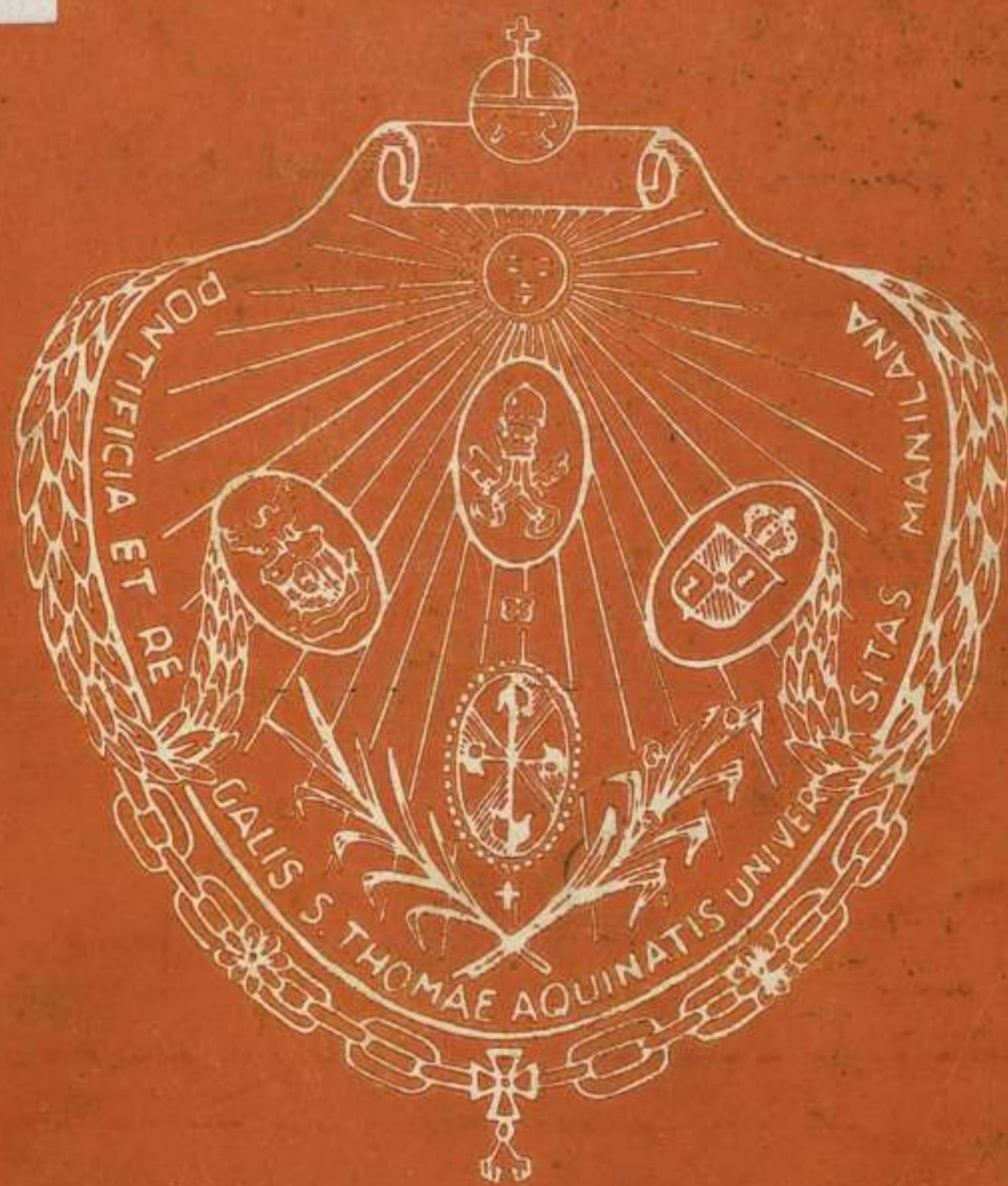


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# UNITAS

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"Bol. Ecle. de F.") Also Page 211
- CIVIL LAW .... (See "The U.S.T. Law Journal") Also Page 137
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# UNITAS

ORGAN OF THE FACULTY  
UNIVERSITY OF SANTO TOMAS

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of Manila, Philippine Islands.*

Rev. E. Bazaco, O.P. . . . . . General Administrator  
P. C. Hipoll . . . . . Managing Editor

## QUESTION BOX

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*(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 a letter by a "nom-de plume" should be accompanied by the writer's real name and address.—EDITOR'S NOTE.)*

### QUESTIONS:

I

“He leído en muchas historias que circulan por nuestras escuelas que siempre existió una tenaz y general oposición a España en Filipinas, en prueba de lo cual nos cuentan historiadores modernos la mar de levantamientos y

guerras contra los representantes españoles en las Islas, y no solo por parte de los naturales de aquí sino también de extranjeros enemigos de España.

Y si esto es así, me atrevo a preguntarle: Siendo estos levantamientos tan generales, tan frecuentes y tan alarmantes como tratan algunos de hacernos creer ¿cómo es que no pudieron con aquel puñado de españoles? ¿Cómo consiguió mantenerse la metrópoli hispana por espacio de tres centurias y media, haciéndosela tanta guerra?"—**Un Amigo.**

## II

Is it true that there were no normal schools in the P. I. before the coming of the Americans?—**Augenio Alcantara.**

## III

Please name some unusual uses that are made of plants during the War.—**Andres Feliciano.**

---

## ANSWERS:

### I

Es ésta una de tantas cosas que nosotros tampoco nos explicamos si seguimos el espíritu de ciertas historias. Claro, que podíamos explicarlo muy fácilmente diciendo que posiblemente uno de aquellos españoles valía por 10.000 ciudadanos de otras nacionalidades, y por eso, aunque los iberos eran pocos y sus enemigos eran muchos, no pudieron con ellos.

Pero esta suposición, como usted comprende, no deja de ser una de las mayores tonterías; y así es preciso concluir que no existieron levantamientos tan generales y alarmantes contra los representantes de España, sino que prevaleció en todo tiempo una cordial amistad entre españoles y filipinos.

Casos aislados de descontento es natural, no obstante, que existieran en aquel entonces como existen hoy día en cualquiera parte del mundo civilizado y no civilizado. No todos podemos convenir siempre en una misma cosa. La discordia es patrimonio de la humanidad, como tantas debilidades. Pero de que no todos convengan en lo mismo y de que no todos y cada uno de los ciudadanos estén en perfecto acuerdo con la autoridad, a concluir que el pueblo filipino, el francés o el italiano y todos los demás estén opuestos a sus respectivos gobiernos y vivan de continuo en un estado de guerra, existe una gran diferencia que no se compagina con la verdadera historia. Dado el carácter de los hombres, es necesario que hayan existido aquí como en todas partes algunas desavenencias en el pasado y que sigan existiendo en el tiempo que le queda a la humanidad de destierro sobre la tierra. Como resultado de estas desavenencias, no faltaron ni faltarán algunas revueltas aisladas que no implican una oposición de todo un pueblo en masa, porque de otra manera hubiera prevalecido el pueblo contra aquel pequeño número de iberos.

## DISCUSION

En nuestros días tenemos el ejemplo de la madre España, donde el pueblo, cansado de su gobierno, se levantó contra la autoridad (legítima o no legítima); y a pesar de contar ésta con tantos adeptos y tantos medios de guerra y de defensa, poco a poco y paso a paso fué el pueblo enseñoreándose de toda la tierra hispana. ¡Es terrible un pueblo cuando se levanta! Y este estado de intensión bélica no puede durar tres centurias, ni una, ni media, ni siquiera diez años, porque antes de esta fecha se habría aniquilado la nación. En Filipinas no pudo existir en las tres centurias pasadas un estado de oposición semejante, porque ya ha mucho tiempo que los naturales y los extranjeros se hubieran aniquilado. Por otra parte sabemos que el ejército español se componía en su mayor parte de filipinos; si los filipinos, pues, estaban realmente tan opuestos a España como tratan de insinuar algunos historiadores modernos, fácilmente hubieran podido los naturales deshacerse del yugo ibero. Por otra parte encontramos un progreso constante en Filipinas respecto del acrecentamiento de la población, el nivel de vida, las industrias y las artes, la agricultura y el comercio, la enseñanza, y todas las demás ramas de civilización y cultura, en el siglo pasado comparándole con el anterior, y en el siglo XVII comparándole con el XVI: lo cual indica que no todo fueron guerras y levantamientos, sino que predominaron la paz y el orden y el progreso.

Es cierto que hubiéramos progresado mucho más si todos nuestros gobernantes españoles hubieran sido un Legazpi, un Acuña, un Santiago de Vera, un Simón de Anda, un Basco y Vargas, un Enrile o un Lardizabal o un Clavería; pero también sabemos que los buenos talentos no se distribuyen pródigamente y tampoco hemos de esperarlos en todo tiempo. Lo que sí es un hecho indiscutible es que, con buenos y no buenos y medianos gobernantes, el Archipiélago Magallánico progresó en el pasado más que ninguna otra colonia oriental de otras naciones europeas. Admiten también este hecho aquellos extranjeros que se han entretenido en hacer estudios comparativos, sin miras egoistas y sin prejuicios. El historiador inglés John Crawford, como un ejemplo, hablando en la primera veintena del siglo pasado sobre las islas del Extremo Oriente, que llama "Archipiélago Indico", donde incluye las Islas Filipinas, nos dice:

"Es verdaderamente sorprendente que la administración filipina por uno de los peores gobiernos que hay en Europa (la España de su tiempo) y donde los principios generales de legislación y de buen gobierno son menos entendidos y peor puestos en práctica, haya sido en general la que menos ha sofocado la felicidad y prosperidad de los habitantes indígenas de esta nación (Filipinas)... Casi todas las naciones del Archipiélago Indico están hoy en mucho peor estado respecto de la riqueza, poder y civilización, que lo estaban hace tres centurias en que vinieron los europeos. Solo las Filipinas son las que han progresado en civilización, en riqueza y en población... Y los filipinos se encuentran hoy en un grado muy superior, casi en todo, a todas las demás razas."

Y ciertamente, que este progreso no se compagina con los supuestos abusos y atropellos por parte de los españoles, ni con los tan cacareados levantamientos, oposiciones y guerras por parte de los filipinos. Pudo haber existido

algo de esto de una y otra parte; mas no debió ser muy general a juzgar por los beneficiosos efectos que a la larga resultaron. Y es esto lo que más se debe enfatizar en las escuelas, no solo por ser más pedagógico el encomiar el bien que el sembrar el odio entre la juventud, sino también por ser más verídico y conforme a la historia, pues vemos que prevaleció lo bueno.

## II

It cannot be doubted that the Philippines was one of the first countries to have counted with a system of Normal schools. To offset whatever doubts prevail in the minds of some few who believe otherwise, we shall answer the question from both sides that thereby one may gather or deduce a clearer insight regarding the truth.

### **(Affirmative)**

The historian Alzona, in her **History of Education in the Philippines** says: "Until 1872 only these normal courses were offered to prospective teachers (in the Philippines). In France the same situation prevailed. The normal courses given in the ordinary schools preceded the regular normal school. Paris did not have a regular school either for boys or for girls until 1872. Comparatively speaking, then, as far as academic training was concerned, the women in the Philippines were not far behind."

### **(Negative)**

*It may be true that Manila had already a normal school for teachers seven years before Paris had her own. But what about the other nations of Europe and America?*

### **(Affirmative)**

The effective preparation of teachers in Russia began in 1924, though steps were taken in 1905 through the "All-Russian Teachers Union". In Italy several types of training teachers were ordered in 1859 by the Casati Law, but it was in 1898 when real Normal Schools were established requiring teachers' certificates and examinations to fill vacancies by virtue of the Gianturco Law; in England, the Cross Commission recommended in 1888 the creation of training departments, but the official Normal Schools belonged to the XXth century. We do not have to mention other countries, such as Canada, Portugal, Greece, Brazil, Scandinavia, Turkey, Colombia, etc., etc. in order not to mention European colonies where practically no normal schools have existed up to the present days.

### **(Negative)**

*And what about Germany, the United States and Spain?*

### **(Affirmative)**

And of France? We must do justice to France in spite of the statement cited above. France was one of the first nations to



establish Normal Schools. This country with the other three above mentioned nations, established their Normal Schools at about the same epoch as the Philippines but not much earlier than our country.

**(Negative)**

*In spite of the normal schools in the Philippines, not much results were accomplished, for according to the Censo, 1903: "Tambien se proyectó (en 1863 fundar escuelas de segunda enseñanza é instituciones normales y colegios"... (se proyectó solamente?) "La historia de otras naciones era un libro cerrado para el común de los Filipinos. No se enseñaba la geografía, la historia o la agricultura, y en vez de estos temas se suponía que habían de recibir instrucción en los quehaceres y labores propios de su sexo."*

**(Affirmative)**

It is possible that in isolated cases such things could happen. There are many of them. As a matter of fact and in plain XXth century when so many books are used as texts, it occurred to me once to ask the students not of an elementary class but of high school graduates the following question: "What is the capital of Greece?" The student said, "Turkey"; another answered, "Moscow"; and still another who was hiding for fear of such a difficult question, replied, "Brazil", "Lisboa" etc. Since there was not even a Chinaman's chance for them to hit the right answer, I had to tell them myself.

Again, I asked them to tell me something about Philip II. The attitude of some students was as if they had never heard such a name. But there was one smart fellow who on my hinting that the Philippines was named after this king, came forward and said: "Ah yes, he was the King who sent Magellan to discover the Philippine Islands."

This naturally does not signify anything; but then we see that at all times and in all places "beans are cooked."

Referring to the statements cited above from the Census of 1903, I am a bit surprised, because in general the Census praises much the cultural work of the Jesuit Fathers who were in charge the Normal School for teachers. To the referred Census, a few pages before the above quotation eulogize the Jesuit Fathers with respect to the Normal Schools.

**(Negative)**

*Leaving now this question aside, we should at least concede that the Normal Schools must have been established much earlier in the Philippines, that the University and other entities referred to the Supreme Government requesting for the organization of Educational instruction...*

**(Affirmative)**

Something analogous took place in Europe. Take England, for instance, in her own territory (not to say anything of her colonies) in spite of a century of advocacy by the Parliament itself in favor of national education, nothing was done: "Bill after bill was presented and similarly was disapproved while the condition of education of the children rapidly grew worse. It seemed as if the State could never enfranchise its own children."

Answering directly the question, we say with the Director of the Normal School for teachers in the Philippines: "Inutil fuera preguntar porque no se pensó antes de 1863, en establecer una Escuela Normal en Manila? Los que se hayan dedicado al estudio del desarrollo de la enseñanza en la Península, no ignoran que no solo en España, pero ni aún en Europa, no se pensó hasta el presente siglo en regularizar la Instrucción primaria de tal suerte, que se formasen Maestros en Escuelas determinadas."

**(Negative)**

*I admit that the national and municipal income of those days was meager as compared to the present but this does not justify the meager payment given to teachers during the past regime...*

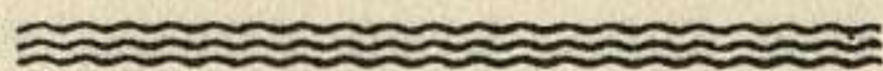
**(Affirmative)**

Are they well paid today? Since when has teaching as a profession and as a means of earning a livelihood been a lucrative position?

III

Among the ingenious uses to which plants are put are: sphagnum moss—dressing for wounds; charcoal from fruit pits—used for gas masks; birch and willow pulp—used as a substitute for cotton and the nettle for making textiles; meal obtained from clover, horse chestnuts, oats, Indian corn, barley, beans, pease and buckwheat—used in place of flour; roasted barley and oats and roasted acorns and beechnuts—substitute for coffee; in Germany eventually a substitute for coffee was made from carrots and yellow turnips; bloom of the linden tree mixed with beech buds was found to make an excellent beverage; roasted peas and oats—a substitute for cocoa.

## CIVIL LAW



# The Badges of Fraud

### INTRODUCTION

#### *The Subject*

ONE of the pivotal yet illusive points in civil law is the subject Fraud. In all substantive and remedial laws, Fraud is touched upon and often made the determining factor in the precarious sway of the balance of justice. And yet, significant as it is, Fraud stands sadly neglected in jurisprudential dissertations, for legal minds, more often than not, consider it so familiar to everybody as not to need further analysis than the different and superficial attentions accorded it by jurists who could not do otherwise than to scrutinize and expound meagerly on its nature.

Thus, in Philippine jurisprudence whereas Fraud is talked about in most decisions, there is not, nor has there been, an adequate exposition on this prolific and versatile evil.

Even in American jurisprudence, this same lack of thorough elucidation on its nature is blatantly present. The *Corpus Juris* in its opening treatment of the subject, declares that Fraud is incapable of real definition. In fact, some American jurists had pronounced it for the best that it be not at all defined. (*Corpus Juris*, Vol. 26; p. 1059.)

True it is that a myriad of cases have been decided, repeated and redecided, giving rise to piecemeal accumulation of sterile literature which has remained sterile because jurists have either considered it too mysterious and illusive to be captured and fixed on legal paper, or else it is dangerous to expound on its nature

because then fraud-feasors would know thereby what exactly to avoid. (C. J. Vol. 26; p. 1059.)

With certainty it may be said that these skeptical and agnostical attitudes toward Fraud are due to two factors, viz.: (1) The fact that the existence of Fraud is mainly a matter of evidence and therefore its presence depends on innumerable combinations of facts; and (2) The fact that there is always the persistent confusion on the real relation between the Moral Law and the laws of men.

Unfortunately, few men, even among those recognized as intellectuals, lucidly know that the law of man is not, has never been, nor will ever be the Moral Law. And this duality will always exist despite the efforts of all good and wise lawmakers in reflecting, imitating, or even quoting the tenets and aphorisms of the law that is God's. The crown of such labors will only be a parody, as long as man is a stupid creature who fears more the electric chair than the "eternal fire," and understands better a box on the ears than a qualm of conscience.

The fact is that, man's law consists only of those fragments of Moral Law which, because of the perversity and ever growing complexity of the relations and activities of men, legislators have found advisable and necessary to emphasize by putting them on paper and providing them with additional sanctions which turn into penal codes, prisons and electric chairs.

But any man-made law, no matter how elaborate, comprehensive, and studded with severe sanctions, will always contain loopholes through which perverted men will go in order to escape punishment and fulfill their evil designs.

This last point is undoubtedly the reason of some American jurists in saying that Fraud had better be left undefined so that renegade souls may not know precisely what to circumvent. Indeed, to a certain degree this attitude has its justification, for, surely what man, in his ingenuity could do, by another ingenuity he could undo. But, then, it is the mission of all upright and wise men to so make laws that their astray brothers would find it hard and unprofitable to be bad. And then, is it not equally true that what good and upright things good men could do are hard for bad men to suppress and destroy? Indeed, no one can deny that the ingenuity of the just and strong could withstand the ingenuity of the bad and weak. It is clear then that jurists must not fold their hands and leave the progenitor of most crimes and misdeeds go unclarified. Rather, jurists should remember that greater and greater analysis of Fraud should be made so that harder and faster laws may be made thereby making it all the harder for Fraud to exist and almost impossible to operate.

And then it must be well remembered that because of the irremediable duality of the laws which men must obey, Fraud it-

self is necessarily dual—Actual, Real, or Moral Fraud on the one hand, and Equitable, Constructive, or Legal Fraud on the other. The so-called Actionable Fraud is in reality either one or both of the two, when in a special garniture Fraud enters the hall of Justice to be justly rebuked.

The confusion in regard to the nature of Fraud and the dearth of available material for this work, is paradoxically both a deterrent and an inspiration in the writing of this paper, in the same way that friction retards movement and yet friction itself is indispensable to mechanical movements.

### *Scope and Outline*

THIS paper has, for its subject, Fraud, its elements, and the signs of its existence which are herein, for convenience, presently called "badges."

Inasmuch as jurists and laws distinguish at least two kinds of Fraud, viz.: (1) Real, and (2) Constructive, it is necessary hereby to deal with Fraud in its prime distinctions, consider the elements of each, and finally deduce therefrom the badges as cognized and detested by justice.

For purposes of this work, Fraud will be expounded on in its intrinsic nature as abstracted from its three genera which are, for convenience, designated as: (1) Real, (2) Constructive, and (3) Actionable. Next, Actionable Fraud, which is our main concern, will be analyzed in its elements. Finally, the "Badges of Fraud" will be deduced from such elements.

The reason for this apparently futile and useless objective in terminating with, and emphasizing the "Badges" of Fraud, is the simple fact that, in most cases, it is the greater concern of Law and Justice to discourage the germination of Fraud, once there is favorable ground for its coming into life, rather than let such evil grow, and then, with great labor, hew it down with the ax of punishment. It is then clear that a facile cognition of the signs or "badges" of Fraud is of magnitudinous importance in the fight against this ingredient of most misdeeds and the essence of most crimes. Is it still a wonder that the subject is "Badges of Fraud?"

## DISCUSSION

### A. DEFINITION

So NUMEROUS and yet partial are the definitions that have been given on Fraud, that instead of making its nature clearer, a confusion has resulted to such an extent that some

American jurists have pronounced it indefinable. (C. J. Vol. 26; p. 1059.)

The Bouvier's Law Dictionary gives the following: "*Fraud* is an endeavor to alter rights, by deception touching motives, or by circumvention not touching motives.

"*Deceit* is any fraudulent contrivance by words or acts, to deceive another person, who relying thereupon, without carelessness or neglect of his own, sustains a damage thereby.

"*Constructive Fraud* includes such contracts or acts as, though not originating in any actual evil design or contrivance to perpetrate a fraud, yet by their tendency to deceive or mislead others, or to violate private or public confidence, are prohibited by law.

"*Actual Fraud* or positive fraud includes cases of the intentional and successful employment of any cunning, deception or artifice used to circumvent, cheat, or deceive another.

"*Fraud* is any trick or artifice employed by one to induce another to fall into or detain him in error, so that the latter may enter into a contract contrary to his interest."

Out of the mass and maze of definitions by American legal minds reposing in the Corpus Juris, this one definition which was quoted and requoted stands out as a lone star in a somber sky:

"Fraud consists of any deceitful practice used in depriving or endeavoring to deprive another of his known right by means of some artful device or plan contrary to the plain rules of common honesty." (C. J. Vol. 26; p. 1060; quot *Martin vs. U.S.*, 7 Ind. 7, 451, 104 S. W. 678, 684; quot *Mitchell vs. Knitzer*, 5 Pa. 216, 219, 47 Amd. 408.)

Our own Civil Code in Article 1269 contains the following provision on "deceit" which is, more often than not, understood as fraud: "Deceit exists when, by means of insidious words or machinations used by one of the contracting parties, the other is induced to enter into a contract which without them he would not have entered."

By amalgamation of the various definitions given above, the following is proposed as a tentative definition which embraces fraud in its multifarious forms and in its intrinsic nature as contemplated by law:

*Fraud is any deceitful act or omission or the two combined, voluntarily effected by a person to deprive, or likely to deprive, another person of a just or vested right which such other person would not ordinarily surrender, were it not on account of such deceit. (Cf. Final Definition infra p. 151.)*

## B. THE KINDS OF FRAUD

IT IS hereby affirmed that the definition above embraces Real Fraud, Constructive Fraud and Actionable Fraud—the three kinds which, with the help of the Corpus Juris and standard books on Christian Ethics, may be defined as follows:

(1) *Real Fraud* is any *intentional* act or omission or both, effected by a person in contravention of the plain rules of common honesty, in order to gain by depriving another of a *justly possessed* right.

(2) *Constructive Fraud* is any act or omission or both, effected by a person in contravention of the plain rules of honesty, in order to gain unjustly by depriving another of a *vested* right.

(3) *Actionable Fraud* is any *legally pleadable* act or omission or both employed by a person, in contravention of the plain rules of common honesty, resulting in the pecuniary loss of another on account of his having been deprived thereby of a vested or a justly possessed right.

We must now proceed to analyze each of the definitions above in order to determine ultimately the elements of all the three kinds of fraud, and thereby prove that the definitions of Fraud given above, is all-embracing and intrinsically true.

In the definition of Real Fraud the following must be noted:

(1) The act, or omission, or a combination of the two, must be *intentional* in fact and not only by presumption, otherwise there can be no “real” fraud;

(2) That such act or omission or their combination, is really in contravention of the plain rules of common honesty; for, the *moral* character of this fraud would vanish if the contrariety is only presumed;

(3) That, by the terms “plain rules of common honesty” are meant the norms of human behavior which any sane man recognizes as clearly dictated by conscience pro-

nouncing judgment on the intrinsic and relative worth and plausibility of such transaction which must only redound to the benefit of all or some and to the injury of none;

(4) That, there is a real and subsisting intent to gain, and that such gain may be financial, physical, moral or any kind of good or benefit—nay even a moral evil such as the annoyance of another, a wreaking of vengeance, a vexation or humiliation inflicted, etc., which, to the perverted mind of the fraud-feasor, is “good” and therefore a “gain”;

(5) That, the deprivation of another of a right may be consummated, frustrated, attempted, or even only intended, and that such deprivation sought is perforce unjust because it has a bad aim or purpose;

(6) That, it is immaterial to the existence of Real Fraud that the fraud-feasor has gained or not;

(7) That, the word “justly possessed right” signify a right which is held, valued, and enjoyed as it should be, for, if such right is not so held, then the term “just” is inapplicable, and if it is not valued nor enjoyed accordingly, then there is really no *animus possedendi* and consequently there cannot be a loss.

In the definition of Constructive Fraud, parrallel but opposite observation to those had about the first fraud may be made.

(1) The act or omission or their combination may not be really intentional, but, nevertheless the law *presumes* it as voluntary.

(2) Such act or omission or both, is at the least likely to contravene the plain rules of common honesty, so that the law expressly provides by positive provisions that such contrariety exists in the contemplation of Justice.

(3) “The plain rules of common honesty” has the same meaning that it has in the definition of Real Fraud. (Supra).

(4) The intent to gain is also legally *presumed* to exist despite its absence in fact, but, this time the gain sought embraces only pecuniary or material benefit, for moral gain is not the concern of the law of man.



(5) The resultant deprivation or non-deprivation of a person of his vested right is immaterial to the existence of Constructive Fraud. In fact, there could be Constructive Fraud even if there is not even an iota of mere intent to deprive another of a right. This is a point in which man's law even out-does in strictness the Moral Law.

(6) On one point, however, the law of man and the law of God are strictly in accord on this matter, and this point is the immateriality of the acquisition or non-acquisition of a gain by the fraud-feasor, or a third person.

(7) The right lost, or which might have been lost is *vested*—vested by man's law. Unlike the right involved in Real Fraud, a vested right may or may not be *justly possessed*. Thus, even if a person holds just a personal property which he has stolen from another, he is by presumption of law vested with ownership, for, only the law may divest him of such status. Even if such stealer acknowledges before the whole world that the personal property has been stolen from another, not even the real owner of such property may deprive him of, nor disturb him in, the possession of such, except by due process of law. And again, even if a right is exercised in a manner that should not be, still it is a vested right which can be disturbed or divested only by an application of the law.

On the other hand, a *justly possessed* right may not be *vested*. Thus, a person may have come into possession and enjoyment of a piece of land, and thereby, because of just appropriation and equally just dominion, he is, before God's law, the owner of it; yet, the law of man may not vest in him the right simply because of some technicality or friction of law which was unfulfilled. In short, a *justly possessed* and a *vested* right, in some cases, are diametrically opposed.

A synthesis of the foregoing observations constitutes the greater part of those in the definition of Actionable Fraud. Two signal points, however, must be taken into consideration.

First, that to render a deceitful act or omission legally pleadable, it must have caused injury to a person other than the one effecting such act or omission. On this matter, the Corpus

Juris states that where there is no damage, no legal remedy in the form of an affirmative relief may be obtained. (C. J. Vol. 26; p. 1168.)

Second, that such injury caused must be actual and non-contingent, pecuniary loss, or else that it is a material loss readily and commonly reducible to pecuniary damage. A moral loss alone can not be an element of Actionable Fraud, for, it is a well-known fact that only monetary or material losses are encompassed by the provisions of man-made laws, whereas purely moral injuries are abandoned to the purview of the Moral Law. (C. J. Vol. 26; p. 1175.)

### C. THE ELEMENTS OF THE THREE CLASSES OF FRAUD

FROM the analysis made above, on the relative definitions of the three kinds of Fraud, a parallel tabulation of the elements of the first two is as follows:

REAL FRAUD	CONSTRUCTIVE FRAUD
1. An act or omission or a combination of the two, which is <i>really intentional</i> .	1. An act or omission, or both, which may or may not be intentional, but which the law always <i>presumes</i> as intentional.
2. A <i>real contrariety</i> of such act or omission, or both, with the plain rules of common honesty.	2. Only a <i>likely</i> but nevertheless <i>presumed contrariety</i> of such act or omission or both, with the plain rules of common honesty.
3. A <i>real positive</i> intent to gain something tangible or intangible, pecuniary or material, or otherwise, by depriving another of a right.	3. Only a <i>presumed intent</i> to gain <i>pecuniary</i> or <i>material</i> benefit by <i>unjustly</i> depriving another of a right.
4. A <i>justly possessed</i> right.	4. A <i>vested</i> right which may or may not be justly possessed.

As elements of Actionable Fraud, the Corpus Juris (Vol. 26; p. 1062) gives the following: (1) A representation, (2) Its

falsity, (3) Its materiality, (4) The speaker's knowledge of its falsity or his ignorance of its truth, (5) His intent that it be acted upon in a manner reasonably contemplated, (6) The hearer's ignorance of the falsity of the representation, (7) His reliance on the same, (8) His right to rely, (9) His consequent and proximate injury.

With due regard and unabated esteem for the compilers and editors of the Corpus Juris, let us venture to analyze the foregoing enumerated elements, and see whether, for the purposes of this humble composition, a less imposing enumeration may suffice.

(1) *A representation.* By nature, a representation is always a positive act and never is it wholly an omission. If omission must enter as an ingredient of representation, it serves only as a distorter of the positive acts which are then better called "misrepresentations." It is, at most, dubious whether an entire omission alone could be called "representation." Hence, it is better to designate the first element as "a voluntary act or omission or both." Besides, in law, the word "representation" is contradistinguished from "warranty," but for the purposes of an exposition on Fraud, the two are taken as equivalent entities.

In this connection it might be asked whether a pure omission alone could be considered an element. One good case lucidly illustrates the answer in the affirmative. In the case of *Strong vs. Repide*, (213 U.S. 419, 53 L. ed. 835), it was held that "the sale of shares of stock in a corporation, by a shareholder to a director, without disclosure by the latter of pending negotiations dependent upon his own action, which tend to enhance the value of the shares, may be set aside as fraudulent, at the suit of the vendor." (Quoted from Fisher, Civil Code, third edition, Notes under Article 1269.)

(2) *Its falsity.* This second element given is rather limited, for, it applies only to positive acts but never to omissions, for, how can an omission be false when it is a thing that is not stated nor acted?

(3) *Its materiality.* The materiality of the act or omission or their combination, is a quality that can not be dispensed with, inasmuch as this is a characteristic of the act or omission or both, which is acquired precisely after such act or omission or

their combination, has been the factor which made the injured party enter into the fraudulent contract.

This foregoing element about "materiality" may be combined with the two next succeeding enumerated elements which are: (4) *The speaker's knowledge of its falsity, or his ignorance about its truth,* and (5) *His intent that it be acted upon in a manner reasonably contemplated.* It is hereby proposed that their combination be "the use of such act or omission or both, against the plain rules of common honesty." The reason for this apparently radical integration is the fact that the legal presumptions, in this jurisdiction, makes Elements (4) and (5) unnecessary of enumeration. Number 4 is covered by the presumption that every man is sane and therefore knows what he is saying or doing, while element Number 5 is reducible to the presumption "that a person intends the ordinary consequences of his act." (Code of Civil Procedure, Sec. 334, No. 3.)

Now, it should be clear that "The use of such act or omission or both, against the plain rules of common honesty" includes necessarily the fact that such act or omission or their combination, is material to the fraudulent contract or transaction, inasmuch as such "materiality" flows from the fact that such act or omission or both, was used dishonestly to make possible the transaction. In plain words, "such act or omission or their combination," is *material*, because it was used dishonestly; and not, such act or omission or their combination was used dishonestly because it is *material*.

And then the expression "The use of such act or omission or their combination, against the plain rules of common honesty" implies that there was "the speaker's knowledge of its falsity" and yet he gave such representation as true. Moreover, even if the speaker had no knowledge of such falsity, the law nevertheless presumes that he had.

The latter part of Element (No. 4), which was "...or his ignorance about its truth," is rather vague and uncalled for. If the speaker was really ignorant of the representation, how could he have known how to make a deceit by propounding the contrary of what he did not know?

(6) *The hearer's ignorance of the falsity of the representation.* Number 7 states, *His reliance on such representation.* It is strange that Element (6) should be distinct from

No. 7, for, if a sane man (everybody is presumed sane) relies upon a "representation" which is ultimately found false, it is because of his ignorance of its falsity then. It is inconceivable that a man who knows that a representation is false would still rely on it. Even a fool who relies on a false representation, does so because he does not know that it is false, or that he relies on a true representation because in his topsy-turvy mind, he thinks it is false.

Element No. 8, which is *His right to rely*, is immaterial and unnecessary. If a sane man relies upon a representation which in the end turns out to be false, he does so only because a cleverer man has outwitted him. Should the law therefore tell the victim that there is no fraud just because the victim had no right to rely on the "representations" of the clever one? Is the mission of the law to rebuke the victim, or is it to protect him against the cleverer bad men? And then let us say that the victim relied although there is no valid reason we know why he should rely, and that thereby he had therefore no right to rely, should the law say then that the victim is a fool and therefore not entitled to protection? May Justice then, with unctiousness, say that there is no Fraud because Element No. 8 is absent?

(9) *His consequent and proximate injury*. This lastly given element is really the first in importance. In fact its absence means the absence of Actionable Fraud, despite the presence of all the other elements, which would then become elements of only Constructive or Real Fraud. On this matter, the *Corpus Juris* states that where there is no damage sustained no action lies. (C. J. Vol. 26; p. 1168.)

Drawing together the foregoing notes, therefore, and crystallizing them into elements, it is proposed that the real elements of Actionable Fraud are:

1. An act or omission or their combination, which may or may not be intentional but which by law is always presumed as voluntary.
2. The use of such in a manner which is really, or only legally presumed to be, in contravention of the plain rules of common honesty.
3. A real or legally presumed intent of a person to gain pecuniary benefit by depriving another of a right.

4. A right that has been vested, or is just possessed.

5. The violation of such right on account of the use of the act or omission or their combination, in a manner contrary to the plain rules of common honesty.

6. A resultant pecuniary or material injury on account of the destruction of the vested or justly possessed right.

#### D. RELATIONS AND DISTINCTIONS OF THE THREE KINDS OF FRAUD

AFTER knowing exactly what are the elements of each of the classes of Fraud, let us look into the real relations existing among them and whatever distinctions that may set each one apart from the other two.

From the enumerations of the elements of each of the classes of such evil, it is clear that the four and analogous elements of Real and Constructive Frauds are also corresponding constituents of the third kind. Two other elements, however, are present which are indispensable to the existence of Actionable Fraud—(1) The destruction of a justly possessed or vested right, and (2) A resulting proximate pecuniary or material injury suffered upon the violation of such right.

Now, therefore, just when is a Fraud Real, Constructive, or Actionable? May a Fraud be any two or all the three at the same time or at different periods?

The fact is, that a Real Fraud becomes Constructive when, by express provisions of man's laws, all the four elements of Real Fraud may be presumed to exist, or that it is proven that really they exist. The actual existence of the four elements is immaterial for purposes of man's law; suffice it that they could be presumed to exist through a legal fiction. The reason for this preposterousness is the fact that though such elements may not all be present to form any actual evil design or contrivance to perpetuate a fraud, yet by the presence of circumstances which strongly imply their being, and the great likelihood of the brewing of fraud, justifies the legal fiction which is intended as an advanced discouragement of Fraud's advent.

It is a recognized meritorious strategy in any war, that the

wide-awake and well-timed alarm purporting that the enemy has advanced although it is only likely to advance, has always resulted in the discouragement of the enemy's sallies and the ineffectiveness of his realized charges.

Is it any wonder therefore that any gratuitous transfer or disposition of property made by a really solvent debtor within the thirty days immediately preceding the filing of involuntary insolvency proceedings against him, is presumed fraudulent although, in fact, it is otherwise? And then our Civil Code provides in Article 1297 that "contracts by virtue of which a debtor gratuitously disposes of property are presumed to be in fraud of creditors.

"Alienations for valuable consideration made by a person against whom any judgment in any instance has been previously rendered, or against whom any writ of attachment has issued, shall also be presumed fraudulent."

It must be remembered, therefore, that in the attempt of man to suppress Fraud, his laws have often pronounced the existence of one, even only upon the appearance of some signs of its coming into being. As to be expected, therefore, it often happens that there is not really any fraud and yet the law says that there is one, a figment or legal hallucination known as Constructive Fraud.

On the other hand, it is sometimes ridiculous and lamentable that a Real Fraud exists, and yet, despite such existence and the reality of some elements of analogous character as those of Constructive Fraud, no fraud at all exists in contemplation of man's law. Such is the case when the justly possessed right is not a vested right; or when the gain aimed at and acquired by the fraud-feasor is not pecuniary nor material but only an evil desired as "good" by the perpetrator. Thus, if a person finds that a neighbor of his has found a treasure, and openly depreciating the value of such property, he succeeds in inducing such neighbor to sell the same at a price very much less than the real value of such treasure, and the transaction was made such that there is no evidence of it nor of the fact that the neighbor ever possessed the treasure; is there not a Real Fraud which is not and can not be Constructive just because there is not herein a *vested* right which has been violated?

Or again, if a person requests his neighbor to help him in entertaining some visitors or guests, and the latter makes it appear that his neighbor is his servant, so that thereby he gains prestige, is this not really a Real Fraud which is not Constructive just because the loss sustained by the neighbor is not material nor pecuniary?

What then happens in the foregoing cases? Nothing happens. These are two of the countless instances in which there is Fraud and yet no fraud is contemplated by the law of man.

If, however, in the foregoing cases, the first neighbor could prove that he had possessed for a time the treasure, then the Real Fraud becomes Constructive, and this in turn is metamorphosed into Actionable Fraud.

And in the second case, if the neighbor should succeed in proving that thereby he has lost social prestige, he may act to turn the wrong, into a crime of slander by deed. Or, if further he could prove that thereby he has sustained a pecuniary loss, then the Real Fraud, which first became a crime, now turns into Actionable Fraud.

It must be remembered therefore that:

(1) Real Fraud may exist although no Constructive Fraud exists, and "vice versa."

(2) When there is Actionable Fraud there necessarily exists either of the other two, but not "vice versa."

(3) All Real Frauds may become Constructive, but not "vice versa."

(4) Real Fraud may become Constructive and then Actionable, but the reverse direction is not true.

(5) Of the three, only Actionable Fraud is capable of being the cause of a suit.

### E. THE NATURE OF FRAUD IN GENERAL

ONCE again, it might be asked, "What, then, is Fraud in general?"

Fraud is simply an evil consisting of the covert and subtle prostitution of Truth and Honesty, so that thereby an advantage may be gained by the degenerate soul that effects such iniquity. It differs mainly from the other common crimes in that its



procedure entirely excludes physical violence, and in its operation it does not recoil into the shadows and shun the light, but that rather, it parades itself in the light under the guise of equanimity.

Its father is Satan, its brothers are Robbery and Theft. Like his infernal ilk, Fraud is the mortal enemy of Truth, Honesty and all forms of Righteousness. His ambitions are like those of his brothers—(1) to smash rights of ownership, and (2) to gain therefrom. But in his operations, Fraud manifests the subtlest and also the worst character. He is entirely devoid of the “sportsmanship” and frankness of Robbery and the shyness of Theft.

Whereas Robbery approaches his victim showing his club in broad daylight, Fraud nears his man proffering a handshake. Whereas Theft comes silently in the dark of night, trembling at the slightest stir of his sleeping victim, Fraud steps up with grace and poise in broad daylight—nay in the best of light.

It is this last-mentioned character of Fraud which makes him the worst enemy of Truth. Fraud clothes Truth with the cloak of Falsity, and vests Falsity with the robes of Truth, thus adding insults to inflicted injury.

From the foregoing figurative exposition the general nature of Fraud might now be clearer, but, what is its nature in more cogent, concise, and didactic terms?

This time, the following is proposed as the final comprehensive definition of Fraud in all its three classes:

*Fraud is any act or omission or a combination of these two, employed by a person in contravention of the plain rules of common honesty, for the purpose of gaining by depriving another of his known right.*

When Fraud is present in the contemplation of the Moral Law, it is called Actual, Real, or Moral Fraud or Fraud-in-Fact. When it is existent in the eyes of the law of man, it is designated as Constructive, Equitable, Legal Fraud, or Fraud-in-Law.

But, then, the existence of Fraud, whether in the compass of the Moral Law or in the sphere of man's law, is strictly a conclusion of law which is deduced from the proven allegations on the presence of facts and circumstances which, to the ordinary and sane mind, are the usual breeding places of dis-

honest and harmful transactions. Ultimately, therefore, the question as to whether Fraud is present or not, is fundamentally a matter of evidence.

On this account, therefore, it is necessary to determine precisely what are those matters which constitute the evidences or signs of the advent, presence or departure of Fraud. To this end, let us pass therefore to those signs or badges of Fraud.

## F. THE BADGES OF FRAUD

JUST what are the matters of fact and circumstance which are precursors of the stealthily coming of Fraud? What are the marks of its unseen but smelt presence? What are its unmistakable footprints?

For clarity and convenience, let us term "badges" all such signs, but enumerate them accordingly in three groups, viz: (1) Precursors, (2) Marks, and (3) Footprints. All these will be deduced from the enumerated elements of Actionable Fraud.

It must be borne in mind, however, that these badges are simply badges and no matter how clear is their existence, they do not positively assert the reality of Fraud but simply *imply strongly* its coming, staying, or going.

### (1) *THE PRECURSORS:*

(a) *The great intrinsic value of the right involved, or its great relative value to the party other than the one injured.*

(This badge is deduced from the fourth element. Cf. p. 148)

It is only natural that if a fraud must exist, it must have a good reason for being. No sane man would commit a wrong if the temptation is not too great, nor the gain, promisingly big.

(b) *The dishonest character, reputation, or record of the proposing party.*

(Deduced from Elements Nos. 2 and 3. Cf. p. 147)

Things and persons act according to their nature. The dishonest or those reputedly dishonest are likely to commit further dishonesty.

(c) *The great disparity in the knowledge of the parties on the particular transaction to be made.*

(Deduced from Element No. 2. Cf. p. 147)

The best soil for deceit is ignorance, so that the ignorance of one party on a thing about which the other has a knowledge, is the goader of the latter to gain an advantage.

(2) *THE MARKS:*

(a) *Unusualness of the transaction.*

(Deduced from Element No. 1. Cf. p. 147)

It is a fact that in the common intercourse of men, the simple transactions that benefit most and harm none, are the ones that are repeated until they become familiar and customary. An unusual transaction, therefore, is fraught with uncertainty as to its expediency, or its sure rendition of benefit for all, and harmfulness for none. If the good familiar transactions are many, but a party chooses an unfamiliar one, it is a very likely indication of a scheme to gain an undue advantage by taking the other party to grounds where the former might easily avoid loss, whereas the latter would not even know whether he is losing or how he is losing.

The unusualness of a transaction may be on account of any or all of the following:

1. The undue intricacy of at least one of the phases or stages of the transaction.
2. The undue secrecy of at least one of such phases or stages.
3. The glaring lack or excess in the number of persons involved.
4. The great excess or lack of the consideration involved.
5. The extraordinary character of the commodities involved.

(b) *The unnatural attitude of one of the parties.*

(Deduced from Element No. 2. Cf. p. 147)

Customary transactions always naturally elicit cus-

tomary attitudes. When, therefore, one of the parties or a third person manifests undue interest, eagerness, indifference, generosity, or secretiveness, something untoward is surely afoot, for, the worse is easier to expect.

(c) *The ease by which a gain is obtained.*

(Deduced from Element No. 3. Cf. p. 147)

It is on account of the fact that a transaction should harm no one in order to be *honest*, that no man gains without rendering a corresponding loss or sacrifice. Hence it is, that, in the acquisition of property or benefit, the acquirer has to undergo some hardship. If there is a glaring absence of hardship, then the ease of obtaining a gain implies that there is a disturbance of the "give and take" principle which is the essence of honest transactions.

It might be found, however, that the facility of acquisition on the one hand is the happy result of concession or generosity on the other. But, this instance is the rare exception, for, man and nature are, in essence, abhorrent of non-compensation. Even in gratuitous donations, the donor enters into the transaction only because he wishes to be accorded moral benefit returned to him by the donee, society, or God. The man who gives away a thing just for the sake of giving, is possessed of the *Magnificent Obsession* which is as rare as it is magnificent. Rare is this quality even among the rare men of goodness.

### (3) *THE FOOTPRINTS:*

(a) *The wonder manifested by the injured party at the outcome of the transaction.*

(Deduced from Element No. 5 Cf. p. 148)

When a party shows surprise at the outcome of a phase of the transaction, or at the final turn of events, it is clear that the inducements that motivated his entering into such transactions are not as he was made to believe. Deceit, therefore, must have entered the operations at the beginning.

It might be said, however, that such surprise might be accountable to the ignorance or the folly of the party

surprised. Yet, it remains that the other party, if honest, should easily resolve such surprise by showing that there is no ground for surprise. But if surprise nevertheless persists, then it is clear that the *surprised* party is himself trying to defraud.

(b) *The extraordinary and unforeseen damage sustained by a party.*

(Deduced from Element No. 6. Cf. p. 148)

Every sane man entering into a transaction expects a certain amount of contingent loss, but if a loss is of such magnitude that it was also unforeseen, there is great likelihood that such loss on the one hand is the unplausible result of extraordinary gain on the other.

(c) This fact therefore leads to the third footprint of Fraud: *The extraordinary gain obtained and foreseen by a party.*

This badge is closely linked with the Mark (c), and the Precursor (a) (Supra). Is there still a need of showing that it is at least the last of the badges?

## CONCLUSION

THE BADGES of Fraud, therefore, are:

(1) The great intrinsic value of the right involved or its great relative value to the party other than the owner who suffered its loss.

(2) The dishonest character, reputation, or record of the initiating or proposing party.

(3) The great disparity of the knowledge of the parties concerning the particular transaction involved.

(4) The unusalness of the transaction, on account of one, some, or all of the following:

(a) The undue intricacy of at least one of the phases or stages of such transaction.

(b) The undue secrecy of at least one of such phases or stages.

(c) The glaring lack of excess in the number of persons involved.

(d) The great lack or excess in the consideration given.

- (e) The extraordinary character of the commodities involved.
- (5) The unnatural attitude of one of the contracting parties.
- (6) The ease by which a gain is obtained.
- (7) The wonder manifested by the injured party at the outcome of the transaction.
- (8) The extraordinary damage sustained by a party.
- (9) The extraordinary gain obtained by the other.

The foregoing badges are conditions, circumstances, and characteristics of a transaction that is fraudulent. Their importance is fully grasped when it is remembered that even the sanest and wisest of men is really aware of the existence of the sun, only in so far as he cognizes the signs of its presence. Without the emitted light and heat which the senses of man receive, could man know that the sun exists? And yet, who would say that the light and heat are the sun itself?

Indeed, man knows only by signs, and by signs he shall always know.

In all his guises, in all his hidden iniquities, *BY THESE BADGES WE SHALL KNOW FRAUD.*

—RICARDO DULAY, PH.B., M.A., LLB.

# PSICOLOGIA



## *Subjetividad del Sentimiento Estético*

Una de las experiencias deducidas del estudio del sentimiento estético es que la apreciación de lo bello es algo muy subjetivo. Algunos llegan a deducir, fundados en esta relatividad, que lo bello depende únicamente de lo psíquico sin que tenga que ver nada para el sentimiento estético lo extramental.

Y es que el juicio de lo bello no es igual que el de lo verdadero. El tribunal de la evidencia refrenda al último; mientras que al primero no hay nada que lo defina categóricamente. Sobre lo bello no nos podemos poner de acuerdo muchas veces, simplemente porque cada uno es como Dios le ha hecho y según él se ha desarrollado.

En la primera parte de este artículo vamos a indicar las causas de esa subjetividad, que a pesar de ser notable, no llega con todo a destruir la universalidad del gusto en la apreciación de lo bello, dejando a salvo la existencia ontológica de la belleza.

\* \* \* \*

La variación del sentimiento estético, depende, como toda afectividad en general, de varios factores. Kulpe los reducía a cuatro:

$$A=f \text{ de } (I, D, E, R)$$

O sea, que un sentimiento dado, depende de la individualidad del sujeto; de la *disposición* actual en que se encuentre; de los

excitantes internos o externos que lo ocasionan, y de la reacción correspondiente a las excitaciones, tanto en el aspecto motor como en el de la asociación.<sup>1</sup>

Además de estos factores sentimentales, que por sí influyen ya mucho en la modalidad del funcionamiento de los elementos perceptivos, imagniación, sobre todo, existen otros factores de índole cognoscitiva, que determinan distintas maneras de ver las cosas y de apreciar sus relaciones. Podemos reducirlos también a cuatro.

- a) habilidad de los sentidos y agudeza de percepción.
- b) modo individual de concebir el ideal de lo bello.
- c) diferente punto de vista.
- d) fuerza asociativa.

Estudiemos uno por uno estos cuatro elementos, viendo de pasada cómo los factores de la fórmula de Kulpe los modifican.

a) *Los sentidos y la percepción.*

Lo bello sensible antes que nada ha de pasar por los sentidos. Es incontrovertible que el sentido mejor educado, es más exigente artísticamente; más sutil: descubre finezas que el vulgar no aprecia. Así pues a quien tenga el sentido mas fino no le agradará lo que a otros parece perfecto, simplemente porque no tiene agudeza de visión: el salvaje brinca y danza al son de una música monotonísima y a veces horrible, deleitándose en ella; en cambio el civilizado, más pulido, de nervios más finos, requiere más estética en el perfil del movimiento y una música más delicada para obtener el mismo placer.

Podemos concluir que el nivel de sensación estética no se mantiene sino por medio de una cantidad creciente de excitante estético y lo que a unos basta para deleitarse es insuficiente para agradar a otros. Al oído músico un leve desentono o retardo le enfurece, la charanga le fastidia; en cambio a los chicos les basta un sonajero para quedar tranquilos. Es evidente.

En la percepción interviene la imaginación, *seleccionando, ampliando, organizando y transformando* la cualidad sentida actualmente.<sup>2</sup>

Por causa de la selección son muchas las impresiones sen-

<sup>1</sup> Cfr. La Vaissiere, *Psicología Experimental*, no. 43.

<sup>2</sup> Cfr. Frobbes, *Psicología Experimental* tom. I, 454. Puede verse al art. anterior publicado en "Unitas" al hablar del papel de la Imaginación en la precepción sensitiva.



sibles que quedan inadvertidas para la conciencia de unos que no quedan para la de otros, debido principalmente al factor *D* o disposición actual en que el sujeto se encuentra. Todo el público del salón que tenga el órgano auditivo funcionando normalmente, oirá los mismos sonidos de la orquesta; sin embargo no percibirán todos lo mismo, porque aparte del factor *I*, el factor *D* no es idéntico en todos: unos atenderán más a su interior, otros al sonido de la música; y entre estos, unos buscarán la melodía, otros se fijarán más en la armonía, o simplemente estarán oyendo, pero no escuchando, distraídos con otras atenciones.

Mediante la *ampliación y organización*, cada uno añade a lo que actualmente percibe las impresiones anteriormente experimentadas, que son distintas en cada sujeto: la simple audición del tic tac de un reloj por varias personas a la vez incluye tanta diversidad de percepciones como número de personas.

La gente educada en la ciudad percibe, amplía mejor y organiza más rápidamente que la criada en el campo.

Por medio de la *transformación*, según la expectación en que se esté o según el tipo de imaginación que se posea, la cualidad excitante se convertirá en distintas diversidades de percepción. Este principio tiene aplicación principalmente en la música, pues es cierto que cada uno traduce y transforma la melodía según su intimidad o según el título que lleve la pieza musical. Basta que el subtítulo de una marcha sea el de 'fúnebre' para que en la percepción de muchos profanos se junten las notas características de esa modalidad. Radica aquí también el que la música pueda ser aplicada a distintas letras dando distinta impresión según la letra a que acompaña.

b) *modo individual de concebir el ideal de lo bello.*

En el arte, lo mismo que en la vida, todos son hijos de sus propias ideas y afectos. El ideal con el que se establece la comparación es diverso según la idiosincrasia, preparación y medio ambiente del creador o del contemplador.

A los temperamentos eróticos, que todo lo ven a través de ese sentimiento, la música de Hawai o la Rumba les encanta. En cambio a los activos, sanguíneos, les fastidia. "Delectat autem quemque quod proprium et aptum est ipsius naturae".<sup>3</sup> Recordemos que el placer se deriva de un objeto *connatural*.

<sup>3</sup> cfr. Aristoteles, Polit. VIII, c. VII.

El alegre tiene un concepto de la vida muy distinto del pesimista, y verá luz en cualquier rincón por obscuro que parezca. El misántropo, el comunicativo, etc. cada uno según su 'cristal', verá más o menos belleza en el mundo.

Lo mismo sucede según el grado de educación artística y literaria. Quien conoce las dificultades del arte, las reglas y la perfección del mismo, puede sentir lo que los profanos no sueñan siquiera, resultando para unos bello lo que para otros es indiferente o insignificante. Por eso muchas obras de arte son accesibles a unos cuantos privilegiados solamente. Tal vez, un profano que escuche las fugas de Bach, perciba nada más que una confusión; el entendido gozará sentidísimamente.

Lo aseguraba ya Aristóteles, y en su tiempo todavía no se hablaba de contrapunto, ni de fugas, ni de otras lindezas que el progreso del arte nos ha enseñado.<sup>4</sup>

c) *diferente punto de vista.*

Cada uno puede hallar el elemento *E*, el excitante, según su punto de mira. Podemos restringirlo a cuatro: *personal, racial, de actualidad y medio ambiente.*

Personal

Quién se fija en la forma, quién en la expresión. Uno busca el efecto de tranquilidad, otro un excitante motor. El pueblo tiene por bella la música que le excita al baile; la pintura de colores luminosos; en general lo que excita el apetito sensitivo. A otros menos vulgares les agrada penetrarse y hacerse una cosa con la obra contemplada: Un sujeto de estos al ver la catedral gótica, por ejemplo, se olvida de sí y tiende, como las arcadas, a otros mundos más puros que éste... El crítico tomará una posición distinta: se fijará más en la manera como se va desarrollando la obra. En la misma catedral, se entretiene en examinar la contextura y forma góticas, la proporción, ornamentación, etc., para deducir el efecto total y compararlo con lo perfecto, gozando después de ver la adecuación.

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<sup>4</sup> "Spectator est duplex, alter ingenuus atque doctus, alter indoctus et stolidus ex illiberalibus et mercenariis et hujusmodi aliis concretus et conflatus; his quoque certamina et spectacula sunt ad requiem adhibenda et remissionem animorum. Nam ut sunt ipsorum animi depravati et aversi ab habitu naturali, sic et concentuum et modorum quaedam sunt depravationes; modos dico vehementes et infractos. Delectat autem quemque quod proprium et aptum est ipsius naturae." Polit. VIII, c. VII.

### Racial

Este punto de la visual se origina en el sentimiento nacional o en el de civilización. A las mujeres europeas les agrada el adorno auricular de los pendientes; a las africanas y salvajes, los anillos pendientes de las narices. Los italianos no gozan tanto del drama como los españoles, ni estos tanto como aquellos en la arquitectura.

Este factor como fácilmente puede observarse, no es ciertamente uno de los que más subjetividad dan a lo bello, pues de que unos aprecien más una cosa no se sigue que tengan por desagradable las otras.

### La actualidad o la moda.

Es el modo de mirar más efímero de todos. A los antiguos les parecía bien el tricornio: hoy cae bien solo en algunos cocheros de caballerizas reales o de funerarias. Las pelucas del XVII, hoy serían ridículas. Lo mismo que muchas escuelas artísticas actuales, Modernismo, Cubismo, Funcionalismo, etc., serían inexplicables y de mal gusto para nuestros abuelos.

### El medio ambiente.

Puede ser el conjunto de circunstancias que rodearon la infancia y la juventud, o bien, la distinta formación estética. Al influir en la viveza de la imaginación, cosa indiscutible, repercute mucho en la formación y concepción de lo ideal con el cual ha de relacionarse el objeto bello. Lo mismo sucede con los dedicados especialmente a una profesión o estudio durante toda su vida, que encuentran más belleza en los objetos que se relacionan con su vida ordinaria.

A los chinos clásicos les parecemos horribles con nuestras narices prominentes y el color de la epidermis; ellos exageran la oblicuidad de los ojos en sus pinturas. Los partidarios de la Escuela Flamenca encuentran menos belleza en las pinturas de la Escuela Italiana. Un botánico gozará contemplando la naturaleza más que un médico o un soldado que hallarán en cambio bellezas donde el naturalista herbolario no ve absolutamente nada.

### d) *fuerza asociativa*

Según el tono afectivo actual, y según el elemento *R*, se

producirá un conjunto asociativo distinto, siendo aquí donde entra el elemento más subjetivo.

Al que está triste nadie le convence de que la música que están interpretando allá en la orquesta es la jota de Gigantes y Cabezudos: todo lo percibe a través de sus lágrimas; la reacción en consecuencia será de asociaciones melancólicas. El caso extremo contrario sería, por ejemplo, en el que está de punta en blanco, el cigarro en los labios y la alegría repicándole por todo el organismo, camino de los toros: una marcha fúnebre que oyera al azar por la calle no la asociaría con otras ideas que las de tono alegre.

Además del tono afectivo que determina la reacción asociativa, ésta depende mucho de la fuerza natural y viveza imaginativa del sujeto. Hay quienes captan al vuelo la idea del orador o del poeta, encerrada en una bella metáfora, y sienten por ello un goce vivísimo y en cambio otros, menos felices, se quedan a oscuras. Nadie ha de concluir por eso que la belleza se la fabricó el primero en su mente con ocasión del hermoso dicho del poeta y que el segundo no gozó por no haber hecho lo mismo. La belleza objetiva, la metáfora, la oyeron los dos: el fallo estuvo en la luz asociativa de cada uno.

\* \* \* \*

¿Síguese de esta tan gran multitud de factores, que el sentimiento estético dependa únicamente del elemento psíquico?

La afirmación sería a la vez negar la naturaleza humana. En esta coinciden todos los hombres: todos tienen las mismas facultades y los mismos sentimientos fundamentales; todos tienen un fondo de actividad natural común.

Lo mismo que se reputaría por anormal o incompleto a un grado de desarrollo inferior a este fondo común natural, ha de admitirse también que hay ciertos objetos que están relacionados con esa perfección media común, capaces de dar origen y determinar esa actividad, la misma en todos. El no resultar así, no arguye falta de elemento ontológico, que la produzca, sino exceso o fallo psíquico. Además, hay ciertas bellezas naturales que por estar al alcance de la educación ordinaria de los hombres, pueden ser por todos percibidas y ante las cuales nadie deja de conmoverse.<sup>5</sup>

<sup>5</sup> "Ninguna inteligencia bien ordenada será indiferente a lo que puede

En confirmación de la tesis viene una observación vulgarísima al alcance de todos. Es cierto y *normalmente así acontece*, que algunas músicas o cuadros o estatuas, producen invariablemente el mismo sentimiento en todos, sea cualquiera el grado en que influya la afectividad personal.

Parte, por ejemplo, de la música de "La Marchenera," a quien la oiga por primera vez ha de producirle una tristeza, más o menos saturada, pero melancólica siempre. El Cristo de Velázquez es imposible que a nadie le cause goce estético del mismo matiz que le causaría el cuadro de la Rendición de Breda, o de la Fragua de Vulcano, del mismo artista.

Variarán los acentos de intensidad, pero siempre quedará un fondo común que brota del mismo elemento estético.

Queda pues a salvo la causa objetiva, ontológica, de lo bello y el sentimiento de lo mismo. Siempre lo íntegro rebrillando con orden a través de lo sensible proporcionado al sujeto, producirá el goce estético, mientras la naturaleza humana sea idéntica en todos. Como también será siempre cierta la *relatividad* psíquica de *matices estéticos sentimentales*. No será nunca la belleza, asegura de Wülf<sup>6</sup>, con relación al sentimiento, ni un puro fenómeno psíquico ni algo exclusivamente objetivo; sino que resultará de una *íntima correlación* entre el *objeto* y el *sujeto*, porque *los atributos* de uno son *causa apropiada*, no simples excitantes, del gozo contemplativo del otro.

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## CATEGORIAS DEL SENTIMIENTO ESTETICO

Además de las modalidades subjetivas indicadas, existen otros muchos matices en la apreciación de lo estético, cuyo origen es extramental. Es indiscutible que la emoción de lo "agradable estético" es de distinto quilate que la proporcionada por lo

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aportar alguna luz para la solución de los grandes problemas relativos al destino humano: ninguna imaginación permanecerá insensible ante la viva descripción de cuantas escenas o acontecimientos notables de la historia: ningún corazón hay que no comprenda, que no experimente los sentimientos que nacen en el fondo mismo de la naturaleza humana. Serían los que así no reaccionasen hombres incompletos. Hay un fondo común—muy considerable—de goces del espíritu, de bellezas naturales o artísticas que todos pueden apreciar, independientemente de circunstancias personales." De Smedt, "Teoría de lo bello según Sto. Tomás, cit. por Mercier, Psychologie 611.

<sup>6</sup> Cfr. *L'Histoire de l'Esthetique*, pg. 259.

sublime o por lo gracioso estético. El sentimiento estético incluye todas estas tonalidades, pero el más ligero análisis nos hará descubrir diferencias psicológicas y objetivas que incluyen cada una de las categorías estéticas.

Vamos a preocuparnos brevemente de las cinco más importantes:

- § 1º Emoción de lo *agradable* estético
- § 2º Sentimiento de lo *gracioso* estético
- § 3º Efecto de lo *cómico* estético
- § 4º Conmoción de lo *sublime*
- § 5º Impresión estética de lo *trágico*

§ 1º—*Emoción de lo agradable estético.*

Es una alegría bulliciosa del alma, más de la sensibilidad que del entendimiento, proveniente de la visión de algo bien ordenado, que se refiere más a la delicia que a la expresión de lo bello.

Es decir, que el placer es preferentemente del apetito sensitivo.

Depende del funcionamiento vigoroso de los sentidos externos vista y oído, a veces del olfato, y de la imaginación, que disfruta en gran escala al verse ocupada y llena con la variedad de elementos que la excitan.

Los toros, el Circo, las carreras de caballos, los juegos atléticos, etc. etc., son ejemplos evidentes.

En todos ellos no se busca más que la distracción del ánimo en el placer que causa el conjunto. Placer que es un compendio de admiración, interés, armonía de tonos, complacencia de la habilidad y estética de los movimientos y orden de los jugadores, etc.

En la Poesía producen esta clase de agrado, los juegos de palabras rimadas, la cadencia, la acomodación del metro al tono sentimental de la idea.

En Música, la ligera: seguidillas, boleros, zambras, pasacalles, marchas, etc.

En Pintura, algunos cuadros de paisaje, la sinfonía de colores, la 'Lumia'.

En Arquitectura y Escultura, los parques, las miniaturas, los nacimientos.

Aparece manifiesto que todas estas complacencias no son todavía *propriadamente sentimiento* estético; no obstante no han de confundirse tampoco con el agrado de lo útil o de lo biológico.

§ 2º—*Sentimiento de lo gracioso estético.*

Está constituido por un atractivo suave, inherente, de ordinario, a las formas físicas de las cosas pequeñas y a la desenvoltura y euritmia del movimiento, insinuando en el espectador la misma facilidad y ritmo.

Viene a ser como nua relación sutil entre la acción y el sujeto que la ejecuta.

Se mezcla con los sentimientos de delicadeza y distinción. Por eso nunca brota de lo burdo o falto de rulimiento, ni de lo quebrado o esquinoso que tan irregularmente mueve la percepción visual o auditiva.

De ahí que la naturalidad de los niños bien formados y educados agrade tanto. La suavidad de líneas en la forma física: las palomas, las violetas.

En el movimiento, los patinadores artísticos ofrecen bastantes ejemplos; pues si bien los músculos se mueven con cierta rapidez y violencia, la trayectoria curva de los mismos les da cierta visibilidad estética.

La causa de que este sentimiento pueda ser suscitado por lo feo ("feo y con gracia") es porque brota de algo interno que se traduce en rasgos y movimientos aristocráticos. Es el "no sé qué" que tanto encandilaba a nuestro P. Feijóo.<sup>1</sup>

§ 3º—*Efecto de lo cómico estético.*

Excluido lo cómico por algunos autores de la categoría de la belleza no deja por eso de ser incluido en la categoría de lo estético. Nos referimos, desde luego, a lo cómico con sal ática; porque hay cosas cómicas que nada tienen que ver con el sentimiento de lo estético.

Lo Cómico está en una comparación instantánea entre el concepto y la realidad: entre la realidad natural que debía ser, y la realidad cómica, el desvío de lo que debía ser. Una sustitución inesperada de una cosa por otra que es descubierta inopinadamente por la imaginación y el entendimiento.

<sup>1</sup> cfr. "Razón del Gusto y El no sé qué, Teatro Crítico, t. VI, 1733.

Este efecto subjetivo radica en dos condiciones necesarias, base una de lo cómico, y otra, del efecto psíquico.

Primera: lo cómico es exclusivamente humano, y tan solo lo que referimos al hombre tiene comicidad. Si nos reímos de un sombrero es por la forma que el hombre le ha dado o por el uso cómico que de él se hace o por la configuración y relación que adquiere en la cabeza del hombre.

Segunda: lo cómico requiere una indiferencia total del alma. Un hombre afectado de cualquier modo que sea, hasta que no domine su estado, no puede experimentar el efecto cómico.

La causa del estado mental que se manifiesta por la risa es bastante difícil de determinar. Hay dos opiniones principales.

La conciencia de superioridad sobre los hombres y objetos: sería 'un orgullo repentino nacido de la perfección súbita de nuestro ser comparado con las flaquezas de los otros o con nuestra debilidad anterior. \*

La otra opinión, más aceptable tratándose de lo cómico *estético*, es la del *contraste* o *disonancia*, seguida por Spencer, Bergson y otros autores estéticos.\*\* La causa del estado mental manifestado por la risa, sería según esta opinión, la percepción de una disonancia especial característica: una percepción que nos induzca a pensar que un objeto es y no es a la vez, y en el cual los dos elementos de contraste se den con la misma intensidad. Es decir, que la imaginación junta en un objeto a un mismo tiempo dos cosas que el entendimiento ve instantáneamente que no pueden coexistir por ser impropias una de otra.

El proceso perceptivo sería: vemos una acción, una figura, ante la cual el mecanismo de la asociación nos trae un elemento humano parecido o relacionado impropriamente; o al revés: una acción o persona humana que nos recuerda por medio de la imaginación traviesa, el mecanismo rígido de las cosas. Nos reímos de las monadas de un simio porque parecen de un hombre y no lo son. Nos reímos de las acciones repetidas características de algunas personas porque nos recuerdan el me-

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\* Cfr. Frobbes, t. II, pg. 334 s.—Voz 'Risa', Espasa.

\*\* Cfr. Le rire: essai sur la signification du comique, de Bergson. De Spencer, Principes de Psychologie.



canismo de lo inanimado. Vemos los dos elementos que son semejantes, y como es tanta la celeridad de la imaginación, la conciencia percibe *juntas*, como si fuesen propias de lo mismo, las dos asociaciones, y al descubrir el entendimiento la disonancia o contrariedad inocente nos complacemos riéndonos.

El contraste también puede resultar cuando no están en proporción la acción psíquica y el objeto sobre el cual recae: una atención intensa sobre algo muy interesante, donde repentinamente se entromete un elemento de mínimo interés, inocente, suele provocar la risa. La atención intensa resulta entonces aplicada a una cosa mínima, insignificante y ante la disonancia nos reímos. Ejemplo: el director de orquesta que al empezar la sinfonía estornudase o al cual se le estallasen los pantalones daría la nota cómica de la temporada: la tensión puesta reverencialmente, con silencio expectante, en la música que va a ofrecernos el primer compás, es interrumpida por ese elemento impropio, y ante el contraste de atención, de silencio y de objeto, el ánimo no puede sentir otra cosa que el efecto de lo cómico.

Así creo podría entenderse la frase de Aristóteles que definía lo cómico:

“Comedia est imitatio deteriorum quidem, non tamen ad plenitudinem vitii sed turpitudinis non nisi pars est ridiculum. (Ridiculum) est peccatum quoddam et turpitudinis doloris expers neque perniciosus, sicut statim ridicula persona est turpe quid et distortum sine doloris significatio-  
ne”.\*\*\*

El efecto psíquico de la intromisión de lo cómico estético en el drama y en la tragedia es causar refrigerio al espíritu, que en medio de la excitación del desarrollo de la trama dramática, necesita hacer alto para no fatigarse.

#### § 4º—*Comoción de lo sublime.*

La causa o elemento objetivo es la grandeza del objeto o de la acción, pero una magnitud con elevación y nobleza. Lo desmesuradamente grande en el orden físico, lo complicado con exceso y sin orden no puede causar efecto sublime. Entra tam-

\*\*\* Cfr. Poetica, V. Puede verse, en confirmación de esta manera de pensar, Shopenhauer, “El mundo, etc., tom. 2, 2a. parte, C. VIII.

bién la infinitud, de tal manera que viene a constituirse lo sublime como una extraordinaria grandeza de la forma sobre la materia.

El efecto subjetivo, por decirlo en dos palabras está, en la resonancia psíquica, mediante la cual, estimulados por la grandeza objetiva, se despierta en el sujeto otra grandeza ideal, superior e infinita.

El proceso que determina esta resonancia incluye tres etapas, según Ribot.

1a. Un sentimiento más o menos embarazoso, de depresión del espíritu, que se siente pequeño y como anonadado ante lo sublime.

2a. Luego, la conciencia de un impulso vital, enérgico, que impele al alma a considerarse fuera de la mezquindad y cotidianismo rutinarios.

3a. Como indispensable, entra el sentimiento consciente o inconsciente de nuestra seguridad personal, en presencia del poder sublime.

De estos tres sentimientos aleados resulta una combinación de admiración, respeto reverencial y cierto espanto, que dan la tonalidad afectiva del sentimiento de lo sublime. Así viene a resultar, como decía Schiller, que el sentimiento de lo sublime es una mezcla agridulce, de placer y de dolor, probando con ello que la naturaleza humana es capaz de querer lo que los instintos rechazan y rechazar lo que estos quieren: una tempestad es ciertamente horrible para la sensibilidad e instintivamente se huye de ella; no obstante, el espíritu, libre, puede, experimentando la segunda etapa que dejamos indicada, volar sobre el instinto y admirar y gozar de la potencia que mueve a la tempestad.

Kant resumía así sus impresiones sobre lo sublime:

“A su vista mi espíritu se siente como elevado y engrandecido; despiertase en él como un esfuerzo interior que lo impulsa hacia lo alto, una aspiración a igualarse, si pudiera, con aquella grandeza. Por esto el análisis señala en el sentimiento de lo sublime un momento especial de tensión. A este anhelo de elevación, sigue inmediatamente el sentimiento de mi impotencia: siéntome sin fuerzas sufi-

cientes para concebir con exactitud aquella grandeza que espera la capacidad de mis facultades".<sup>1</sup>

§ 5º—*Impresión estética de lo trágico.*

Considerado como una especie de sublime, lo trágico produce el más vivo y profundo sentimiento estético entre todos los demás.

*El fundamento objetivo* es, en general, el infortunio de nuestros semejantes. Intervienen en él, modificando grandemente el efecto total de lo trágico, la catástrofe o advenimiento de la desgracia; la causa por parte del hombre o por parte de una virtud o fuerza superior.

La catástrofe es la felicidad del héroe truncada. Para que cause efecto psíquico tiene que ser grande, interesante. Nadie se conmoviera porque otro perdiera una petaca. Para ello el héroe debe de gozar de una felicidad excelsa, notable, según su estado, siendo éste, con preferencia para el efecto, regio o al menos de alta alcornia.

La causa es capitalísima para la emoción. Si es el mismo hombre la causa de la catástrofe, puede ser o inocente o culpable. Si inocente y sucumbe como bueno será mayor la conmoción estética. Si malvado, la emoción será suscitada, en parte al menos, por la simpatía que a pesar de ser malvado el hombre adquiere en el infortunio; parte también y no secundaria, por la sanción justa de la maldad encontrada en la catástrofe. El mayor efecto suele conseguirse cuando se mezclan estas dos suertes de elementos: héroe inocente y culpable a la vez, al modo como sucede en el 'Edipo Rey'.

La causa por parte de la potencia superior, puede ser o la misma naturaleza o voluntad humana manifestada en un individuo particular. (Yago en Otelo, Fedra de Eurípides, Shylock en el 'Mercader de Venecia, Creón en la 'Antígona', etc.). Puede ser también manifestada por la voluntad del pueblo o de la nación, como sucede en muchas Epopeyas. Puede también nacer de una fatalidad ciega, como en el Edipo citado, o por fin, de-

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<sup>1</sup> Hemos recogido esta psicología de lo sublime de los fuentes siguientes: Kant y Schiller: analizados por M. y Pelayo en 'Ideas Estéticas' vol. IV, t. I. Schopenhauer, lugar citado, tom. 2. lib. III, pg. 55 ss. edic. 'la España Moderna' Madrid—sin fecha. Ribot: Psicología de los Sentimientos, cit. por Frobbes, Psicología Experimental pg. 342 ss. Bray, 'Lo bello' pg. 298 ss. Palmés en la Enci. Espasa, voz 'Sublime' y 'Estética.'

bido a la situación y relaciones que se han creado a sí mismos los personajes sin necesidad de recurrir a causas superiores de las ordinarias. (En esto es maravillosa la 'Estrella de Sevilla' de Lope).

*El elemento subjetivo* lo asignaba ya Aristóteles en su Poética<sup>2</sup>, dejándonos en sus palabras un punto de litigio que todavía no ha terminado. Los estéticos mutuamente se las ofrecen para confirmar sus distintas opiniones. He aquí los renglones famosos:

“Tragoedia, imitatio actionis gravis et absolutae, magnitudinem habentis, condito sermone, agentium nec per narrationem, distinctis singulis formis in partibus, *miseratione ac metu perficiens talium perturbationum purgationem*”.

El sentimiento trágico, según esto, parece constar de tres elementos: compasión, temor y cierta purificación del alma.

Compasión: Un afecto de benevolencia hacia el que sufre. Aunque sea un criminal conmueve en el suplicio, máxime siendo, como de ordinario, un grande personaje y dotado de excelsas virtudes.

Temor: Principalmente por el héroe. La simpatía con que nos atrae nos hace temer al ver las causas, que a él se le ocultan, y que nosotros conocemos. Otros opinan que este temor es por nosotros mismos, no sea que nos suceda lo mismo que al héroe, pues como él somos y en el mundo vivimos.<sup>3</sup>

Sobre estas dos opiniones es grandísima la disputa de los estéticos. A mi me atrae la discreción del conjunto: *la simpatía que nos inspira el héroe*, nos hace pensar que *nos alegraría, estando nosotros en las mismas circunstancias*, el que otros sintiesen simpatía por nosotros.

Otros han creído que este 'metu' de que habla Aristóteles, no es temor, sino *admiración*. Porque en la situación del héroe se excita el valor personal, la fuerza de la voluntad y el heroísmo de la resignación ante la catástrofe sin remedio: quisiéramos nosotros también despreciar la muerte como él y aguardarla tranquilos.<sup>4</sup>

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<sup>2</sup> Cfr. Poetica, ep. VI.

<sup>3</sup> Cfr. Dramaturgia de Lessing, cit. a M. Pelayo, l. c. Lesing. Shopenhauer, l. c. tom. I. pg. 133. tom. III, pg. 112

<sup>4</sup> “Los sentimientos ante el héroe son entonces, cuando llega la catástrofe, más bien de envidia y de admiración, que no de miedo. Se ve fraguarse

Purificación: ¿Cómo es posible que el cuadro de los más espantosos aspectos de la vida, representado en plena luz nos impresione de un modo saludable y ocasione goce estético? Es el punto más oscuro de la discusión. Recordemos tres opiniones principales: la 'ética,' la 'fisiológica' y la 'estética'.

La 'Ética', de Lessing, Shopenhauer, Schiller La tragedia es una escuela de educación. *Purifica* las pasiones mostrándonos que en lo próspero y en lo adverso el ánimo se ha de portar con ecuanimidad y conformidad. La purificación consiste en hacer ver que 'el mundo y la vida no pueden ofrecernos verdadera satisfacción y, por consiguiente, no merecen que nos apeguemos a ellos.

La 'Fisiológica', que parece encontrar apoyo en un pasaje de Aristóteles. (Política, VIII, 7), cuando habla de cierta purificación fisiológica de los modos músicos. Según esta teoría, la naturaleza tiene necesidad de conmoverse con afectos de compasión y de temor; necesidad que como los humores nocivos debe ser purificada para obtener la tranquilidad. Purificación que consiste en cierto aligeramiento de la naturaleza acompañado de deleite: satisfacción de la sed de emociones que tiene nuestra sensibilidad.

La 'Estética' asegura que la ficción *purifica* las impresiones horribles, que de ser real causaría la tragedia. La representación suscita afectos templados, suaves, sin concupiscencia. La crudeza de la realidad que produciría una impresión terrorífica es suavizada por la ficción artística que deja libre al entendimiento para admirar el orden maravilloso, universal, que a pesar del héroe amado, bien, al fin, particular, se verifica siempre en el mundo. De esa consideración del entendimiento se excitan afectos religiosos, patrióticos, etc., que sobreponiéndose al afecto hacia el héroe, nos hacen su desgracia llevadera y hasta simpática.<sup>5</sup>

“Así, exclama Shopenhauer, como el acorde de séptima llama al acorde fundamental; así como el rojo provoca y hasta produce el verde en la retina, la tragedia exige, otra existencia, un mundo diferente”.<sup>6</sup>

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y acercarse la tormenta. La imaginación de la muerte trae un mundo de afectos, las angustias de la muerte, el valor y amor que no temen la muerte.” cfr. Frobbes, l. c. p. 343.

<sup>5</sup> Véase cómo Sto. Tomás escribía aludienlo a la tragedia, según parece: “Dolor ipse potest esse delectabilis per accidens, in quantum scilicet habet

Avéntese el pesimismo que Shopenhauer pone en estas palabras, y la conclusión de la tragedia en el alma religiosa está expresada hermosamente.

Así pues, en la emoción de lo trágico se mezclan muchos otros particulares afectos, provenientes de ideas religiosas, morales, del espektador. La catástrofe del héroe no es juzgada lo mismo por un fatalista que por un providencialista.

Del complejo de todas estas tonalidades afectivas surge el sentimiento estético total.

Como característica de esta impresión de lo trágico es la más notable la de ser muy duradera y muy aleccionadora de la vida.

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Como colofón a este intento de estudio de las modalidades subjetivas y objetivas del sentimiento estético, quiero transcribir unas palabras hermosísimas, piedra preciosa de la literatura de Jacinto Benaviente, que enseñan cómo la emoción estética nos será fuente de vida para nuestra conducta y para la de los demás, si por ventura, fuésemos "creadores":

"Obra que no deje en nuestro espíritu un noble anhelo de amor; obra que no purifique siquiera nuestro pensamiento, ya que no sea tanta su virtud que no mejore nuestra conducta, es obra mala. Obra que deje amargura de odio y de desesperación no es, no puede ser obra de verdadero artista. Y no es preciso para conseguir esta moralidad falsear caracteres ni pasiones. No. La moralidad de la obra de arte no es una moralidad de premios y castigos, distribuidos según las acciones. La moralidad del arte ha de ser tan alta, tan elevada su justicia, que ni la maldad triunfante ponga en nosotros deseos de triunfar como ella ni la bondad más perseguida nos haga maldecir de nuestra bondad."<sup>7</sup>

—P. FLORENCIO MUÑOZ, O.P., PH.D.

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conjunctam admirationem, ut in spectaculis, vel in quantum facit recordationem rei amatae, et facit percipere amorem eius de cuius absentia doletur.

Et propter hoc etiam dolores in spectaculis possunt esse delectabiles, in quantum in eis sentitur aliquis amor conceptus ad illos qui in spectaculis commemorantur.

<sup>6</sup> Cfr. l. c. tom. 3. pg. 113.

<sup>7</sup> Autocrítica de 'La Malquerida'. Es, al fin, lo mismo que enseñaba el bueno de Aristóteles en los Políticos VIII, c. II. "Sordidum opus et ars doctrinaque sordida putari debet quaecumque liberorum hominem corpus vel animum vel intellectum inutiles ad usus actionesque virtutis redunt."

—oOo—

# HISTORIA



## Jefes Ejecutivos de Filipinas

### *A Guisa de Introducción*

NO DEJA de chocar a los amantes de la historia el que las historias filipinas impresas en nuestros tiempos nos relaten—o traten de relatarnos—la vida del país por espacio de 333 años consecutivos sin darnos, no digo ya algunas noticias sobre los jefes ejecutivos del pasado pero ni siquiera el nombre de la inmensa mayoría de los gobernantes en cuyas manos estuvo el destino de la nación por tan largo tiempo. ¿Cosa extraña, verdad? y sin embargo nos lo venden por los colegios (y a buen precio) como verdadera historia! Porque, vamos, no niego yo que los franceses, como un ejemplo, sean de los mayores republicanos; y con todo, en tratándose del pasado no conciben la Historia de Francia sin la consabida retaila de sus Reyes y Emperadores. Las cosas sucedieron así, y por más vueltas que le demos no podemos hacer ya nada para impedir el que así acaecieran.

Otra tontería hay aún mayor (si es que “tontería” es la propia palabra) y es la tendencia a describirnos el pasado a la luz de las circunstancias actuales en vez de compararnosle con el estado de otras colonias del mismo tiempo. Pero en fin dejemos esto por ahora y concretémonos a dar una pequeña idea de nuestros gobernantes.

## 1565 - 1598

Felipe II... España era una de las primeras potencias del mundo y en cuanto a civilización se hallaba a la cabeza de todas ellas.

## 1. Miguel López de Legazpi—1565-1572

Es el Conquistador y Pacificador de Filipinas. Fué un hombre sin tacha,—pacífico, conciliador, valeroso y prudente, cual se requería para tal empresa. Era además gran erudito, altruista y desinteresado, como lo muestra el hecho de que murió sin un céntimo. Filipinas no existía todavía como nación: el país estaba dividido en múltiples como antagonistas e independientes reinos, cuyos reyes, o un buen número de ellos, como era natural, seguían las tendencias despóticas de los antiguos jefes de la Europa pagana. El primer Jefe Ejecutivo de Filipinas comenzó desde el 1565 la grandiosa tarea de unir el Archipiélago bajo un gobierno central hasta conseguir formar un solo pueblo.

No existían todavía provincias, y Legazpi dividió las Islas en regiones, poniendo al frente de cada una de ellas un gobernador. Estos gobernadores, no solo se cuidaban de regir los pueblos, sino que tenían que comenzar por explorar el terreno, agrupar y pacificar los diferentes barrios o "barangayes", formar villas, introducir en cuanto les fuera posible la civilización más refinada de Europa, etc. etc. Cada gobernador era responsable de la región a él *encomendada* y su oficial título era el de "Encomendero". El encomendero era asistido por un número de Religiosos misioneros (al principio Agustinos), los cuales llevaron el mayor peso de tamaña tarea. La provincia o "Encomienda" se componía de villas y barrios o barangayes, dejando al frente de cada uno de ellos los primitivos reyes o "Datos".

Asistieron a Legazpi en la conquista y unificación del Archipiélago los Agustinos Urdaneta y Rada, el Maestre de Campo Don Martín Goiti, el Tesorero Lavezares, y los Capitanes Salcedo, Ibarra y Haya.

Legazpi estableció en 1565 su capital en Cebú, fundando la ciudad-fortaleza a estilo europeo y denominándola "Santísimo Nombre de Jesús" en memoria de la imagen del Santo Niño que



allí encontrara procedente de la primera expedición española del 1521 bajo el mando de Magallanes. En 1571 trasladó la capital a la desembocadura del río Pasig, fundando la ciudad de Manila casi en el mismo sitio ocupado por un barangay independiente, cuyo régulo era Matandá, si bien gobernaba más que él su sobrino Solimán. Primero Goiti y luego Legazpi respetaron el mando de Matandá, aunque sujeto al gobierno central, pero reduciendo los poderes del sobrino. Esto fué causa de que Solimán se levantase contra Goiti, pero fué vencido. Legazpi, sin embargo, le puso en posesión del señorío de Matandá que murió por aquel tiempo.

La victoria de Goiti sobre Solimán, que era muy temido, así como otra en Pampanga contra un valiente Moro, hizo que muchos barangayes de la Laguna y del centro de Luzon se presentasen a entablar alianza con el nuevo gobierno. Salcedo hizo otro tanto al sur de Manila, y poco a poco se fué de este modo uniendo el Archipiélago.

Legazpi murió poco después de establecerse en Manila (1572). Su gobierno fué calificado de benévolo y prudente, y los filipinos llegaron a estimarle mucho, pues había acortado los abusos de los antiguos reyes, y quería llevarlo todo con caridad y democracia cristianas.

## 2. Guido de Lavezares—1572-1575

Lavezares había ya estado antes en Filipinas formando parte de la expedición de Villalobos (1543). Al partir de Méjico en la expedición de Legazpi, la Real Audencia de Nueva España dispuso que caso de morir el Capitán "Adelantado" en la conquista de Filipinas, quedaría él como primer Capitán, y así acaeció. Lavezares era un hombre enérgico y activo. Continuó la tarea de Legazpi por medio de los Capitanes Salcedo, Goiti, Ortiz y de León. Consiguió pacificar las regiones de Zambales, Pangasinan, Ilocos y Camarines, distinguiéndose en ello por su valentía y prudencia el nieto de Legazpi, el Capitán Salcedo. Sus triunfos militares le merecieron el sobrenombre de "El Hernán Cortés de Filipinas". Apaciguado el Sur y el Norte de Luzón, Lavezares le nombró Alcalde Mayor de Ilocos, estableciéndose Salcedo en la ciudad que él había fundado—"Villa Fernandina" (hoy Vigan).

Durante el gobierno de Lavezares hubo que pelear con ex-

tranjeros, lo cual retardó la unificación del Archipiélago Magallánico. Un corsario chino perseguido por el Emperador por sus crímenes, consiguió reunir un fuerte ejército e intentó establecerse en Filipinas. Se llamaba Li-Ma-Hong. Envió a su capitán Sio-co con 72 embarcaciones y 600 guerreros para tomar Manila. En la madrugada del 30 de Noviembre de 1574 se presentó en la Bahía de Manila, yendo a desembarcar en la playa de Parañaque que creyó ser la capital del Archipiélago. Cuando los habitantes aún dormían, y sin declarar guerra a nadie, penetraron por el pueblo con intención de llevarlo todo a sangre y fuego. Percatados los españoles de Manila del asalto imprevisto del corsario, envió Lavezares al Capitán Goiti con un puñado de soldados, mas algunos filipinos que liberalmente se le unieron. La batalla se decidió al fin por nuestra parte, si bien murieron algunos de los nuestros juntamente con el valeroso Goiti. Sio-co se dió a la fuga.

Entrevistado Sio-co con Li-Ma-Hong a corta distancia de Filipinas, se presentó de nuevo el pirata con cerca de 2,000 hombres. Salióle al encuentro Lavezares con sus capitanes y 200 hombres de guerra. Desbaratadas las fuerzas piratas, cayeron en el campo de batalla Sio-co y dos de nuestros capitanes —Ortiz y De León. El Gobernador General y el nuevo Maestre de Campo, Salcedo, se distinguieron en esta batalla que tuvo lugar el 2 de Noviembre de 1574.

Li-Ma-Hong no se dió por vencido, y reuniendo a todos sus hombres, se presentó él mismo en persona al día siguiente. Fué igualmente derrotado. Se vengó algo después incendiando a Parañaque y pasando a cuchillo a todos sus vecinos. Manila, sin embargo, se salvó, y con ella el Archipiélago.

Cuando ya nadie se acordaba del corsario chino, llegaron noticias a Manila de que Li-Ma-Hong estaba devastando los pueblos de Lingayen. Partió enseguida para el Norte el Maestre Salcedo quien halló en todas partes rastros de la ferocidad del tirano. Tras inauditos trabajos consiguió al fin desbaratar para siempre las huestes piratas, y se estableció en Vigan como Alcalde Mayor que era con el fin de rehacer aquellos pueblos de los estragos de Li-Ma-Hong. Murió al poco tiempo víctima de unas calenturas, siendo de 27 años de edad.

### 3. Francisco de Sande—1575-1580

Era Alcalde de la Real Audiencia de Méjico, y fué nombrado por dicha Audiencia para suceder a Lavezares en el gobierno de las Islas. A falta de Real Audiencia en el Archipiélago el Gobernador y Capitán General don Francisco de Sande sometió a juicio a su antecesor pidiéndole cuenta de su "residencia" (práctica que siempre se observó al terminar cada gobernador su cargo); pero no halló cargo alguno contra Lavezares, sino, por el contrario, se comprobó que había sido un hombre probo y fiel a sus obligaciones. El Rey le premió nombrándole Maestre de Campo "in perpetuum."

Sande continuó la pacificación y unión del Archipiélago. La conquista de Camarines, comenzada por Salcedo, fué terminada felizmente valiéndose del Capitán Pedro de Chaves. Anexionó también los reinos de Mindanao y Joló por medio del Gobernador don Esteban R. de Figueroa. Unido ya todo el Archipiélago (excepto por pequeñas regiones), pasó a restablecer la paz en Borneo, cuyo rey Sirela había sido depuesto por un grupo de facinerosos. Sande venció a los usurpadores del trono y le devolvió a Sirela a condición de rendir vasallaje al gobierno central de Filipinas, como así lo hizo. La idea de Sande era convertir el Archipiélago y regiones circunvecinas en un vasto imperio, con la capital en Manila. En 1580 hizo preparativos para anexionar las Molucas, pero entró a sucederle el Gobernador Ronquillo.

El gobierno de Sande fué uno de expansión, de justicia y de orden. Suprimió la piratería mora en Mindanao y Visayas. Durante su mando llegaron los primeros Padres Franciscanos (1577).

### 4. Gonzalo Ronquillo de Peñalosa—1580-1583

Era hijo del Alcalde de Valladolid y él mismo había ya sido Alcalde de Méjico. Peñalosa tuvo que pelear contra una escuadra japonesa capitaneada por el pirata Tayfusa. Envió al Norte al Capitán don Pablo Carrión quien desbarató completamente las huestes invasoras. La provincia de Cagayán, que aún no había sido explorada y pacificada, entró a tomar parte de la nación incipiente merced al referido capitán. Entre tanto el Gobernador se dedicó a la paz local de Manila. Los chinos, que al

arribo de Legazpi serían unos cuarenta en número, por este tiempo se contaban por miles en las cercanías de Manila traficando en el comercio con los europeos. Disturbios en la ciudad, motivados por ellos, debían de ser comunes. El Gobernador Peñalosa les cedió un terreno al Noroeste de la capital a fin de que allí se estableciesen formando una villa china bajo una autoridad que precaviese sus alborotos. Uno de los fortines de la ciudad caía a corta distancia de la concesión china, con el fin de apelar a la pólvora caso de nuevos disturbios.

Durante el gobierno de Peñalosa llegaron los primeros Dominicos y Jesuitas (1581). Entre ellos venía el Ilmo. Sr. D. Fr. Domingo de Salazar, O.P., primer Obispo de Filipinas. Su llegada a las Islas fué una bendición para los indigenas, pues venía con el título de "Protector de los Filipinos" como el P. Las Casas (otro Dominico) lo fuera de los Americanos. Desde el momento en que llegó se puso al lado de los nativos defendiéndoles de los encomenderos, alcaldes y soldados y de cuantos les hacían mal alguno. Su principio era que todo español o europeo que no viniera a Filipinas con el fin de proteger y hacer bien al nativo estaba en contra de las Leyes de Indias y contra el Derecho de Gentes. Todas sus cartas al Rey don Felipe II se reducen a peticiones en bien del pueblo filipino, a acusaciones contra los oficiales que no vivían conforme a su principio, y en todas ellas manifiesta un amor ciego y desinteresado por los isleños. Otra nota característica del Obispo Salazar es el haber organizado la Enseñanza Popular en Filipinas en 1582, tiempo en que aún en los países de Europa y Norte América no estaban a favor de la Enseñanza Popular. Contribuyeron a la rápida creación de escuelas los misioneros Agustinos y Franciscanos (en especial el P. Plasencia); el Sr. Obispo, por otra parte, pidió a España Jesuitas y Dominicos (los que vinieran en 1581 no eran más que tres) con el fin de implantar también la Enseñanza Media y Superior, como más tarde se hizo, por medio del Colegio de San José y la Universidad Pontificia de Santo Tomás.

Favoreció los planes del Obispo el Gobernador Ronquillo, pues era muy religioso y erudito. En 1583 envió una expedición a Ternate para anexionarla a Filipinas, pero con tan mala suerte que gran parte de la armada pereció por las enfermedades. Cuando los sobrevivientes llegaron a Manila, fué tan hondo

el pesar que se apoderó del corazón de Ronquillo, que, oprimido por la melancolía falleció al poco tiempo. Sus exequias tuvieron lugar en la iglesia de San Agustín. En la noche uno de los blandones cayó, prendió fuego la iglesia, se extendió por la ciudad, y mas de la mitad de las casas se redujo a cenizas. Fué entonces cuando el ilustre Obispo dirigió en persona las pedrerías de Meycauayan, sacando la suficiente piedra con que edificar la Catedral de Manila, y, a instancias suyas la ciudad se fué reedificando con materiales más sólidos.

#### 5. Diego Ronquillo—1583-1584

Al morir Peñalosa, se encargó *ad interim* su sobrino Diego, que era Maestre de Campo. Hizo las paces con los Portugueses y aún les envió auxilio a las Molucas. Prohibió las casas de nipa y de madera en la capital. Comenzó por abolir las encomiendas a instancias del Obispo Salazar; pues algunos de los encomenderos molestaban demasiado al pueblo para sacar tributos donde no los había. En vez del sistema de encomiendas (aunque en tiempo de Legazpi fuera lo más acertado) se empezó por dividir el Archipiélago en provincias, estableciendo polos o fuentes de fondos comunes de donde sacar para las obras públicas. Don Diego se distinguió por sus limosnas durante la reedificación de Manila.

#### 6. Santiago de Vera—1584-1590

Al año siguiente llegó el nuevo Gobernador en propiedad a sustituir al interino. Don Santiago tenía cualidades nada comunes llegando a ocupar un puesto en la Audiencia de España y mas tarde la Alcaldía de la ciudad de Méjico. El gobierno de Santiago se califica de paternal por haber seguido los ideales del Obispo Salazar y haber castigado con mano severa los abusos de algunos de los encomenderos, razón que le obligó a continuar los ideales de don Diego de terminar con las encomiendas. Para enterarse mejor de las necesidades del pueblo, descendió a las clases más bajas y encomendó al erudito P. Franciscano, Fr. Juan de Plasencia, que escribiera sobre las costumbres de los tagalos, pues este misionero había recorrido muchos de sus pueblos y entendía de las necesidades y prácticas de las clases más humildes.

Don Santiago de Vera fundó la Real Audiencia de Manila, una especie de Corte Suprema que a la vez hacía de Consejo de Estado. Fundó también el Hospital Militar; reorganizó el ejército Español-Filipino; anexionó parte de las Molucas al Archipiélago Magallánico; edificó el Fuerte de Santiago a orillas de la desembocadura del Pasig; pacificó el Norte de Luzon reprimiendo algunas revueltas originadas por los encomenderos y otras en Pampanga motivadas por algunos mercaderes chinos y borneos; levantó el fortín en lo que hoy es "Acuario de Manila" en cuya construcción se distinguió el P. Jesuita Fr. Sedeño; y finalmente, fomentó la Enseñanza. Muerto el Ingeniero Francisco Robles, entró a sustituirle un filipino pampango, llamado Pandaypira, quien llevó a cabo muy buenos trabajos de fundición militar. Durante el mando de Vera llegó la primera misión considerable de Dominicos (1587) cuyo arribo en Filipinas se celebró con un acto académico a estilo universitario, preludio de la famosa Universidad Dominicana en las Islas. Mas Jesuitas llegaron también, y el 1589 determinaron estos establecerse decididamente en Filipinas.

#### 7. Gómez Pérez Dasmariñas—1590-1593

Su antecesor había enviado al Jesuita Sanchez a la corte de España con amplios poderes para negociar sobre Filipinas. Entre otros puntos, abogó el P. Sanchez por la supresión de la Real Audiencia de Manila; y tocante a la evangelización, propuso que los misioneros fueran siempre acompañados de soldados no sólo para protección de los Religiosos sino también para acelerar la conversión de los indígenas. Todo ello se aprobó en Madrid. Tocante á lo segundo, pretextó con tiempo el Obispo Salazar, y los nuevos métodos de evangelización propuestos no se llevaron a cabo. Respecto de lo primero, nadie al parecer arguyó; por lo que, en llegando el Gobernador Dasmariñas, embarcó a los oidores para Méjico, y la Real Audiencia quedó abolida. Bien pronto se notaron los efectos, pues la Audiencia servía de contrapeso a la omnímota autoridad de los jefes ejecutivos. Pérez Dasmariñas, que de por sí era autoritativo, quedó de esta suerte con todos los poderes de dictador. Las cosas debieron llegar a tal punto, que el Obispo Salazar, siendo ya octogenario, salió para España con el fin de luchar hasta ver resta-

blecida la Audiencia en Manila. Al fin, lo consiguió, juntamente con la independencia eclesiástica filipina del Arzobispado de Méjico, haciendo de Manila la sede metropolitana y creando otras tres diócesis sufraganeas al Arzobispado de la capital.

Dasmariñas poseía cualidades excepcionales para gobernar, fuera de su celo extremado por mandar. Era también valiente, enérgico y activo. Reorganizó la naval y el ejército creando un cuerpo activo de paga; edificó las murallas de Manila; fortificó la ciudad con artillería gruesa, y reedificó bajo bases más científicas el Fuerte de Santiago; levantó cuarteles y hospitales, y dotó a la ciudad de almacenes y mercados; durante su mando se fundó el Colegio de Doncellas de Manila (conocido mejor con el nombre de Santa Potenciana), y se imprimieron libros por primera vez a estilo xilográfico. En cuanto al Colegio de Doncellas contribuyeron mucho tanto el Obispo Salazar como el Franciscano Plasencia; y respecto de los libros sobre doctrina cristiana, la edición china reconoce por autor al P. Dominico Cobo, en tanto que la tagala se disputa entre el Agustino Alburquerque, el Dominico Nieva y el Franciscano Plasencia.

Mientras edificaba las murallas de Manila, se presentó una embajada del Japón pidiendo vasallaje. Dasmariñas envió otra embajada no menos enérgica al Japón. Ambos gobiernos amainaron y las cosas quedaron *in statu quo*. Poco después envió una segunda misión encabezada por el P. Cobo y el Capitán Llanos con el fin de establecer relaciones comerciales entre el Imperio y el Archipiélago. Los embajadores fueron bien despachados, pero de regreso con las nuevas a Manila, fuertes vientos les obligaron a anclar en Formosa, donde perecieron a manos de los indígenas. En 1593 envió una tercera embajada con el doble fin de confirmar las relaciones comerciales al paso que implantar en el Japón la fé del Redentor. Para ello se encargaron con fruto los PP. Franciscanos.

En Ternate el rey de Siao había sido depuesto por su hermano. Aquel se presentó en Manila prestando vasallaje al Rey de España y su representante en el Archipiélago si le devolvía el trono. Dasmariñas preparó una expedición. Los siguientes datos nos dan idea del progreso militar en Filipinas y de la buena armonía entre españoles y soldados filipinos. La expedición constaba de 100 buques regulares, en tanto que la tripulación se componía de 1,000 soldados españoles, 1,000 flechas y lanzas de

tagalos y pampangos, y 200 chinos marineros y sirvientes. La expedición se preparó en Cebú y en Iloilo. Dasmariñas salió de Cavite en una hermosa galera con un puñado de españoles y filipinos y 150 chinos bogadores. Todos habían de reunirse en Punta Santiago. Estando aquí aguardando el resto de la expedición, los chinos mataron en la noche el Gobernador llevándose todo el dinero y alhajas. Solo se salvaron algunos marineros españoles que se tiraron al agua. Los chinos levaron anclas y se escaparon con la galera a Cantón.

#### **8. Luis Pérez Dasmariñas—1593-1595**

Se encargó del gobierno interinamente su hijo Luis, que se había distinguido como guerrero en Flandes. Continuó con el auxilio prometido al Rey de Siao. Envió cartas diplomáticas a las autoridades de china pidiendo la entrega de los asesinos de su padre; pero semejantes exigencias diplomáticas no tenían a la sazón eco en el vasto Imperio. El rey de Camboja pidió auxilio al ejército hispano-filipino, y don Luis se prestó enseguida a preparar otra expedición semejante a la de su padre, si bien no tan fuerte ni tan numerosa.

La Montañosa no había sido aún explorada. Se decía que había allí gente bárbara, y que, bajando al valle, mataban los campesinos a mansalva. Don Luis quiso hacer una expedición atravesando todo Luzón hasta Cagayán e Isabela con el fin de subyugarles. Tras inauditos peligros, el joven Gobernador llevó a cabo su cometido, enviando misioneros Dominicos para convertirles. Estos comenzaron por el Norte de Luzón, haciendo de vez en cuando pequeñas excursiones a las montañas. A los convertidos les bajaban al valle donde podían vivir con más comodidad y seguridad.

Durante el mando interino de Luis Dasmariñas, se afianzó la fundación del Colegio de Santa Potenciana, se estableció la Hermandad de la Santa Mesa, y se dieron los primeros pasos para el establecimiento del Colegio de San José.

#### **9. Antonio de Morga—1595-1596**

El Dr. Morga había sido oidor de la Real Audiencia de Manila. Al sucederle a don Luis, todavía siguió éste último en Filipinas consagrado al bien del pueblo. Morga envió la expe-



dición preparada para Camboja por su antecesor. Salió capitaneada por don Juan Suarez, y entre los oficiales estaba el historiador Fr. Diego Aduarte, O.P., que iba de Embajador. Llegados a Camboja, el rey les invitó a un banquete que en realidad era una emboscada para matarlos a todos ellos y apoderarse de los barcos. El P. Aduarte, haciendo entonces las veces de Capitán, les mandó retirar y levar velas cuanto antes salvándose de esta suerte la mayoría de la tripulación.

En 1596 fué asesinado el Gobernador Figueroa por los moros de Buhayen. Morga continuó la conquista de Mindanao enviando al Maestre de Campo don Juan Ronquillo que venció a los de Buhayen y estos depusieron las armas. De allí partió para Joló que era amenazado por una armada de Ternate, y también les venció. Los joloanos fueron incorporados a la unión filipina si bien su territorio no había sido en su totalidad explorado y pacificado, como tampoco lo había sido Mindanao en su totalidad. Estos dos reinos fueron siempre los más reacios a incorporarse a la nueva nación. Revueltas inesperadas por parte de los moros acaecen con frecuencia en la Historia de Filipinas, y aún en pleno siglo XX no ofrecen mucha seguridad a pesar del gran contingente de fuerzas costabularias que actúan en aquellas regiones.

Morga escribió una de las primeras historias más completas del país y otras relaciones de acontecimientos aislados, en que se muestra partidista, petulante y exagerado. Los "Sucesos de Filipinas", no obstante, están escritos en buen estilo y a pesar de que no tuvo tanto roce con las clases humildes como lo tuvieron los misioneros historiadores y por ende contenga algunas inexactitudes, siempre constituirán una de las mejores fuentes para la verdadera historia del Archipiélago.

#### 10. Francisco Tello de Guzmán—1596-1602

Don Francisco había sido Tesorero de la famosa casa de Contratación de Indias. En su gobierno, el conquistador de Joló y Mindanao, Maestre Ronquillo, deseoso de vivir en Manila, dejó el Sur de Filipinas. Tello, por otra parte, mandó demoler el fuerte de Caldera, que Ronquillo había allí fundado, temeroso de que cualquier día sirviera de fortaleza a los moros. Tal retirada dió aliento a los de Mindanao para extender la piratería por todas las Visayas. Iloilo fué la que más sufrió, si bien los

ilongos, capitaneados por el Alcalde don Juan García de Sierra y unos 70 españoles, salieron al fin victoriosos. Cayeron en los campos de batalla los cabecillas moros Silonga y Sali, pero también pereció el valeroso Alcalde. Esto le movió a Tello a no confiar demasiado de mindanainos y joloanos, y envió una expedición para subyugarles.

En 1598 el rey Prauncar de Camboja pidió de nuevo ayuda a los españoles de Filipinas. Esta vez parecía ser más sincero que la pasada e incluso prometió que permitiría la predicación del Evangelio y la edificación de templos cristianos. El ex-Gobernador don Luis Dasmariñas se ofreció a costearla y capitanearla. El ya referido P. Aduarte se adhirió también a la expedición. Consiguieron llegar felizmente; pero nuevos trabajos y sufrimientos les esperaban en aquel reino, por donde casi todos murieron.

Por este tiempo el galeón "San Felipe", procedente de la América Española con más de un millón de pesos para ayuda del Archipiélago Filipino, fué forzado a parar en costas japonesas por causa de mal temporal. El Emperador Taycosama confiscó el cargamento. Tello envió una embajada reclamando el tesoro; pero las leyes del Japón lo prohibieron. Se consiguió no obstante fomentar el comercio filipino en puertos japoneses y se toleró la predicación del Evangelio.

La batalla de más importancia acaecida en el mando de Tello de Guzmán fué sin duda la de Mariveles. El galeón "Santo Tomás" traía nuevos recursos y tesoros para Filipinas. El pirata holandés Oliverio Nort la aguardaba en dicho puerto. Percatados en Manila, envió Tello al ex-gobernador Morga con dos pequeños navíos. Confiados más en la ayuda del cielo y la Virgen del Rosario que en las propias fuézas, consiguieron los filipinos y españoles una singular victoria cogiendo la nao Almiranta holandesa y dispersando otros tres buques enemigos de guerra. Uno de nuestros barcos fué también a pique, y Morga hubo de nadar por espacio de cuatro horas trayendo consigo la bandera enemiga de la Capitana.

Por fin, las demandas del Obispo Salazar en tiempo de Dasmariñas tuvieron efecto durante el gobierno de Tello: la restauración de la Real Audiencia, la elevación de la silla de Manila al rango de Arzobispado, y la creación de las diócesis sufragá-

neas de Nueva Cáceres, Cebú y Nueva Segovia. El Colegio de San José fué también inaugurado por este tiempo (1602) si bien no llevó vida independiente y segura hasta ocho años más tarde.

## II

1598-1621

*Felipe III.... La antigua Metrópoli continuó en el zénit de su gloria pero se vislumbraban amagos de ruina.*

### 11. Pedro Bravo de Acuña—1602-1606

Bravo había desempeñado el cargo de Gobernador en las Américas y tenía fama de buen militar. La piratería mora volvió a reinar en los mares del Sur. Bravo envió por todas partes expediciones con el fin de terminarlas. El mismo encabezó una de las más difíciles. Los moros no se contentaban con robar; tenían sus supersticiones, y se llevaban cuantos cautivos podían, reduciendo a esclavitud los jóvenes, y sacrificando a los ídolos de Sandaka los más ancianos que ya no podían trabajar ni pelear. El nuevo Gobernador les infundió tanto respeto, que los cabecillas entablaron una vez mas convenios de paz y sumisión.

Otros disturbios de no menor importancia acaecieron en Manila. Los chinos se habían multiplicado en las cercanías de la capital hasta el número de 30,000, que era mucho mayor que la de filipinos y españoles juntos. Los chinos, sin embargo, eran industriosos y buenos comerciantes, si bien el producto de sus trabajos no permanecía largo tiempo en el país. Con sus continuas idas y venidas del Celeste Imperio, debieron pensar allí que en la Bahía de Manila existía una mina de oro. A mediados del 1603 se presentó una embajada de China pidiendo ver el monte de oro que se decía haber en Cavite. El Gobernador General les recibió cortesmente, pero muy extrañado de la nueva. Para persuadirles de que aquello era una quimera, Bravo les facilitó todos los medios a su alcance para que visitasen dichos lugares. Como el foco de su interés se viera más tarde que eran las guarniciones de la capital y de Cavite, se pensó si alguna emboscada se preparaba, como así acaeció el 3 de octubre de 1603. La colonia china se posesionó

del convento e iglesia de Binondo, donde había logrado fortificarse. Algunas de nuestras fuerzas partieron para dicho pueblo al mando del ex-gobernador don Luis y un sobrino del Gobernador. Ambos a dos perecieron en la batalla, y con ellos, y buen número de los nuestros, que por estar entonces Tondo y Binondo muy bajos e inundados, apenas podían hacer uso de las armas. Esto les dió aliento a los chinos y en poco tiempo se reunió un enjambre cerca de la muralla, dispuestos a saltarla. Aquel día, 4 de octubre, todo manileño, religioso o lego, se echó a la calle pero sin atreverse a cruzar las puertas de la ciudad. En aquellos momentos terribles el Capitan General Bravo tuvo la ocurrencia de ordenar a los soldados y religiosos no disparasen un sólo tiro. Los chinos se arremolinaron en el Parían frente al fortín de San Gabriel que caía al Noroeste de la ciudad, y se extendían desde el río Pasig hasta la Puerta Real. Cuando ya estaban a tiro de la plaza, se dió la señal que fué obedecida con una carga cerrada de artillería y arcabucería. El campo quedó sembrado de cadáveres. Y Manila se salvó, y con ella el Archipiélago; pues posiblemente hubiera sucedido con Filipinas lo que más tarde acaeció en Formosa, que los celestes terminaron por poblarla toda, sin que apenas haya en nuestros días rastro de los antiguos formosanos.

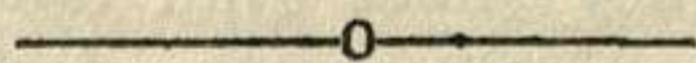
Los que escaparon fueron esparciendo disturbios y revueltas por todas partes, en Cabuyao y San Pablo principalmente. El Sargento Mayor don Cristobal Azcueta recibió órdenes de perseguirles con un ejército compuesto de 1,500 filipinos (en su mayoría pampangos y tagalos), 300 japoneses leales, y 200 españoles. En todas las partes les fueron venciendo, y el 20 de octubre reinaba la paz completa en Filipinas. El Gobernador General envió enseguida una embajada a Fo-Kien dando cuenta de lo que había sucedido, y cómo las circunstancias le habían obligado a ser severo; pero con todo estaba dispuesto a seguir las relaciones comerciales con China y sus súbditos, siempre que vinieran en son de paz.

Otra victoria brillante para el Gobernador y Capitan Bravo fué la toma de las Molucas. Los holandeses habían expulsado de Amboina y Tidor a los portugueses. Muchos de estos vinieron a refugiarse en Filipinas. Bravo preparó una armada invencible compuesta de 1,423 españoles y 1,600 filipinos. El mismo dirigió en persona la batalla que luchó bizarramente contra

los indigenas molucos y los extranjeros holandeses los cuales no tenían el apoyo de los primeros. Las tan codiciadas Molucas quedaron en esta ocasión anexionadas a Filipinas. En Manila se celebró con grande pompa este acontecimiento y se repitió en los años siguientes el 31 de Marzo; así como el 4 de octubre fué también declarado día oficial por haber sido entonces cuando se libró Manila del asalto de los chinos. Bravo de Acuña manifestó que si bien no podía negar el valor allí desplegado por la armada hispano-filipina, la conquista de las Molucas se halló revestida de tan extrañas circunstancias que hacía notorio a todos cómo se debía más a la Virgen del Rosario. Se abrió entonces juicio e información pública y el Provisor del Arzobispado de Manila, después de estudiar concienzudamente los hechos, declaró en 1609 haber sido un especial favor o milagro de la Virgen del Rosario. No era esta la primera vez ni tampoco la última en que la excelsa Patrona visiblemente nos ayudaba.

Bravo de Acuña murió en el mismo año de la Conquista de las Molucas, 1606, a los dos meses de su vuelta a Manila.

—P. EVERGISTO BAZACO, O.P., PH.D.



# PHILOSOPHY AND LETTERS

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## This is the Primary Object of Education

EDUCATION is one of the primary functions of a modern state \* In the difficult and noble task of educating the youth, however, the government invites and welcomes private initiative and cooperation. The field is so vast and the task so great that not only does the government invite cooperation but encourages it through exemption from taxation of properties devoted exclusively to educational purposes. At the same time, true and lasting democracy must find assurance of stability through proper education of the youth of the land. Education should not be pernicious to the state or hostile to its interests. This is the reason why Section 5 of Article XIII of our Constitution begins with the enunciation of the principle that "all educational institutions shall be under the supervision of and subject to regulation by the State." This is not an avowal of educational totalitarianism but is an acknowledgment of the legiti-

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\* The Catholic doctrine teaches that Education is a primary function of the family, not of the state. The state is an adviser, a promoter, a warden of good instruction. The state should not assume the pedagogical functions entirely of its citizens and, less by far, declare itself the monopolizer of Education.—**Director's Note.**

mate right of the State to self-protection. Since the inauguration therefore of our Commonwealth government, all educational institutions in our country, by constitutional mandate, have been placed under the guardianship of the State.

The Constitution properly places *moral character* as the first and primary objective of education because "national strength can only be built on character." Honesty, self-restraint, cultivated sense of righteousness and honor, earnestness, courage and loyalty to duty—are the virtues that must result from the proper inculcation of moral character in our schools. If I may express the thought figuratively, moral character is the soil in which Filipino citizenship must be deeply planted and nurtured, there to grow and its roots to take a firm hold. Without moral character, we can have no sturdy men and women and education would fail in its primary objective.

*Personal discipline* is a complement and necessary counterpart of moral character. Social discipline is not possible without personal discipline. Well-organized communities succeed only when their members are accustomed to act in an orderly manner according to the rightful mandate of legal authority. Each individual in a community is a cog, as it were, of the wheel of progress. He must be prepared to perform his part as a unit of the whole, not only that he may not be a burden to the state or the community but that he may serve as a factor in social and economic productivity. For this purpose, he should be trained for a profession, trade, calling or legitimate pursuit. This is *vocational efficiency* contemplated by the Constitution.

The individual lives not for himself and his family alone. His life is a community life. He has therefore large interests to serve. It is not enough that he does not violate the law—he must be an active, not passive, agent, and should see that the laws are observed by all, and that the officials of his government are honest and comply with their duties. *Civic conscience* is the cultivation of the inner consciousness of the individual which impels him to take abiding interest in the affairs of his government and of the community in which he lives. It is a feeling of responsibility, courage, and pride.

*THIS IS THE PRIMARY OBJECT...*

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Last but not least, is the *teaching of the duties of citizenship*. All educational institutions are required to inculcate patriotism, loyalty to the country's ideals, veneration of its heroes, and adherence to its sacred traditions. It would perhaps have been better if our Constitution had not limited itself to the enumeration of the individual rights but had also given us an enumeration of the duties and obligations of the citizens. As important as the protection of individual rights is the willing performance by the citizen of his obligations toward the state. Individual rights in our country are well protected. Rather than protection what we need is self-direction. This void, however, in our Constitution may properly be supplemented through education imparted in our schools.

In fine, education directs itself to the development of our youth as an inexhaustible reservoir of power, courage and patriotism. It has been said that a nation is nothing more or less than its citizenry. The citizens make up the nation. What the individual citizens are, so the nation will be. And so will the world be as the nations are, and as the stream cannot rise above its source, we finally come to the individual man as the ultimate factor to be developed and cultivated. As a sound principle of government, the individual must be taught the necessity of maintaining the requisite equilibrium between liberty and authority. Liberty is a blessing without which life is a misery, but liberty should not be made to prevail over authority because then society will fall into anarchy. Neither should authority be made to prevail over liberty because then the individual will fall into slavery. The citizen should achieve the required balance of liberty and authority in his mind through education and personal discipline, so that there may be established the resultant equilibrium, which means peace and order and happiness for all.

The Philippines, on the threshold of complete emancipation, bids all our institutions of learning to join hands in the accomplishment of the great purposes of education. Upon them is imposed the obligation to carry into effect the mandates of our Constitution. In our epic task of nation building, they are called upon to help not only in the infusion and diffusion of



knowledge but also, and more particularly, in the reconstruction of the mind and soul of the Filipino youth, and to impart that education which is "constructive, upbuilding, invigorating, cherishing all that man has learned from nature and from his own experience and bigotry" and which shall prepare the Filipino to live as a Filipino citizen and as a citizen of the world.

—JUSTICE JOSE P. LAUREL, D.C.L.

—oOo—

## Journey to a War

*YES, we are going to suffer, now; the sky  
Throbs like a feverish forehead; pain is real;  
The groping searchlights suddenly reveal  
The little natures that will make us cry.*

*Who never quite believed they could exist,  
Not where we were. They take us by surprise  
Like ugly long-forgotten memories,  
And like a conscience all the guns resist.*

*Behind each sociable home-loving eye  
The private massacres are taking place;  
All Women, Jews, the Rich, the Human Race.*

*The mountains cannot judge when we lie:  
We dwell upon the earth; the earth obeys  
The intelligent and evil till they die.*

## *Publications, Inc. in the University*

THE NUMBER of publications in the university would sound amazing at this period when compared, of course, to the number, if any, in the other universities and colleges anywhere whose enrolment can compare with it. While in most of the big institutions of learning, link toward the outsider is maintained through the agency of the official student organ, the case is not so in Santo Tomas where the various faculties and colleges maintain twelve publications—8 fortnightly and monthly organs in tabloid or magazine form; 2 annual yearbooks; a monthly by the Dominican community; and a cultural-scientific bi-monthly by the members of the faculty—in languages ranging from modern English to classic Latin and enough of romantic Spanish thrown in-between as usual. These are *Boletín Eclesiástico de Filipinas*, *The Santo Tomas Law Journal*, *The Bulletin of San Juan de Dios Hospital of Manila*, *The Thomasian*, *Benavides*, *The Varsitarian*, *Voz Estudiantil*, *The U.S.T. Journalist*, *The Holy Name Journal*, *The Aquinian*, *The U.S.T. Commerce Journal* and *Unitas*. Add to this the very edifying fact that, as early as the first quarter of the seventeenth century,\* the university has been intimately associated with the priceless process of making pertinent and useful documents and important speeches deathless through its printing press, the earliest in the land.\*\*

The University of Santo Tomas then, it will be seen, has

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\* Date and fact vouchsafed by the "archivero de la universidad" and moderator of publications in the university.

\*\* See *Unitas*, Oct-Nov., 1938, Page 253 *La Primera Imprenta en Filipinas*, por el P. Evergisto Bazaco, O.P.

always marched steadily along in the publishing line, together with every business of intellectual advance since 1611. Never a comparatively late-comer, it has openly given the needed initiative and vigour for magazine or newspaper progress and other enthusiasms for cultural energy within her campus. It is this same spirit exuded by Santo Tomas that prompted a foreign press delegation to the Islands the happy observation through their spokesmen \* that in the Philippines they "found the same ideals of journalistic responsibility, the same keen interest in public affairs and the same *allegiance to the freedom of the press*" that they have found in the United States. No less than a popular publisher \*\* was impressed by the character and enterprise of our publications when he said, "I realize that we have much to learn from you. I know your press will continue to live up to the high standards of journalism."

In the beginning the publication that the university had always undertaken was the inaugural speech of the Very Rev. Dean or professor who emerged first in a competitive test given annually for the purpose to welcome the students at the start of the school-year. It was prevalent then, as now, for a prominent member of the faculty, preferably the rector, or a professor or dean who was esteemed highly by all of the colleges, to deliver the very important policy-speech of the year. This discourse took its composer a most assiduous task of preparation because it embraced the administration's plan and, furthermore, it had to be embalmed for the sake of posterity in book form. Many of these welcome speeches are preserved in the archives in a more or less permanent form, some covering more than a thousand pages of highly distinctive literary language.

In the latter quarter of the 19th century, when newspapers began to appear in noticeable number *Libertas*, the official Catholic organ of the Philippines, was in the lead in the journalism field. Published and managed by the university, *Libertas* in its prime had its pages thriving profusely with articles in economics, politics, education, art and current events, exalting

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\* Dr. Carl W. Ackerman, dean of the Columbia Graduate School of Journalism, in a convocation speech before the students of the state university on November 21, 1935.

\*\* Joseph R. Pulitzer, publisher of *St. Louis Dispatch*, in a message to journalism students in the Philippines on March 14, 1934.

more of faith than form, cultivating virtue and more willing to condone than to condemn. A very advanced paper, it continued its mission far into the first quarter of the present century, and had even famous correspondents in foreign countries. The long list of men who stood behind this paper is composed of the greatest literary artists in Spanish who lived in the Philippines a generation ago.

Although it lacks now the select group of Spanish writers or short on news of information which its predecessor publication had, the *Boletín Eclesiástico de Filipinas* was launched to carry over the work in 1922 where *Libertas* left. *Boletín Eclesiástico* is, it is very obvious, official paper—mandatory, doctrinal, instructive and critical—which acts as the guide, the mandate of the interdiocesan districts in the Philippines, the only Christian country in the Far East. Its *Sección Oficial* is a magic rod that turns in all the up-to-date documents of the bishop of the local dioceses and the latest encyclicals of the Holy See from the distant Latin city. The *Sección Doctrinal* holds articles and essays of ecclesiastical order and questionnaires and answers by clergymen of competent authority who have delved and devoted themselves to the faithful service and study of Reality and the Faith. Following the two main sections there is *Sección Informativa* which, besides giving the Church authentic notices about local activities, records the latest wafts about Catholicism from Rome and the dreamy far places where the Cross keeps fast powerful sceptre. *Sección Bibliografía* nooks the books of monastic nature commented upon carefully for ecclesiastical recommendation. That is this official interdiocesan bulletin, a 70-page monthly which is the most important and the best widely circulated magazine, as every Catholic priest in the Orient receives a copy without fail.\*

*Unitas*, the only primeval magazine which is still alive, dates back to the time when printing (which dates back to the founding of the institution) of tomes that used to contain the famous yearly inaugural speeches ceased their being. It is one of the many publications of the University of Santo Tomas, being the official organ of the members of the faculty in the three century-mellowed institution.

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\* The 1938 Thomasian, Publications Section—by the writer himself.

The yearbooks of the university are *The Thomasian*, published by the graduates of its different courses together and those of the courses offered in the Central Seminary building which print *Benavides*, besides, separately. As a souvenir from the university of his college years, the yearbook is more demanded by the graduate more than anything else.

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Tabloids have especially increased.

Time was, for instance, when *The Varsitarian* was the only tabloid around, dominating the students' thirst for news-food in the university. The *Varsitarian*, even though held in high contemporary estimation by the member publications in the College Editors Guild, is, as a readable mouthpiece printing news about the campus, read today together with the newsheets of many of the different colleges that have fallen to the editing boom. It must be written boldly to the credit of the colleges of civil law, medicine and surgery and San Juan de Dios Hospital, philosophy and letters, commerce, the high school department, and the Holy Name Society of the university that separate publications are made possible chiefly by their voluntary support and the consent of the university authorities.

Of some factors that are responsible for this noticeable increase in the university, interest of both the students and college authorities in developing the art of writing, fomenting of a sympathetic student life in place of separate individual ones thus building a united student population and the establishment of an agency to link together the vast number of students every year may be mentioned.

*The Varsitarian* is the official fortnightly publication of the student body of the University of Santo Tomas. Founded on January 16, 1928, its first editor defined its stand as follows: "*The Varsitarian* will be an independent organ of opinion of the students wherein they can express their ideas regarding vital questions in the university....

"Knowing as we do that this college paper belongs to the student body, we refuse to be the instrument of any individual, group of individuals, or of any college.

"*The Varsitarian*, based upon the most democratic spirit of

being controlled, managed, supported and run directly by the student body . . . , we believe that it is an indication of a progressive spirit towards students' academic freedom—the exercise of self-government during college life, which, incidentally, fortifies the students for the more serious life that is in store for them.” \*

Twice adjudged the best fortnightly college paper in the Islands within the last four years, *The Varsitarian* has this year boosted its circulation to 5,500 copies making it undoubtedly one of the best widely read varsity sheets today. A well-trained and more active body of men chosen after a competitive examination to determine experience and ability—one of its progressive precedents which started last June—serves in the paper's personnel.

The student official organ in Spanish, *Voz Estudiantil*, is an offshot of what was once the Spanish section, *El Universitario*, of *The Varsitarian* in its earlier days. *El Universitario*, for three successive years that ended last year following its renaming to VE or “*Voz Estudiantil*,” (the current name), started to be published as a magazine independent of the official organ in English about four years ago when, as an incentive for a projected local academy in Spanish, the Very Rev. Fr. Silvestre Sancho, O.P., assumed his post as rector magnificus of the institution. Distributed to all of the students of the university, *VE* comes out every month with an infinite variety of readable contents and is registered as second class matter in the bureau of posts, besides holding the distinction of having the largest circulation among the list of magazines in Spanish in the Islands since 1938.

The students of the high school department of the university plunged in the fashionable swim to prove that they do not belong to a museum either. *The Aquinian*, a stout evidence of progress among the young for academic freedom, has become a part of their campus life since last July.

“The only college magazine in the Philippines edited, managed, and issued by journalism students monthly and . . . dedicated to truth” started here in 1934. Launching its exis-

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\* First editorial of the paper as quoted by the **Manila Daily Bulletin** (“College Newspapers Growing in Scope and Number”), by Dr. Domingo Gonzales—39th Anniversary issue, Feb. 20, 1939.

tence, it stated its reason for being: "In publishing *Argonaut*, the journalism students of the University of Santo Tomas are inspired by the most unselfish motives. *Argonaut* is not a business enterprise. And it does not expect to be one.

"*Argonaut*, to be honest, is actually a laboratory in which young men and women who would graduate sooner or later into the colorful field of journalism prepare themselves for their chosen profession."\* Roared by oars of enthusiasm, *Argonaut* followed a popular fashion of some literary magazines (as some literary men) who have passed away to compose, as it were, their own obituaries by featuring anything which would seem apropos to some inevitable outcome. The writer remembers "Argonaut Sails Away" in its latest number for the 1934-35 school-year. The venture didn't stop that year as, even though it mooched on a very slender finance, the fortitude of the 68 students of the college of philosophy and letters pushed it through until December 1936 after about three years of uneventful sailing.

The college of philosophy and letters started the *U.S.T. Journalist* this year as its laboratory newspaper. The maiden number was a diller and came out with very proportioned and very appetizing contents last September. As a laboratory student paper of the students taking up the journalism and philosophy courses *The U.S.T. Journalist* is a very worthy enterprise and a formidable exemplification of progressive journalism and writing, and a word of praise is deserved by the men responsible behind the undertaking.

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Further, and in fact more militant, evidences of the progress of publications in the Dominican university of the Philippines are the separate journals maintained by the faculty of civil law, college of medicine and surgery (managed by resident physicians of San Juan de Dios Hospital), and the Holy Name Society. Called the *Santo Tomas Law Journal*, the *Bulletin of San Juan de Dios Hospital of Manila*, the *U.S.T. Commerce Journal* and the *Holy Name Journal*, respectively, these monthlies reach the elect homes and families of 5000 students who read

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\* Editorial of *Argonaut* as quoted by Dr. Domingo Gonzales in the **Manila Daily Bulletin**—39th Anniversary number.

and back them up, besides friends and several hundred outside subscribers and exchanges.

As far as can be remembered the first legal monthly that came out from the college of law was *Revista Escolar de Derecho* in 1820, antedating all college organs in the university. It died down soon, however, when it merged with the faculty organ, and then the college followed a long lull life. Student spirit in the law college has, in recent years, revived and, among other things, exteriorized its pent-up articulateness with a unique monthly called *The Santo Tomas Law Journal*.

*The Santo Tomas Law Journal* aims to "keep alive the new college spirit, to bring the alumni in contact with the alma mater, and to mirror student life by recording in its pages the local *res gestae*. In addition, the *Journal* will serve by reprinting important laws and decisions of courts of law which may prove helpful to the students. Truly a student organ, its life and personality shall not be smothered by an overdose of faculty and administrative supervision. The regent and the faculty adviser have made intimations that this publication is to be run by students with as little interference as possible from the outside." \*

*The Bulletin of San Juan de Dios Hospital of Manila* is the official magazine of—as the very name implies—the San Juan de Dios Hospital and—according to its long masthead—of the college of medicine. Resident physicians of the hospital edit the monthly which contains a long line of miscellanies along current medical literatures—experimental findings and discoveries, research works in the realm of medicine and surgery, clinical conference reports, and medical laws and decisions, just the sort to fit the taste of the up and coming Catholic physicians turned out by the institution every year.

This year also saw the birth of the *U.S.T. Commerce Journal* of the college of commerce which was conceived for the economic education of our youth.

Devoted to the interests of commercial students the purpose of the *Commerce Journal* is "to help in the formation of honest, intelligent and efficient businessmen, to promote the accounting profession in the Philippines, and to enlighten the commer-

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\* Editorial, by Juan T. Ataviado, B.S.E., A.B., LL.B.—*Santo Tomas Law Journal*, October 1938.



cial student on subjects relating to his profession." Since commerce is important in the development of our country it is necessary, the paper upholds, that it be managed by God-fearing, capable men.

"It cannot be denied," its editor pontificates, "that any nation to be great must be economically well-off. The key to economic well-being is not necessarily the national wealth of the country but the industriousness of its people. Man was meant to be the master of nature, and it is man who decides if his country is to be rich or not—he finds a way or makes it. For this task man must have not only high ideals, but a strong determination coupled with love of work and training. The lack of any of these qualities makes him inefficient and incapable of putting his country on its own feet."\*

The latest magazine launched by the men of the University of Santo Tomas in the open field of Philippine journalism is *The Holy Name Journal*. By seeking to reach every little town and parish, every little hamlet and cottage, and every man rich and humble in the Philippines, the new journal is committed pontifically to the following: *first*, The glorification of the Name of *Jesus* and the prevention of its blasphemous use at all times and places; and, *second*, the *glorification* of the *Philippines* as a Catholic country strengthened and vitalized by *men who are practical Catholics*, not Catholics in name only.

Dedicated to the name and divinity of Christ The King, *The Holy Name Journal* seeks to conquer no earthly worlds. "It seems like a rather queer, unprepossessing craft as it tosses on the waves side by side with faster and more luxurious leviathans of the seas," its editor says. "It is laden with the echoes of the years as the sturdy seamen on its decks sing the canticles of ages gone instead of boisterous chanteys of the heaving waves. . . . As it makes for the dark and unknown reaches, its white, diaphanous sails gleam in the purple twilight and enfold the Cross of ancient crusades. The flag of this strange ship is the flag of the Philippines and upon her sides is the Holy Name of Jesus." \*\*

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\* Editor L. C. Altonaga in the magazine's first comments defining the journal's stand on September, 1939.

\*\* Dr. Jose M. Hernandez, the editor, head of the department of English and Journalism and president of the Holy Name Society, faculty unit, of the University of Santo Tomas, in his editorial, Vol. I—No. 1 of the Journal.

All these show that the publishing boom is in its peak in the university.

Mention should not be missed, in this connection, to the administration of the university for according unselfish impetus to the present moderator and administrator of publications, the V. R. Evergisto Bazaco, O.P., whose spontaneous and untiring efforts have realized a significant result in the line. Coupled with scholar's enthusiasm to forge ahead, it should be added that nothing shorter than to expect a golden age in the matter of the college press here is seen in such order. With current antecedents and under the constant influence of the milieu, one might one day awake to the calm and happy fact that each college in the university has set for an orgy of publishing so many a number of things. The influences of the present trend have flowed in upon it on all sides, and especially this year began to tell.

—P. C. HIPOLL, PH.B.

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## She Waged a Fearless Fight For The Cause of Poetry

A MERE recitation of the facts of a man's life may tell us very little. A handful of dates or a catalogue of his occupations alone would certainly prove inadequate. A writer of a biographical sketch therefore is expected not only to write what a man did, but what he was,—to give us the principal influences of his career, the nuances of his life, through the operation of cause and effect. Let it be understood beforehand however that this is not an attempt at a biography. To write a biography, even in a brief form, requires extensive information, knowledge, and research. It is well to state from the beginning that this is a mere sketch. It contains no claim for distinction, no new information, nor artistry of presentation, but it does contain an attempt to present the influence of the aptitudes, ambitions, and "tender loves of childhood, maturity, and age" on the literary career of a woman whose poetic theories and poetic productions form the object of so many controversial discussions of her day.

Early at the beginning of the nineteenth century a distinguished New England family gave to the world America's most versatile man of letters, who was distinguished as a poet, critic, essayist, orator, and diplomat all in one. Fifty-five years later this same distinguished family gave birth to another versatile author who was later to become the militant protagonist of a new trend in contemporary poetry. The one was a man, the other was a woman. Both belonged to a family whose ancestors came of a sturdy, pioneering stock, and were among the earliest and most cultured settlers in New England. Both were poets, critics, and essayists. But the one was a diplomat and a conservative. The other, being a woman, was a propagandist, a "rebel" vers librist, tstrong in her opinions and firm in

her assertions. Some distant ancestral strain therefore seems to have engendered that literary inclination and love for poetry in Amy Lowell. Certainly the ancestor gave at least his poetic and critical vein to his feminine descendant, if not his style and colouring.

Amy Lowell was born in Brooklyn, Massachusetts in 1874. Her grandfather was the cousin of James Russell Lowell and her brother was Abbott Laurence Lowell who later succeeded President Eliot of Harvard University. The Lowells were not only literary and distinguished, they were also wealthy and socially prominent. Thus, literally, Amy Lowell was born with a golden spoon in her mouth and a silver pen in her hand. Her childhood was indeed steeped in the atmosphere of culture, refinement, and wealth, and all the advantages that birth and breeding could give.

She was a precocious child and developed at a very early age a talent for the imaginative interpretation of commonplace events. The new England neighbors were matter-of-fact people, but they failed to surround and cramp her childhood. Miss Lowell has given us very few glimpses of her childhood in her poetry. I shall quote one childhood poem which may very well be autobiographical. Whether it records an actual occasion or is merely a composite photograph of certain childhood remembrance is the conjecture of the moment. However, I have chosen it because it reveals in Amy Lowell the child, the Amy Lowell that was to be. Here it is, very prim and very conventional:

*High up in the apple tree climbing I go  
With the sky above me, the earth below.  
Each branch is the step of a wonderful stair  
Which leads to the town I see shining up there.*

*Climbing, climbing, higher and higher,  
The branches blow and I see a spire,  
The gleam of a turret, the glint of a dome,  
All sparkling and bright, like white sea-foam.*

*Today to the end of the marvelous stair,  
Where those glittering pinnacles flash in the air!  
Climbing, climbing, higher I go,  
With the sky close above me, the earth far below.*

Notice that simple yet significant line:

*Each branch is the step of a wonderful stair  
Which leads to the town I see shining up there.*

Here indeed is a child's delight in a child's fancy. But is it all fancy, and childish? Or is it the keynote, however faint, of the future poet who will not only see the step of a wonderful stair in a branch of a tree but will later weave the gleam and the glint, the sparkle and the glitter of the poetry of words in things?

Amy Lowell owed much to travel for her education. When she was only eight years old her wealthy parents brought her on a tour to Europe. As a young child she loved the sea. She loved to sit at the beach to gaze at the horizon,—to dream of the unknown lands beyond, and of those things, unknown and unseen but which lured her like "the pot of gold at the end of the rainbow." Here is another childhood poem, one which reveals this innate love for travel and her child's love for the sea. It is naive in its marine flavor:

*Sea Shell, Sea Shell  
Sing me a song, O please!  
A song of ships, and sailor men,  
And parrots, and tropical trees,*

*Of islands lost in the Spanish Main  
Which no man ever may find again,  
Of fishes and corals under the waves,  
And sea-horses stabled in great green caves*

*Sea Shell, Sea Shell,  
Sing of the things you know so well.*

When Amy Lowell was seventeen her distinguished grand-uncle died. Poetry had not yet touched her. She was still enjoying the poetry of her youth instead, still plucking the rosebud, as they say. At the age of twenty-one, urged by her love for travel and perhaps because she had ample means to do so, she went abroad on several occasions, which fact furnished her with abundant material for literary treatment. Thus, instead

of devoting her energies to the exacting round of the social though prim pleasures of New England society and welfare work of her community, Amy Lowell gave herself up to travelling. She made a series of visits to various European countries as well as Egypt, Turkey and Greece. Thus the wide culture that she subsequently acquired was more than beyond the ordinary bounds of European tourists. She was able to acquaint herself with the details and incidents, historical and otherwise, which characterize a country or city and its people, thus enabling her imaginatively to share the privilege of depicting their national spirit and personal emotions. She was able to acquire a catholicity of taste and a broad sense of humanity and the power to see beneath the surface of things.

In 1902 at the age of twenty-eight, Amy Lowell suddenly decided upon a poetic career. Perhaps her ancestral poetic strain was beginning to be visibly felt. Perhaps her inclination to write was aggravated by her lack of doing anything, except traveling. And traveling is conducive to writing. And so Amy Lowell finally began to write. She matured slowly however, and produced late. The world waited for ten years, before Amy Lowell dared to venture in the publication of her first volume of poems. During those ten years she studied, experimented, practiced, and wrote with single-minded earnestness and zeal. Thus, like Tennyson whom she admired, Amy Lowell was first a student of poetry before she attempted to become a real artistic poet. It was in 1910 that the *Atlantic Monthly* printed her first published poem. Two years later she issued her first book of poems: *A Dome of Many-Colored Glass*. In these first poems she drew her inspiration from the past. She owed its title to Shelley, much of its contents to Keats, and its technique to Tennyson. To her first volume of poems, America was however not so curiously nor so seriously captivated. The book was more or less inconspicuous. For it failed to attract the notice of the critics or the enthusiastic interest of the reading public. Except for a few poems, such as "Market Day," that foreshadow her later work, the book looked backward rather than forward, echoing the poetic times and patterns of the older days of Keats and Tennyson. In subject and treatment, Amy Lowell was still the prim conventional New

Englander. The call of the new had not yet taken hold of her.

But during her travels abroad, she happened to meet Ezra Pound in England. At this time Ezra Pound, who had a knack for starting new movements only to discard them for newer ones, was getting up a society or rather was organizing a group of hot bloods, whose reason for being was the propaganda of a new movement which they called "Imagism". Amy Lowell became acquainted with them and their poetic principles. Fortunately for us and for her she was sympathetic and enthusiastic about them. She definitely joined the Imagists and even contributed a poem to their first anthology *Des Imagists* published in the spring of 1914. In the next three years her work was regularly represented in the series (1915,—1916,—1917).

At this time she published her second book, *Sword Blades and Poppy Seeds*. It was a book which revealed her innate and trained powers. It was bold, radical, original. It was Amy Lowell breaking with the old and ushering in the new. But it was still not so very radical nor so very unconventional. For in this volume may still be found narrative poems in conventional measures such as "The Book of Hours of Sister Cotilde," or lyrics of classical meter and rhythm, such as "A Tulip Garden." However we already find Amy Lowell identifying herself with Imagism. The spirit and the influence are there. Thus we have such poems as "The Pike," and "The Taxi", and "A Lady." Also we find in this book her first examples of polyphonic prose. It was because of such experiments in form and technique that Miss Lowell first attracted attention and is still best known.

Beginning with this volume and throughout her succeeding volumes (ten in number) Amy Lowell took her stand boldly in the forefront of the New Poetry Movement and became one of its leaders and spokesmen. The prim New England matron had turned a militant poet. And the School of Imagism which a while before had been abandoned by its father now finds a defender in the person of a strong-minded woman who was afraid of neither opposition nor ridicule. Instead she was willing to and in fact did wage a fearless fight for the cause of the new movement in poetry. She practiced the new poetic creed as vigorously as she preached it. In her own verse she tried her hand at all the new forms—free verse, imagism, polyphonic

prose. With all the powers of a militant propagandist, Amy Lowell defended and advertised the tenets of Imagism. She was alone, but she defended well and ably...

*The fracas succeeded in doing more good than the work of the Imagists themselves. H.D. removed herself from controversies and took up her residence in Switzerland, perfecting her delicate and exquisitely finished designs. John Gould Fletcher, a more vacillating expatriate, remained in London and continued to strengthen his gift though shifting his standards; his later and richer works were in complete opposition to the early pronouncements. Miss Lowell was left to carry on the battle single-handed. A most energetic and unflagging experimenter, Miss Lowell was amazing in her versatility. She wielded a controversial cudgel with one hand and with the other wrote Chaucerian stanzas, polyphonic prose, monologues in New England dialect, irregular vers libre, conservative couplets, myths from the Peruvian, translations from the French, echoes from the Japanese, re-creations of Indian folklore.\**

Of the pioneering conflict concerning Imagism, Amy Lowell herself says: "The poet who attempts any innovations, no matter how obvious the advantage of the change may be, has to fight a long series of battles before he is admitted to have proved his point."

But this conflict, this militant defense of her poetic theories and principles, proved a blessing in disguise. For out of it came a new Amy Lowell—a better Amy Lowell, an Amy Lowell who had found her place at last. There was stringent opposition on all sides. But she did not care. She did not waste her literary career by useless contentions. She justified herself, it is true, with counter-attacks, with counter-criticisms. But she achieved much. Criticism was thrown left and right, but she did not let criticism disturb the peace of her mind nor daunt the enthusiasm of her spirit. She was no Chatterton easily broken by the censure of scorn and hostility. She was not Keats sensitive to the attacks of critics and reviewers. She was Amy Lowell, militant, dynamic energetic. She had a zest for argu-

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\* Louis Untermayer, *Modern American Poetry*, p. 22.



ment and a love for battle where her principles were concerned. And indeed she could not have made great poetry if she had not fought so ably and so courageously in theory and in practice the battles of Imagism.

In 1916 came the high water-mark, the *annus mirabilis*, of Miss Lowell's poetry, with the publication of *Men, Women, and Ghosts*. This volume is significant for two changes. With this volume, Amy Lowell changed her publishers from MacMillan and Company to Houghton, Mifflin and Company. Again, in this volume, Amy Lowell changed her style and technique. Why Amy Lowell changed her publisher, we do not know. Why she changed her whole manner of writing can be guessed. With the publication of *Men, Women, and Ghosts* Miss Lowell established her place among the leading poets of the time. It is her best collection of poems. It contains brilliant experiments and wonderful examples of imagistic poetry.

The next volume of Amy Lowell is *Cam Grande's Castle* published in 1918. In it there are only four poems,—all polyphonic prose poems, unusually varied and amazing in amplitude and magnitude. Here Miss Lowell achieves a magnificent quality of balance, a zest in color, a flexibility of imagination, and deftness of precision so much so that verily, Louis Untermeyer is right when he says that "the teller of stories, the bizarre decorator, and the experimenter have fused at last."

A year later came *Pictures of the Floating World*. This is a book of personal revelation. It reveals Amy Lowell, the woman and the poet. It is a book of pictures—pictures painted with a touch of human emotion, entertainingly passionate, intimately subdued. "It is a book of impressions, fleeting, and delicate, yet keenly and vividly defined. . . . Here we have imagism at its best; a lovely gesture caught at its highest curve of grace, symbolizing a universal emotion." \* Amy Lowell does not only reveal herself. She is holding an open flower, perfumed and drenched in the enchanted depths of a woman's heart. Profound and lovely. . . that is it. It is the offering of her own vision to unobservant eyes, the breaking of innumerable barriers. . . . for, among all poets, Miss Lowell is essen-

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\* *New York Times* Book Review.

tially an explorer." \*\*

All this time Amy Lowell, the militant protagonist, was not idle. In article after article in magazines, in lecture after lecture in various parts of America and England, she declared her theories and her principles. For this purpose she wrote two volumes of criticism as vehicles of her propaganda. The first was *Six French Poets*, 1915—a brilliant series of biographical and critical essays dealing with the famous writers of one of the greatest epochs of French poetry. It is as William Lyon Phelps says, written with "the knowledge, the sympathy, the penetration, and the insight—all necessary to make a notable book of criticism." Her other book on criticism was *Tendencies in Modern American Poetry*—a penetrative interpretation of contemporary literature. I shall here quote what a reviewer speaks of it:

"A new criticism has to be created to meet not only the work of the new artists but also the uncritical hospitality of current taste. . . . That is why a study such as Miss Lowell's on recent tendencies in American verse is so significant. . . . Her very tone is revolutionary. . . . Poetry appears for the first time on our critical horizon. . . . as a sound and imporant activity of contemporary American life." \*\*\*

With such volumes of criticism, Amy Lowell's voice and pen were seldom idle. She did much among all other things to establish Imagism as an important movment in the New Poetry.

The last decade of years in her life was devoted to more writings. From her facile pen came *Legends* (1921), colorful, dazzling, and metallic; *Fir Flower Tablets* (1921), wherein Miss Lowell has made flexible English versions of almost a hundred-and-fifty poems which her collaborator, Florence Ayscough, has translated from the Chinese; also *A Critical Table*, a modern sequel to her famous ancestor's *A Table for Critics*.

The next three volumes were posthumously published. *What's O'Clock* was awarded the Pulitzer Prize in 1925. *East Wind* appeared a year later. This was followed by *Ballads for Sale*.

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\*\* W. Bryher, "The Art of Amy Lowell." A Critical appreciation. London.

\*\*\* Randolph Bourne in *The Dial*.

*Poetry and Poets* a series of essays, was published in 1930. The biography of John Keats, a monument of painstaking investigation and distinguished style, appeared in the spring of 1925.

For the last few years of her life, Amy Lowell was not so very strong nor very healthy. She had in fact to undergo several operations. But she was a woman whose energy was tireless in spite of ill-health and physical weakness. Against the advice of her doctors, she continued writing and lecturing. Finally she succumbed to an unexpected stroke of paralysis and died on May 12, 1925 at the age of fifty-one years.

Whether Amy Lowell ever had a definite love story, the present writer unfortunately does not know. It seems hardly possible for her to have escaped such a usual nuance of life, but at any rate, whether it was a particular man whom she gave up or whether she merely resigned herself to spinsterhood because of ill-health or pressure of literary work, is our interesting conjecture. Who knows the following lines may very well be autobiographical?

*You or I—and I am a coward  
Surely frost should take the crimson, . . .  
Purple is a finer color,  
Very splendid in isolation.*

*So we nod above the broken  
Stems of flowers almost rotted;  
Many mornings there cannot be known  
For us both. Ah, dear, I love you!*

If it were so, then Miss Lowell's love story had evidently been one of beautiful frustration.

Critics have maintained that Amy Lowell's personality was more forceful and impressive than her work. We agree with Untermeyer when we quote her as "one of the most daring and picturesque figures in contemporary literature". Here was no aesthetic personality nor feminine beauty. She was a stout woman, almost masculine. Perhaps this was why nothing could easily down her. She was one substantial exclamation. She was a New Englander, not so prim perhaps but earnest enough. In fact, her very earnestness threw her strenuously into the li-

terary conflicts of the day. She drifted into them by natural attraction. This is perhaps the reason why she became one of the ablest exponents and strongest influences of the New Poetry of American literature. By birth, training, culture, and personality, she had to be.

—VICTORIA F. FESTIN, PH.B., M.A.

Form No. 3500—(Revised July, 1939)

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# APOLOGETICS

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## *Science Harmonized With Religion*

### THE HARMONY

THE ABSENCE of conflict between religion and science, because of their common origin, although they move on different planes, presupposes the presence of harmony between them.

Religion and science mutually help each other. Science leads to God, while religion enriches science with knowledge and frees science from error, inasmuch as revelation is final, eternal and unchangeable as God Himself. Science, in its limited scope being confined to natural knowledge or reason, looks to revelation which points out to science the First and Ultimate Cause of all phenomena of nature.

The harmony between religion and science can best be proved by: (a) the teaching of the Church; (b) the life of the scientists; and (c) the verdict of history.

The official teaching of the Catholic Church regarding the relationship between Faith and Reason or Religion and Science is as follows:

“Not only is it impossible for Faith and reason to be at variance with each other, they are on the contrary of mutual help. For reason establishes the foundations of Faith, and, by the help of its light, develops a knowledge of the things of God. Faith on the other hand frees and preserves reason from error and enriches it with varied knowledge. The Church therefore,

far from hindering the pursuit of the arts and sciences, fosters and promotes them in many ways. For she is neither ignorant nor unappreciative of the many advantages which flow from them to mankind. On the contrary she admits that just as they come from God, Lord of all knowledge, so too if rightly used, with the help of His grace they lead to God." (Vatican Council, Sess. 3 Cap. 4.)

This is the Church that is accused of being an enemy to science. As the tree is known by its fruit, so is the Church known by the fruits of her teachings. This is the Church that nurses at her bosom hundreds of men of science who are at the same time men of Faith,—pious, God-fearing and loyal to the Church. In the realm of physical science, such men as Volta, Coulumb, Galvani, Ampere, and Pasteur were all practical and devout Catholics. Some of the men of science and Faith lived and died in the odor of sanctity. The latest one to be accorded the honors of the altar is Albertus Magnus, who is now known not only as a great scholastic philosopher and a great scientist of the modern experimental type but also as a saint of the Church of God.

Having nursed in her bosom her illustrious children who became leaders in every department of scientific knowledge; having built schools and universities as seats of religious and scientific learning; having erected hospitals and asylums as centers of scientific research and exemplification of her charity and love for science,—these are eloquent and incontestable proof of her friendly harmony with science.

### SCIENCE LEADS TO GOD

LOOKING at the water lilies which were blooming in profusion on the university campus, my friend remarked, "Flowers are the footprints of God." That friend of mine is now a minister of God. In the course of his ministry, he may find delight in pointing out to his flock how Divine Providence, wisdom and beauty are reflected on nature,—even on a tiny blade of grass.

Our reason tells us that the stars, the moon and the other heavenly bodies cannot possibly come to exist by chance. Hence, the necessity of a creator with an infinite power to bring them

out from nothing. That Creator is the Supreme Power called God.

Science unmistakably declares that the heavenly bodies are in constant motion. But reason tells us that matter is not all-sufficient to move itself. Hence, the necessity of a mover to have set them in motion. That Prime Mover is the First Cause known as God.

If the celestial bodies are in perpetual motion, can it be by chance for ages and ages they move in harmony and precision? And, if by sinister chance, one planet runs amuck from its path of movement, what a dismal chaos! Our reason accepts the reign of law which all celestial bodies obey. Science, true to its end and object, enunciates the natural law. But the idea of a law without a law-giver is beyond comprehension. Hence, the necessity of a Supreme Law-giver known as God.

This is the eternal verity which might have made Voltaire, the most inveterate atheist, confess that if there would be no God, we must needs invent One. If for pride, prejudice, obstinacy or callous conscience, one does not yield to the force of reason, he may bow his head with reverence to revelation which comes down upon him like a ray of hope from heaven. But, if he rejects still the consoling gift of faith, then, that is the limit.

We behold the marvels of nature. Its immensity, beauty, harmony and unity proclaim the glory, wisdom, providence and power of the Creator. If the inorganic world is a mute, yet eloquent, testimony of the existence of the Creator, in like manner, the varied forms of life in the organic world point to God, as the Source of Life.

Adaptation, growth, modification, change, and substitution which are the manifestations of life—vegetative and sentient—presuppose a First Cause, Who is Himself immovable and immutable, to cause these processes to operate in an orderly manner.

As we take delight in reading the thoughts of God from the stars, so we rejoice at finding the traces of His love on the flowers. The sweetness of their nectar, the softness of their petals, the fragrance of their odor, the agreeableness of their colors are beautiful expressions of God's affection for man. In God's own way, He places in the heart of a seed some power in potential form, so that when it germinates under the clod, it

pierces through, and upward it grows pointing to the cerulean sky beyond which dwells its own Divine Maker.

Turning to the dumb animals, we find them eloquently expressing God's infinite wisdom. Their freedom to move, the perfection of their senses, the importance of their instincts and the complexity of the processes or functions in their organisms are eloquent manifestations of the wisdom of their Creator, Who in His own inscrutable providence places them on a higher level or order than matter and vegetative life.

Like a poet, I seem to discern in the gay song of the bird that greets the dawn of a new day, as well as in the sad chirp of the cricket at the close of the day, and even in the bellowing of the cow that is resting under a shade at noonday, that there is One who puts the notes in the bird's throat and gives the other animals their languages understandable only to God but not man.

Natural science, which includes within its domain the three big kingdoms—mineral, plant and animal kingdoms—requires a Supreme Ruler to rule them with the natural laws of which He is the very Author, the very law-giver.

Both the organic and inorganic worlds are governed by the same laws of nature. Science demands the uniformity of nature. This fact of uniformity of nature is graphically explained by Professor Thomas Shields in this manner:

"The clear recognition of the line which separates consciousness from the realm of unconscious life only brings out in stronger light the fundamental unity of all nature, for in spite of this line of demarcation, consciousness in all its phases expresses itself in this world only through material and vital phenomena, and in obedience to the laws of these lower realms of nature. In consequence of this, conscious phenomena are extremely complex and difficult of analysis, and it is not surprising that they constitute the last realm of nature in which man has been brought to recognize the reign of law.

"Plant life is governed by laws peculiar to itself, but these laws operate in harmony with the laws of the mineral kingdom. So, too, sentient life is governed by its own peculiar laws which operate in harmony with the laws of the vegetable and mineral kingdoms; and, in like manner, the human intellect and will, in all their processes, function under laws which find no applica-



tion beyond their own domain. Nevertheless, intellect and will must operate in conformity with the laws which govern the lower realms of nature."

We have seen how nature proves the existence of God; in other words, how science leads to God. We have passed on from the inanimate to animate nature. Now, we ascend to the zenith of creation.

Man is a part and parcel of the universe. His body is a matter like the star or the earth. Besides, he has the power of growth like the plant; he has sensations like the animal.

However, science admits that man is above the level of the matter and the brute because of his reason. Religion comes along and declares that man's rationality is due to the fact that he possesses a soul endowed with two faculties, intellect and will. Religion asserts further that that soul is a direct creation of God, made to His image,—being a spirit, simple and immortal like Himself. Even taking for granted for the sake of argument that man evolved from the lower forms of life,—from the brute down to the first atom,—still our reason assents to the truth that matter cannot create something that subsists it, for the creator is supposed to be higher than the creature. Hence, the necessity of a Supreme Intellect to create the rational soul of man, which is immortal. Therefore, like the rest of nature, man, the masterpiece in God's creation, is a revelation of His Providential design.

I have said already that with his intellect and will, man is above the rest of nature. Let us see how these two natural faculties lead man to his Creator.

If man's intellect functions normally, he can readily accept the existence of God. By the mental processes of analyzing, synthesizing and abstracting, in other words, by inductive and deductive reasoning, man arrives at the portal of eternal truth. Once he has acquired the truth which is the object of his intellect, his will moves him to adore his Creator. Once man accepts the domain of God over him, he tries to know His divine ways and wishes. The more he knows about Him the more he loves Him. Man's love of God finds expression in varied forms. The architects, sculptors and painters exhaust their ingenuity in erecting and decorating temples to house Him. The poets, essayists, preachers, and apologists utilize the powers of their

tongue and pen to extoll His divine attributes and perfections. The astronomers, biologists, physicists and other men of science delve into the secrets of nature and glorify God with the fruits of their scientific researches. Innumerable women and children consecrate their chastity and offer Him the flower of their innocence. Martyrs seal with their blood their faith in and love for Him. Thousands and thousands of His followers perform corporeal works of mercy towards their fellowmen for His sake. It was for His sake that made St. John of Malta devote his life in the redemption of captives; that made St. Elizabeth of Hungary put aside her jewels to work for the poor; that made St. Catherine of Sienna bend down and kiss the leper. In short, can it be possible that the testimony of millions of men, women, and children in all ages and of all races and climes be wrong?

Summing up all what have been said, we come inevitably to the following conclusion: the whole content of nature—matter, plants, animals and man—all came to being by the supreme and providential act of the Supreme Being, as their First and Ultimate Cause.

Obviously, the warfare between religion and science is a monstrous myth that should be thrown into the abyss of oblivion, never to disturb the peace of the human mind.

### SCIENCE HELPS RELIGION

SOME MEN of little faith or none at all say that science tends to belie or undo the claims of religion, but history proves the contrary.

The science of geography has contributed much for the advancement of the Church. During the period of discovery and colonization, the cross and the sword were side by side. New lands were discovered; new people were found. The wild pagans were tamed and brought under the benign and healthful influence of religion. The early Christian geographers were moved not by reckless impulse but by altruistic motives of searching not only for gold and spices for the aggrandizement of their countries, but also for the glory of God. With a scientific mind ahead of his time, Columbus was convinced that the earth was round. He set out in search of a westward route to bring back home the untold riches of

the East, in exchange of what he would take to the pagan nations, namely the priceless treasures of Christianity with its priesthood of the order of Melchisedech, the offering of the new and clean oblation, sacraments, sacramentals, prayers and indulgences; besides, the Christian art of living and an immense wealth of European culture. Columbus was just but an instrument of the mercy of God. He was a channel through which the Christian civilization of Europe flew like crystal water to irrigate the arid lands of paganism. Columbus was also a lyre upon which the fingers of God played the sweetest note that reached the confines of the then New World.

It was not so much for selfish ends, love of adventure and of fame, as desire to conquer more land for the flag of Spain, likewise, to convert the pagan nations to Christianity, bringing to these dark places the light of Christian truth that Magellan embarked on a perilous voyage around the earth. His discovery and conquest reached its climax when on one glorious morning in the island of Cebu, Chief Homonhon, his wife and soldiers were brought at the foot of Christ and there received the water of regeneration. In a decade or so, nearly the whole Philippine Archipelago was turned into a garden of God in which bloomed (and is still blooming) the flower of Christianity. It is for this reason that this rosary of beautiful islands deserves its name, Pearl of the Orient Seas, being the only Christian country on this side of the Pacific.

We see how the science of geography and the Church went hand in hand in the conquest of more lands for the crown and more souls for God. The other branches of human knowledge joined also in the noble work of evangelization.

Knowing that science is the handmaid of God, the Church harnesses the forces of nature to her service. The compass guides her missionaries in the African wilderness as well as on the unchartered seas. Steamships and cars of all types drawn by steam power and electricity transport with greater facility the Christian civilization to the pagan worlds. The printing press helps in the dissemination of the word of God. Many books are printed, some of which are the Bible which is translated into nearly all tongues spoken under the sky, the catchisms, novenas and other pious books. Their pages are replete with sound doctrines and wise counsels which serve like a heal-

ing balsam for the poor souls groping in the darkness of sins. Nowadays, it is not uncommon to read bits of news of an aeroplane bearing a minister of God, who is going to say Mass for a group of persons who are hemmed in by an impassable environment, or who is going to administer the last sacraments to a dying man in an isolated and seemingly impenetrable place. The radio brings the paternal words of the Vicar of Christ to the four corners of the world. His mellow voice thrilled the three hundred sixty million Catholics who constitute one tenth of the world population. The radio as a medium brings the Pope closer to his children who are found all over the surface of this globe. Before the microphone may be a priest, like Father Coughlin of the Shrine of the Little Flower, who proves himself a social force by exerting a wholesome influence over his millions of listeners.

Looking back into the past, we found no traces of the supposed warfare between revelation and nature. Looking at the things of the present, we perceive no sign of conflict between faith and reason. Looking into the future, do we have to entertain a foreboding of an impending clash between religion and science? The forceful words of C. J. Eustace fittingly answer this question in this manner:

“Thus, the resources of physical science grow day by day. Who will want to deny this? But the implications of Revelation are so far ahead of science that science is but on the fringe of mysteries which are infinite. Science today is leading the mind onward towards speculations concerning the infinite. It is as if the Infinite Perfection of God held all the secrets, all the wonders, all the glories, all the power, all the conclusions, all the practical applications which tend toward good, all the possible discoveries which science can unveil in the future. So that in every century, in every age to come, each fresh scientific discovery will only make the perfection of God more apparent.”

Scientific progress, far from stifling religion, helps the spread of Christianity. Scientific research, instead of contradicting religion, confirms the teachings of the Church. In the proceeding paragraphs, we shall see the amount of truth in this assertion.

Archaeology and anthropology, which deal with the ruins

and remains of the past, are no less serviceable to religion. Intellectual vandalism robs the Bible of its sacredness by classifying it among the books of fables; but archaeology and anthropology come to its rescue by uncovering from the bowels of the earth the possible place of the Garden of Paradise and pointing out traces of the Great Deluge, thus vindicating the Holy Scripture. Evidently, the findings of modern archaeology and anthropology are mute but eloquent testimony to the veracity of the teachings of the Church.

The theory of evolution which tried to contradict the fact of creation was once in vogue, but it lost its popularity because recent researches have discredited its claims. This theory led many a man of science to plunge into the work of investigation, but seeing the stupendous missing links that are impossible to bridge, they turn around only to find peace and solace in the revealed truth of creation. So, the great Jesuit-biologist, Father Eric Wasmann, was justified for having said, "The study of modern biology and the theory of descent, if carried on without prejudice, can tend only to the glory of God."

The theory of material evolution was transferred to culture; hence, the cultural evolution upheld by some pseudo-scientists. To suit their theory, they fabricated a tale that there existed certain tribes who did not have any idea of divinity at all. But the existence of a supreme being is a universal belief, because God implanted it in the heart of man. The pagan belief in the sun or a great mountain as god is only a perversion of the pure belief sown in the human race. Recent researches were made on the line of primitive religion. The report of honest ethnologists, as Le Roy and Lowie, combined with the conclusions of the modern archeologists and anthropologists, like Kroeber and Goldenweiser, discredit the claim of the cultural evolutionists, inasmuch as said reports and conclusions corroborate the fact of the universal belief in a Supreme Being. Another authority to bear out this truth of the universality of religion as established by careful investigation is Professor C. H. Toy of Harvard who says, "As far as our present knowledge goes, religion appears to be universal among men. There is no community of which we can say with certainty that it is without religion."

The belief in spontaneous generation was once prevalent.

This theory apparently reconciled with the materialistic evolution. Men before the seventeenth century noticed, as we do today, the appearance of yeast, a living substance, in the case of fermentation, as well as the appearance of worms on a putrified meat. They explained these phenomena, however, by the theory of spontaneous generation. If this theory holds true, the materialistic evolution is reconcilable, for then, the first atom from which all descended could have also come to being by itself out of nothing and matter spontaneously generated life. However, the slow but sure advance of science shredded this belief into nothingness, as the following paragraph attempts to show in a chronological order.

In the beginning of the seventeenth century, the discovery of the microscope gave a heavy blow on this theory of spontaneous generation by revealing to the naked eye the existence of microscopic organisms. Then came Harvey with his dictum "Omne vivum ex ovo,"—all living beings come from egg; at the latter part of the eighteenth century came Abbe Lazaro Spallanzani with his brilliant researches; and in the nineteenth century came Louis Pasteur who "removed the last vestiges of the supposed objective evidence for this theory and laid the foundations of aseptic and antiseptic surgery and preventive medicine in the germ theory of disease." Evidently, the findings of biology reconcile with religion.

In these days of ours, medical science plays an important role of verifying facts that harmonize with revelation. The fact that at Lourdes exists a Bureau composed of prominent doctors of different religious beliefs is a happy index of the willingness of the men of medical science to render a valuable service to religion by confirming the cures that day by day are taking place at the grotto of Our Lady of Lourdes. If a case is declared a miracle beyond the shadow of doubt after a thorough investigation by that Bureau composed of Catholic and non-Catholic doctors at that, we can say without fear of contradiction that science rightly and justly pays homage that is due to the Author of religion and science.

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## RELIGION ENRICHES SCIENCE WITH KNOWLEDGE

MAN IS confronted by the Eternal Riddle of life: whence

thou comest; whither thou goest. It has been hinted above as to how science tries to answer this question of man's origin, by tracing in a beautiful and apparently convincing fashion the descent from man to the ape, then to the lower forms of life, as the reptile, fish, crustacea, amoeba, down to the atom. Upon reaching the first atom, science inevitably encounters the question: whence did the first atom come? Science, being circumscribed within the sphere of human knowledge, becomes dumb and then turns to religion for solution. Science admits the fact that all things, animate as well as inanimate, have their assigned purposes to attain. Hence, the next question of man's eternal destiny—whither thou goest—is propounded upon science. Conscious of her limited scope, she remains silent and looks to religion for an adequate answer. Revelation, being final, unchangeable and eternal, answers with definiteness and authority, pointing to God as the First and Ultimate Cause. When science accepts this dictum, then, from the depth down where she allowed herself to descend, she is raised to the magnificent throne of Theology, the Queen of all Sciences. On that height, science envisages the glories of God and broadens her view of life beyond the grave.

If man evolves from matter, an inanimate thing, when and how did life dawn on matter? A mist of doubt spreads before the eyes of science and the demarcation line between life and matter is darkened. The light of supernatural truth dispels this mist and then, in full splendor, appears before her eyes the glorious spectacle of creation. Convinced of the futility of any effort to find the human soul in a test-tube, she repairs to the fountain of religion and drinks the clear water of divine revelation. In this way, religion does not only enrich science with knowledge but also frees her from error.

It has been said already that a beautiful spot in the Pyrenes mountains has been chosen by Divine Providence as the scene where science bears witness of the innumerable spontaneous cures that baffle the minds of the scientists. When asked to explain those phenomena from the scientific point of view, the most that science can say is that some natural laws or processes have been interpolated. This suspension of the natural laws is called miracle by religion. Miracle is a direct act of God. It is the manifestation of God's dominion over nature.

Science, confirming the veracity of miracle, catches a glimpse of the glorious light of the supernatural truth or revelation. Blessed is science that bows her head in awe and reverence before God's own handiwork which manifests His divine providence.

Before concluding this paper, I should like to borrow the words of Father Edward F. Casey from his valuable pamphlet, *Does Science Help Religion?* in which he aptly shows the relationship between religion and science by using a nice analogy. He says: "Let us now suppose that some ancient Greek, the keenest-eyed follower of Aristotle, returning to earth and boasting of his faultless vision, should enter the Manila Observatory. He is invited by the Jesuit Fathers there to use their great telescope. But he refuses to discredit his eyes by deigning to make use of such an artificial device as this weak-eyed race of the twentieth century finds necessary. Such an ancient would be almost as foolish as the enthusiastic freshman of San Jose, who in a moment of wonder over the marvels revealed by the telescope, exclaimed 'The telescope has put the human eye out of date. Henceforth I will use the telescope, but not my eyes.'

"Now the Greek Peripatetic, spurning the telescope, is like the scientist neglecting Faith as a source of real knowledge. And the freshman renouncing his eyes in favor of the telescope is like the religious fanatic who renounces his reason and common sense to follow some plausible phrase-maker as the inspired oracle of God.

"The greatest of the scientists see clearly this simple but fundamental truth: as the telescope supplements the limits of human vision, divine Faith supplements the limitations of the human intellect. And, on the other hand, as the wonders revealed by the telescope require for their study the normally functioning human eye, so the transcendent truths of divine Faith require for their apprehension the normally-functioning human mind—reasonable and reasoning."

As we have gone through this humble paper, somehow we perceived the sacred mission to which Science is assigned,—namely, to serve man attain his perfection.

The highest perfection of man is the attainment of his eternal destiny.

—RESTITUTO R. DE RIVERA., M.A.



## NEWS AND NOTES

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**Plan for University Day Celebrations.**—Santo Tomas will observe university day with a four-day celebration from Sunday, November 12, to Wednesday, November 15.

The executive committee in charge of the celebration is composed of Dr. Ciriaco Pedrosa, chairman; Dean Alberto Guevara and Major Alfredo Ramirez, member and Dr. N. de Ramos, secretary.

The other committees in charge of the celebration, together with their respective chairmen and members, are the following:

*Budget Committee:*—Rev. Dr. Agustin Rihuede, chairman; Dr. J. M. Kamantigue, member; Jose D. Carpio, member; Leonides Lerma, president of central board student, member; chairmen of other committees, members.

*Invitation Committee:*—Mrs. Consuelo R. Belmonte, chairman; Prof. Manuel V. del Rosario, Prof. Enrique Biel, Mrs. Esperanza P. Alvendia, Mrs. Josephine B. Serrano, Mrs. Stella O. Avena, Miss Dolores del Gallego, Mrs. Mary P. Silva, Dr. Nora Diokno, and Miss Carolina Garcia—members.

*Military Parade and Program Committee:*—Dr. Jose Ortea, chairman; Major Alfredo Ramirez, and Miss Maximina Custodio—members.

*Spanish Night Committee:*—Rev. Dr. J. Castañon, chairman, Rev. Dr. Florencio Muñoz, Prof. Angel Centenera, Alberto Campos, Mrs. Delfina S. A. Gonzalez and Miss Concepcion Perez—members.

*Commonwealth Day Committee:*—Miss Ricarla Sian, chairman, Mrs. C. R. Belmonte, Mrs. Concepcion Gil, Mrs. Josefa G. Estrada, and Miss Maximina Custodio—members.

*Religious Activities Committee:*—Rev. Fr. J. Cuesta, chairman; Rev. Dr. E. Serrano and Rev. Gregorio Garcia—members.

*Radio Program Committee:*—Rev. Fr. Bazaco, chairman; Rev. Dr. F. del Rio and Rev. Gregorio Garcia—members.

*Publicity Committee:*—Dr. Pablo T. Anido, chairman, Dionisio K. Yorro, and staff of varsitarian—members.

*English Night Committee:*—Dr. Jose M. Hernandez, chairman; Rev.

Dr. E. E. Bazaco, Prof. Victorio C. Edades, Prof. Pompeyo Diaz, Dr. Renato Ma. Guerrero and Miss Paz Latorena—members.

*Student Banquet Committee*:—In charge: Military Science Dept. Home Economics Dept.

*Alumni Banquet Committee*:—In charge: board of directors of the Alumni Association.

*Recreation Games Committee*:—Central board of students in charge.

*Committee for the Requiem Mass and Blessing of Museum*:—Rev. Fr. Jose Cuesta, chairman; Rev. Dr. E. Serrano, Dr. Jose P. Bantug and Rev. Gregorio Garcia—members.

The cultural and entertainment side of celebrations, a deviation from the usual features that capped previous feast affairs with fairs, will be emphasized this year to stimulate an all-around interest to the mass of students in the higher things of life. The traditional religious Masses, mass banquets and reunions will, as usual, prevail. Art exhibits and theatrical presentations by the leading colleges and schools of the university compose some of the new social innovations introduced in this year's festivities.

The tentative program of the celebrations is as follows:

*November 12.*—Torch Parade and Bonfire under the auspices of the Alpha Sigma Tau Fraternity; Spanish Night at the Manila Grand Opera House.

*November 13 (St. Thomas Day proper).*—Solemn High Mass, with professors, alumni and students attending; Alumni banquet at 12 o'clock noon; Cadet Review for His Excellency, the President of the Philippine Commonwealth; Program at the Gym; Radio Program.

*November 14 (Students' Day).*—Requiem Mass for the dead alumni and professors; Benediction and Apperture of the Museum; mass Banquets for students at the Sulucan campus; Field Games; English Night at the Manila Grand Opera House (Inter-Collegiate One-Act Play Contest).

It is understood that the entire cadet brigade will participate in the Commonwealth Anniversary Parade on Nov. 15 which is the last day of the annual celebrations. Alumni Banquet at 12:00 Noon.

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**Activities' Notes of Holy Namers.**—Professors and students of the Holy Name Society have been very busy during the first semester with social and religious activities in accordance with the calendar issued at the beginning of the schoolyear. The result of such activities has been a very sensible increase in the number and in the spirit of the society which, fortunately, has made possible the realization of an old common ideal, namely, that of having the spirit of the society spread throughout their own **Holy Name Journal**. Only through the enthusiasm and cooperation of all the members has this common desire been made today a happy reality.

The Holy Name society is perfectly aware that the best sermons are those preached with the good example; and that it is impossible to bring about an efficacious revival of moral and Christian life if they, themselves do not start by living in accordance with the principles of supernatural life. This was the reason they had in soliciting from the authorities of the uni-

versity the privilege of dedicating the second Sunday of the month entirely to the Holy Name of Jesus by having the Blessed Sacrament exposed to the solemn adoration of the members of the society. Once the permission was granted, a resolution was passed first by the promoters of the Students Unit and afterwards by the faculty Unit in three different meetings held during the month of July that the Blessed Sacrament should be exposed to the public adoration from 8:00 a.m. to 5:00 p.m. in the chapel of the University.

September 10, the second Sunday of the month, was a big day for the society. At seven o'clock Communion Mass was celebrated by His Excellency the Most Rev. Archbishop of Manila who would not avoid expressing His joy at the wonderful spectacle of the hundreds of professors and students approaching to receive in their hearts their Blessed Lord in the Holy Eucharist. Religious songs were rendered during the Mass by all attendants under the skillful direction of Rev. Fr. G. Garcia, O.P., and at the end the Blessed Sacrament was exposed with great solemnity to the public adoration of the society and of the faithful. The honor of keeping vigil for the first time the Blessed Sacrament went to officers of the society and to the students of the College of Medicine. After Mass professors and students assembled in the gymnasium for the first breakfast of the year under the presidency of His Grace from whom we were fortunate to hear inspiring words about the nature and urgent need of Catholic Action.

October is the month during which the society used to make public the religious spirit and enthusiasm of its members. The procession of the Holy Rosary afforded them a splendid occasion to show their loyalty to the banner of the Holy Name. Yet it was on the last Sunday of the month that this powerful association of men, faithful and loyal to the pledge they have made to Christ their King, produced a profound impression in the faithful assembled to contemplate the triumphal march of the Eucharistic King from Espiritu Santo Church to the University of Santo Tomas. Praying and singing with unceasing and manly enthusiasm seemed to be aimed at this one request: "Thy Kingdom come through the unity and association of all men under the banner of thy Holy Name."

The organization of the H. N. S. Choir is now in full swing. A hundred and forty students have already applied and the first rehearsals were held on Nov. 3rd. under the able direction of Fr. G. Garcia. Twice a week rehearsals will be had so as to enable them in a very neat future to infuse a new life and enthusiasm into the Society.—**R. V. Diaz.**

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**Archbishop Installs S. C. A. Offices.**—His Grace, Michael J. O'Doherty, Archbishop of Manila, installed the officers of the central council, Students' Catholic Action, at a program held in the Metropolitan Theatre in the morning of Oct. 1.

Students from secular universities and colleges participated in the program, contributing vocal, instrumental and dance numbers. Cadet officers from the Quisumbing School of Technology, Rizal Memorial Academy, Columbian Institute and the Philippine Harvardian Institute acted as ushers.

Dr. Mariano V. de los Santos, president of the University of Manila, introduced the guest of honor, Dr. Carlos P. Romulo. His Grace Archbishop O'Doherty, addressed the gathering after installing the officers.

Numbers were contributed by the Jose Rizal College, University of the Philippines, Instituto de Mujeres, Far Eastern University, Philippine Harvardian Institute, Los Angeles Academy, Manila College of Pharmacy and Dentistry, Philippine Dental College, National University, and the Philippine Women's University. Jesus A. Paredes, Jr., of the Philippine Law School, was the toastmaster.

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**U. S. T. Red Cross Contribution.**—Acting Rector Eugenio Jordan, O. P., last August sent ₱1,200 to the Philippine Red Cross as the proceeds in the University's participation in the Red Cross canteen at the Laong Laan Tennis Club on July 30. This represents the biggest contribution of any of the private educational institutions which took over the canteen, and boosts collections of the Filipino women's committee to ₱23,901.

Philippine Women's University comes second with ₱1,085. De Luxe Fashion School collected ₱347, Manila College of Pharmacy ₱308, National University ₱471 and Jose Rizal College ₱334.

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**Yearbook Editors Gird for Early Annual.**—Jose L. Guevara, senior student of the college of law and former editor of *The VARSITARIAN*, was elected on September 20 editor-in-chief of *The 1940 Thomasian*, general yearbook of the different graduating classes of the university. He will be assisted by two associate editors, Horacio C. Borja of the college of education, and Miss Lourdes Altonaga of the college of commerce.

The student business manager of the yearbook is Vicente E. del Rosario, LL. B. '40, the moderator is Rev. Fr. Evergisto Bazaco, O. P., while the general manager is Rev. Fr. Agustin Rihuete, O. P., university treasurer.

Work on the annual is reported to be in full swing now and the enthusiastic editor expects to start a record by making it come out before the baccalaureate exercises in March. To bring him nearer that chimera the department of publications of the university last month entered a contract with Sun Studio to act as the official photographer for the sake of uniformity of photographs.

The following compose the book's board of editors:

Jose L. Guevara, Law, Editor-in-chief; Lourdes Altonaga, Commerce, Horacio Borja, Education, Associate Editors; Section Editors: Eleuterio Itliong, Ecclesiastical Faculties; Miss Beatriz Sebastian, Philosophy & Letters; Angel Romero, Medicine (Boys); Miss Emilia Palarca, Medicine (Girls); Maximo Mendoza, Engineering; Miss Regina Bernard, Education; Eduardo Fernandez, Lib. Arts; Niceforo Agaton, Lib. Arts; Miss Teodora Gilbuena, Lib. Arts; Miss Luz Dimson, Commerce; Antonio Cobarrubias, Architecture & Fine Arts; Miss Remedios J. Reyes, Pharmacy; Jose Feria, Cadets; A. E. Francia, Jr., Activities; Ramon Francisco, Sports; Vicente E. del Rosario, Ass't. Bus. Mgr.; and Fausto Rustia, Publications.

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**Editor Speaks.**—Frederick Simpich, assistant editor of the *National Geo-*

graphic Magazine, who came here to gather material for articles about the Philippines and the Far East, delivered a speech before the journalism students of the university on Thursday, September 21, in the morning. This was made possible through the invitation of Professor P. Zampetti, who previously conferred with him at the Manila Hotel about journalism in the Philippines, its progress and the ample freedom exercised.

Simpich was a former consul in Bagdad, Mexico and Berlin; wrote for the **Saturday Evening Post**, **Collier's**, **Nation's Business**, and the **Century** and has been, for the past 12 years, connected with the **National Geographic**.

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**Notables Act as Escorts.**—Prominent people in the civic and social life of Manila and the provinces acted as escorts of honor during the procession of the Blessed Virgin of the Rosary which was held in the afternoon of Sunday, Oct. 8, at 5:30 o'clock.

The assignment follows:

*From the Sto. Domingo church to calle Arzobispo:* Hons. Vicente A. Agan, Eusebio Orense, Benito Soliven, Jose Zulueta, Carlos A. Imperial, Anacleto Diaz, Pedro Concepción and Manuel V. Moran.

*From Calle Arzobispo to the corner of Real and Cabildo:* Jesus M. Cuenca, Jose Avelino, Jaime Hernandez, Serafin Marabut, Luis P. Torres, Pablo Lucas, Salvador Lagdameo and Eulogio Rodriguez.

*From Real and Cabildo to the corner of and San Juan de Letran:* Teofilo Sison, Jose M. Hontiveros, Domingo Imperial, Manuel Briones, Sabino Padilla, Jose Lopez Vito, Hermogenes Reyes, and Alejandro Reyes.

*From Real and San Juan de Letran to Sto. Domingo church:* F. R. Feria, Pedro Moncias, Alberto Guevara, Drs. Jose M. Delgado, Gabriel La O, and Alfredo Chicote, Vicente Madrigal, and Fabian Millar.

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**August Visitors.**—From Rome, the Very Reverend Fr. Jose Tejada, C.M., apostolic delegate of His Holiness, Pope Pius XII, came here last August on a close inspection of the Pontifical University which is subject also to supervision by the National Government and the Holy See. While here he was shown all the different departments and offices and buildings for first-hand information about the oldest university under the American flag.

Rev. Fr. Cecilio de la Pinta, O.P., former dean of the college of religion, now rector of the San Alberto Magno convent in Hongkong, recently came for a goodwill visit here when he dropped in port to attend last August's convention of the Provincial Chapters of the Dominican Order presided over once every four years by the Provincial head of the Dominican in the Far East.

Headed by Dr. R. Nava and Luang Ladakayad of the Thaian consular offices, a delegation of Siamese students visited the institution and, impressed by the local college of philosophy and letters and the biggest university campus in the Islands, many of them signified earnest desire to be enrolled. Proof of the sincerity: Two Siamese, after obtaining due permission, enrolled in the Journalism course; and this second semester which starts October 18 will see more of them becoming Thomasians.

50 Nipponese students also came to pay the only Catholic University in the Orient a visit to complete their so-called combined cultural and goodwill trip to the most democratic country west of the Pacific.

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**Observe Medicine Day.**—Medicine Day was celebrated by the local faculty of medicine and surgery on Wednesday, September 27, starting with a quarter hour radio program broadcast over Station KZRM at 7:15 Tuesday night, Sept. 26. Prominent figures of the college that include Dr. Renato Ma. Guerrero, the Rev. Fr. Acting Rector magnificus, V. Rev. E. Jordan, O.P., and Dean Bonifacio Mencias delivered speeches over the ether.

Celebration the following day opened with a morning low mass at the university chapel in Sulucan at eight o'clock with an address by the V. R. Fr. Eugenio Jordan, O.P. At the old building a banquet for the faculty of the college was held with the regents and the deans of the other colleges as guests. A basketball game between the U.P. medical college and the U.S.T. medical boys followed at 4 o'clock in the afternoon. Won by the U.S.T. boys, refreshments followed the contest.

Later in the evening, at 8 o'clock, a conference on "The Priest and the Doctor" and "Religion and Medicine" under the auspices of the Catholic Physicians' Guild of the Philippines was held with Rev. Fr. Francisco del Rio, O.P., the spirit behind the celebrations, and Dr. Jose M. Delgado as speakers.

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**Celebrate 12th Year.**—The retreat house at 2821 Herran, Santa Ana, was the scene of the twelfth anniversary celebration on Oct 8, of the second Sunday Recollection, an association of 2,500 young men composed to a large part of Santo Tomas students in charge of the retreats of the young men in the Manila schools and colleges.

The celebrations consisted of a Holy Mass, sermon, general communion, breakfast for members and guests, spiritual readings, business meeting, conference and discussion, speech by the guest of honor, Judge Pastor Endercia, procession of the Blessed Sacrament, Consecration to the Sacred Heart, benediction, picture taking, and refreshments.

The patrons of the celebration were prominent men of the city, among them Assemblyman Norberto Romualdez, Mr. Ariston Estrada, Mr. Gabriel Daza, Dr. Jose Bantug, Editor Manuel Colayco of the **Philippines Commonwealth**, and others.

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**European Recognition.**—"United Press" dispatches from Burgos arriving in Manila early in September reveal that the new Spanish government recently recognized the validity throughout that country of studies and degrees obtained at this institution, the Pontifical University of Santo Tomas. The recognition was made universal through a government decree issued on September 9.

The immediate and complete recognition elicited jubilant editorials from various sources, and all metropolitan papers here hailed the announcement as significant. Typical of these, one follows:

How happy is the recognition of degrees conferred by the University of Sto. Tomas throughout Spain that affords such a singular opportunity to Filipinos to round off their education.

One of the persistent objections to the sort of education being officially required in the Philippines is that it is a mere carbon copy of the U.S.A. system. Consequently, we are all full of the U.S.A., and as far as we are intellectually concerned the Old World does not exist. We are bloated with the Yankee complacency that finds daily expression in the superlatives used to describe anything coming out of the U.S.A. We worship money and adore largeness. And so, we suffer from the defects of the system we have been following so trustingly.

Since I have myself chorused this cry. I need not repeat myself and draw attention to the blind side of our education. If the Old World does not exist for us, then it stands to reason that all the wealth of Art and Philosophy discovered in the past, all the treasures of Tradition are a closed book to us. And culture is inevitably steeped in tradition. That is why Yankee scholars and gentlemen who can afford it, after they have run through all the courses their own universities can offer, go over to Europe to put the finishing touches upon them. And it is amazing what a revolution they may have to go through.

Now, so far very few Filipinos have been able to do the same thing. Apart from the question of means, there has cropped up the difficulty of recognition. How welcome, then, to Filipinos must be the official recognition by the Spanish Government of the courses of study given by the University of Sto. Tomas! Today, when half of Europe is in flames, or about to go up in flames, Spain sets her face towards peace and national reconstruction. And at the rate that profound changes are taking place in that old Mother Country, we may expect the more surprising advances in culture. Within the next five years, I believe that Spain in peace will absorb all the improvements flowing in from the various nations of Europe and America, and with her own proven aptitude for deep thinking, will set the pace for the new world that will rise out of the ruins of the conflict now in progress.

This is an unmistakable gesture of friendship towards the Filipino people by the great European nation that shares with us the deepest thing in life: Religion. And it is significant that the recognition is extended to Filipinos, for an education in great part given by Filipinos, and conducted not all in Spanish, but mostly in English. Of course it takes for granted a working knowledge of Spanish. And the advantage to a student of an easy command of both English and Spanish for the acquisition of culture can scarcely be overrated.

When the seas may once more be crossed, let us fly to one of the fountainheads of the world's culture, that is even now beckoning to us.

—A. Estrada

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**Departures.**—Rev. Fr. Santos Galende, O.P., until lately assistant regent of the college of medicine and surgery, has been appointed prior of the Manaoag, Pangasinan, his new destination beginning on November.

Fr. Tomas Martinez, O.P., director of the high school department, left late in August on a vacation for Japan.

Fr. Jose de la Cuesta, O.P., dean of the college of religion, has been named to assume Fr. Martinez' post temporarily.

**Arrivals.**—Fr. Francisco del Rio, O.P., arrived from Japan to resume his post as regent of the college of medicine.

Dr. Rodolfo P. Gonzalez, assistant professor of Surgery and Dr. Perfecto Mendoza, instructor in Eye, Ear, Nose and Throat—to resume their pedagogical work in the college of medicine and surgery. Dr. Gonzalez specialized in Orthopedic Surgery in the universities of America while Dr. Mendoza took post-graduate courses in Eye, Ear, Nose and Throat under Professor Fuche in Vienna besides attending the International Congress of Ophthalmologists in London and visiting clinics in France, Hungary, England and the United States.

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**Names.**—The new members of the board of directors of the San Juan de Dios Medical Journal is composed of the following: Drs. Ricardo Molina, Leopoldo Pardo, Jose S. Hilario, Jesus Celis, Aurelio R. Santos and Domingo Antonio jr., and the presidents of the fifth and fourth year medical classes. Elected President of the board is Dr. Jose S. Hilario, head of the department of pathology; vice-president, Dr. Jesus Celis, head of the department of physiology; Dr. Manuel Peñas, appointed secretary; and Dr. Domingo Antonio jr., treasurer.

Dr. Teodoro Herrera has been named resident Eye, Ear, Nose and Throat specialist.

Pablo S. Antonio, well-known architect and designer of the Ideal and Lyric theatres, Quezon's Pasay home, Baguio Bus Station and Yulo's massive mansion, joins the local faculty this second semester as instructor in Design and Building Construction in the school of fine arts and architecture.

William F. Boericke, chief of the division of valuation of the bureau of mines is a new instructor in Mine Valuation in Dean Alberto Guevara's faculty of engineering.

Dr. Jesus Alcid and Dr. Salvador Busuego have also been named resident physicians in lieu of Dr. Alfonso Pabelico and Dr. Emiliano Bacareza whose term expired and who resigned, respectively.

Other resignations from the San Juan de Dios circles:

Dr. Jose Ma. Delgado, director of the San Juan de Dios Hospital for the last three years, Papal Knight, and ex-delegate to the constitutional assembly, as hospital director, to the Board of Trustees which accepted it on September.

Dr. Felix Ira Concepción as chief of the research laboratories;

Dr. Manuel Peñas as resident pathologist;

Dr. Domingo Antonio Jr., as member of the board of directors of the S.J.D.H. Medical Club.

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**New Magazine.**—The Holy Name Society, finally settling down to brass-tacks, will publish a new 32-page monthly called **Philippine Holy Name Journal**, after choosing Dr. Jose M. Hernandez, president of the local faculty unit of the same, editor.

Mariano Alimurung, influential member of the student unit of the society, and Dionisio K. Yorro, instructor in journalism, assist Editor J.M.H.



in the new Catholic magazine which will be the organ of the great society in the Philippines with general headquarters at the university. Other staff members have been named by V. R. Fr. Narciso Dominguez, O.P., moderator of the society and the journal, it was reliably learned. The manuscripts of the new monthly reached the U.S.T. Press in the middle of October.

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**Romualdez is Best Law Orator.**—The gold medal for first honor in this year's oratorical contest auspiced by the Aquinas Forensic Club of the college of law was awarded to Francisco A. Romualdez, LL.B. '40, "Give Us Our Daily Bread," while the silver medal went to Leocadio de Asis, LL.B. '42, "Social Justice—A Misnomer." Jesus Zapanta, LL.B. '43, obtained the honorable mention prize, "Freedom of Speech—In Peril."

A record crowd jammed the university gym where the annual affair was held on Oct. 28 to see the winner who will represent the university in the inter-university tilt sponsored by the Civil Liberties Union of the Philippines in the early part of December with Pres. Quezon as guest of honor. Six contestants vied after eking out from a rigid process of various elimination series where there were more than sixty contestants from the law college.

The other finalists: Froilan Romualdez, LL.B. '41, "Our Living Traditions;" Vicente C. Carag, LL.B. '42, "The Right to Live;" and Ignacio Calleja, LL.B. '43, "Safeguard Our Civil Liberties." The brilliant Simeon Luz was alternate, while President Luis M. Salcedo of the Aquinas Club was the chairman.

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## II—NOTAS EN ESPAÑOL

**Sto Tomás Participa en la Procesión de la Virgen del Rosario.**—Gloriosa, solemnísima y concurridísima, como siempre, fué la procesión de la Virgen del Rosario que se llevó a cabo el 8 de los corrientes. La Universidad de Sto. Tomás sobresalió aquel día por la nutrida delegación de profesores, alumnos y ex-alumnos suyos que tomaron parte en la procesión.

Todos los estudiantes de las diferentes facultades de la Universidad, bajo la dirección de sus respectivos dignitarios, se congregaron en la Plaza de Benavides en Intramuros, mucho antes del comienzo de la procesión, que marcó el fin de la Novena que anualmente se celebra en la Iglesia de Sto. Domingo bajo los PP. Dominicos, en honor de la Virgen del Rosario.

Cocnizando exactamente a las 5:30 de la tarde, la procesión pasó por las calles más importantes de Intramuros. Miles de devotos de Manila, de los colegios católicos de esta ciudad, hasta de provincias, participaron. Los que no pudieron adherirse a la procesión se alinearon en las calles para esperar la llegada de la Virgen del Rosario.

Los oficiales de nuestro Cuerpo de Cadetes actuaron como escolta de honor, mientras que el coro de la Sociedad del Santo Nombre así como los Seminaristas se encargaron de los himnos.

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**Los Redactores de "Benavides" Ya Han Sido Nombrados.**—Recientemente se han nombrado a varios alumnos del departamento eclesiástico de

esta Universidad como miembros del comité que se encargará de redactar el Anual del Seminario Central, "Benavides".

Redactor-jefe—Sr. Leoncio Lat; Auxiliar—Sr. Leoncio Elope, Representante de la facultad de Sgada. Teología—Sr. José de la Cruz; Representante de la facultad de Derecho Canónico—P. Ramón Moreno; Representante de la facultad de Filosofía—Sr. Francisco Cruces; Administrador—Sr. Jacinto Salayo; Auxiliar 1o.—Sr. Conrado Quiam; Auxiliar 2o.—Sr. Juan Quimbo (hijo); y Ayudantes—Sr. Francisco Mendoza, Sr. Cipriano Urgel y Sr. Jefte Guanco.

Quedan como consejero y moderador respectivamente el Rev. Eleuterio Itliong y el M.R.P. Juan Ylla.

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**N. Quisumbing Jr. encabeza los Exámenes Preliminares.**—Es de mucho interés para todos el heco de que una vez más veamos algún Tomasino encabezar el grupo de futuros doctores que pasaron los exámenes preliminares en agosto. Pues, tenemos a nuestro colega, el Sr. Norberto Quisumbing Jr., a la cabeza de la lista de los que saieron airosos, con un promedio de 88%.

¡La más sincera enhorabuena a nuestro colega!

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**El M. R. P. Rector Fr. Silvestre Sancho es esperado el día 10 de noviembre.**—Según un cable recibido hace unos días, el M. R. P. Rector Fr. Silvestre Sancho se embarcó en Venecia el día 18 de éste a bordo del Conte Verde con rumbo a Filipinas. Según los informes de la Agencia del Lloyd Triestino, el vapor debe llegar a Manila el día 10 de noviembre. Es probable, por tanto, que nuestro querido P. Rector esté presente para presidir las fiestas universitarias.

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**Nota de High School.**—Ahora somos mejores católicos y buenos estudiantes (se supone) porque se ha organizado el "Angelic Warfare" y los miembros están obligados a oír misa y recibir la comunión el último domingo de todos los meses. También estaos obligados a llevar una medallita de Santo Tomás de Aquino, Patrón de la Universidad de Santo Tomás.

¡Ah! hay una nueva ley en nuestro departamento recientemente promulgada por los miembros de la Corte Suprema del High School. Cada Año tendrá que presentar una velada mensual, mejor dicho, el último jueves a todos los meses. Ya verán como nuestros cantores charlistas y actores sacan a relucir su gracia. Un premio se ofrecerá a aquel Año que presente la mejor selección. Todos vosotros estais invitados sin excepción (con la condición de que aplaudireis al fin de cada número).—*J. R.*

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**De Filosofía y Letras.**—Sin abandonar el periódico estudiantil, los estudiantes del Colegio de Filosofía y Letras están muy animados preparando un bonito programa para el día de su santa patrona, Santa Catalina, mártir, el 25 de Noviembre. Entre los números que integran dicho programa, habrá una comedia en inglés ootra comedia chistosísima en castellano titu-

lada "El Tropiezo de Nati", un número de harpa y otros de violín y de canto. Es también posible que se celebre un acto académico de estilo escolástico. Antes de la velada que tendrá lugar en el Opera House, los estudiantes de nuestro colegio tendrán un opíparo banquete en el gimnasio.  
—L. Borromeo

## SCIENCE NEWS

**The Point of Origin of the Blossom-inducing Stimulus.**—The use of such techniques as grafting, defoliation and the exposure of different parts of the plant to unlike photoperiods has given rise to the belief that a "flower-forming hormone" originates in the foliage near the tip of the plant. The classical experience of inducing plants to flower by girdling would suggest that the leaves may not be the exclusive means of control of the blossom-inducing stimulus.

To observe the response of some plants to the transfer of the flower-forming substance by grafting, flowering and non-flowering plants of **Cosmos sulphureus** var. Klondike, morning glory, var. Heavenly Blue, **Petunia**, poinsettia, soybean var. Biloxi, stock (**Matthiola incana**) var. Xmas pink, tobacco var. Maryland Mammoth and **Xanthium echinatum** were grafted by the approach method, a modified tongue being used. Positive results were secured with morning glory, **Petunia**, soybean and **Xanthium**, the "donor" plants stimulating the "receptors" to produce blossoms. The state of growth of the plants as well as the cultural environments appear to affect the results secured from grafts. For example, deflorating the **Xanthium** donors increases their influence. Flowering was not initiated by grafting in the case of plants of **Cosmos**, poinsettia, stock and tobacco.

It appears that a successful transfer of the flower-forming stimulus by a graft contact depends upon whether the species being used will give a systemic or local response to a photoperiod treatment of only a part of the plant. Exposure of a part of a morning glory, **Petunia**, soybean or **Xanthium** plant to the proper environment induces flowering throughout the plant. **Cosmos**, poinsettia and tobacco, on the other hand, give local responses, as the part being exposed to the proper photoperiod comes to flower and the remainder stays vegetative.

The older receptor branches of **Petunia** in a warm environment blossomed in short days before the younger donor branches which were exposed to long days. That is, it appears that the presence of flowers is not essential to the functioning of branches as donors of the stimulus to flower.

Poinsettia and tobacco plants were induced to blossom in a warm, short-day location, contrary to their habit, by the application of a current of cool air to a short length of the stem some three to four inches below the tip of the plant. These species were also stimulated to blossom in warm, short days by wrapping a taut rubber band about the stem a few nodes below the tip to constrict it.

The variable responses to grafting and to donor branches depending upon the flowering habit of the species and the effects of a "temperature girdle"

and banding in causing blossoming indicate that the stem of the plant plays a part in the appearance of blossoms as well as does a leaf-formed hormone-like substance.

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**The Symposium on Cosmic Rays.**—Cosmic rays originate within the galaxy of stars which contains the sun and the earth, according to the report of Professor Arthur H. Compton, of the University of Chicago, at the symposium on cosmic rays at the University of Chicago.

Calculations show, Professor Compton indicated, that if the cosmic rays come from beyond the galaxy the northern hemisphere of the earth (the forward moving face of the earth) ought to receive one half per cent more cosmic rays than does the southern hemisphere.

For three years Professor Compton's sensitive instruments for detecting cosmic rays have been aboard the **s. s. Aorangi** traveling back and forth between Vancouver, B. C., and Tasmania. The cosmic ray intensity received aboard the ship shows no such variation of one half per cent. The probable error of the readings is appreciably less than one half per cent. Professor Compton concludes that the evidence so far is most consistent with the view that cosmic rays rotate with our galaxy and do not come from outside.

Hesotrons—the newest kind of atomic particle found in cosmic rays and having a mass some 100 to 200 times as great as an electron—appear to be created by the bombardment of the upper atmosphere of the earth by the charged cores of hydrogen atoms (protons) coming in from outer space, according to Dr. Thomas H. Johnson, of the Bartol Research Foundation of the Franklin Institute. He explained that most of the mesotrons (extremely piercing component of cosmic rays on earth) appear to come from the westerly direction just as do positively charged particles found in the cosmic rays. He therefore concludes that impact of protons on the air in the stratosphere creates most of the mesotrons.

Dr. Victor F. Hess, who won the Nobel Prize in 1936 for first discovering cosmic rays twenty-four years earlier, described a small, almost undetectable 27-day cycle of cosmic-ray intensity which he explains as due to the magnetic field of the sun. The period of rotation of the sun is also 27 days.

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**Economic Conditions in the Stone Age.**—There is nothing new in our economic roller coaster with its ups and downs taken at top speed. Europeans in the Stone Age had to get used to quick economic changes and made the revolutionary change from a hunting life to agriculture abruptly, according to a paper read by Professor V. Gordon Childe, the archeologist of the University of Edinburgh, at the meeting of the Pacific Division of the American Association for the Advancement of Science.

The economics of the New Stone Age in northern Europe, over 4,000 years ago, are being emphasized in archeological studies. In the oldest Swiss lake dwellings of the New Stone Age, the people lived on meat of domestic animals mainly. Only thirty per cent of their meat bones, left for archeologists to explain, are bones of wild game animals. But later on, nearly half the meat eaten by the lake dwellers was game, showing a back step in economic

progress. The earliest pottery at these lake dwellings is pronounced "a magnificent product" by Professor Childe, while later people turned out coarse stuff.

Abruptness with which the New Stone Age developed in northern Europe, calling for a break with the hoary tradition of Old Stone Age hunting life, is seen by Professor Childe as evidence that the idea of farming economy was a foreign importation. This mode of life was worked out, he says, in the Fertile Crescent of the Near East, where American excavators are now probing the origins of settled existence, beneath cities over 5,000 years old.

Professor Childe is convinced that trade and specialization of industry in Europe began no later than the dawn of the New Stone Age.

"Flint was systematically mined in Belgium and southern England," he said, "and the miners must have lived by bartering their products with neighboring groups. Axes were made from a specially suitable rick at Penmaenmawr in North Wales and exported as far as Wiltshire and Astrim. But the commodities thus traded were in fact luxuries; the consuming communities could have got along without them."

The village of Skara Brae in Orkney, Scotland, which Professor Childe unearthed, reveals to a modern world that New Stone Age people could be self-sufficing, but also the penalties of isolation. These remote villagers lacked timber, but they made their furniture, even to beds and dressers, out of stine, and built relatively large huts. They neither raised crops nor hunted or fished regularly, but lived mainly by breeding cattle and sheep. No trace of imported articles has been found in this exhibit village of a prehistoric adjustment to economic problems.

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**Vitamin Content of Bread.**—A loaf of white bread which has the vitamin B content of a whole wheat loaf, some five times as much as ordinary white bread, was predicted to the food conference at the Massachusetts Institute of Technology by Charles Frey, Alfred Schultz and Lawrence Atkin, all of the Fleischmann Laboratories.

Vitamin B, or thiamin, is an important factor in nutrition, but it is not stored in the body to any significant extent and thus must be contained in basic foods. Cereal products, mainstay of the national diet, are suitable for this, but these products, especially bread, have been increasingly deprived of their natural vitamin content in recent years.

The problem of restoring this loss, sometimes as great as ninety-three per cent, has been tried along many lines, but the latest and most practical employs a new yeast. This yeast contains enough thiamin to produce a loaf of white bread with the vitamin content of a whole wheat loaf, but without any loss of palatableness. Although made by a new process, the yeast offers no new technical problems since its baking properties have not been altered. Possibility of such a loaf at a low cost increase would be a boon to low income groups.

Research aimed at irradiating yeast to convert its natural ergosterol to vitamin D and to include milk solids to supplement cereal protein and minerals in the "staff of life" were also described.

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**Radio Scientists find holes in Tropical Static.**—Radio listeners plagued with the roar of summer static may find some encouragement in the results reported by Dr. G. W. Kenrick and Peter J. Sammon, of the University of Puerto Rico, to the meeting, in San Francisco, of the Institute of Radio Engineers.

Observations conducted in the tropics during the past few years have used radio direction finders of special design to locate static's origin much in the same way that we may trace the course of ships. Most of the static received in the United States in winter is found to come from Central and South America, while the instruments used are sensitive enough to detect some coming from Africa and other far-off continents.

Static fades just as the signals received on the same wave-lengths fade. Under some conditions these effects cause sudden drops in the static intensity usually at periods near sunrise and sunset. At the University of Puerto Rico, automatic recorders measure this static intensity day and night, and Dr. Kenrick showed examples indicating a sudden drop in static intensity persisting for minutes or even hours. Examples were also shown of use of static to study the path of hurricanes which may sometimes be traced by associated atmospherics. It was pointed out, however, that this static was usually feeble compared to that originating in thunderstorms in the tropical Americas and, during summer, in the United States.

Dr. Kenrick also showed results obtained in his studies of radio signal intensities and the upper atmospheric layers responsible for long distance radio. In the tropics these layers behave differently than in the North, but despite the small changes in temperature found in Puerto Rico, signal changes due to this radio roof seem even greater than in the rigorous climate of the northern United States.

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**Item.**—The average person grows up a trifle lopsided, with a right arm bigger than his left. Comparatively few children or adults with equal-sized right and left arms were found, when Professor Clarence R. Van Dusen, of the Michigan State College, measured arms of nearly 100 small children and 77 grown-up college men. While the right is most likely to be longer, sometimes bigger left arms were found. So far as full length of arm goes, children are more apt to have longer right arms than adults, Professor Van Dusen says in a report to **Human Biology**. In adults the more frequent occurrence is a bigger right forearm, that is, longer, wider with the palm broader. The use that a right arm gets in every-day living may play some part in one-sided development. But Professor Van Dusen considers it probable that a tendency toward a mightier right may be a normal growth process attributable to heredity.

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**Super-Heavy Elements and Cosmic Rays.**—The astounding picture of cosmic rays generating in the dense white dwarf stars of the universe by the splitting of super-heavyweight elements, nearly 10,000 times as massive as any known on earth, is suggested by Dr. Felix Cernuschi, Argentine exchange scholar at the Massachusetts Institute of Technology.

To generate cosmic ray particles of 1,000,000,000,000 electron-volts, like those which have been observed, requires elements having atomic number 10,000 and atomic weight 26,000. (The heaviest element found on the earth is uranium of atomic number 92 and atomic weight 238.)

In a report to **The Physical Review**, Dr. Cernuschi suggests that the kind of splitting recently found to occur in uranium under neutron bombardment—which makes a single uranium atom liberate about 200,000,000 electron-volts of energy—is possibly going on in his hypothetical super-heavy elements too.

His X elements, or whatever name they may be given, would break down into two fission elements having atomic number 5,000 each. And then these would each in turn go into an element of 2,500 atomic number and so on; all the while liberating tremendous quantities of atomic energy that would appear both as light and as invisible atomic particles (the cosmic rays).

The new Cernuschi hypothesis is not only intriguing because it is the first application of the new uranium splitting phenomenon to cosmic ray theory, but also because the suggestion of super-heavyweight elements would account for the known dense white dwarf stars. These stars, like the small dwarf companion of the bright star Sirius, are known to have a density 50,000 times as great as water. A cubic inch of the material from this star would weigh tons. It has previously been suggested that such stars were “collapsed” stars consisting only a neutron particles. Dr. Cernuschi’s suggestion gives an alternative explanation which possesses the additional virtue of providing a reasonable explanation of the origin of cosmic rays.

Professor M. S. Vallarta, well known for his work in astrophysics and cosmic rays, was the faculty adviser of Dr. Cernuschi.

Drs. W. Baade and Fritz Zwicky, of the California Institute of Technology, have suggested that super-novae stars (having a brightness of more than 630,000,000 times that of our sun) were exploding stars and the place of origin of super-high energy particles like those found in cosmic rays. Dr. Cernuschi says he is unable to agree with parts of their reasoning as to this origin of cosmic rays and adds that no known atomic transmutations appear sufficient to account for the tremendous energies cosmic rays possess. Hence he calls on his new hypothesis of the fission of super-heavyweight elements.

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**The New 60-Inch Cyclotron.**—The world’s most powerful beam of atomic “bullets” for bombarding atoms has been generated in the new 60-inch cyclotron of the University of California.

In its first official test the new instrument, whose magnets alone weigh 250 tons, generated deuterons of 16,000,000 electron-volts energy. When the nuclei of helium are used for the “bullets” it will be possible to produce a beam of alpha particles having an energy of 38,000,000 electron-volts.

In a report to **The Physical Review**, a research team of eight investigators, headed by Professor Ernest O. Lawrence, describes its success in the first test of the newest and most powerful atom-smasher in any physical laboratory. Nor is the present energy the limit, they say. “We... see no difficulties in the way of producing with the present equipment 25 million volt deuterons and

50 million volt alpha-particles, and moreover we are convinced that much higher energies could be obtained from a cyclotron of larger dimensions." Professor Lawrence has already suggested that a 1,000-ton cyclotron could be constructed to go to even larger energies. The present test substantiates in real performance his previous hopes.

So potent is the beam from the new cyclotron that its particles can be observed emerging in air from the target window for a distance of over a meter and a half, or about five feet.

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**Chemical Used in Photosynthesis.**—Discovery of a chemical that allows the green plant to inhale waste carbon dioxide from air is announced by the Smithsonian Institution.

This hitherto unsuspected substance is a go-between for carbon dioxide and chlorophyll, the green coloring matter of plants. It seizes a molecule of carbon dioxide and delivers it to the chlorophyll. It is therefore one of the most important substances on earth, as without it sunshine energy could not be trapped in vegetation.

Dr. E. D. McAlister, biophysicist of the Smithsonian Institution, made the observation while making extremely delicate measurements of the amounts of carbon dioxide used by wheat seedlings. He found that plants continued to use carbon dioxide for a short interval after they had been plunged into darkness, which was contrary to conventional ideas about photosynthesis. He concluded that some intermediate chemical was playing an essential role.

The existence of the new chemical basic to life was thus demonstrated, but so fleeting is its existence that Dr. McAlister does not believe that it will ever be possible to isolate any of it.

Chlorophyll, by the process called photosynthesis, enables the plant to use sun energy to manufacture out of water from the soil and carbon dioxide from the air the various hydrocarbons, such as cellulose, starch, etc., used by men and animals for food and other purposes. Coal and oil contain the sunshine of past ages trapped in this way. Our breathing and the burning of fire use oxygen and pour out carbon dioxide into the air, while photosynthesis manufactures oxygen for the air. Thus the new chemical believed essential to photosynthesis is one of the important links in the energy cycle of life on earth.

A huge cluster of sun-spots, so large that more than a dozen earths could be dropped into them, now sweeping across the face of the sun, is disclosed on photographs taken at the U. S. Naval Observatory. The current spots comprise the largest group seen in recent months. Three of the spots, with smaller satellite spots near-by, are lined up in an east-west direction across the sun. Not far away is a fourth group consisting of three small spots arranged in the form of a triangle. All passed the sun's meridian line about July 8 and should disappear off the western edge of the sun about July 15. If they keep their shape they should reappear again on the sun's eastern side near the end of July. The period of rotation of the sun, which determines the speed with which sun-spots appear to move, is about four weeks as seen from the earth.

American aviation hangs up another first with the establishment of the



world's premier "windmill airplane" airline, which has started shuttling air-mail between Camden airport, the Philadelphia flying field and the Philadelphia post office. Not only does Eastern Airlines' "land-on-a-dime" Kellett autogiro haul 400 pounds of mail in five minutes a distance a mail truck requires a half hour to negotiate, but it promises a solution to the big city airport problem as well. The autogiro can land on the post office building roof. With mail now successfully carried, passengers will be carried later just as quickly and easily.

A new x-ray procedure which promises to help in the fight on tuberculosis was described by Drs. Israel Steinberg, George P. Robb and Ursula J. Roche, of New York City. The new method may enable doctors to determine the effect of lung collapse therapy, one of the new methods of treating tuberculosis, on the physiology of blood circulation in the lungs, and even to evaluate effectiveness of this treatment. "It seems certain," the inventors of the method said, "that many problems in pulmonary disease which previously have been studied only in animals or in autopsy material may now be investigated during life." The new procedure consists of injecting a concentrated solution of diodrast rapidly into the veins. This substance makes the veins opaque so they can be seen in the x-ray picture. Within a matter of seconds, the heart and the veins and arteries of lungs and chest of a normal person can be seen by this procedure. Striking decreases in the number of veins carrying blood away from the involved areas of the lungs were found to be characteristic of pulmonary tuberculosis. Other changes in the arteries of the lung were observed.

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**Paper Presented Before the Geological Society of America.**—Great mud-laden "waterfalls" deep down in the ocean are pouring the sediment of California rivers into ocean bottom basins, Professor F. P. Shepard, of the University of Illinois, told the recent meeting at Berkeley of the Geological Society of America. About 150 miles west of San Diego and far under water is a submerged 10,000-foot mountain whose slopes have been found to be absolutely bare of the sediments which one might expect to find. Bare, too, are submarine canyons off the California coast out to depths of 5,000 feet. This raises the point of what happens to the tons upon tons of sediments borne to sea by California rivers. According to Professor Shepard: "A large amount of the sand poured in by rivers is brought back by the waves which distribute it on the beaches while the bottom currents carry the mud out over the (continental) sheaf into the deeper troughs and basins outside. The submarine canyons are kept clear of sediment largely by means of the great mud flows although currents are partly responsible."

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**Items.**—The home of the world's weather—the zone of atmosphere just above the surface of the earth where warm and cold air masses intermingle to produce rain, clouds and hot and cool spells—has now been shown to act as a mirror for radio waves. Professor R. C. Colwell and A. W. Friend, of West Virginia University, describe their studies of radio reflections at the sharp boundaries between hot and cold air layers in **Nature**. The radio mirrors are

not at extreme heights of scores of miles in the ionosphere at the place where radio reflections are commonly known to occur. Rather they appear to come in the troposphere at altitudes no greater than a mile and a half or about 9,000 feet. Some seem to occur as low as 6,000 feet. Three years ago such reflections were suggested from radio measurements alone. Now they give, side by side, a comparison of the radio reflections and the existing height of the layers of temperature inversion in the troposphere. Airplane flights directly over the experimental radio transmitter used in the tests during the times of the experiment furnished accurate, conclusive proof of the equal heights of the sharp temperature boundaries and the place of radio reflections.

A successful and cheap method for manufacturing colloidal fuel from coal is being sought, through an industrial research fellowship at Kansas State College. Although colloidal fuel is not now being used industrially anywhere in the United States, investigations to date have offered promise of finding a technique which would be cheap enough to make it an important possibility for railroad fuel and for use in power plants where either fuel oil or pulverized coal is now burned. Dean R. A. Seaton, of the Division of Engineering of the Kansas State College, explained that a satisfactory colloidal fuel would help to utilize effectively the petroleum supplies of the United States.

European sleeping sickness, a disease that has appeared during post-war years, may be growing weaker, or mankind may be growing stronger against it. These alternative hypotheses for its declining incidence are offered by the Matheson Commission which has been investigating the disease, under the chairmanship of Dean Williard C. Rappleye, of the School of Medicine of Columbia University. Epidemic encephalitis, as the disease is technically known, has been attacked with various medical weapons. Newest is benzedrine sulfate, the so-called "pep pills" of exam-cramming students. It is given either alone or in combination with atropine. The combination treatment is said to yield best results. However, a real cure seems still as remote as it did ten years ago.

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**Protactinium Yields to Atom Splitting.**—Rare protactinium has now joined heavy uranium and thorium on the list of elements that undergo splitting into two parts under the bombardment with neutrons.

The cyclotron at Columbia University made possible the new discovery, according to an announcement in the *Physical Review* by Professor John R. Dunning and Dr. E. T. Booth, of Columbia University, and Dr. A. von Grosse, of the University of Chicago.

Protactinium has atomic number 91, midway between uranium No. 92 and thorium No. 90. Its atomic weight is 231. Dr. von Grosse was among the first to isolate protactinium and made available the small specimen that served as the target for the neutrons shot out by the cyclotron.

Chemical separation of the "splitter" products of protactinium's fission show that rubidium and caesium are created. At the same time enormous amount of atomic energy are released of the order of 200,000,000 electron volts and about the same order of magnitude as the energy released in the fission of uranium and thorium.

The splitting of protactinium can only be accomplished with "fast" neutrons. In this the new discovery is similar to the finding already known for thorium's fission. In contrast uranium can be split by very weak "slow" neutrons.

One hope that lies, little mentioned, in scientific reports on atom splitting and the releasing of atomic energy is that by this process atomic power might somehow be made available in a useful form. It does not appear that protactinium can serve as a "fuel"—even potentially—for such use. Releasing atomic power is possible on an economical hypothetical basis only if each splitting can somehow set off a similar fission in near-by atoms and the whole matter perpetuated by a "chain reaction." For uranium, where weakly energetic neutrons appear to have the power to do this splitting, the idea of "power" from atoms is not beyond the realm of possibility. With protactinium, however, the need for fast neutrons to do the splitting probably means that a chain reaction would not be set up and that power (in any real economical sense) would not be forthcoming.

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**Papers Read Before the International Congress of Genetics.**—Genes, the bearers of life, and viruses, that bring disease and death, may be very much alike. This suggestion was laid before the meeting of the seventh International Congress of Genetics at Edinburgh on August 28 by Professor John W. Gowen, of the Iowa State College. Professor Gowen also told of his use of x-rays as measuring tools, to get an estimate of the size of both these types of vitally important particles, which are too small to see with even the most powerful of microscopes. He found the virus particles to be super-sized molecules, with a molecular weight of approximately 16 million. This is in fairly close agreement with measurements obtained by other means. Regarding the possible essential similarity between genes and virus particles, the American scientist said: "Possibly the only difference between these small viruses and the gene is that the latter is attributed a place in the cell chromatin whereas the former is free to move, making its isolation in relatively pure form possible. But even this difference is likely to break down. With better techniques of recognizing gene effects, these substances may very possibly be found within the cell cytoplasm or even in the circulation of the animal or plant."

Definite hereditary physiological traits go along with visible bodily character in different breeds of fowl, according to Professor F. B. Hutt, of Cornell University. Thus, White Leghorn hens lay thicker-shelled eggs than do heavier breeds like Plymouth Rocks or Rhode Island Reds, and they adjust more readily to changes in outside temperature. Inheritance of abnormalities in fowls, producing the seldom-seen "freak" breeds, such as Creeper and Dark Cornish, were reported by Professor Walter Landauer, of the Connecticut Agricultural Experiment Station. In these breeds there is a hereditary shortening of the leg and wing bones, producing a kind of Dachshund-in-feathers effect. In the purest-bred (homozygous) specimens this shortening extends to other bones, and the phenomenon may be so pronounced that the chick is unable to hatch at all, but dies within the shell.

Some of the strangest cells ever seen through a microscope were described by Dr. Charles A. Berger, S. J., of Woodstock College. If twice or four times the normal number of the heredity-bearing chromosomes are found in the cells of an animal or plant, that is considered something worth mentioning at a scientific meeting. But Dr. Berger has found cells in the lining of the digestive tract of mosquito larvae that have 48, 96 and once in a while even 192 times the normal chromosome number. Ordinarily a doubling chromosome number within a cell is the preface to division into two cells. But these strange cells in the mosquito "wigglers" just pile up their chromosome counts without dividing. Finally, when the larva is preparing to change into a winged adult, the divisions appear all at once, and the chromosome numbers go back to normal in the new cells.

It is hard to think of an insect no bigger than a gnat being afflicted with tumors. Yet such is the case. Professor Mary B. Stark, of the New York Medical College, told of such growths which she has studied in the larval stage of *Drosophila*, the gnat-sized fly that is the favorite animal of geneticists. In certain strains of *Drosophila* these tumors appear generation after generation, in the digestive tract. They are sex-linked, appearing only in males—and they kill half of these. In another strain, the tumors appear in both sexes, but are not lethal.



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