time passed however, before the new seminary functioned normally. It was the elect Bishop of Cebu, Dr. Dn. Francisco Genoves, Dominican, who, having found the institution and its funds in a state of disorder in 1825, immediately appointed a Rector and Vice-Rector and gave it wise written statutes, the first for the seminary,"¹⁷ and this is the date on which it might be said that San Carlos began to carry on the life of a true seminary.¹⁸

This seminary came practically to an end after the death of the learned Bishop who was a Doctor of Theology and Philosophy, and Lector in Canons, and whose high accomplishments carried him to the position of Rector and Chancellor of

Santo Tomas University and Superior Provincial of the Dominicans of the Orient. In 1863 an earthquake did not spare the seminary building which was left uninhabitable. In the same year Mons. Francisco Gainza formerly professor of Humanities, Philosophy, and Canons at Santo Tomas, was elected Bishop of the Diocese. He re-erected the seminary building and raised the standard of instruction and opened therein a college for lay students in order to insure the life of the institution. Some time later, he placed it under the direction of the Vincentian Fathers.¹⁹

Our Lady of the Rosary.—Another of the conciliar seminaries was that of Nueva Caceres (Naga) founded in 1793 by Bishop Mons. Dr. Domingo Collantes, Dominican, the Apostolic Administrator being the Archbishop of Manila, Mons. Fr. Antonio Gallego, Franciscan. This diocesan seminary was placed under the protection of Our Lady of the Rosary under whose name it was known. It was inaugurated on March 7, feast of Santo Tomas and therefore its secondary patrons were the Angelic Doctor and his intimate friend San Buenaventura.

The statutes of the above-mentioned bishop provided for a Rector and Vice-Rector and various professors. The Rector was usually the Provisor of the diocese; the Vice-Rector who served as director *in actu* of the seminarists, was a Franciscan Father; and the professors could be seculars, especially in the classes in Humanities.

Like the Seminary of San Carlos, this institution of Nueva Caceres had the character of a college of secondary education with additional courses on Philosophy, Theology, Canons and Liturgy; but unlike the other Philippine diocesan seminaries, Our Lady of the Holy Rosary was being maintained by the Royal Treasury.²⁰

Seminary of Nueva Segovia.—The fourth conciliar seminary established in the Philippines was founded at Vigan in 1812 by Archbishop Mons. Cayetano Palles, Augustinian, with the cooperation of the Administrator of the Archdiocese, Mons. Fr. Juan Antonio Zulaibar, O.P. The directors of this seminary were secular priests and the professors were laymen and priests of both regular and secular clergy. Upon the re-organization of teaching in the Philippines in 1863-65, this seminary was stimulated to new life as will be seen later.

The program of studies in this institution was similar in character to that of Our Lady of the Holy Rosary.²¹

THE NATIVE CLERGY

A Supposed Opposition.—In order to complete this survey of ecclesiastical education in the Philippines, it seems well to propound here some questions closely related to it. One of these questions is the supposed opposition on the part of the religious Orders to form a native Clergy. Modern authors have copied and placed emphasis upon various isolated documents touching this question, such as the letter of Archbishop Mons. Felipe Pardo, Dominican, directed in 1680 to King Charles II in which he says, in short, that neither the natives nor the *mestizos* nor even the Spaniards born in the Philippines were apt for the high mission of the priesthood because of the inveterate traditional vices of paganism and because partly by reason of the climate, that once ordained and located, they forget their books and contribute by their ignorance and their habits to occasion scandal among the faithful.²² The Jesuit historian, the Rev. Acosta, was of the same opinion when years before he had written: "It is prudently ordered that none of the native race be ordained and admitted to the priesthood and to the higher orders on account of their being new in the Faith and of low lineage, and for the same reason they should be prevented from officiating in the higher grades."²³

Historical Truth.—Certain it is that the words of the Dominican Archbishop Pardo and those of the Jesuit historian Acosta do not apply to our present-day priesthood. But it is not strange that the observations of the above-mentioned historians should have been true for the seventeenth century. At that time the Philippine Islands were passing to Catholicism and, as has occurred in all countries, during the period of conversion, the Filipinos could not have attained to the firm faith with exemplary habits required by evangelical precept of those who aspired to be religious preachers and lights of the world."²⁴

On the other hand we know that the period of the conversion required many sacrifices on the part of the evangelizers, sacrifices from which even the secular presbyters of the most Catholic nations might shrink. As an example of this

we have the missions in neighboring pagan countries which were carried on mainly by the religious Orders and not by a native secular Clergy.

In the Islands, even a century after the time of Pardo there arose a movement to ordain a great number of native priests to take charge of the parishes. The result of this attempt showed that the time for such a change had not come. This conclusion shared even by the natives of the Islands demonstrated that it would have been better to have made a more strict selection and to have conferred ordination on a more limited and chosen number of postulants.²⁵ Pardo, Acosta, and others who expressed the same opinion, were not opposed therefore, to the formation of a native Clergy, but were only opposed to establishing a clergy unworthy of the priesthood.

Course followed by the Religious Orders.—Whatever may be the interpretation given to documents such as the above-mentioned, it never can be taken as the general policy of a religious community. Less by far on this matter, because just the opposite happened: it was the religious Orders who trained the first Filipinos, *mestizos* and Spaniards born in the country, for holy orders in the secular Clergy as well as for the regular Clergy.²⁶ It was the members of the religious Orders who practically established the diocesan seminaries in the Islands and who afterwards did such good work in raising the standard of such institutions.²⁷ It was the religious Clergy that continued to train native young men for the Church in their convent schools and colleges even after the founding of the seminaries.²⁸ Most of the priests and bishops of the past (and a great many of the present time) have been educated by the religious Orders.²⁹ Now their policy, it is true, was one of restriction for a better selection.³⁰

CANONICAL VISITATION

The Question.—Closely related to the question which we have just treated is that of the visitation or inspection of the lowest division of ecclesiastical government known as the parishes. As is well known, almost all of the parishes in the Philippine Islands were founded by members of the religious Orders, and it was a natural thing that the administration of such parishes should be under the charge of their founders.

There were, however, some parishes under the direction of secular ecclesiastics and these owed obedience to their respective diocesan Bishops. The question arose as to whether the churches administered by the regular Clergy should be visited and inspected by the Bishops or by their own higher superiors who were not subject to diocesan authority but were subject only to the supreme authority of Rome.

Generally speaking, the parishes in all Catholic countries are under the supervision of the Bishop. It is also a fact that owing to the existence of a union of Church and State, the Kings of Spain and their representatives in the colonies enjoyed certain privileges with respect to Bishops and curates, and for this reason, at times interfered in parochial questions, making no distinction as to whether the parish was administered by secular or regular clergy. Some modern historians have imagined these circumstances to have given rise to a kind of "civil war" in the Church and, as usual, the religious Orders were the cause of all the trouble! ³¹

Pontifical Privilege.—Because of the great utility of the work accomplished by the religious Orders the Roman Pontiff saw the necessity of placing many of the parishes and most of the missions under their charge, with the privilege of being exempt from diocesan visitation. The reasons for this were obvious: (1) The vow of obedience which the religious owed to their superiors to execute cheerfully and fully any ministry with which they might be charged by them; (2) The great zeal for the salvation of souls which actuated the Orders which had been instituted for this end; (3) The lack of secular priests especially for service in pagan countries during the period of conversion to Catholicism; (4) The great inconvenience that would ensue if the members of the religious Orders were under the authority of the Bishop when, as we have said, they owed obedience to their own religious superiors and not to the Bishop as an immediate superior; (5) The difficulties the religious would experience in observing their constitution if they were placed under the obedience of the Bishop.

For these reasons Pope Leo X placed the visitation of parishes under the administration of the respective superior of the Order of which the curate was a member and not under the diocesan Bishop. This privilege was confirmed by Adrian

VI, Clement VII, Paul III, and Julius III.³²

The Privilege Apparently Revoked.—The Council of Trent changed somewhat the laws of ecclesiastical discipline. One of the decrees fixed that the Bishop should inform himself of the priests in the parishes of his diocese, and that even the members of the religious Orders must have his approval to administer parishes and to preach and hear confessions therein.³³

Two-sided Interpretation.—Ecclesiastical laws are sometimes interpreted in different senses as is frequently the case with civil laws. Some held that this decree of the Council of Trent abrogated the exemption of the regular parochial Clergy from obedience to the Bishops; because if the Ordinary was to inform himself regarding the regulars and to approve them for the exercise of the ministry in the parishes, then in order to know them he must make his visitations; on the other hand, there were those who considered the privilege of the regular Clergy to be still in force because the decree made no mention of the visitation of parishes in mission lands and because the above-cited privilege was very clearly expressed by the afore-mentioned Popes.³⁴

The Privilege Confirmed.—According to the latter opinion the Bishop ought not to approve a regular cleric for a parish without previous information concerning the individual from his superiors; but that once located in the parish, it fell to the superior of the Order to which he belonged to make the visitations and see that things were in conformity with the Canons and the Constitution of the Order. A decision was at once made by His Holiness Pius V in 1567 in which he confirmed anew the ancient privileges of the religious Orders as respected parishes and churches in infidel towns and in particular for the Spanish colonies.³⁵

The Question in the Philippines.—In 1581 there arrived in Manila our first Bishop, the Illustrious Fr. Domingo de Salazar. He had been proposed for the office by King Philip II and confirmed by His Holiness Gregory XIII as the person most apt to organize and rule over the Church of the Philippine Islands. The Bishop had been distinguished for his apos-

tolic zeal in the growing churches of Florida, Mexico, Columbia, and had been for many years Counselor and Secretary to various American Bishops.³⁶

In Spanish America many of the parishes were at that time administered by secular priests; and some of the regular parishes were subjected to the diocesan visitation. In the Philippines all the parishes were directed by the Augustinians and the Franciscans. As all these parishes were exempt from diocesan visitation, Mons. Salazar wrote to the King saying: "There is no region here over which I have jurisdiction and unless Your Majesty commands otherwise, I am superfluous."³⁷ It became necessary therefore to make some change in the Philippines. The religious of Saint Augustine and Saint Francis had a right to their parishes for they had established them after unheard of toil and it was a matter of course that they were to continue administering them. The Bishop recognized the great work of the Religious and decided to yield in the practice of visitation although he well knew that in Mexico this privilege was being abrogated. He chose therefore not to destroy and rebuild but himself to build in a new direction; he charged the Venerable Father Crisostomo that he gather members of the Dominican Order in Spain, and at the same time prayed the King to send Jesuit Fathers to the Philippines; both Orders were to found colleges in the Philippine Islands where secular priests might be educated and later placed in charge of the parishes.³⁸

Salazar's Plans Fail.—Bishop Salazar died before the Dominicans and Jesuits had carried out his plans. Succeeding Bishops and Archbishops were confronted by the same problem because although the institutions of San Jose, Santo Tomas, and San Juan de Letran had been already established, there were not among the Filipino youths enough with vocations to supply the needs of the Islands. Most of the parishes, therefore, continued under the Religious.

There grew up a tendency to compare the Philippine Archipelago with the Vice-Royalty of Mexico; the evangelization of both began in 1521 but conditions were not the same, since preaching in the Philippines had been interrupted for nearly half a century owing to Magellan's misfortune when he waged war upon the Kinglet of Mactan. In Mexico about the mid-

dle of the seventeenth century it was ordered that the parishes be made subject to the jurisdiction of the Bishop. In the Philippines, Archbishop Poblete, a secular, petitioned the Royal Audiencia that there be established in the Philippines the same order as in Mexico. The religious Orders saw before them the alternative of either changing the purpose of their coming to the Islands which was largely for missionary work or of abandoning the parishes which they themselves had established. Archbishop Poblete was inclined towards the latter alternative; but when the Fiscal of the Audiencia had taken a census of the secular priests in the Islands, he found that there were not enough to cover a fifth part of the parishes. For this reason the Council of the Indies, more prudent than the Audiencia and Poblete, several years later ordered that no change in the administration of the parishes be made.³⁹

Change of Policy.—Bishop Poblete was succeeded by two Archbishops belonging to religious Orders. Both these understood better than the secular Archbishops the life of sacrifice and submission which the Regulars owed to their respective superiors and they, therefore, attached little importance to a question which could bring little benefit and much evil if it were left in peace to work with their accustomed zeal.⁴⁰

Toward the end of the seventeenth century Mons. Diego Camacho, a secular ecclesiastic, was consecrated Archbishop of Manila. Shortly after this, Charles II of Spain died and by testament left his crown to Philip of Bourbon. The French House of Bourbon had already distinguished itself by its opposition to the Church as a "perfect society." From this fact came the tendency of the Bourbon kings of Spain to subject the Spanish Church to the State. Enjoying as they did certain ecclesiastical privileges, they made use of such to strengthen their authority over ecclesiastical matters. The religious Orders were the strongest defenders of the rights of the Church and for this reason the Bourbon were not very friendly to them.⁴¹

Be that as it may, it is certain that Archbishop Camacho had also his prejudices against the Orders, even though they were not based upon the same foundations as those upon which the Bourbon kings founded theirs. He took advantage of the occasion to appeal to the civil authorities and to the Roman

Pontiff asking not only that the privilege of the Religious who were in the parishes be abolished, but also that the Bishops might oblige them to remain in the parishes just as it could be done with the secular priests. A provision conceding in principle the petition of Archbishop Camacho was included in the Laws of the Indies in 1705.⁴²

The Question still Pending.—When the new law arrived in Manila, the religious Orders, as was natural, appealed to Rome showing the religious condition of the Philippines and the circumstances of the times which led to the opinion that the Philippine Islands should be considered a mission field instead of a country in which the majority of the people were Catholic and the Faith well established with no further necessity for the sacrifices and vigilance of the missionaries. They asked that action be suspended until they could receive orders from their respective superiors in Europe or until Rome had made a decision on the matter. But Archbishop Camacho thought otherwise and determined to put the new law of the Council of the Indies in force. The religious Orders then saw that they were superfluous in the Philippines for they were neither listened to nor could their superiors exercise control over their legitimate members. To avoid greater inconveniences they determined freely to cede their parishes to the Mitre and to dedicate themselves to other fields. But Governor General Zabalburu opposed this measure for there were only seventy secular priests in the country while the number of parishes distributed between the Augustinians, Jesuits, Recollects, Franciscans, and Dominicans exceeded six hundred and fifty, including chapels. As such a radical change would practically have stripped the Philippines of parish priests, the question remained as before.

The Dominicans Give Way.—In 1767 the question again came up with the arrival of Mons. Basilio Sancho de Santa Justa and Rufina, Piarist, appointed Bishop by the absolute Monarch Carlos III and confirmed by His Holiness Clement XIII. The new Archbishop had been educated in the absolutist environment and had little admiration for the brilliant work of the religious Orders in the Philippines and in America. One of the principal points of his program was the

making of canonical visitations and he did this. He was much favored in his plan by the decision of the Dominican Order which, in official council composed mainly of learned Professors of the Catholic University, concluded that the spirit of the Bulls of the last Pope clearly indicated the rights of the Bishops in the matter. Mons. Basilio Sancho began to make visitations in the parishes of the Dominicans, but he committed the imprudence of visiting only the most flourishing parishes which were those least needful of supervision. The imprudence was clearly seen when shortly afterwards he deprived the Dominicans of two of their best parishes, namely the Parish and Binondo.⁴⁴

End of the Question.—This proceeding of the then Archbishop upheld by Governor General Don Simon de Anda y Salazar restrained, with reason, the other religious Orders from submitting their parishes to the visitation of the Ordinary, for they saw clearly that his intentions ran far beyond the spirit of the Pontifical Bulls and even though, to prevent strife in the Church, some submitted nevertheless they could not forget their privileges of exemption because of the fact that the Philippines could not yet be considered a Catholic country in the strict sense of the word.

Later Don Simon de Anda did not fail to understand this state of affairs and asked of Charles III the revocation of the law giving the Archbishop the right of visitation over parishes in charge of members of religious Orders. A Royal decree was issued in 1776 which called attention to the privileges which the Royal authority had over the curates but at the same time ordered that the visitation should be accomplished by the superiors of the religious Orders, reserving to the Bishops the parishes under the secular Clergy. This regulation remained in force until the end of the Spanish domination.⁴⁵

Conclusion.—Such was the “noisy question” between the members of the Church and between the Church and the State, so-called by many modern historians. It was a question whose practical end was to add to the discontent of two or three Governors and three or four Archbishops from among the many Bishops, Archbishops, and Governors who have been in the Philippines; which discontent was manifested by an occasional circular or letter in which the highest authorities claim-

ed the rights which similar functionaries had in other Catholic countries. And the religious Orders justified themselves by alleging their privileges in mission countries and particularly in the Philippines. The question turned principally around the point whether the Philippine Islands could or could not be considered as a Catholic land in which the Faith had struck out deep roots and whether there existed sufficient reason to believe that in case of change the growing work would not be lost. It was a very natural question which might well be ventilated today if not in the Philippines at least in many European and American countries. Furthermore, it is well known that the so-called religious conflict should not be credited with the proportions which some modern historians attribute to it, for it never attained such importance as to impede the progress of the christianizing work of the religious Orders in the Philippines. In fact, we have now-a-days many a political and religious question—far more serious than the canonical visitation—and yet no one would dare to say that we leave in the Islands in continuous civil or Church wars.⁴⁶

SECULARIZATION OF THE PARISHES

Filipino and Spanish Parish Priests.—As we have seen, the religious Orders from the beginning educated Filipinos, Mestizos, and Spaniards born in the Philippines, for the priesthood. Some of these embraced the regular life of the principal Orders and were therefore as much priests as the Spaniards themselves and subject to their respective superiors. Others, more in number, followed the general career of the priesthood and later formed a part of the secular Clergy and were therefore under the rule of the Bishop.⁴⁷

But vocations for the priesthood among the Filipinos were not sufficient to fill the needs of the Church in the Archipelago. For this reason priests had to be taken from Spain and occasionally from Mexico. Again, neither were there many priests in Spain among the secular Clergy to take up the work of evangelization in the Philippines; almost all of those who offered to come to the Islands belonged to the regular Clergy. The reason therefore, why most of the churches in this country were in the hands of the Regulars, and certainly Spaniards, were: first, because it was they who first founded the church-

es; and second, because of the scarcity of secular priests.⁴⁸

Secularization Begins.—The antagonism of the royalists toward the religious Orders was not only manifested in an attempt to take away the privilege of exemption from the Religious but was further shown when they tried to secularize the parishes, that is, to deprive the Religious from the churches they had founded and to give them to the secular Clergy. The Jesuits and the Augustinians had more parishes under their charge than the other Orders; the Jesuits were expelled from these Islands,⁴⁹ and their churches and houses were taken possession of by the Government, which often handled over the Mitre. The Augustinians were forced to renounce their parishes in the Camarines to the number of thirty. The Recollects were deprived of the regions of Northern Mindanao. From the Dominicans were taken the churches of Bataan in addition to the afore-mentioned churches of Parian and Binondo and given in exchange a few distant parishes, formerly of the Jesuits, until these churches could be filled with secular priests. The flourishing parishes of the Jesuits such as those of Santa Cruz and Polo, those of Pampanga and others no less important, were given to the secular Clergy.⁵⁰

Tentative attempt to increase the secular clergy.—In accordance with these arrangements, there came to be a greater number of parishes secularized or being secularized than secular priests apt to take charge of them, and it was because of this that there was a slight retrogression in the progress of Religion. Mons. Basilio Sancho was anxious to form secular priests, and without waiting for well prepared priests or even being sure that they had the vocations, he received into the holy offices quite many Filipinos and placed in the parishes without loss of time. This brought corresponding abuses and scandal to the public who came to conclude, judging by these, that the natives were not fit for the priesthood.⁵¹ Affairs must have reached such a state in these parishes formed so hastily immediately after the expulsion of the Jesuits that even King Charles III, so desirous of the secularization of the parishes, expedited an order in 1776 revoking the former law (in which he had ordered that the parishes of the Religious be turned over to the Seculars as they became vacant) a law which Go-

vernor Anda had suspended anticipating the deplorable consequences.⁵²

The new order of 1776 provided that secular priests be well educated so that they could *gradually* be put in charge of the parishes held by the Religious Orders.⁵³

New Difficulties in Secularization.—The deplorable failure of the seminary of Manila seems to have been reflected in the other seminaries since they did not flourish in a worthy manner until many years later. In spite of this, new priests were ordained year after year and it was necessary to give them parishes at the expense of the Religious. The difference between these priests and the Regulars was evident enough to be noticed by the christian people themselves and many of the old parishes formerly so flourishing in the hands of the Religious, in a short time fell into decay under the hands of the Clerics.⁵⁴ This caused King Ferdinand VII in 1825 to order that no more parishes be secularized without his Royal and expressed permission and that those which had been secularized during the time of Governor Anda and Archbishop Santa Justa y Rufina should be returned to the Regulars.⁵⁵

Antagonism Against the Orders Increases.—It is true that the ecclesiastical authorities could dispose of both classes of the Clergy, just as the civil authorities could dispose of the police force and the army for the good of the State. The Church could also dispose of the parishes as it judged best, and, because of the then union of the Church and the State, the Spanish Government could likewise intervene in this matter. Yet, the measures taken by Ferdinand VII naturally displeased the secular Clergy, which happened to be composed by this time mostly of Filipinos. There were, of course, some natives too among the Religious, but these were few; most of the Regulars were Spaniards. The handing back of the parishes from the Seculars to the Religious was therefore interpreted as a note of racial discrimination. The return of the Jesuits to the Islands or the arrival of the new religious missions to continue the work of their respective Orders, was looked upon as dangerous by the secular Clergy. Thus the antagonism of the Royalists against the religious Orders now found accidentally new adepts within the Church.

Turns into a Political Question.—For a nation like the Philippines that had acquired during the nineteenth century a cultural grandeur, superior in many respects to that of various independent nations of South America and Europe, it was dishonorable to live as a mere colony of another nation. The greatest patriots fought first to incorporate the Philippine Archipelago as a Spanish province with equal privileges for the Filipinos as were enjoyed by the Spaniards. Since such a concession was indefinitely delayed, the only solution was to fight for complete independence. This movement grew up around the most cultured nucleus of the Archipelago. The Filipino secular priests belonged to this group; they fought also for independence, not only as good patriots but also as vindicators of the Royal decree of Ferdinand VII. And since war was being waged on the Mother Country, it was also carried on against the religious Orders of the same. The nature of the common movement being political, it was taken up by the civil authorities, who applied the law not only upon civilians but also upon some of the priests. At large such a measure of the declined Spanish Government proved to be most beneficial to the Filipinos, who found on the courage of their heroes an inspiration to live on fighting for independence to this day.

Summary.—It reflects glory on the Religious Orders of Spain that they worked as no one else did to train in their convents and colleges, Filipinos, mestizos, and Spaniards born in the Philippines, for one or the other Clergy. They also contributed much to found the diocesan seminaries and to raise the "standard" of the same—the ones of Manila, Cebu, Vigan and Naga. There was noticeable, nevertheless, a scarcity of vocations for the priesthood among the natives during the first three centuries. For this reason, a great part of the ecclesiastical personnel came from Spain. It was noticeable that few members of the Spanish Secular Clergy desired to go to the Philippines and therefore almost all the priests who offered themselves freely to christianize and maintain the Faith in the Philippines belonged to the Religious Orders—Augustinians, Franciscans, Dominicans, Jesuits, and Recollects, and much later, the Vincentians. To the first five Orders is credited almost all the churches and parishes which we have in the Philippines.

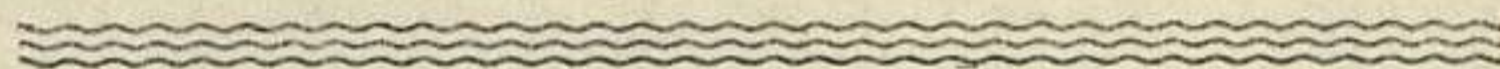
For some time the question of the jurisdiction of the Bis-

hops over inspections of the parishes was ventilated, a matter which was determined in favor of the respective religious Superiors as regards members of their own Orders. To the Ordinary fell the inspection of parishes directed by the secular Clergy. The desire of the "royalists" to submit the Church to the State and to intervene in ecclesiastical matters resulted in the antagonism towards the Religious Orders who were the great defenders of the Church. As a consequence the Jesuit Order was expelled and many of the orders were deprived of their parishes. There was a shortage in the secular Clergy and the authorities made haste to ordain native priests without having first well prepared them and even without being sure of their vocation for such a high ministry. From this resulted abuses until such a state was reached that Ferdinand VII ordered that no more parishes be secularized without his royal permission, and as concerned those already secularized, these were returned to their founders and religious administrators. With this and the restoration of the Order of Saint Ignatius in the Philippines, about the middle of the past century, the secular Clergy—composed mostly of Filipinos and Mestizos—saw little opportunity to take charge of the best parishes, and confronted with the difficulty of founding new ones, they believed themselves injured interpreting the question as one of race. Because of this the religious question was merged with the common cause of the Filipinos for independence and since Spain had not incorporated the Archipelago as a Spanish province enjoying the same privileges as the Spaniards, it was thought to be necessary to acquire independence at all cost. The religious Orders were attacked at the same time as the central Spanish Government.

Many legends are based on these attacks against the religious Orders during the last century. Opinion fortunately is changing. It was born in a time of hostility when clear judgment was not possible. At present there are a good number of Religious—Americans, Belgians, and Germans in charge of parishes, as well as some Spaniards, in as much as the Philippines cannot supply as yet enough priests for the needs of the country.

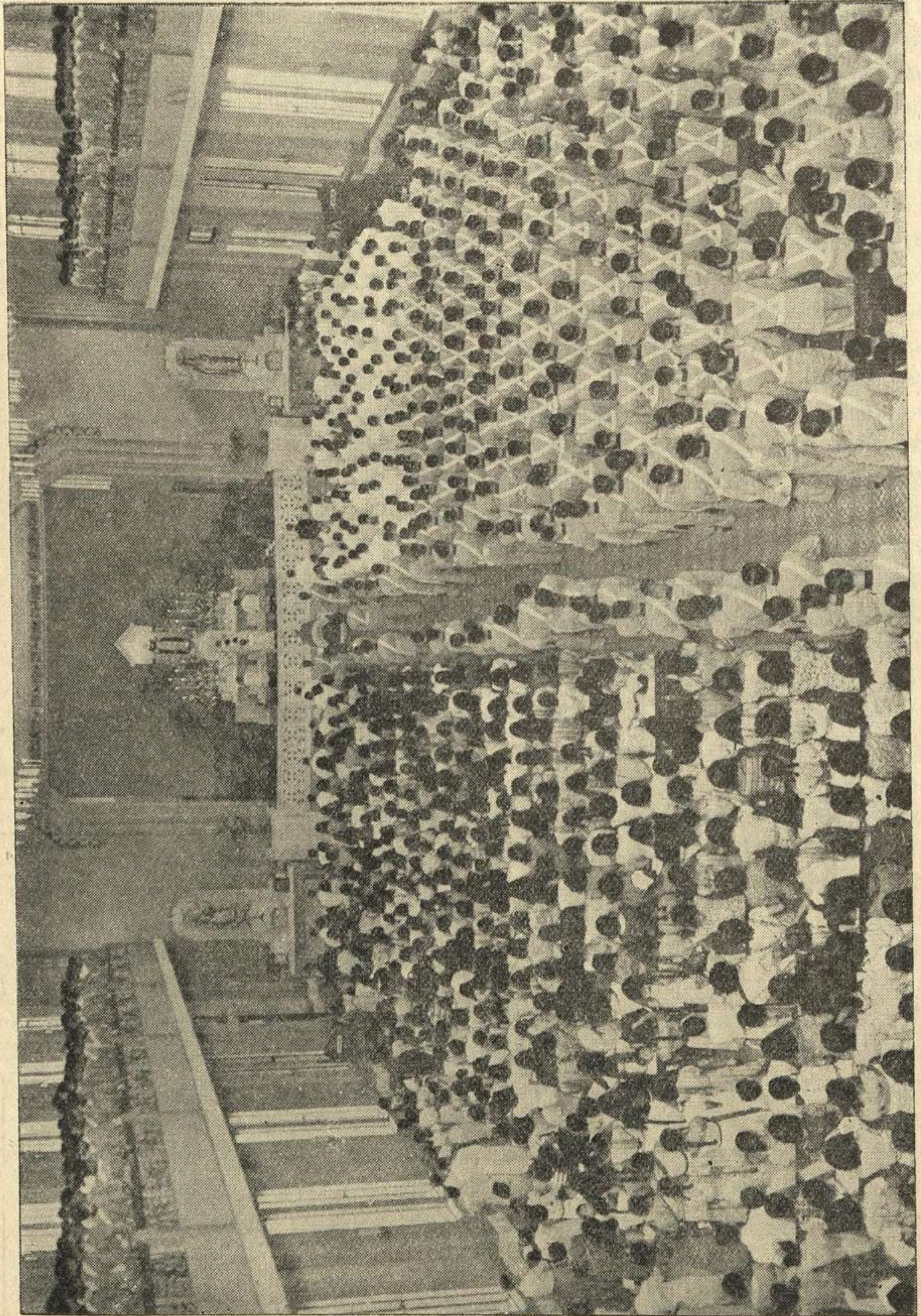
REV. EVERGISTO BAZACO, O.P., PH.D.

NEWS AND NOTES



UNIVERSITY

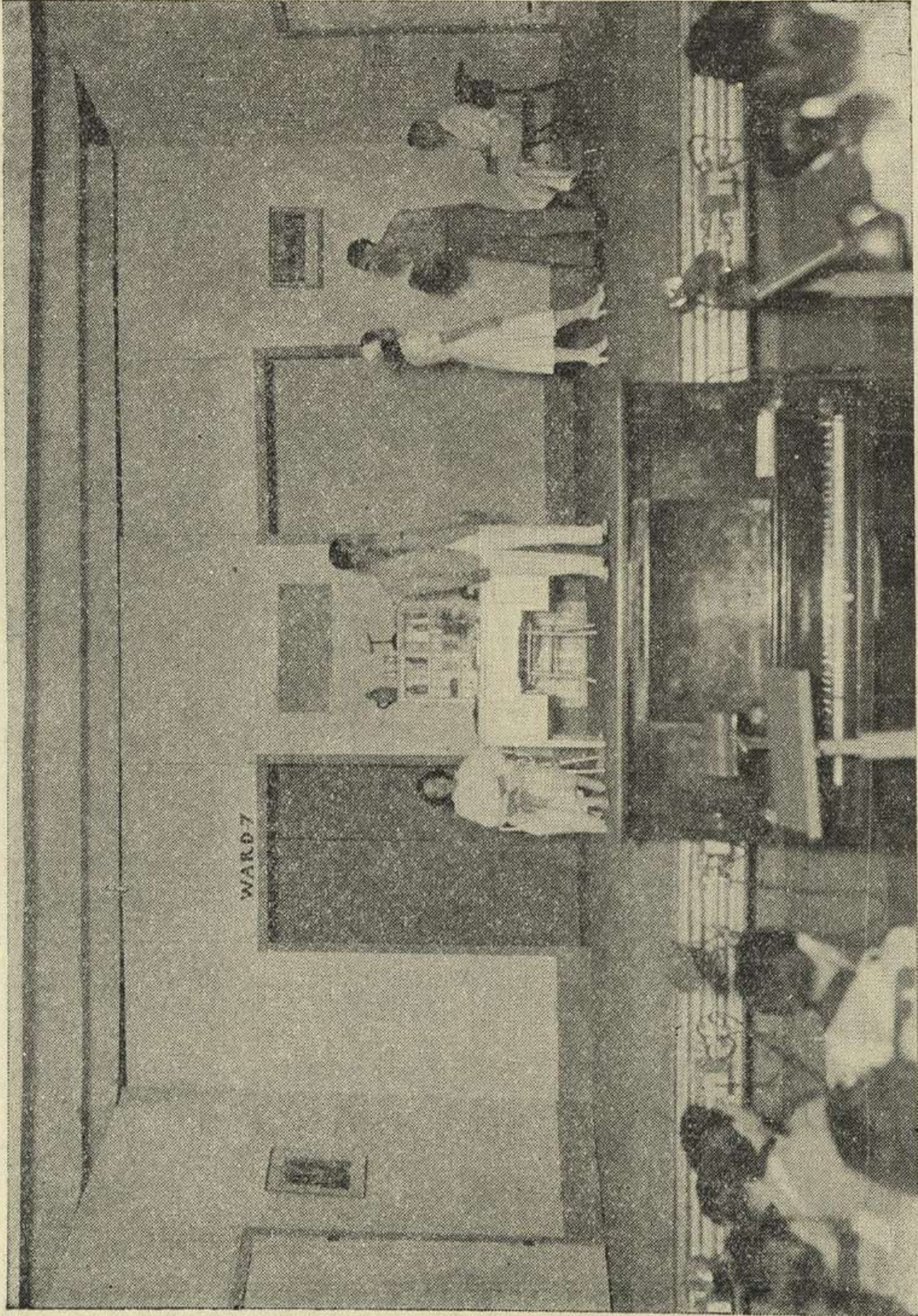
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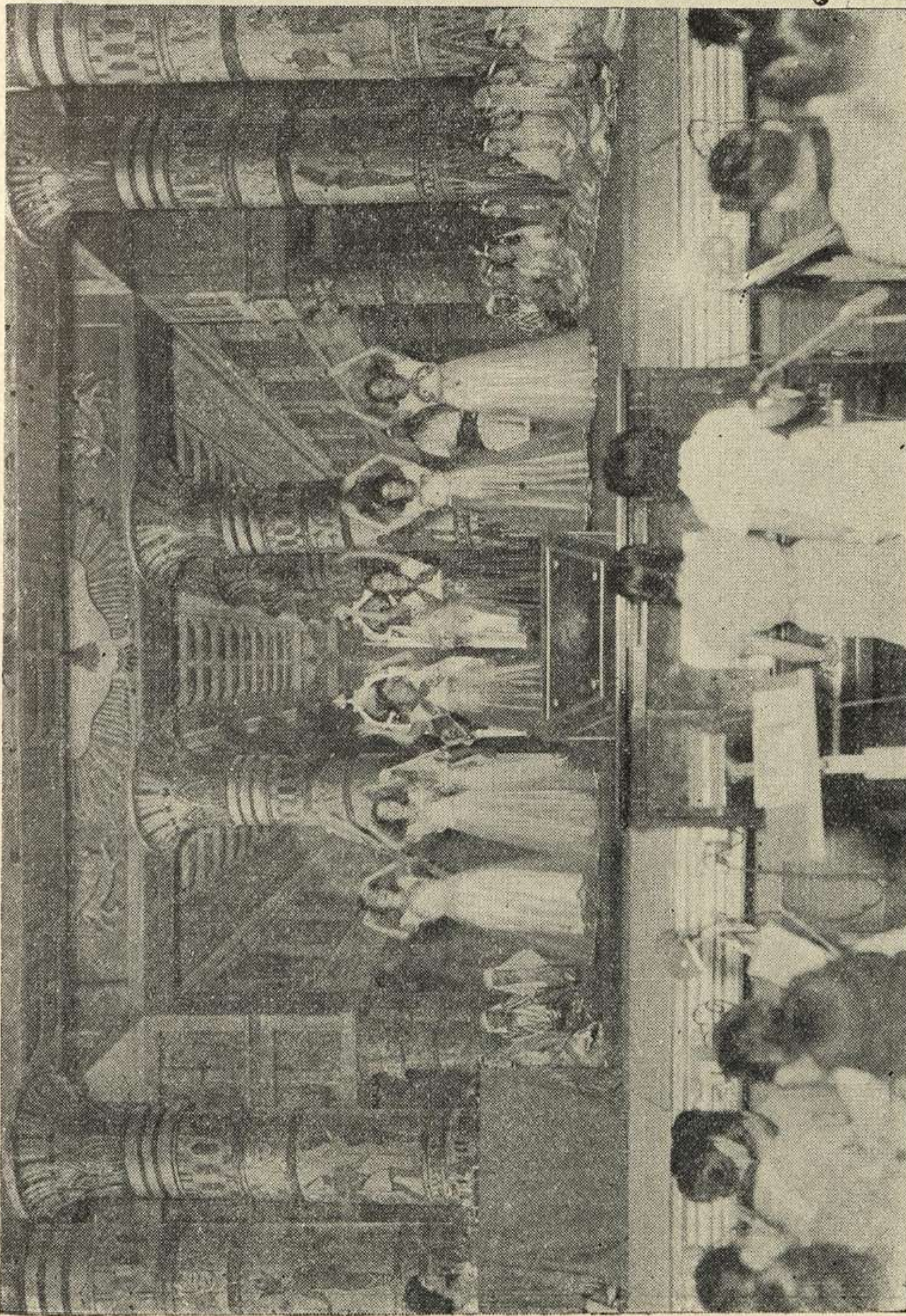
THE ABOVE PHOTO was taken during the mass held on Nov. 12 which was attended by the student body, members of the faculty and alumni. The U.S.T. cadets may be seen in their gala uniform.



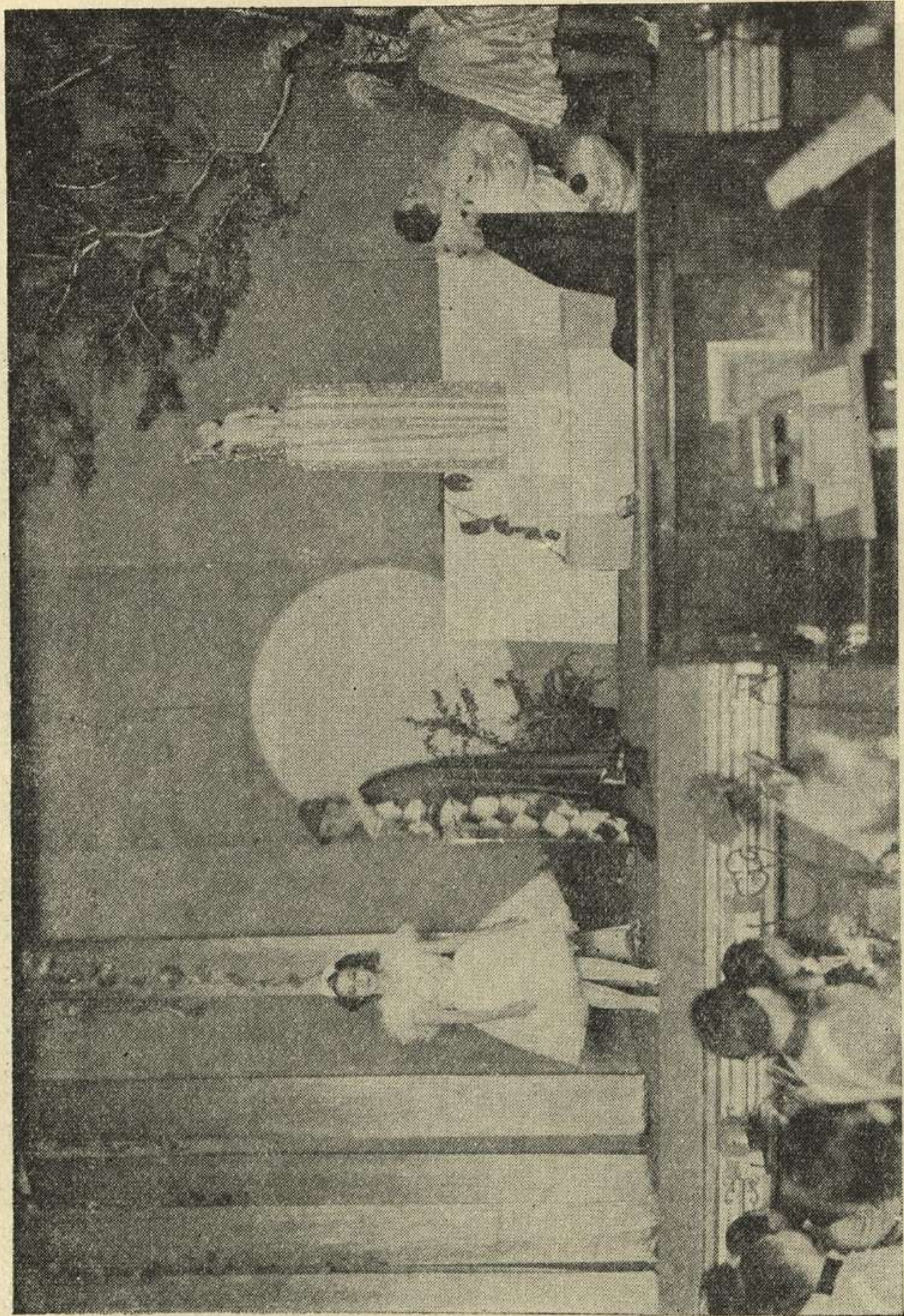
THE VERY REVEREND MONS. VERZOSA, Bishop of Lipa, shown with administration officials of the University, blessing the remodelled old building.



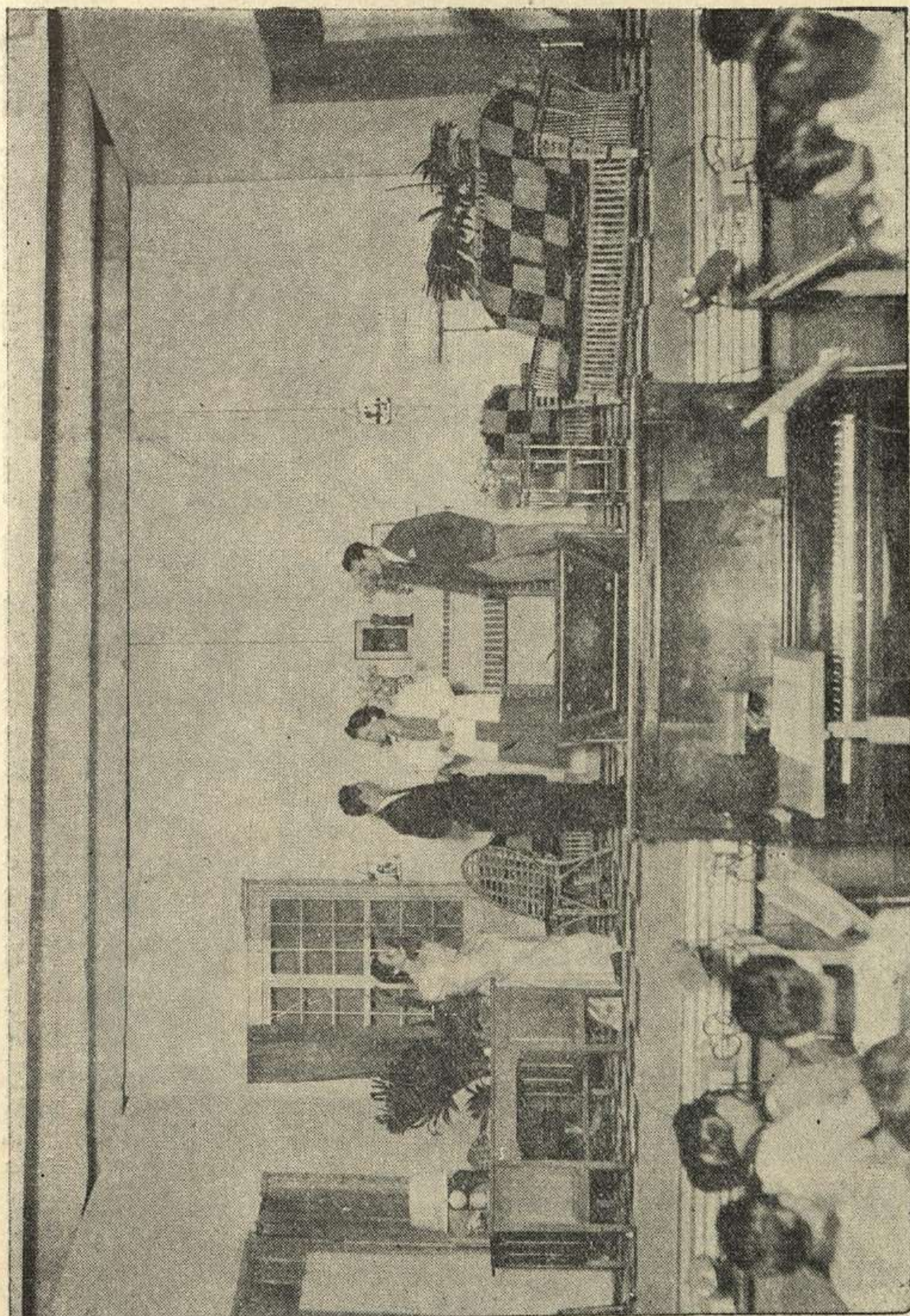
A SCENE from 'Ward Seven,' presented by players from the College of Medicine and Surgery on the occasion of the One-Act Play Contest, which opened the 327th Anniversary Celebrations of Santo Tomas on Nov. 11. This play was awarded the first prize.



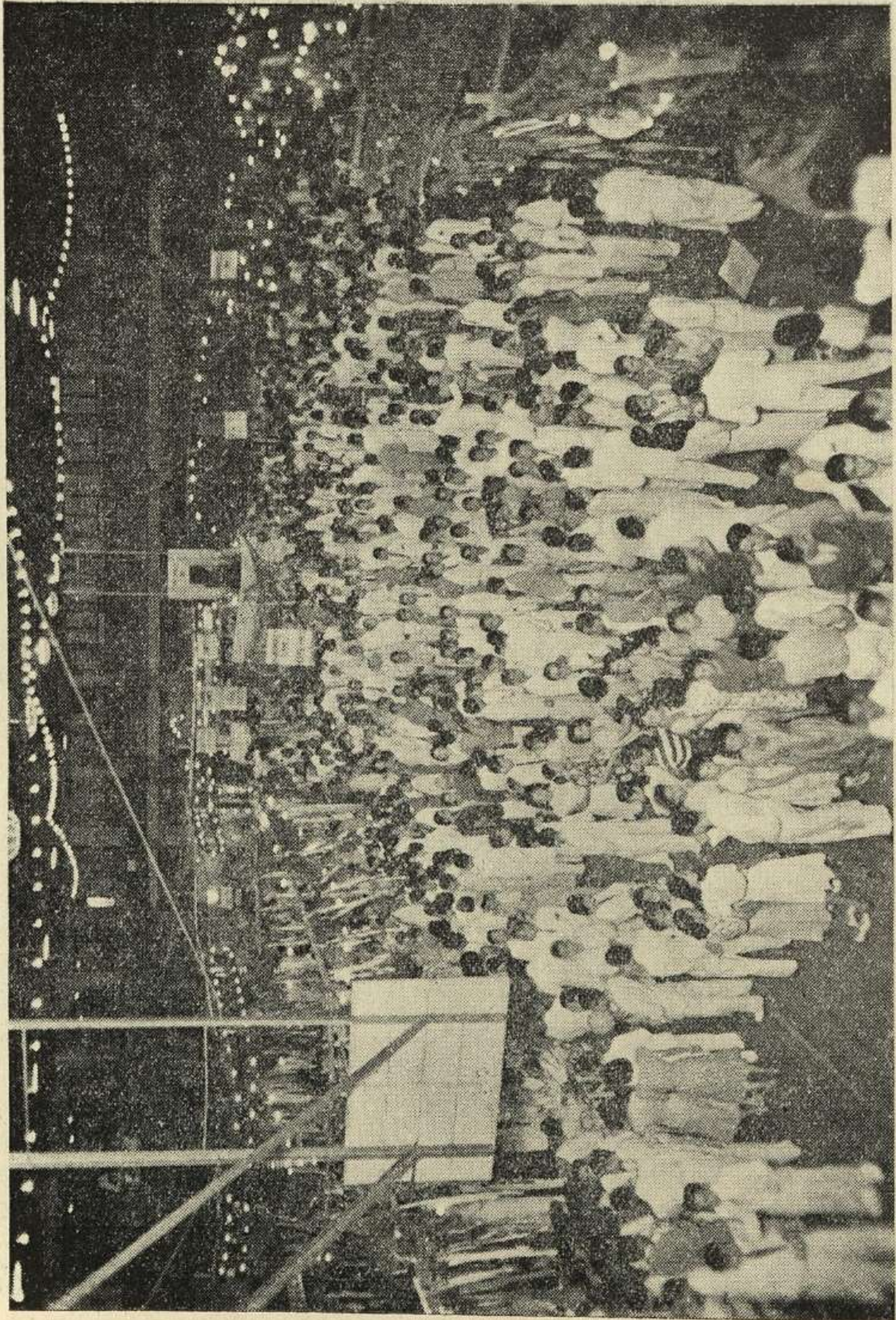
SECOND—PRIZE WINNER of the same contest is Bayly's "The Maker of Laws," presented by the College of Liberal Arts and the College of Education.



HONORABLE MENTION of the same affair is 'The Wonder Hat,' staged by the College of Philosophy and Letters, College of Engineering, and the School of Architecture and Fine Arts.



THE COLLEGE of Commerce offering "All Gunned Up" (above). The College of Law creditably staged "She Must Marry a Doctor," the fifth play in the contest.



A VIEW OF THE FAIR, which marked the recent University Day Celebrations. The picture shows a partial view of the crowd that attended the Pharmacy and Commerce Night, Nov. 14.

Hindu Savant Lectures on Tagore

"Tagore is a great poet, a great spiritualist, a great singer," said Dr. Kalidas Nag, Hindu savant from the University of Calcutta, who was the convocation speaker Saturday night, November 5, at the paranympus of the Main Building. Dr. Nag lectured on Rabindranath Tagore, the only Oriental to receive the Nobel Prize in literature. Vice-Rector Rev. Fr. Eugenio Jordan, O.P., introduced the convocation speaker.

Dr. Nag traced the growth and development of Tagore as a poet, telling how at the young age of thirteen he first wrote verses, culminating in the awarding of the Nobel prize in literature to him in 1913. This signal distinction, according to the Hindu savant, did not spoil Tagore but instead inspired him to write more. The Hindu professor also gave a brief history of the education of Tagore, his training in English and European universities. Throughout the lecture, Dr. Nag interposed many musical passages from the poetry of Tagore. Before the convocation Dr. Nag was shown around the University accompanied by the Rector Magnificus and other University authorities.

* * * *

Vice-Rector arrives from Hungary

Looking darker, very hale and hearty, sporting a heretofore non-existent pair of gold-rimmed eye-glasses and very glad to be back, Vice-Rector Eugenio Jordan was met at Pier 7 by the Rector Magnificus, faculty members, students and numerous friends upon his arrival on board the Italian liner **Conte Rosso** in the morning of October 28.

Fr. Jordan attended the last International Eucharistic Congress in Budapest, Hungary, and also visited many cities in Spain, Italy, Germany and other European countries. Fr. Jordan's recent world-tour was the first vacation he ever had in his twenty-five years stay here in the Philippines. "I am very glad to be back here where I have known the happiest years of my life", the returning Father told welcoming friends. Reporting on foreign affairs, Fr. Jordan was effusive about the very normal conditions in supposedly war-torn Nationalist Spain. He was enthusiastic about the most beautiful sights and cities which he said are in Italy, where he was twice received and blessed by the Holy Father.

* * * *

Celebrate 327th Birthday of Santo Tomas

Four days and five nights of decorous rollicking fun and frolic featured the 327th birthday of the Pontifical University of Santo Tomas. The curtain of the UST Show rose on the evening of November 11 and fell on the night of November 15.

The program for the affair was prepared by C.B.S. President Alberto Z. Romuáldez but its administration has been entrusted to a Faculty Committee headed by Secretary-General Fr. Vidal Clemente, O.P.

The program of the festivities follows:

November 11—8:00 p.m.: Gala Night. One-Act Play Contest under the auspices of the Central Board of Students. Manila Grand Opera House.
November 12—4:00 p.m.: Automobile Parade under the auspices of the

- Central Board of Students. Intramuros.
 6:00 p.m.: Torch Parade and Bon-fire Rally under the auspices of the Alpha Sigma Tau Fraternity. Sulucan.
 6:00 p.m.: Opening of the UST Fair. Medicine Night.
 November 13—8:00 a.m.: Solemn High Mass for Students. UST Chapel. Alumni Association. Old Building, Intramuros.
 4:00 p.m.: Blessing of the reconstructed Old Building in Intramuros.
 6:00 p.m.: UST Fair. Law, Liberal Arts, Engineering and Architecture Night.
 November 14—8:00 a.m.: Requiem Mass for the Faculty and Alumni. UST Chapel.
 6:00 p.m.: UST Fair. Pharmacy and Commerce Night.
 8:00 p.m.: Intercollegiate Oratorical Contest under the auspices of the Law Student Council.
 November 15—9:00 a.m. UST will join the Commonwealth Anniversary Parade.
 12:00 m.: Alumni Reunion under the auspices of the UST.
 6:00 p.m.: UST Fair. Philosophy and Letters, Education and High School Night.

The One-Act Play Contest which virtually opened the 327th University Day Celebrations was won by the College of Medicine who presented "Ward Seven", by Lamberto Vera Avellana who wrote the said play especially for the contest. Directed by Dr. Renato Ma. Guerrero, the cast of Avellana's play included Covadonga del Gallego, Guadalupe Renteria, Antonio Gisbert, Eugenio Mendoza, Ernesto Nuguid, Carlos Garcia, Florentina Meñez, J. de la Rosa, Consolación Cuyugan, Lucerina Lumicao, Lourdes Diaz, Mario X. Guerrero, Romeo David and Hector Tagle. Second place was awarded to the Colleges of Liberal Arts and Education (combined) who staged John Ward Bayly's "The Maker of Laws", directed by Rev. Fr. Angel de Blas, O.P., with the following in the cast: Jesus Lopez, Jose Tamayo, José María Lopez, Amadeo Barrios, Nena Zulueta, Pureza Abella, Adela Sheker, Ricardo Aguirre, Dominador Gutierrez, Augusto Palarca, Jose de la Santa, together with a bevy of chorus girls and dancers. Honorable mention went to the College of Philosophy and Letters, Engineering and School of Architecture and Fine Arts (combined) whose presentation "The Wonder Hat" (Ben Hecht and K. S. Goodman) was the curtain raiser for the gala night.

First place in the Automobile Parade was the College of Engineering, with the College of Law trailing close as second. The Alumni Banquet on November 13 was tendered in honor of the following members of the alumni: Commonwealth President Don Manuel L. Quezon, Vice-Pres. Don Sergio Osmeña, Don Marcelino Aguas, P. Primitivo Baltazar, Don Enrique Biel, Don Enrique Brias, Dr. Perfecto Gabriel, Don Mauricio Ylagan, Don Modesto Joaquin, Don Ramon Lopez, Don Vicente Madrigal, Don Carlos Perez Rubio, P. Justo Quesada, Don Leopoldo Rovira, Don Cirilo B. Santos, Don Carlos A. Sobral, Don Vicente Sotelo, Don Amador S. de Tejado, Don Jose de Vega, Dr. Gervasio Ocampo, Don Juan Blanco, P. Toribio Macazo and Don Antonio Villeta.

Medicine also won the Inter-Collegiate Oratorical Contest (auspiced by the Law Student Council) when **I Swear by Apollo**, Antonio Gisbert, M.D. '42. Fresh from laurels at the Ateneo de Manila, obtained a decision over Architecture's **Give Us this Day** (Oscar Arellano); Commerce's **Shangri-la, A Mad Man's Dream** (Carlos Velayo); Law's **National Rehabilitation** (Federico Blay); and Liberal Arts' **Four Horsemen of Doom** (Armando de Guzman).

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Faculty Appointments

Latest appointment made by the Rector Magnificus is that of Vice-Rector Fr. Eugenio Jordan, O.P., as Dean of the College of Religion in Sulucan. Fr. Jordan is also Dean of the College of Education.

Fr. Cecilio de la Pinta, O.P., Acting Regent of the College of Medicine and Surgery, will take charge of Religion in Intramuros. Rev. Evergisto Bazaco, O.P., was also appointed director of the U.S.T. Press, the oldest printing house in the Philippines. Fr. Bazaco is the Moderator and General Manager besides, of the official publications of the University.

The foregoing changes were dated and made effective October 29.

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Ladies' Committee for alumni day

In line with the policy of making the Alumni day a happy event for both the university and the alumni, the Pontifical U instituted a committee for ladies exclusively composed of alumni, and for the alumni on their "homecoming" day. Mrs. Consuelo Belmonte, Professor of Botany, was the chairman of the said committee. Other members were: Miss Rosario Diokno, Secretary; Mrs. Antonia Pineda Gabriel, Miss Conchita Perez, Miss Loreto B. Romualdez, Miss Florentina Pineda, Miss Rosario Monreal, Miss Luisa Faustino, and Mrs. Gloria Aspillera-Quintos.

Incidentally, a tea was given recently by President Manuel Lim of the Alumni Association to the above mentioned committee and the members of the Board of Directors of the association. Mr. Manuel Lim acted as hostess. —PTA taviado.

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Literary Distinctions to two UST Professors

More laurels are added to two Thomasian nationally known writers Dr. Jose Hernandez, Head of the English Department, and Dr. Paz Latorena, Professor of English essays, both of the University of Santo Tomas. In volumes III and IV of the four "Philippine Prose and Poetry", books now under publication, for future use by local public high school students, some meritorious works of the two writers mentioned are contained.

"The Small Key" and "As the Strength of Ten" by Dr. Paz Latorena, are both included in the short story sections of volumes III and IV respectively. Dr. Jose Hernandez's Poem "My Home", "Pandy Pira" and miscellaneous "The Outlook for Filipino Drama" are likewise published in their respective sections.—PTA.

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Junior Orators in Annual Contest

With Councilor Carmen Planas as guest of honor, the fifth annual oratorical contest of the Junior National Assembly was held Saturday evening,

November 5, at the paranympus of the Main Building. Armando de Guzman with his oration, "The Four Horseman of Doom", was adjudged the best orator. He received the *Avanceña* medal. The Posadas silver medal went to Leonardo Rilloroza for his oration, "War, Peace and a Prayer", while Augusto Palarca with his oration, "A Plea to Filipinize Our School System" was given the bronze medal donated by the guest of honor.

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Santo Tomas graduates in two board exams

Armando S. Armas, '38 M.D., topped the list of 88 successful candidates who passed the examination for physicians given by the board of medical examiners last August. Seven of the first best ten ratings were copped by the local graduates. Nora Diokno and Nery Y. Ramirez, two candidates for graduation in M.D. for 1939, were the only two who passed the tests for preliminary-physician. The 66 Santo Tomas '38 graduates who became full-pledged physicians after the August exams are: Amando S. Armas, E. Lilio L. Gaviola, Lucio A. Muñoz, Antonio U. Briones, Francisco Ma. Garcia, Nicolas Concepción, Felipe del Rosario, Artemio S. Serapio, Feliciano Gersalino, Juan G. Dimacali, Gerardo L. Ilagan, German A. Inocencio, Feliciano C. Mangubat, Rosalino Francisco, Benjamin C. Garcia, Gregorio Celestino, Alejandro V. Cortes, Vicente E. Gaerlan, Benjamin G. Sarmiento, Jose M. Torres, Ricardo M. Martin, Jose P. Velasco, Nemesio Calderon, Pedro M. Vasquez, Maximo L. Joaquin, Benjamin Fausto, Isidoro D. Santos, Vicente Diego, Elpidio Yumul, Pablo Torio, Carlos M. Conde, Bonifacio Murillo, Francisco A. Gerardo, Jose Villarosa, Artemio Bernardo, Felix Geronimo, Manuel R. Lozada, Urbano G. Apigo, Gregorio Mirto, William Fletcher, Isidro Velasquez, Felipe C. Musñgi, Crisostomo N. Arjona, Esteban Alameda, Gregorio C. Samala, Nemesio Galvez, Florencio Lim, Francisco Remigio, Montano Conde, Dolores Farin-Dulay, Gavino C. Santiago, Carmen P. de Jesus, Arsenio Prodigalidad, Solomon Adornado, Felisa F. Celestino, Silverio Rosal, Nemesio Silva, Guillermo Lavilla, Serafin Lontok, Francisco Luansing, Felicísimo Manalese, Eduardo T. Macaspac, Vicente Macasa, Artemio C. Arciaga, Alejandro P. Dizon, and Eddie Hsu Chin Shin.

In the examinations for pharmacists, the local pharmacy graduates figured very distinctly copping the best honors in the practical quizzes in easy A-B-C fashion. Premier honors in the theoretical test was, however, won by Angelina Sison of the University of the Philippines. The 37 graduates of the College of Pharmacy, with their respective average ratings in the theoretical and practical exams, follow: Jose Diguangco, 91.15%; Amparo R. Panlilio, 90.21; Soledad T. Macaraig, 85.71; Remedios Abella, 85.52; Asunción F. Acosta, 85; Eufrosina G. Gonzalez, 84.98; Jesusa Posadas, 84.48; Eufrosina D. Angeles, 84.27; Gloria Y. Angeles, 84.02; Eugenia S. Selga, 84.25; Gertrudis L. Nejal, 83.77; Consuelo Lopez de Mangonen, 83; Jesusa G. Pineda, 82.77; Carolina D. Santos, 82.34; Felicidad Fontanilla, 82; Apolonia, Marcelo, 81.35; Estrella A. Ros, 81.17; Corazon A. Posadas, 80.46; Josefina D. Capistrano, 80.44; Paz I. Perez, 80.02; Agueda Y. Peña, 79.98; Marciana G. Manialong, 79.64; Araceli D. Paras, 79.5; Maria Ll. Mabutás, 78.79; Fe P. Cruz, 78.67; Maria Sison, 78.13; Nestora M. Reyes,

77.98; Amanda Angeles Datu, 77.48; Paula D. Sicat, 77; Angelina G. Tinio, 76.5; Gertrudis R. Vitug, 76.04; Elena S. Pingul, 75; Guadalupe Gonzales, 74.84; Maria Medrana, 74.69; Natividad R. Santos, 74; Perpetua Zaragoza, 73.84; and Marina Atanacio, 72.38.

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The Sock and the Buskin

By G. Resurreccion Alba

IT SEEMS that we are the undiscoverers of college dramatics. Right and left of us, colleges are constantly discovering new dramatic talents, actors and playwrights, while the Pontifical University has almost completely ignored the wealth of promising material at her disposal, the talent and dramatic ability of a number of her students. We have undiscovered them in much the same way that the moderns have undiscovered their modernism, we have taken them for granted. But the moderns have found a substitute in innumerable fads, while we have **not even** found a substitute.

The answer to this, of course, is that there is no substitute for drama. Limited though it may be by stage and theater, it nevertheless, has a scope that no other form of art embraces. For it is the living portrayal of life; the story of the little rebellion of a very little creature, called Man, against the law of the man, called Christ; it is the story of the retribution of that Law. And for cultural and educational value, alone, drama stands head and shoulders above all other forms of art.

It will probably be argued that the University of Santo Tomas has not entirely abandoned the dramatic field. Memories of "Seven Keys To Baldpate", "Journey's End" and the more recent One-Act Play Contest are conjured up in response to questions about the Thomasian's dramatic achievements. True, and these offerings were undoubtedly brilliant and unforgettable. But they are so few and so far in between as to become unpleasantly startling; and after each one, there has been such a manifest tendency to lapse again into inactivity that the general impression is that, attempting to trod upon the footsteps of Thespis, we have instead tripped ourselves on her skirts. So that, one is not altogether surprised when asked: "Has Santo Tomas outlawed the legitimate stage?"

The point, therefore, remains, that we need an established dramatic guild, an association that will devote itself entirely to the organization of scattered dramatics elements of the University and in their training and development in preparation for future public presentations of classic and modern plays. There will naturally be criticisms at first, both constructive and silly. But even the latter will help, for we shall be all the richer for having been robbed of a little glory. And it will not take long before it will be definitely acknowledged that Santo Tomas has stolen the show.

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NOTAS EN ESPAÑOL

Función del Pro-Cervantes

Hace unos días se celebró con gran pompa la función de gala del Pro-Cervantes, en la cual todos los colegios tuvieron una parte que representar.

Los colegios que más se distinguieron con su parte, eran los de Santo Tomas, Letrán y el Instituto de Mujeres. El programa fué de lo más variado que podía esperarse: bailes, cantos, sonetos, comedias cortas, monólogos y muchas otras cosas más de excelente diversión.

Nuestra Universidad fué representada con una corta comedia de Alvarez Quintero, titulada "Mañana de Sol", Interpretaron la comedia, la Srta. Lourdes Altónaga y el Sr. Guillermo Hernandez. Estos chicos representaron su parte con excelente maestría, causando gran entusiasmo y recibiendo muchos aplausos del selecto público.

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Circular del Colegio de Religión

El Decano del Colegio de Religión ha dado a conocer a todos los estudiantes, que hasta el primer semestre han estado exentos parcialmente de las clases de Religión, que dichos permisos serán revocados.

Desde hoy en adelante, hasta cierta fecha limitada, todos los que exención, deberá de acudir a la oficina del decano de Religión. Solamente se renovaran los permisos de aquellos estudiantes bajo la condición de que hayan obtenido una nota satisfactoria durante el curso del primer semestre.

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Comercio Reconquista el Campeonato Intramural de Baloncesto

Los basketbolistas del Colegio de Comercio de nuestra universidad se coronaron campeones de la liga intramural de 1938 derrotando al formidable quinteto de Medicina por el recuento final de 30-29. Pacheco fué el héroe de la noche cuando marcó la última tirada que les valió el campeonato.

Durante el primer cuarto de tiempo, los Médicos adoptaron la táctica sanbedista de tiradas a larga distancia, encabezados por Singh. Este período terminó a su favor. En los siguientes diez minutos los doctores todavía continúan con su táctica y así mantuvieron su ventaja hasta que los Comerciantes reaccionaron lo suficiente para ganar la primera mitad por 17-14.

Cuando comenzó la segunda mitad los comerciantes entraron más decididos. La ventaja iba por un lado y el otro hasta que restando solamente cinco segundos, y con el recuento a favor de Comercio por dos puntos de diferencia, Planas se zafó del guardia Romero y empató la tala, 26 iguales. Este estado requirió cinco minutos adicionales.

En este período adicional ambos bandos entraron con más bríos. Romero dribló la bola, tiró, y dió en el blanco; pero el árbitro, Calvo, llamó una penalidad contra él y esta fué aprovechada por los Médicos. Después de una escaramuza debajo de la cesta de Medicina, Planas puso otra vez a su equipo en la delantera marcando otros dos puntos. Sólo restaban treinta segundos y precía que Medicina iba a coronarse campeón, pero Pacheco hizo una magnífica escapada y marcó los dos últimos tantos de la noche. Segundos después, sonó el silbato final y Comercio ganó el partido por un sólo punto de ventaja.

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Los filósofos

Cada vez que se desprende una hojita del Calendario y vése acercar paso a paso el ansiado 25 de Noviembre, sienten los filósofos una extraña inena-

rrable alegría. Y es que ese día, es el de su Patrona—Sta. Catalina de Alejandría.

Las sociedades como los individuos tienen un momento decisivo en su historia, de la cual pende su felicidad. Asimismo, la "Phi Lamda Sigma", (Philosopher's Literary Society) considera el día 25 de Nov. como día único, siendo centro de sus actividades filosóficas.

Después de varias juntas efectuadas en la clase de Inglés se ha determinado celebrar la fiesta de su Patrona, con la mayor solemnidad posible. Sabemos del Presidente de la Asociación que habrá Misa cantada en la Capilla de la Universidad. Se ha propuesto, además, un programa literario-musical; aunque también piensan representar un sainete. Por ahora se están formando equipos entre los alumnos, preparándose para el torneo en varios juegos durante las próximas fiestas. Los filósofos prometen dar excelentes premios. Aparte de todo esto, conforme a una vieja tradición, se les ha concedido a todos los miembros del Club tener una salida de asuero, mejor decir, una excursión que según rumores será a... Lucena.

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Actividades por la Virgen del Rosario

Desde el 30 del mes pasado hasta el 8 del presente, se llevó a cabo en la Capilla de la Universidad (Sulucan) un novenario a Nuestra Señora del Smo. Rosario. Se empezaban los actos litúrgicos a las cinco P.M. para favorecer a los estudiantes seculares, cuya mayoría a esta hora quedaban libres de clase. Las ceremonias se cumplieron ordenadamente de esta manera: Exposición del Santísimo, rezo del Rosario, oración a S. José y novena, himno mariano, plática breve, Bendición y Reserva del Smo., y después salve a la Virgen. Predicaron sucesivamente la palabra divina los siguientes oradores:

Día 1.º—R. P. F. Morrero,—“Naturaleza y Excelencias del Sto. Rosario”—Español.

Día 2.º—R. P. P. Brasil,—“El Fundador del S. R.—Sto. Domingo.

Día 3.º—R. P. B. Garciliana,—“Naturaleza y Ventajas del R. Perpetuo”—Español.

Día 4.º—R. P. M. Largo,—“La Cofradía del Sto. Rosario.”—Inglés.

Día 5.º—R. P. G. Liwag,—“Las Indulgencias del Sto. Rosario”—Español.

Día 6.º—R. P. V. Soriano,—“El R. Viviente en que consiste sus Ventajas”—Inglés.

Día 7.º—R. P. A. Casas,—“Los Quince Sábados del Rosario.”—Español

Día 8.º—R. P. F. Sicat,—“El Mes del Rosario”—Inglés.

Día 9.º—R. P. J. Rey,—“Eficacia del R. para el Renacimiento Espiritual de Filipinas”—Español.

Según parece más concurrido fué el novenario de este año que el de los precedentes.

El Mes del Rosario sigue todos los días hasta el 3 de Noviembre. Estos son días especiales en que podemos ganar muchas indulgencias, mediante la asistencia a tales actos o mediante el rezo del Rosario. Acudamos, pues, presurosos a estas funciones, seguros de atraer sobre nosotros los favores y bendiciones de nuestra Madre Celestial.

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Graduación de Cadetes

Un grupo de 34 cadetes son los candidatos para graduación al finalizar el primer semestre de este curso, como se ha sabido del Departamento Militariana. Será la primera graduación del curso Básico a medio año. Al fin de primer semestre, recibirán sus certificados por un curso Básico de ciencia militar.

La lista tentativa publicada por el Departamento incluye los Cadetes Roberto Araneta, Cesar Asunción, Elias Bacolor, Jorge Batacan, Paulo Beltran, Teodor Bordador, Jose Buktaw, Benjamin Camus, Arnulfo Carreon, Faliz Daanoy, Jose Fernandez, Oliverio Laperal, Melchor de Leon, Salvador de Leon, Rafael Morales, Jesus de la Rama, Restituto de Ramos, Rufino Recto. Gilberto Rivera, Jose Santiago, Manuel Satorre, Aurelio Songco, Jose Sun-tay, Filomeno Tadena, Emilio Tupaz, Isabelo Villanueva, y Senen Zapanta.

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Redacción del "Benavides"

"A quien madruga amanece temprano", dice el refrán. A tenor de esto y para precaverse del extremo opuesto, ya se están movilizando los seminaristas para la oportuna redacción del "Benavides—39", anual exclusivo de las facultades eclesiásticas de esta Universidad. El primer paso hacia este fin fué el nombramiento de los siguientes oficiales que se encargarán de su publicación: Director—Sr. Eleuterio Itliong; Sub-Directores—Jose de la Cruz y Potenciano Artego; Administrador—Sr. José Cuevas; Auxiliar—Sr. Leoncio Lat; Director General—Rev. Cicerón Mártires. Confiados en la habilidad y voluntad decidida de tan escogidos empresarios, esperamos un "Benavides" más acabado y laudable que los anteriores.

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SCIENCE NEWS

Northern Lights cause no sound

The Northern Lights do not cause the rustling or swishing sounds frequently attributed to them, according to Dr. A. S. Eve, of McGill University, in a new publication of the Smithsonian Institution. It is physically impossible for them to make sound, he explains, because the 60-mile-high atmosphere where they surge and flare is so rare as to be a fairly high vacuum, and sounds can not exist or travel in a vacuum. The noises heard and reported by many aurora observers are more probably due to electrical disturbances such as brush discharges occurring on the earth's surface near the observers, who fail to notice them because the Northern Lights are absorbing all their attention.

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Discover largest non-polar cap on earth

An Ice Age in the Twentieth Century: that is what the Alaska glacier field just discovered by the Harvard University-National Geographic Society expedition turns out to be. It is the largest non-polar cap on earth—a latter day piece of the Pleistocene. It stretches over a distance of 235 miles, or as far from Washington to New York. It has never been seen before

because it is cupped in a vast nest of mountains which include some of the loftiest and most difficult peaks in North America. Only the coming of age of the airplane as an instrument of exploration has made its discovery possible.

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Medical approach to the normal individual

A systematic study of the normal, healthy student, in a search for the forces that make for a well, successful individual, has been undertaken at Harvard University. The research is a new attack on problems of health, and is expected to prove an important supplement to the traditional medical approach through study and care of illness. Collaborating in the investigation will be eight specialists in medicine, psychiatry, psychology, physiology, anthropology and social work. The study will be continued for at least five years and students carefully selected as "normal" will be asked to volunteer as subjects. The total personality and constitution of each individual will be investigated, including such elements as heredity, family background and school life.

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Discovery of a Giant Double Star

A tremendous double star whose two components periodically eclipse each other was added to the catalogue of the wonders of the heavens by Dr. Sergei Gaposchkin, of the Harvard Observatory, in a report to the American Astronomical Society meeting in Ann Arbor.

The star, located in the constellation Scorpio, has, of course, been known before, and while astronomers suspected its great size, it had not been proved; nor was it known to be a double star until Dr. Gaposchkin detected this fact through intensive spectrographic studies.

The star is very hot, with a temperature somewhere between 15,000 and 20,000 degrees Centigrade. It has an average brightness magnitude of about 6.5. This varies by about a half a magnitude as the two parts rotate about each other during its 12-day period. Dr. Gaposchkin has made no estimate of its size beyond the fact that it is massive and is probably among the largest stars of its type yet found. Investigation, which is still in progress, has centered about the study of more than 150 photographs of the star, going back as far as 1910. It has also been studied by Mount Wilson observers, who were among the first to suspect its size and importance.

Dr. Gaposchkin's wife, Dr. Cecilia Payne Gaposchkin, reported to the conference on the progress of an intensive study she has been conducting of bright variable stars. The investigation, covering stars as faint as the 10th magnitude, during the past half century, is expected to be very important for statistical purposes.

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Determine size of eclipsing stars

Observations at Mount Wilson Observatory have enabled scientists to determine, for the first time, the size and physical characteristics of the only eclipsing stars in outer space in which astronomers are particularly interested. An eclipsing star is really a pair of stars that revolve around each other. An eclipse occurs each time one member of the pair passes between

us and the other member. The largest star in the clipping system, named Zeta Aurigae, is equivalent in size to about 10,000,000 of our suns, while the smaller is also much larger than the sun. The large star is approximately 20 times the diameter of the smaller, hotter star. The largest star in the system is a giant "K" type star. The most striking feature about Zeta Aurigae is that the large star is as dense as the vacuum of an electric bulb. This information about Zeta Aurigae is outlined by William H. Christie, of Mount Wilson Observatory, who has observed the last two eclipses, in a leaflet published by the Astronomical Society of the Pacific. The eclipse occurs every 973 days, the larger star passing before the smaller. The eclipse lasts about 37 days. Mr. Christie explained that the reason for the great interest in the Zeta Aurigae eclipses lies in the fact that it is the only star known, other than the sun, in which man can actually measure the heights to which various elements constituting the atmosphere of a giant star extend.

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The Milky Way

Earlier indications that a tremendous, low-density globe of scattered stars surrounds our own disk-shaped galaxy, the Milky Way, are being confirmed at Harvard Observatory, according to a report given by Dr. Harlow Shapley to the meeting of the International Astronomical Union in Stockholm.

According to preliminary calculations, this great globe has a diameter of the order of 80,000 light years, stretching out 40,000 light years both above and below the Milky Way disk. The diameter of this disk, which contains nearly all the stars of the system, is of the order of 100,000 light years.

The astronomical yard-stick used for these investigations, Dr. Shapley explained, was the magnitude, or brightness, of more than 2,000 cluster-type Cepheid variable stars which have been studied in all parts of the Milky Way. Since all stars of this type have the same candlepower—about 200 times that of the sun—their brightness as seen from the earth is an excellent measure of their distance. Harvard astronomers have found measurable numbers of these flickering stars as far out as 40,000 light years from the earth, Dr. Shapley said. These are apparently close to the outer edge of the Milky Way globe. The spatial distribution of the stars, he added, is such that there is no doubt that these distant stars are members of the Milky Way system. Most of the 2,000 stars studied in the research were discovered for the first time on Harvard plates during the course of the investigation.

Announcement of this new cosmic information was made by Dr. Shapley during a report before the Astronomical Union on Harvard's work in investigating the distribution of galaxies and the adsorption of light in the Milky Way. He also outlined one of the observatory's current projects—an attempt to determine the dimensions of the Milky Way system by comparative studies of variable stars and external galaxies seen through the "window" in the southern Milky Way. Already 400 new variable stars have been found in

this area, and a concurrent study has been made of the distribution and brightness of some 700 external galaxies in the same field.

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The Evolution of Novae

A new theory of evolution for "exploding" stars, called novae by astronomers, is suggested by Professor George Gamow, of George Washington University, in the current issue of **The Physical Review**.

Stars grow old, Professor Gamow's hypothesis suggests, by gradually burning up their hydrogen and getting hotter and brighter. A source of nuclear energy within the star causes this first stage. Next point in the star's evolution is a progressive contraction in which the star's radiation comes from gravitational energy only. However, at the turning point between hydrogen-burning and the gravitation contraction, the star's mass must redistribute itself. During this redistribution of mass, gravitational energy is liberated which shows up as a short-time additional brightness. It is this brightness, he adds, which may well be the cause of the bright flare-up of the so-called "new" stars.

What happens to the star, after contraction sets in, depends on its mass when the contraction starts. For small stars less than 3.2 times as large as the sun the contraction leads to the well-known type known as the white dwarfs, which have "a degenerated electron gas inside and very small energy production". For the larger stars, however, the contraction creates a central neutron core inside the star which represents "a practically unlimited source of energy". The growth of such a neutron core will bring about an increase in the amount of energy liberated and probably makes the star's atmosphere expand. In this state it may enter the star class known as the giants. Finally the explosion of such giant stars will lead to extremely bright novae which might be identified as the super-novae; a class suggested by Professor Fritz Zwicky, of the California Institute of Technology, and Dr. Walter Baade, of Mount Wilson Observatory.

Astronomers could check the new hypothesis, Professor Gamow suggests, by seeing if the spectrum of the star known as Nova Corona belongs to the M giant class of stars.

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Daily change in the pressure of the air

The U. S. Naval Research Laboratory reports a new, and a previously undetected, factor which may upset weather forecasting. Changes in barometric pressure—one of the basic effects used in forecasting storms and their centers of action—have now been found to occur with a daily cycle which fluctuates with the hours of the day as determined by star time.

Dr. H. B. Maris, in a report to **The Physical Review**, points out that the barometric pressure not only has tides due to the sun—as has long been known—but also shows stellar pressure tides. The greatest sidereal effect appears to come in high latitudes, in the northern hemisphere, in the vicinity of a line drawn through Sitka, Alaska. At this latitude the sidereal pressure change may be as great as .167 of atmospheric pressure. This seems small, but it amounts to about one thirtieth of the entire barometric change

that occurs in common storms. Since many of the storms which sweep over the United States arise in northern latitudes any errors, due to the new effect, which may occur in forecasting there have repercussions southward in this country.

Dr. Maris states that "The position of the troughs and crests of the pressure wave, as viewed from a fixed star, shows a drift to the east with change in latitude toward the south. This effective time lag suggests that the driving force is applied in the northern hemisphere."

* * * *

Hydrogen and Oxygen Gases found in the milky way

A glowing mass of hydrogen and oxygen gases, hitherto undiscovered, envelops large portions of the Milky Way, Drs. Otto Struve and C. T. Elvey, of the University of Chicago's Yerkes Observatory, reported to the American Astronomical Society meeting at Ann Arbor.

These luminous nebulosities, in the constellation of Cygnus and Cepheus, are too faint to be recorded on direct photographs. They were found with the new 150-foot nebular spectrograph of the McDonald Observatory of the University of Texas in the Davis Mountains. Their existence could only be proved by means of spectrograms photographically sensitive to the light of the parts of the spectrum known as the hydrogen line alpha and the forbidden oxygen line 3727.

To an astronomer who could observe our vast Milky Way galaxy from some object far outside it, the spectrum of our galaxy as a whole would have an appearance different from what astronomers supposed it would before the discovery by Drs. Struve and Elvey. It would reveal "a fairly strong emission spectrum superimposed over the integrated spectrum of all the stars." The newly discovered great "clouds" do not shine by their own light, but they appear to derive the required energy of their fluorescence from the general field of stellar radiation in the Milky Way star clouds. They differ from brighter nebulosities in that they are not concentrated toward individual stars.

Drs. Struve and Elvey consider it probable that many other portions of the Milky Way are covered by similar gaseous "clouds", but an investigation of a region in Canis Major shows practically no trace of nebular emission. The emission decreases very rapidly away from the Milky Way and at galactic latitudes of 10 or 20 degrees no emission is found.

A new theory of a circular motion of stars "streaming" at high speeds in our galaxy was presented by Dr. S. Chandrasekhar, of the Yerkes Observatory. Dr. Chandrasekhar's theory visualizes our near-by stars, among them the sun, swinging nearly circular orbits about the center of the galaxy. If the near-by stars are taken as a group, the individual stars seem to be moving at random, with equal numbers of stars moving in opposite directions. But there is a maximum mean speed of the order of 15 kilometers per second (9 miles per second) in one direction. As a whole, however, this group has a nearly circular motion about the distant galactic center, a velocity of about 300 kilometers per second (185 miles per second). The theory explains the dispersion of velocities with respect to the center of the local star group as due to the deviations of the actual orbits from a true circular orbit.

Metal composition of clouds

The vast clouds of dark matter in interstellar space, that obscure some stars and redden the lights of others, are composed largely of iron and aluminum, according to Dr. B. Sticker, of the observatory at Bonn. He estimates the diameter of particles as averaging one ten thousandth of a millimeter, or one two-hundredth-thousandth of an inch. Dr. Sticker agrees with astronomers in the United States in the opinion that this dark, "unorganized" matter in space makes up a very considerable fraction of the material universe.

* * * *

The International Physiological Congress at Zurich

Cancer and its causes are up for discussion at the meeting of the Sixteenth International Physiological Congress, which opened in Zurich on August 15. While politicians and military leaders eye each other suspiciously and work at cross purposes, scientists from the same lands form a united front against a common enemy. Two prominent participants in the discussion are Americans. Dr. M. J. Shear, of the U. S. Public Health Service and the Harvard Medical School, told of his researches on cancer-causing derivatives of the chemical known as benzanthracene. The compounds on which he worked are not known from ordinary, spontaneous cancers, but they do appear to have significance in forms of the disease produced by contact with greasy, sooty or tarry substances, such as occur in certain industries. Something in crude ether-extracted wheat germ oil, possibly a chemical relative of the same cancer-causing hydrocarbons studied by Dr. Shear, has been found guilty of producing malignant tumors in rats, it was reported by Dr. Leonard Rowntree, of the Philadelphia Institute of Medical Research. Dr. Rowntree worked in collaboration with Drs. A. Steinberg and W. R. Brown. Wheat germ oil figures importantly in present-day therapy because it is a rich source of vitamin E, the fertility vitamin; but the cancer-producing part of the oil is not the vitamin. This discovery means that scientists must search more deeply into the possibility of diet's playing a part in causing certain types of cancer.

Despite all the research that has been expended on the eyes, it has been possible for Professor S. Krauss, of the Hebrew University at Jerusalem, to find a hitherto unknown function for the organ of sight. The minute sensitive rods that crowd the retina, he said, have as part of their job the perception of brightness-differences in the "medium", or general background, of objects that we look at. Professor Krauss gave a demonstration of his discovery.

* * * *

Symposia at the Cold Spring Harbor Biological Laboratory

Sociology as a human science seems to interest its students mainly in places where life is hard—slums, tenant farms, mining and mill towns and the like. Similarly, the study of sociological condition among plants has attracted most attention in places where life for plants is hard—sand dunes, dry plains, mountain slopes, steppes and tundras. This curious parallelism

between the two studies was developed in a discussion by Professor H. S. Conard, of Grinnell College, who opened a symposium at the Cold Spring Harbor Biological Laboratory on August 29. Only in a relatively few places have the sociological relationships in really stable plant communities, like those of Switzerland, received close attention. Elsewhere, and especially in America, the eyes of botanists have been attracted by stress and flux and change. Plant societies, as Professor Conard outlined them, may be exceedingly simple and primitive affairs, like the one-layered communities of lichens that cling precariously to the bare faces of rocks. Or they may be highly complex affairs, with many species arranged in a whole series of strata. The contrast is as great as that between an Eskimo village and New York City.

* * * *

Plant roots and plant tops

Roots have been recognized as the supporters of plants since time immemorial. What the tops of plants do toward the support of their roots is now beginning to be made manifest.

Dr. William J. Robbins, of the New York Botanical Garden, and Dr. Mary Bartley Schmidt, of the University of Missouri, in a joint research reported in the **Botanical Gazette**, have cultivated roots of tomato plants without any tops attached. By juggling the ingredients of the culture fluid in which the roots grow, it is possible to learn something of their basic requirements—the things which the tops must supply in return for the services of the roots.

The culture fluid is one devised by Dr. Philip R. White, of the Rockefeller Institute, who first grew roots indefinitely without any tops attached. Three essential ingredient-groups are included: several mineral salts, cane sugar and yeast extract. Omit any one of the three, and the roots refuse to grow.

Drs. Robbins and Schmidt have found that they can substitute vitamin B₁ for the yeast extract and still obtain root growth. They can even substitute an organic fraction of the vitamin, known as thiazole, and get the roots to grow. This makes it apparent that the green top of a plant must supply vitamin B¹, or at least its vital ingredients, to the roots.

The mineral salts in the solution are essentially those found in a normally balanced soil solution and absorbed directly by the roots. Root-and-top relationship therefore do not come into the picture here.

Sugar must be supplied to the isolated roots in the cultures, and since the green tops are par excellence producers of sugar the necessity of this line of supply is easily seen; though the mechanism of the transfer in the living plant may not be so easily understood.

Dr. White has always used chemically pure cane sugar in his culture fluid. Drs. Robbins and Schmidt followed this practice in most of their experiments, though they did find that roots could use other sugars, such as dextrose and levulose, and that an "impure" brown sugar gave better growth results than the highly purified cane sugar.

* * * *

Leprosy

Lepers as a rule don't die of leprosy. What do they die of? The National Leprosarium in Carville, Louisiana, this past year has lost 36 patients,

and only 11 died of the disease that brought them inside hospital walls. The rest were taken off by tuberculosis, pneumonia and other maladies.

The forthcoming annual report of the U. S. Public Health Service medical officer in charge of the hospital contains other facts that most people would not know about leprosy: Men are much more susceptible to leprosy than women: one of the unsolved mysteries of the disease. Patients' outgoing mail is sterilized. Practically all patients—there are 349 of them—take some kind of treatment. Most of them get chaulmoogra oil. Every patient is photographed on admission and later when indicated. The skin and features of lepers are so often affected that pictures are valuable case records. Every patient is examined each month for the characteristic germ of the disease. A patient must have a negative record for a year before he can be paroled from the hospital. Disease of the liver has been found after death in almost every autopsy at the hospital. Yet leprosy patients generally seldom complain of liver trouble. This may be a clue to some mysterious feature of leprosy. It may link with changes in the lipid content of the blood found in lepers, possibly the cause of allergic skin conditions in these patients.

Blindness is frequent among lepers. Orderlies in the hospital are patients well enough to help others. Golf, baseball and tennis are among the sports enjoyed by more active patients. A new line of treatment to restore lost sensation and motion to fingers and toes of patients is reported very promising. Described as a "positive and negative pressure apparatus", the device is helping patients whose circulation does not respond to other treatment.

* * * *

Synthetic silk

A new artificial silk, superior to natural silk or any synthetic rayon in its fineness, strength and elasticity, was patented by the late W. H. Carothers, chemist of the E. I. du Pont de Nemours Company.

For the past month du Pont officials have maintained a complete silence, in the face of many rumors, on the nature and properties of a new fiber which was superior to silk and potentially could run silk off its last existing market in the hosiery field.

Completely synthetic in their origin, the new fibers can be easily drawn to a size only one tenth the diameter of a natural silk filament, or in the extreme case, to only one seventy-fifth the diameter. Yet the new fiber shows a tensile strength equal or better than that of silk. In some cases the fibers are 150 per cent. stronger than silk.

It is stated in the patent that "The elastic recovery of these fibers under moderate elongations was very remarkable, and in this respect was much superior to existing artificial silks." The fibers are "lustrous and silky in appearance" and are almost completely insensitive to moisture. When made into fabrics the synthetic fiber fabric possesses a far better elastic recovery than natural silk.

In the new patent, fiber experts at the National Bureau of Standards believed they had discovered the long-awaited and very important announcement. The Carothers patent (No. 2,130,948), with 56 broad and basic claims, describes the production of fibers from long chain amine compounds. These

are prepared by reacting diamines and dibasic acids. Out of this reaction come acid salts which are crystalline solids having fairly definite melting points.

Eight specific ways of creating the new fibers are described. A typical reaction is a mixture of 14.8 parts of penta-methylene-amine, 29.3 parts of sebacic acid and 44 parts of mixed xylenols.

* * * *

Nitrogen in the earth

The rocks of the earth beneath our feet contain much more nitrogen, one of the chemical elements, than the atmosphere of the earth. This is the latest discovery by Lord Rayleigh, president of the British Association for the Advancement of Science, which held its annual meeting at Cambridge last August. Lord Rayleigh, an authority on the physics of the earth, has investigated in granite and other rocks the amounts of elements usually thought of as occurring in the air. The results are contrary to what has been supposed. The total amount of nitrogen in the earth is many times more than in the atmosphere. If the earth's mass consists of about 65 per cent. rock as has been estimated, the rocks contain 37 times as much nitrogen as the atmosphere. This fact is expected to have a bearing on theories as to how the earth was formed.

* * * *

Dioramas of primitive life at S. F. fair

Life as it was lived millions of years ago on the San Francisco Fair site will be shown on a great diorama now being painted, which will be finished in time for the opening of the fair. What is now Treasure Island was then a great marsh, whose soggy soil trapped great lumbering long-jawed mastodons and swallowed up the saber-tooth tigers that leaped upon them when they were down and helpless. The painting will also show the primitive camels and little horses of the era. Other dioramas of ancient life under preparation for the fair include scenes at the La Brea asphalt pits in Los Angeles, the San Joaquin Valley, the St. John's area in Arizona and the Craddock bone beds in Texas.

* * * *

Study variations of earth's rotation

With suitable equipment placed in regions of the earth where mountain-building is still going on, scientists may some day learn the secret of strange variations in the earth's speed of rotation. This is suggested in the annual report of the Smithsonian Institution, by the late Dr. Ernest W. Brown, professor of astronomy at Yale University. Checking movements of the sun against movements of the earth for the last 150 years, Professor Brown found that there is little reason to doubt that real changes in the earth's rate of rotation do occur. His calculations indicate changes about the year 1790, again in 1897 and also in 1917. The 1897 change altered the apparent length of the earth's year by one second. Professor Brown's own suggestion for the cause of such a change is that in the earth there is a layer, near the surface, which has the ability to undergo relatively great volume changes for small temperature changes. Thus a small change in the earth's internal con-

dition might make a sizable volume change in the earth. A change of only five inches in the earth's radius could produce a one-second difference in the length of the earth's year. A test of this hypothesis, he adds, could be made by studying bulges in the earth and the most likely place to look for them would be in regions in which mountains are still rising.

* * * *

Insect sociology

Animals living in a close community or society are not merely individuals in themselves; they are also functioning parts of a super-individual or super-organism. This view was developed by Professor Alfred E. Emerson, of the University of Chicago, speaking at a symposium on ecology. Professor Emerson drew his illustrations principally from the organization of colonies of the social insects, such as ants and termites. Queen insects and their mates, which are the only members of the group able to produce a new generation, he likened to the reproductive organs of the animal body. The worker castes among the insects are comparable to the muscles, bones, and other general body tissues. Among the social insects, secretions produced by one individual or caste and fed to others produce changes in behavior. Similarly, in the animal body, there are the hormones or secretions produced by the ductless glands, which have effects on tissues often quite remote from the cells that produce them. Again, nerve impulses in the body have their analogue in the mysterious calls to action that can spread in a second from one end to the other of a beehive or anthill. Periods of low vitality and recovery in the individual have their parallel in the partial die-off and the renewal of the population within a colony, that come either seasonally or at less regular intervals. Just as a man may say he feels young again (and to a certain extent actually be rejuvenated), so may a colony of the social insects undergo a community rejuvenation.

* * * *

Clutchless automobile to use a torque converter

Scientists attending the British Association meetings saw a successful demonstration of an automobile without a clutch. Designed by Professor F. C. Lea, engineer of Sheffield University, the car uses a mechanism called a torque converter to transmit power from engine to wheels. The engine operates a centrifugal oil pump, speed of which is controlled by the accelerator which varies the amount of oil delivered to a turbine attached to the drive shaft. Should the car prove commercially feasible its introduction would mark one of the greatest changes in the automobile in the last ten years.

* * * *

The Hurricane

New England, digging itself out from under hurricane débris, can take what consolation it may from the fact that the storm of the Sept. 21 was the worst disturbance of tropical origin that ever struck its shores—was a high-power sea-blast even by Caribbean standards. Other hurricanes have visited the Northeastern seaboard in past years, the Weather Bureau informed Science Service, but never anything like this one.

Despite the terrible record of death and destruction left by this storm,

the present hurricane season has been a relatively light one. Thus far, there have been only four hurricanes detected in Caribbean and Gulf waters, and only two of these have been really severe—the one of Sept. 21, and one a few weeks back that struck the Mexican coast near Tampico and did not figure much in American news, although it did a great deal of damage to Mexican shipping and shore works.

The greatest hurricane season of all Weather Bureau history was that of 1933. By late September of that year there had been 16 hurricanes, and at the end of the season the count was 21.

* * * *

Prove dog as the earliest domesticated animal

A prehistoric dog that threw in his lot with mankind over 7,000 years ago is attracting attention at the International Congress of Anthropological and Ethnological Sciences. The dog's remains are pronounced the oldest of any domesticated dog known. They are Maglemosian, an era of transition in northern Europe, when mankind shifted from the Old Stone Age into the more enlightened New Stone Age. This happened 7,000 to 5,000 B.C. Dogs are considered the first animals domesticated by man.



He who comes up to his own idea of greatness must always have had a very low standard of it in his mind.—*Ruskin.*

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DOES GOD

MATTER FOR ME?

By C. C. Martindale, S. J. . . .

241 pp. . . . New York: . . .

Sheed & Ward. . . \$3.

FATHER Martindale, asked to make this book practical rather than theoretical, to emphasize the consequences of belief in God rather than the reasons for belief in Him, and to do this in a popular way, has given us a vitalized application of the eternal truths to the temporal life of the individual. He sets forth reason's ultimate verdict on the value of God to man. Admit God, reason unemotionally states, "and self and the world stand intelligible," deny Him and in proportion as you are true to your denial "the general self and the world are detestable, and, without hope."

At the outset, the task the writer places for himself is gently to break through the shell of the complacently ignorant who have never taken God seriously, and who think that the world about them and the ages past have treated Him in more or less the same shabby fashion. Persons such as these, however truly important, are not important of

themselves, and so, with a quick sounding of the shallowness of these Godless characters and after a buried historical exposition of "Man's ache for God" in foregoing centuries, we are cast adrift on the deep of God's infinite perfections. God, as He is in His intimate relations with us in our daily lives, is manifested in His Wisdom, His Infinite Goodness, His All-embracing Power. Ever at our side, He is our Rescuer, our Enrichment, our Strength, our Serenity. It is on rational grounds alone, to the eyes for which seeing is believing, that He is thus unfolded; and yet never has He been allowed to become a quasi-subject of scientific treatment, but rather He is always at our elbow, "closer than hands or feet." Moreover, besides being God to the individual, He is also the Prime Mover in the forming of the State and its Last End; hence the rights of both State and individual can readily be determined by what God wants and expects of them.

This is a book that will have different value to the two general classes of readers. To the convinced Catholic it will be as a little treas-

ure, an intellectual renewal of the thanks-begetting concepts of the loving God's perfections. The so-called practical atheist, however, for whom it seems primarily intended, this book should interest greatly, since it insists on the reasonableness of the proofs of God's existence and because it makes clear what an infinite difference to life and living the living God makes. This work, however, since it gives the arguments only roughly and in a general way, will not bear conviction of itself, but serves rather as intellectual bait. For the forming, link by link, of an unbreakable chain of certitude in regard to God's existence the reader is referred to certain books suggested by the author.

In conclusion, we guarantee the interested reader of *Does God Matter For Me?* that he will rejoice in the privilege of coming into contact with a thoroughly theistic intelligence. Father Martindale has well digested and assimilated the eternal verities, and strength, born of certitude, and inspiration come of truth, are in his thought.

* * *

QUARRIED CRYSTALS...

By Mary Cummings Eudy...

G. P. Putnam's Sons...

P6.05... (Janila Price)...

A book of poems which comes with a chorus of praise on its jacket from people as various as Zona Gale, George Gray Barnard, John Erskine, and Joseph Auslander might give rise to the suspicion in the reader's mind that the adulation is predicated on friendship rather than intrinsic quality. Happily, the suspicion is unfound-

ed. There is some foundation for Auslander's verdict that these brief, epigrammatic pieces are Emily Dickinsonish.

For M. C. Eudy writes in the seventeenth-century tradition of wit. Her poetic conceits are frequent and telling. Often there is tenderness, too, as witness "Forgiveness:"

*My arms are not long enough
To keep thee at arm's length,
Creature that thou art!
But they are strong enough
To hold thee to my heart...*

And insight, as when she lashes at the art-sakers:

*To talk of art
For the sake of talkinig
Is as dull
As to take a walk
For the sake of walking.*

The end papers give the music for her lyric "Oxen", which has been hailed as the "Volga Boat Song of America". Many of these lyrics, however, are rough-cut crystals, the emotion is not fully realized—a defect which the poet shares with Emily Dickinson.

* * *

ADDRESSES AND SERMONS.

By His Excellency, the Most Rev. Archbishop Amleto Giovanni Cicognani, Apostolic Delegate to the United States...

353 p.... New York:...

Benziger Bros., P5.50

THIS BOOK is a collection of all the public utterances, sixty-seven in number, delivered by the Apostolic Delegate to the United States from April 30, 1933 when he spoke before his first American audience

in the church of Santa Susanna in Rome, to November 8, 1937, when he addressed the Rural Life Convention in Richmond, Va. Archbishop Mooney in the *Foreword*, accurately gauged the feelings which *Addresses and Sermons* will arouse in Catholic readers when he wrote: "There will be a note of admiring surprise in the welcome which this book will receive."

One wonders how Archbishop Ciccognani, engrossed in the many and pressing duties of his high office, could find time to engage so zealously in the ministry of the Word. One admires the holy learning, at once brilliant and humble, which has enabled him to speak equally well before groups of University professors and gatherings of school children. The subject matter of *Addresses and Sermons* covers practically every moral and dogmatic teaching of the Church. In his capacity as representative of the Holy Father Archbishop Ciccognani is present at every important Catholic gathering in America. His talks on these occasions are doubly impressive: first, because of the kindly yet firm manner in which they stress in practical and forceful language the universal truths of Faith; secondly, because of their sympathetic understanding of the problems of American Catholics. In all of them there is abundantly evident an eagerness to further the growth of the Church in the United States.

Addresses and Sermons is the record of an ardent and laborious ministry ably undertaken and graciously fulfilled. Archbishop Ciccognani has spoken in every part of

the nation. His words have been quoted at length in the secular and Catholic press and some of his longer addresses have been published as pamphlets. *Addresses and Sermons*, however, is the first collection of his talks to appear in book form and a word of gratitude is due the Rev. J. M. O'Hara who made the compilation. A feature of the book not to be overlooked is the chronological index which, since it briefly describes the occasion of each of the Apostolic Delegate's sixty-seven talks, can well serve as a short history of Catholic activity in the United States during the past few years.—P.H.

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**INSTITUTUM PONTIFICIUM
INTERNATIONALE ANGELICUM
DE URBE...**

**COMMENTARIUM TEXTUS
CODICIS IURIS CANONICI...**

L. II, P. II et III...

IUS DE RELIGIOSIS

ET LAICIS.....

ed. 3a, auctore

P. Fr. Alberto Blat, I.C.

Dr. S. T. M....

Romae, 1938...

pags. 695... Lib. 45...

EL ACREDITADO canonista P. Alberto Blat, profesor de Texto en el Angelicum y primer comentarista completo de la disciplina eclesiástica hoy vigente, vuelve de nuevo a prestar sus preciosos y utilísimos servicios a las ciencias jurídico-canónicas, ofreciendo al pública la tercera edición de sus comentarios a los *Tratados De Religiosis y de Laicis*.

Comparándola con las ediciones precedentes, y sobre todo con la segunda, publicada en Roma en el año 1921, y que apenas llegaba a

las 250 páginas, inclínase uno a pensar que no se trata ya de una simple refundición, más o menos oportuna y acertada, sino más bien de una verdadera obra nueva, vaciada en nuevos y más amplios troqueles, y en la que han tenido muy holgada y merecida acogida las ya casi innumerables decisiones dadas en el transcurso de estos últimos veinte años por los diversos Dicasterios de Roma y hasta por la misma Comisión Interpretadora del Código. Las diversas discusiones, agitadas en estos últimos tiempos, entre los autores, tienen también su debido lugar, en la nueva edición, y por cierto que con una brevedad y precisión tales que alejan de la misma hasta las sombras de esas ruidosas y estériles polémicas, de resultados tan poco favorables, para el verdadero progreso de las ciencias. Vayan como ejemplo de esas apreciables cualidades la exposición del canon 48,—*stabilis in communi vivendi modus*—, que se lee al n. 13, pág. 19, y la no menos interesante del canon 613, que aparece bajo el n. 571, pág. 492-495.

Añádense a estas reformas, relativos al fondo de la obra, otra que juzgamos sumamente ventajosa para los lectores, aunque se refiera solamente al estilo. El del P. Blat, fiel reflejo del que usaban los antiguos glosadores del Derecho, reúne las dos excepcionales cualidades, que avaloran toda verdadera obra de Texto: la precisión y la solidez. Cada una de las palabras del canon tiene su explicación (aunque a veces nos parezca en exceso sumaria) y cada una de esas explicaciones va informada por algún raciocinio jurídico, unas

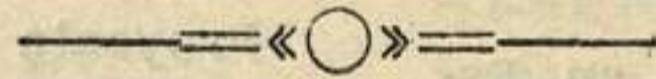
veces explícito, otras, en cambio, indicado en sus líneas generales. De ahí esa aparente dificultad que uno cree sentir al leer los Comentarios del eximio autor, y que se hace insuperable para los lectores ligeros, no acostumbrados a la reflexión tranquila y reposada. En la presente edición esa dificultad ha quedado definitivamente eliminada por la separación y distinción de palabras y de líneas, introducidas con un excelente criterio y una precisión y oportunidad sumamente loables. Con ello la obra ha ganado en claridad y preséntase al lector con una nitidez y elegancia, que hacen de la misma una de los trabajos más valiosos y útiles publicados en nuestros días sobre el siempre actual e interesante Derecho de los Religiosos.

La aplicación sistemática que hace del mismo a las sociedades sive virorum, sive mulierum in communi viventium sine votis, y de las cuales nos habla el Legislador eclesiástico por separado, en el Título XVII de esa II Parte, pudiera ofrecer sus puntos discutibles y aun creemos que vulnerables por lo que se refiere a la fidelidad debida al orden seguido y señalado por el Código. Admitimos de buen grado que las razones aducidas por el P. Blat para hacer esa resolución (ut tempori parcamus et praesertim ad clariorem canonum intelligentiam: n. 38, pág. 51), no están desprovistas, ni mucho menos, ni de su valor, ni tampoco de su oportunidad. Adujeran esas mismas razones algunos de los comentaristas recientes, tan obstinados en emendar la plana al mismo Legislador eclesiástico...! Con todo, y por regla general, no esta-

mos por esos *remissives*, ni por esas inversiones del orden, a veces insignificantes, pero que a la corta o a la larga no dejan de producir sus funestas consecuencias. Y esta misma convicción debió de influir no poco en el ánimo del ilustre Maestro para darnos el precioso esquema, que aparece en la página 621, y en el que se nos indican tanto el número del Comentario cuanto el de la página, en los que se exponen y explican los nueve cánones del referido Título XVII. Trabajo paciente y utilísimo en verdad y con el que creemos que así se podrán conseguir los dos fines intentados por el prestigioso Maestro; ut tempori par-

camus et praesertim ad clariorem canonum intelligentiam.

Por todas estas cualidades y por otras muchas más, que la brevedad del análisis nos obliga a omitir, felicitamos efusivamente al ilustre Maestro por este su valioso y utilísimo trabajo, llevado a feliz término con una exactitud y acierto que corren parejas con la laboriosidad, la constancia y el tesón, que caracterizan la vida y las actividades del mismo venerado y admirado Maestro, y no dudamos en recomendar esta nueva edición, en la que *magna inducta es transformatio*, a todos los estudiosos y amantes de las siempre utilísimas y con frecuencia necesarias ciencias jurídico-canónicas.—S. A. M.



Sonnet

*TO LIVE one moment and be gone again,
Before the life begun is fully lived,
Before the taste of every mortal pain
And joy has been by our hearts received...
That seems to be our fate: No soul complete
With shining happiness as yet unknown,
No heart that from its silent, dark retreat,
Can speak of sorrow and of darkness moan...*

*We never know: we only live and wait,
And feel one instant, truly great despair,
Then wake and laugh for joy is at the gate,
Then find it gone...a mirage in the air...*

Life is for man to know not but to live:

He laughs, he weeps, his own self to deceive!

—ANONYMOUS

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Los Temas Mitológicos en la poesía de Gregorio Silvestre, por Antonio Marín Ocete.

La Pluralidad de Tutores, por Juan Ossorio Morales.

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Estudio Analítico de los Aceites de Oliva que se Consumen en la Provincia de Granada, por José M. Clavera y José L. Guardiola Mira.

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Doctor Norberto Piñero, por Adrián C. Escobar

Una visita al doctor Norberto Piñero, por Rita Romero Leandro.

La Corte Suprema de Justicia, por Zavalía Clodomiro.

La psiquiatría ante el derecho civil, por Rojas Nerio.

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Derecho sucesorio, por Carlos M. Vico.

La redacción de los Códigos, Carlos J. Rodríguez.

Mendoza. Patronato de Liberados. Proyecto de Ley.

Federación Argentina de Colegios de Abogados.

Instituto Argentino de Estudios Legislativos.

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Análisis de Libros Recibidos por Luis de León Canaveri.

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Triptico santafereño, por José Joaquín Casas.

El Capitán Lázaro Fonte, por Rafael Arboleda.

Orientaciones: Frente a los problemas sociales, por Vicente Andrade V.

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Revista de Libros.

Índice del Suplemento.

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Orientaciones: Yocismo, por Eduardo Ospina.

Ecos del Centenario: Bogotá, por Jorge Bayona Posada.

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La J. O. C. y su congreso, por Vicente Andrade V.

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Suerte del Bueno y del Malo (poesía), por Fr. Antonio Fernández.

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Staat van de Hoogeschool:

College van Curatoren.

Faculteit der Geneeskunde, Docenten en Assistenten.

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Algemeene Inlichtingen:

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Studentenhuis "Pegangsaan"

Wettelijke Regeling.

Lotgevallen van de Hoogeschool.

Afgestudeerden.

Geslaagden examen-cursus 1937-1938.

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Normas para Exposición del Arte cristiano en las Misiones.

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La Epopeya del Alcazar de Toledo, por Alberto Risco, S.J.

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Las Alegrias de Nuestra Señora de Reims.

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Palabras del Padre Santo a la Congregación General de la Compañía de Jesús.

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Hay di Truyen Giab, por el Oh.L.

Cach Lan Hat Ro De, por el Pere Recorder.

Ca Vinh Thanh Nu Quan Thay Giang Dao.

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Hin Tu'c ve Dao.

Ai Tin.

Cung Cac Ban Thanh Nien.

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De certitudine Spei christianae, por el P. Santiago Jacobus Ramirez, O.P.

La gracia y el mérito de Maria en su cooperación a la obra de nuestra salud, por el P. Manuel Cuevo, O.P.

La exención de los religiosos, por el P. Sabino Alonso, O.P.

La emigración de los eclesiásticos franceses en España durante la gran Revolución, por el P. Luis Getino, O.P.

El Maestro Fr. Domingo de Soto, catedrático de Vísperas de la Universidad de Salamanca, por el P. Vicente Beltran de Heredia, O.P.

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El Sempiterno Equivoco,—Teodoro Rodriguez, Agustino

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A Ti Virgen María, por Paz.

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Soliven.

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Code.**

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and the Bench and Bar.**

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Desde Malolos, Bulacan, por Jose
M. Urgell, O.S.B.

Recuerdos de antaño, por Mauro
Ruiz, O.S.B.

**Correspondencia — Humoradas—
Crónica—Poesía—Bibliografía.**

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—Literary—Sports—Military — So-
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Núm. 272, Septiembre de 1938.

El Papa y España (De "De Re-
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**A la Natividad de la Santísima
Virgen** (poesía), por H. Ignoto.

**A los moradores de San Pablo de
la Laguna,** por I. S.

A los Niños.

**A la Memoria del Insigne Cruza-
do Sr. D. José Lo Pa Hong de
Shanghai, China,** por Fr. Gaudencio
Castrillo, O.S.A.

Quezon y Nuestra juventud.

**Correspondencia—Poesía—Comen-
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—Literary Gleanings—News—Sports
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**Le principe d'Unidiversité et son
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**Algunas observaciones sobre los
principales textos escatológicos de
Nuestro Señor (S. Mateo, XXIV),**
por F. Segarra, S.J.

**Beitrag sur Bestimmung der
theologischen Stellung des Petrus
de Trabibus (vor 1300),** por F. Pels-
ter, S.J.

Il candidato al Sacerdozio, por O.
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Considerationes de doctrina B. Virginis Mediatricis, por H. Lernerz, S.I.

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Recensiones, por J. Iriarte—Ag. S.I., P. Franceschini, S.I.

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The Peace of Munich and the Fate of Small Nations, By D. A. Hernandez.

What a Filipino Stands For, By M. M. Gallardo.

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The Anatomy of Rheumatism, By Antonio Lambino, M.D.

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Editorial: Red Light District.

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News and Comments.

Biografias Medicas.

Clinico-Clinical Conferences.

From the Current Literature.

Medical News—Therapeutic News.

Medical Laws and Legal Decisions

—Edited by "Justin."

The Doctor's Funnybone—Humour.

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The Demand for Equal Rights, By C. Bruehl, Ph.D.

How to Prevent Depressions, By J. Elliot Ross.

New Deals, Past and Present, By F. P. Kenkel.

Warder's Review.

Contemporary Opinion.

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The C. V. and Cath. Action: Socialized Medicine.

Youth Movement.—Social Study and Study Clubs.

Co-operation and Credit Unions.

Book Review.

Die Heimweberei,—P. J. Schultz, O.M.I.

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Revenge of the State, by B.

Christian Thought Inherent in Montes Pietatis and the Raiffeisen Societies, By Odulf Schafer, O.F.M.

A New Cult, By F. P. K.

Warder's Review.....Contemporary Opinion.

Historical Studies and Notes: Fr. Joseph Anthony Lutz, Pioneer Priest.

The C. V. and Catholic Action.

Youth Movement.
Social Study and Study Clubs.
Cooperation and Credit Unions.
Vorstiss gegen den Federalismus
in der Schweiz.

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Co-operation Cures Without Des-
troying Economic Liberty of Human
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When Charity Built a Factory,
By Ed. C. B. & S. J.

The Proletariat, the Crux of the
Modern Social Question, By Dr.
Franz Mueller.

Spokesmen of the Oppressed, By
F. P. K.

Warder's Review.....Contemporary
Opinion.

Social Review.

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The Central Verein and Catholic
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Wendel, O.P.

A Spanish Internationalism—
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Capreolus (1380-1444) — Stanis-
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At the Birth of Our Lady—Ar-
thur O'Connell, O.P.

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O. P.

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bre 1938.

Sano y Salvo, de Vuelta—P. José
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Carta del Excmo. Delegado Apos-
tólico.—Mons. Guillermo Piani

Devotion to the Holy Ghost—P.
Henry Buerschen, S.V.D.

Por las Misiones—P. Martín Le-
garra, Recoleta.

Baptism—Father G. Vromant,
C.I.C.M.

El Día de San Carlos

Estampa Evangélica — Augusto
Santamaría, C.M.

Aglipayanismo—Manuel A. Gra-
cia, C.M.

Eficacia de la Liturgia—Luciano
de San Luis, C.M.

Seminarios

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De Hoya, U.S.A.

The Carolinian, Cebu.

The Campus Leader, University
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The Letran News, San Juan de
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