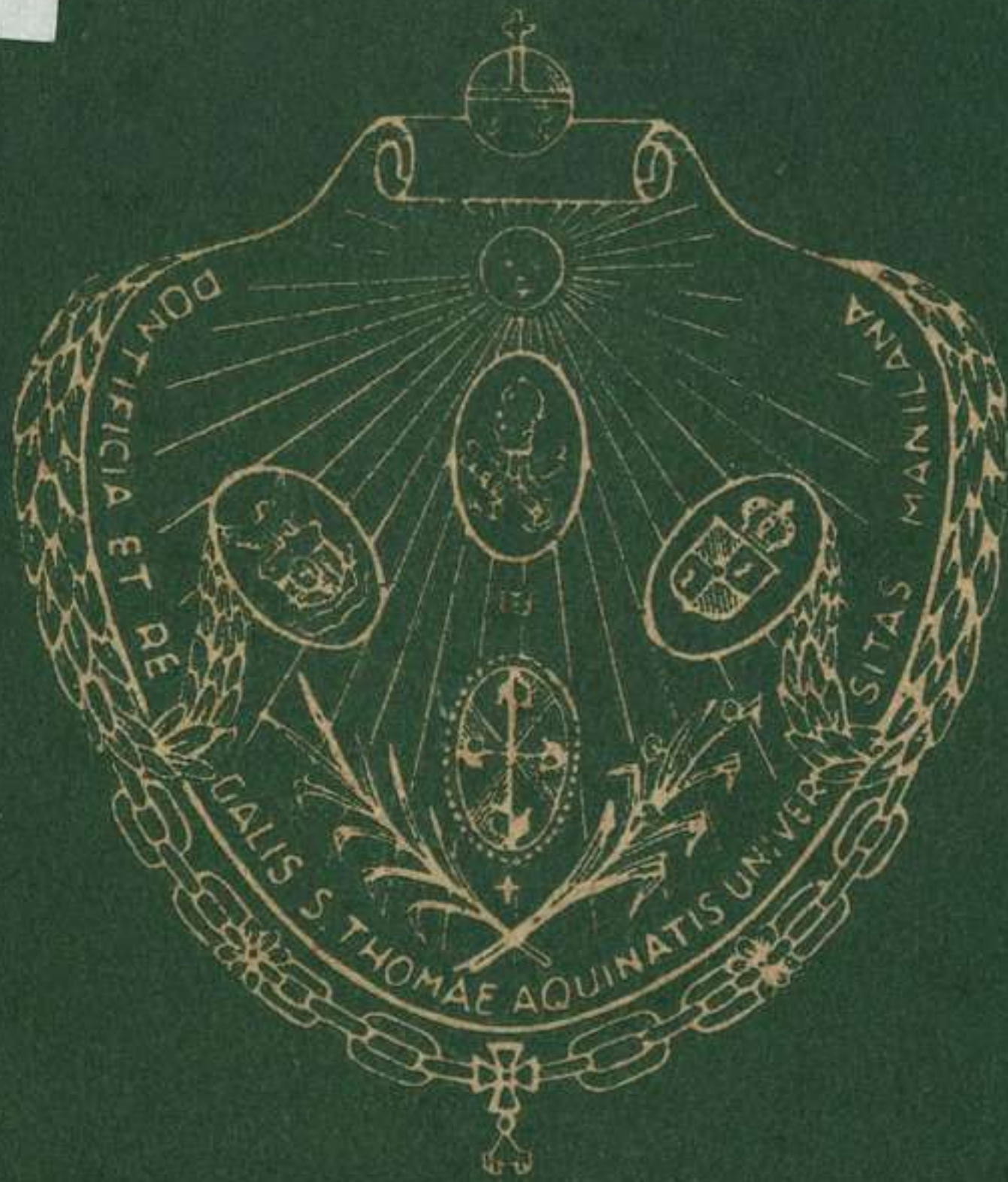


UNITAS

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ORGAN OF THE FACULTY
UNIVERSITY OF SANTO TOMAS
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UNITAS

ORGAN OF THE FACULTY
UNIVERSITY OF SANTO TOMAS
MANILA, PHILIPPINES

QUESTION BOX

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

QUESTIONS :

I

Leí en "UNITAS" (vol. 17, no. 3) que la primera imprenta en Filipinas tuvo sus orígenes en 1593 y que a fines del siglo XVI debió establecerse la imprenta propiamente de tipos movibles, y que ésta es la misma

de la Universidad de Sto. Tomás. Y hace unos días fué altamente sorprendido cuando leí en *Catholicism in the Philippines* del Sr. Zaide, que la primera imprenta de Filipinas se implantó nada menos que en 1581 en el Colegio de San Ignacio de la Compañía de Jesús.

¿En qué me voy a quedar?—M. V.

II

We have heard lots of criticism with regard to the past secondary instruction, and we would like to find the truth regarding this contention. Can you give us sufficient proofs to offset such allegation?—P. B.

* * * * *

ANSWERS :

I

Yo le rogaría se quedase Vd. con la verdad histórica, que ciertamente no está a favor de lo que Vd. dice que en el Sr. Zaide ha leído. Por cinco razones:

Primera: Porque en 1581 no había todavía imprentas en Filipinas.

Segunda: Porque en 1581 la Compañía de Jesús no estaba aún propiamente establecida en Filipinas.

Tercera: Porque el referido Colegio de San Ignacio no existía en semejante fecha.

Cuarta: Porque no se conoce de *visu* ni de oídas un sólo libro, por muy pequeño que sea, impreso en aquel año y aún en los diez años siguientes.

Quinta: Porque los historiadores contemporáneos de aquel tiempo lo niegan rotundamente.

P. D. Si está Vd. muy interesado en la referida cuestión, se le darán en otro número pruebas a estas pruebas. Mas por ahora no creo que debamos perder mucho tiempo probando lo que a Vd. le ha sorprendido, que ni aún el mismo historiador Zaide ha querido decir. El Sr. Gregorio Zaide conviene en sustancia con lo que apareció en "UNITAS": sólo que para ilustrar más su libro se le ocurrió añadir una nota al pie de la página, que seguramente es la que Vd. ha leído y justamente le ha sorprendido, porque no tiene razón de ser. La nota textualmente lee: "(7) *History of Journalism in the Philippine Islands* (Manila, 1933), p. 8. According to Rev. Henry C. Avery, Rector of the Jesuit Ateneo de Manila, the Jesuit Society installed their first printing press in 1581 in the College of San Ignacio which was replaced by a better one in 1628, and which functioned until 1768 ("The Society of Jesus in the Philippines" in the *Philippine Magazine*, February, 1930, p. 557)."

¡¡¡Así se escribe la Historia!!!

II

This question has been propounded to us time and again and to the best of our ability we are giving you both sides of the question in order to quash the allegation of such critics who, I am sure, were unwittingly deluded.

(Affirmative)

The curriculum included almost all of the sciences given now; there was a sort of a bureau to standardize and supervise secondary instruction; there was a uniform plan for all the first and second class colleges; the number of first class colleges as well as the "Latinities" or Junior High Schools increased continuously; there were uniform official examinations in all the educational centers of secondary instruction; there existed also a system of uniform training of teachers for secondary instruction (subject to examination prior to teaching) and interest for learning increased; and with regard to results, we can point to the great men who helped build the nation up to the XXth century. Even at the present time we can point also to the many illustrious men of the tribunal, politics, medicine, arts, commerce, letters, etc., still unsurpassed by the moderns...

(Negative)

Regarding instruction of the past we have to insist on the quotation that it was "dominated by the classics" and was "considered as merely preparation for the higher studies." And with regard to the results, we can say that the moderns under the new regime have not as yet had a chance to shine in the world of letters and sciences...

(Affirmative)

In the XIXth century the classical curriculum was the one adopted in the advanced countries of Europe and America. In the countries where there were no such curriculum no system of secondary instruction existed. And as to the primordial aim, such a curriculum was taken ordinarily as a preparation in the universities of countries where education prospered markedly. At the latter part of the past century, commerce and industry, the development of sciences and the awakening of the people were factors that made the civilized nations search for new types of secondary instruction, the results of which are still being carried on and almost all the nations during the XXth century. It is still under the experimental stage.

Considering your argument that the moderns as yet have not had a chance to shine because of their youth, and that in competition with those who have studied in the past century the former must naturally succeed, I have this much to say:—of those who were born from 1883 upwards, how many

have taken the secondary instruction under the new regime? And of those who were born since 1890 up to the present age how many were educated from the primary grades under the same method? Which boils down to the fact that all the men that we have from 50 to 60 years were educated under the new domination.

If at fifty years of age they still have not had a "chance", I believe that there is not much left in them except to wait for another twenty years until no one belonging to the past scholars is left. That is the only way for the moderns to have no competition at all. But naturally, as can best be seen it is only a time when they are competitors that there can be competition. That is why from 1925 to 1945 should be the best time to compare the scholars and great men of to-day with those who studied under the old method. Yet, the old graduates have the big handicap of not possessing very well the English language. Even if the Philippine Constitution recognizes Spanish as one of the two official languages still we find its use in practice limited to a few isolated cases. In spite of this handicap, those who studied under the old method rise above others... so that, with this point of contention it would bring us to the logical conclusion that the old method was more efficient (which I myself cannot admit). I confess we have advanced much (as also I hope that those who will live within fifty years more will also be more advanced than we are now). We have really advanced, and if I might complain it is because we have not advanced to the progression that we should; for while it is true that in the past our strides for progress were more advanced than the other colonies and was at par with the principal nations, now, we cannot easily make the same claim.

(Negative)

We admit that those who studied under the old method can easily compete in all the lines with those of the present, but what can we say about the women?

(Affirmative)

In those times the sciences and letters pursued by men did not belong to women neither were radios and airplanes. Even nowadays, when women take up all activities with men, still it surprises us a little to see a lady doctor, engineer or lawyer. It is the XXth century "progress" not only in the Philippines but also in all other nations. In the past, domestic work appealed more to women as well as pedagogy (in the University of Santo Tomas even midwifery was also studied). Women were never inclined to study the career proper for men. That this "progress" of women is useful and convenient, there is much that can be said. For example, in a class where

fifty women graduate in Medicine how many of them will take up the practice of their profession? A couple of them maybe. If this is so I do not see the necessity of the study of Medicine by women. I think it does not pay. If these two get married they will have to practice their profession at the expense of leaving the care of their children and home to somebody else...

(Negative)

Let us now leave this topic about women and careers and let us go back to the discussion of the old educational system. A modern authoress, Alzona, tells us of the old system:—

a) *“the teaching of the natural sciences, except in the Jesuit college Ateneo Municipal, was carried on without the aid of the laboratory, the students memorizing the contents of their textbooks”.* b) *“The method of teaching was unpedagogical. The students were compelled to memorize the text and repeat the lessons before their professors.”* c) *“The study of the classics, according to the opinions of observers, did not benefit the majority of students.”* d) *“Besides Latin and Greek, French, English, and Chinese were also taught... The courses were most elementary.”* e) *“As regards religion this, was, of course, an important subject of study.”* f) *“The history course included the three conventional divisions of history—ancient, medieval, and modern. This History of the Philippines is given space; but, as a whole, the course was fragmentary. The students acquired only general notions of the epochs of history.”* g) *“These subjects—Arithmetic, Algebra, Geometry, and Trigonometry—were taught in a superficial manner, stress being laid on the definition of terms and the memorization of the theories and principles.”* h) *“In the fifth year the student was taught a little psychology, metaphysics, logic, and morals.”* i) *“The generality of students took little interest in their studies, resulting in the large difference between the number of matriculated students and graduates.”*

Aside from the above defects cited by the authoress other modern historians still find many more imperfections in the old system of instruction.

(Affirmative)

I admit that authors write worst of the past system than the referred authoress who has a good word for it here and there and specially praises the pedagogical work of the Religious orders who arrived in the second half of the past century—Vincentians and Jesuits principally. The same policy is also found in the works of other authors, the explanation to which

is given in part in the problems and difficulties that the other Religious orders had to confront. We may still claim with a writer of 1903: "It is beyond the comprehension of mortal man that there are so many of our fellowmen who live in absolute ignorance of the nature and the work and the results of the work of those institutions known as Religious orders and Religious corporations... and yet this ignorance does exist, and in a lamentable degree!"

(Negative)

Just a short interruption. You have copied those words from Zamora's Las Corporaciones Religiosas, of which the historian above mentioned, says: This is "a defense of the friars in the Philippines written by a friar."

(Affirmative)

But just what do you mean to imply by emitting the above statement? I do believe that friars, when calumniated and insulted, have the same right as any body else to defend themselves.—And to think that my quotation has not been taken from Zamora's but from Warson's *Vexata Questio*...

(Negative)

But continue, please, with your former arguments.

(Affirmative)

In spite of the praises put forth by your authoress, judging from the nine arguments you had quoted and advanced, I think that you are a bit cynical with respect to the system used in the past. Gather as a whole all the arguments, points and statements together, put it against the old system and tell me: How is it possible that with such a system of education we were able to mould and produce men who can easily compete with those educated under the actual and excellent system? I believe that it is unfair to judge things in this manner. In the highest positions of the Commonwealth are men whose achievements belie the poor opinion that many entertain regarding the old system of instruction.

Not to lengthen any further this question, let us consider for example argument let. g, about Mathematics: "These subjects were taught in a superficial manner stressed being laid on the definition of terms and the memorizing of theories and principles". Not considering anymore the high school students, can you assure me if at present more importance and better teaching of Mathematics are given to the students for the degree of Bachelor of Arts? In the other sciences such as the experimental ones, we have advanced, (naturally, we could not go backwards) but precisely it is in Mathematics that one should hear the remarks of those who have studied this subject in a college of the first class. In general, they find it strange why our young people have an adverse liking

for Mathematics. The authoress admits that the old system used "Cardín" as a text-book. I challenge you again to get hold of a "Cardín" (Arithmetic, Algebra, Geometry and Trigonometry) and to tell me if the present text-books are more complete. You might see also for yourself if all the theorems are not so well organized and so well discussed with illustrations, models and exercises to solve that most of these have even been copied by modern authors. Add to this also that the colleges of the first class had sets of geometrical and trigonometrical figures used as aids for the graphic explanation of the basic problems. Moreover, have in mind that students of the past took up the study of Trigonometry and Solid Geometry (and between parenthesis Chemistry), subjects which many of our Bachelor of Arts graduates have not yet been introduced to. After having studied these questions unbiasedly can you agree with the authoress on her opinion regarding the subjects?

With this and other problems confronted with a conscientious study, any analogous argument from modern authors can easily be refuted.

(Negative)

Not all. What shall you say in behalf of the "generality of students taking little interest in their studies" and as to "the large difference between the number of matriculated students and graduates"?

(Affirmative)

Not much, because we have already answered this question. On the other hand, it is a thing so difficult to prove that the "generality of students took little interest in their studies". It would be better that this question be not answered at all. Again, as to the second argument, it is true that there is a smaller difference nowadays between graduates and matriculated students. Some educators say that it is a poor teacher whose pupils fail at a ratio of over 5%. Take that as a principle and be sure that none of your pupils fail, then you will be the best professor in the world. The students will be thankful, too... Give a chance to all... let them graduate. Anyway, we want to have a great number of graduates each year—Bachelors, Doctors, Normal Teachers, Lawyers. Perhaps it is not out of purpose to quote here the words of a Delegate to the Conference on Higher Education, 1934: "Teachers graduate each year by the hundreds, and the number of schools is constant if the number of these schools is not reduced or say, for financial crisis closed, shortened. What guarantee is offered to the surplus? What will happen at this ratio in the near future? And because of this oversupply of educators, salaries are reduced to those few who manage to teach a subject

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at some college. The rest go some place else with their title alone to solve their life's problem.

"And to think they were studying for 20 years for only this purpose! We offered them all the facilities to become useful to their families as well as to themselves and their country—and all their efforts, and their families and governmental expenditures, with the whole present excellent system of education, have proven to be a failure."

(Negative)

This might be true concerning certain vocational studies; but, in general, what have you to say about the present educational system?

(Affirmative)

Very little; only to repeat the words of Yulo, the Speaker of the National Assembly: "Todo el sistema de enseñanza de Filipinas necesita una remodelación completa, puesto que los resultados obtenidos con el actual sistema no dan al Gobierno los resultados apetecidos, y mal puede el Gobierno dedicar anualmente ₱20,000.000 que no acaban de resolver siquiera la recurrente crisis escolar de todos los años... No obstante las sacrificios del Gobierno, se ha descubierto que el 80% de los reclutas del ejército que han asistido a las escuelas públicas, más del 40% seguían analfabetos, y durante el tiempo transcurrido, habían olvidado todo lo que en la escuela habían aprendido." Just a few days before the final printing of this book,—August 12, 1939, at Albay).

etc. etc.

etc. etc. give new arguments.

HISTORIA



La Religion en Filipinas

1. Bases de la Religión

Dos palabras sobre lo que entendemos por RELIGION. Cicerón hace derivar esta palabra de “relegere”, en cuanto que el hombre lee y relee dentro de sí y fuera en la naturaleza su relación para con el Ser Supremo.

La RELIGION consta de dos elementos: uno *subjetivo*, o séase una actitud de actividad psicológica, y otro *objetivo*, que es el conjunto de creencias acompacadas de prácticas exteriores encaminadas a un objeto real—único o colectivo— que es SUPREMO al menos en algún grado, y de alguna manera PERSONAL.

Considerando todo esto, una definición completa sería: *RELIGION es una virtud del hombre por la cual reverencia al SER SUPREMO a quien reconoce como principio y fin de la creación y gobierno de todas las cosas.*

Los Filipinos antiguos eran muy religiosos. En la idea de su religión entraban los dos elementos arriba dichos y en la práctica de sus teorías y creencias se aproximaban, unos más y otros menos, a la definición arriba descrita, hasta llegar a los tiempos presentes en la inmensa mayoría que expresa una cabal idea de sus creencias.

Las bases de su Religión fueron y son, en primer lugar, la conciencia propia que el hombre experimenta de su debilidad y de sus potencias limitadas, cuando seriamente se considera a sí mismo en relación con sus mejores ideales y el ambiente que le rodea —lo cual le impele a buscar un protector superior, regularmente, el PRIMERO o SUPREMO en aquel grado. Aquí en Filipinas creían de ordinario que estos seres superiores, y sobre todo, el Señor de todos ellos, el SUPREMO o PRIMERO, estaba elevado sobre todos los mortales. De los Romanos se lee que tenían en tiempo del paganismo a sus emperadores y sus césares por dioses; los Filipinos, si bien respetaban a sus Datos y Reyes, ya fuera por honor al cargo que tenían o ya por ocasión del poder y de la fuerza de que gozaban, no parece que les tributaran honores divinos: para la generalidad, eran hombres como los demás; más valientes acaso que el resto del barangay o comunidad independiente, pero al fin, hombres como ellos. Los honores divinos los tributaban a esos seres, reales o imaginarios, pero siempre inmateriales en alguna manera, cuasiespirituales, inmortales y personales, y más que nada, sobre-humanos.

La luz de la razón no embarazada por los negocios complicados modernos y una adecuada apreciación del orden de la naturaleza, le llevaban al antiguo Filipino al conocimiento de las excelencias de ese SER PERSONAL, INMATERIAL, SOBRE-HUMANO, SUPREMO —único en principio aunque colectivo para sus prácticas religiosas— y por vía de causalidad, reconocía ser dependiente de EL. Una vez conocida su excelencia y su poder para ayudar al hombre —y tanto mejor conocida cuanto mayor es el poder intelectual y más frecuente el estudio humano— sigue el acto de la voluntad, por la cual libremente comienza el hombre a honrar al SER SUPREMO con mayor o menor reverencia, con mejor o peor adecuado culto, según el grado de fuerza de voluntad y en conformidad al grado de conocimiento que haya de EL adquirido. Irían o no los actos religiosos acompañados de un sentimiento interno, asistirían o no ciertas expresiones externas; de ordinario así acaecía, pero la RELIGION, entonces como ahora, basada en la conciencia humana y fundamentada en el entendimiento, y ayudada ordinariamente con las facultades inferiores y sentidos externos, consiste y termina en el ejercicio de la voluntad. Pudiera ser que en ocasiones temieran más a un determinado Dato que a uno de sus dio-

ses inferiores; pero, mientras al primero obedecían exteriormente y a la fuerza para evadir acaso un castigo, al segundo le reverenciaban interior y espontaneamente y esta reverencia solía manifestarse también con algunas prácticas exteriores y algunos sacrificios. En otras palabras, la reverencia a los seres divinos nacía de la voluntad como basada originariamente en la conciencia y en el conocimiento que del Ser Divino tenían.

Aún hoy día mantenemos como principio religioso que el mero sentimiento, por ejemplo, no puede ser el fundamento de la Religión, como no lo es, digamos, el sentimiento que muestra un pajarillo a quién se ha desvaratado el nido. Como el sentimentalismo, los actos exteriores solos —arrodillarse, levantar los ojos al cielo, pronunciar maquinalmente algunas oraciones— no constituyen de por sí un acto religioso, como tampoco lo constituye el arrodillarse una madre para acariciar a su hijo, o el mirar las nubes del cielo, o la repetición mecánica que reproduce un fonógrafo de un disco sentimental y bonito. Tampoco puede consistir —ni los antiguos Filipinos la hacían consistir— en la simple y fría contemplación del entendimiento, como no lo es el estudio concienzudo de la composición de los cuerpos o la cavilación más profunda por resolver un problema científico o matemático. La Religión era—es y seguirá siendo—formalmente de la voluntad, si bien fundamentada en la razón en cuanto que el acto del entendimiento aguzado por la conciencia precede a la voluntad respecto de encontrar la excelencia del Ser Supremo y le acompaña durante la adoración para tributarle el culto racional que le es debido.

Y se preguntará: siendo uno el SER SUPREMO y manifestándose en sus criaturas a todos igualmente, ¿cómo es que los antiguos Filipinos —y muchos de los modernos— no tuvieron o tienen las mismas creencias religiosas?

A esto se responde, en primer lugar, que no todos los individuos gozán de la misma capacidad mental para conocer del mismo modo y en el mismo grado las verdades científicas no religiosas; segundo, que el conocimiento de la sabiduría (en ésta como en otras líneas) es de por sí árduo, y no son muchos los que se aplican profundamente a su estudio, y por de pronto no habrá dos individuos que se apliquen en el mismo grado; tercero, que los negocios cotidianos siempre distraen de la aplicación

a los estudios, juntamente con el ambiente que también influye para concebir ciertos principios y sostener ciertas creencias con mezcla de error. Esto es general a todos: podemos añadir aquí la creencia antigua entre los Filipinos, de que algunos hombres privilegiados comunicaban con Dios, y Este podría inspirarles ciertas verdades o ciertos principios religiosos, desconocidos por otros individuos aún cuando por ventura fueran más listos.

Siendo de suyo los Filipinos muy religiosos desde antiguo y viendo por otra parte la facilidad de errar en cosas de Religión, acaso contribuyó no poco para adoptar prontamente el Catolicismo el hecho de que esta Religión contiene un depósito fijo de doctrina juntamente con un magisterio divino, de suerte que el hombre milite a la luz de dichos principios y, en caso de dudas, se guíe por dicho magisterio divino, visible, uno, pero infalible al menos en materias de Religión, y en los principios de vida práctica que de ella se derivan. Estas creencias, ante los ojos de los nó-católicos serán acaso sueños o lo más suposiciones; pero no cabe duda que están muy conformes con la razón, y por ello se convirtieron nuestros antepasados al encontrar en la Religión Católica la expresión más cabal de la Religión que el hombre necesita tanto respecto de sí mismo como del culto más adecuado que ha de tributar al SER SUPREMO. Se hace notar aquí esto por dos razones: primera, porque es un hecho que la inmensa mayoría de los Filipinos son hoy día católicos; y segunda, que su conversión al catolicismo rompió el record de prontitud entre otras naciones que también se convirtieron. Expliquémoslo de esta o de la otra forma; pero los hechos son hechos, y la Religión Católica, no se puede negar, ha jugado un papel muy importantísimo en la historia del país. Podrá haber sus opiniones respecto a ésta o la otra forma atribuída a sus ministros: esto es cuestión de opinión, que en tanto las corrientes cesen y la mar se ponga en calma, no podremos ver bastante claro. Pero lo que es un hecho, lo que no se puede negar, lo que es preciso admitir es que, el papel jugado por la Religión Católica en Filipinas, ha sido y es beneficioso para el pueblo. Fuera aunque por esto sólo, bien merecía la pena el que, a imitación de nuestros abuelos y nuestros antepasados, nos abrazaemos todos a ella como a tabla acreditada de salvación: Religión que no es extranjera, porque ni es española ni americana ni

francesa ni es exclusiva de esta o la otra nación: es de todos, acomodada a todas las edades, hecha a medida para todos los pueblos que gusten abrazarla; no reconoce una lengua ni se inclina por las clases ni prefiere ciertas razas; no cambia con los tiempos y es flexible a todas las edades —porque su autor es el mismo Dios, Ser Supremo, que buscaron todos los pueblos de la antigüedad y que adoran los modernos.

Entraban en las bases de las antiguas creencias religiosas de los Filipinos los principios básicos del Cristianismo propio o Catolicismo, como eran: la existencia de un Ser Supremo, la creación del mundo, la unión de razas en una primera pareja, un lugar de felicidad o paraíso (aunque perdido), con reminiscencias del pecado, la dispersión de gentes, la esperanza en un divino Redentor, la inmortalidad del alma, la existencia de un cielo y de un infierno, la profesión del sacerdocio, la utilidad y necesidad de la oración, la ayuda y comunicación espiritual, etc., etc.

Como estas creencias convenían con las del Cristianismo propiamente dicho (o Catolicismo), los Filipinos —y precisamente aquellos los que estaban más avanzados en cultura— no tuvieron reparo en convertirse a la Fé de Cristo, Fé que todavía ocupa el primer lugar entre el religioso pueblo Filipino. Aquellas otras tribus retrasadas (que, sea dicho de paso, como en Francia, España o Italia, son las menos y poco numerosas y por consiguiente no representan tan bien al pueblo como las primeras) se mostraron más reacias a admitir la religión cristiana. Este hecho explica la definición que suelen dar algunos escritores, entendiéndolo por Filipinos “los Malayos Cristianos del Archipiélago Magallánico”. Es también común el definir religiosamente Filipinas como la única nación católica del Extremo Oriente.

Todo ello nuestra la flexibilidad del Filipino por lo mejor, pues en tanto continuaron con sus lenguas y sus tradiciones como no fueran contrarias a la Religión Católica, abrazaron sin demora Cristianismo, y con él la civilización cristiana que en aquel tiempo, como ahora, se tenía por la mejor. Así, hoy han aceptado todos los adelantos modernos, aunque no sean productos del país, por análoga razón; de suerte que, sin dejar de ser un pueblo esencialmente oriental, un occidental no encuentra marcada diferencia entre Filipinas y Europa.

2. El mal Sobrenatural y sus Manifestaciones

Extraño como parezca, los antiguos Tagalos (y en general los Filipinos) no admitían un principio sobrenatural del mal, esto es, no creían existiese un ser personal y sobrenatural que fuera malo en si mismo y causa de todo mal a la manera que admitimos la existencia de un ser sobrenatural, esencialmente bueno y causa de todo bien. Racionalmente hablando, tampoco puede existir semejante principio del mal, ni natural ni sobrenatural; porque el mal no es algo positivo sino falta de bien—y tanto peor cuanto mas bien debiera tener y mas bien le falta—y si le faltase todo bien, deja de ser algo: ni es esto ni lo otro ni nada, en otras palabras, no existe. Si racioncinaban de esta manera filosófica, no lo sabemos; pero el hecho es que debían considerar el mal como falta de bien, algo asi como la sombra que en si no es nada sino falta de luz, o el frío que tampo es algo positivo sino falta de calor. Esta doctrina, que también admiten hoy los Filipinos cristianos, es admitida universalmente y más entre los católicos.

Creían, sin embargo, en la existencia de ciertos seres sobrenaturales que eran maléficos para el hombre, como hoy también lo creen y así lo enseña el cristianismo. Les llamamos demonios: seres, por la constitución le su ser muy buenos, pero debido a su mala voluntad, moralmente muy malos. Análoga distinción encontramos entre los hombres,—unos buenos y otros malos; pero todos, en cuento a la constitución natural de su ser son buenos, y cualidades no les falta para que enderecen so voluntad hacia el bien y sean también moralmente buenos.

3. Dios

Entonces como ahora los Filipinos creían en un Ser Supremo, que llamamos DIOS. En los alrededores le Manila le llamaban *BATHALA* o *BATHALA MEICAPAL*; los Visayos, *ABBA* o *DIA*; los Ilocanos *KABUNIAN* o *BUNI*; los Zambales, *AKASI*; los Bogolanos, *TIGUIAMA*; los Kianganes, *MANANAHAHUT*; los Tagbanúas, *MAGUINDOSE*; los Igorrotes, *APU* o *LUMAOIG*; los Tinitianos, *BANUA*; y en otras partes, de otra manera, siendo el más general el de los Tagalos; pero todos tuvieron y tienen algún Dios como principal, o SER SUPREMO.

4. Concepto de Dios

El concepto que de EL tenían—hablando principalmente de BATHALA que era como más comunmente se conocía—es que estaba elevado sobre todos los humanos y sobre todas las otras divinidades, y que era tan grande que el hombre no debía de osar a hablar con EL. Bajo el punto de vista cristiano debían de tener una idea tal de *BATHALA* que los mismos se dirigían al Ser Supremo llamándole *BATHALA* o *BATHALA MEICAPAL*, usando al principio de esta palabra o bien de la española DIOS.

5. Sus Atributos

Entre los atributos principales que los antiguos supoman en BATHALA o DIOS, es que era el Señor le cielo, donde moraba. Era un ser personal, espiritual, eterno; había creado todas las cosas, y era dueño de todo lo creado; tenía muchos ministros, también sobrenaturales, y los enviaba a este mundo para obrar por medio de ellos.

6. Manifestaciones

De toda cuanto se halla escrito sobre el SER SUPREMO de los Tagalos y la mayor parte del Archipiélago Filipino, no se encuentra que se manifestase en forma corporal al hombre, de palabra, ruido u otra forma material, visible o sensible. De otros espíritus y deidades inferiores se cuentan muchas novelas sobre este punto; pero no así acerca del verdadero DIOS. *BATHALA* se manifestaba en las cosas creadas y en el orden de la naturaleza como autor o principio y como “ordenador” o gobernador; pero de una manera racional e insensible, no impresionable a los sentidos; estaba presente en la conciencia y le veían con los ojos del entendimiento como causa primera del “ego” y le todos los efectos y causas segundas que constituyen el universo mundo. Los antiguos Filipinos distinguían bien entre Dios y la materia, entre *Bathala* y el universo, entre el Ser Supremo y sí mismos: no como lo interpreta Dn. P. A. Paterno que nos habla de *Bathala* como la única sustancia universal, cayendo de esta suerte en el *panteísmo*. En verdad que la raza Malya no se distingue por semejante error religioso; se dirá de unas tribus acaso que cayeron en el *antropomorfismo*, otras en el *politeísmo*,

las mas en el *animismo*; pero rara será la tribu que confunda las cosas con las sustancia divina diciendo que todo es Dios en el mundo y que nada existe sino Dios.

Una cosa es que Dios como infinito autor y conservador esté en todas las partes con presencia real, con potencia y esencia, y otra que se confunda con las mismas criaturas sin dar lugar a distinción fundamental entre éstas y El. Un pequeño ejemplo le tenemos con el alma humana, que pervade todo el cuerpo y está presente con potencia y esencia en toda parte viviente del cuerpo, y con todo, los antiguos Filipinos distinguían bien entre éste y aquella.

Respecto del Ser Supremo, Dios o Bathala Meicapal, residía de una manera especial, como en su propio trono, arriba en el cielo. Por eso, preguntados los antiguos por los misioneros católicos acerca de Bathala, levantaban las manos con gran respeto y los ojos hacía lo alto, indicando que allá moraba. En cuanto al pronunciar su nombre, se maravillaron los mismos misioneros del gran fervor con que lo pronunciaban, y, como cosa sacrosanta e intangible, o no osaban pronunciarlo o si lo hacían tenía que ser con todo el respecto de que eran capaces. En esto convenían también con el mandamiento del Cristianismo, a saber, no tomar el nombre de Dios en vano. La creencia de que se manifieste en todo su esplendor en el cielo, el cual se supone arriba, coincide también con la idea cristiana y por eso se admite hasta el presente.

7. Creencia en una Jerarquía de Deidades Benéficas y Malignas.

Por lo que llevamos dicho, se saca que el Ser Supremo o propiamente Dios, le creían los indígenas de Filipinas un ser espiritual, algo personal, y merecía todo el respecto de que es capaz el hombre. Debido a este sumo respecto que aún por el nombre divino sentían, apenas si se encuentra en las historias antiguas mas detalles de Bathala, fuera de la alta idea que tenían le El, y que en la vida práctica ni siquiera se atrevían a dirigirle oraciones u ofrecerle sacrificios.

De aqui nació la necesidad de creer en otras espíritus o deidades inferiores, más accesibles al hombre, los cuales decían ser ministros del Gran Dios que obraban por El en el mundo. No

había ninguna irreverencia el que el hombre se dirigiese a los mismos.

Los había buenos así como también malos para el hombre. Los primeros venían a ser una especie de ángeles y santos, en tanto que los segundos correspondían en cierto modo a los demonios del Cristianismo.

Existía asimismo una especie de jerarquía, dividiéndose entre ellos —buenos y malos— los destinos y negocios del mundo. Aunque de ordinario vivían estos seres —según las creencias— con cierta independencia cada uno atendiendo a los suyos, se distinguían en rango conforme al oficio que desempeñaban. A veces encontramos ejemplos de verdadera subordinación. Uno de los primeros escritores, Miguel de Loarca, que vivió en tiempo del Conquistador Legazpi y el P. Urdaneta, nos trae el siguiente ejemplo: Dada la señal de muerte por el dios inferior *SIDAPA*, que es el que determinaba la vida de los hombres, el demonio *MANGUAYEN* se llevaba el alma en un bote hacia el otro mundo. Le salía al encuentro otro espíritu más valiente, *SUMPAY*, el cual se la arrebató y la entregó al principal de los demonios, señor del infierno, que llamaban *SISIBURANEN*. Entonces los familiares del difunto hacían sacrificios al dios inferior *PANDAQUE*, que era amigo de los hombres, y éste rescató las almas de manos del demonio cuando los sacrificios hechos eran suficientes.

8. Concepto de estas Deidades.

Respecto de las deidades inferiores los antiguos habitantes les atribuían cualidades humanas y los concebían con las mismas pasiones y virtudes que suelen encontrarse en los hombres. De *CAPTAN*, por ejemplo, que le suponían el más elevado después de Dios, no era sapiéntísimo; pues cuando la primera muerte acaeció en la tierra y notó que un pescador estaba muy triste, envió varios mensajeros desde el cielo para ver lo que pasaba aquí abajo. Algunos de ellos ni siquiera hicieron caso del mensaje, y con todo nada pudo hacer con ellos; lo cual indica que tampoco era omnipotente. Padecía hambre como los hombres y era vengativo como los humanos. Semejantemente, toda deidad tenía sus flaquezas y sus pasiones.

Incluían entre las divinidades y espíritus las almas de los

9. Otros Espíritus.

antepasados, pero las creían sujetas a las mismas necesidades de la tierra. Por eso enterraban al difunto juntamente con comida, mantas, vajilla, y, si eran ricos y principales, hasta esclavos, con el fin de que les asistiesen en la otra vida. Los más de los espíritus de esta clase, se conocían mejor con el nombre de *Anitos*.

16. Origen de los Espíritus

Respecto de la deidad primera, Ser Supremo, Dios, Bathala, que también es espíritu, los antiguos no nos dan el origen. Los modernos tampoco pueden dárnosle. La razón es que es un ser esencialmente necesario, la primera causa, que siempre ha existido (como siempre existirá) sin depender de nadie: su existencia se confunde con su ser; antes de El no había nadie, y de nadie o nada no podía proceder, —era ya El aún antes del tiempo, no tuvo principio y no tendrá fin: un continuo "ES". Y a través del movimiento de las cosas creadas por EL y dirigidas a un fin, se mueve el hombre también como pequeño juguete de la creación a merced de los vientos y el oleaje de las olas: sólo le distingue la pequeña luz de su entendimiento y el motor inamovible por ninguna causa externa de su voluntad. Con este distintivo, jira él como las demás cosas hacia el fin último de la creación, pero en su mente lleva siempre gravada la idea de la inmortalidad. Así le creyeron inmortal los antiguos Filipinos, así lo muestra también la razón, y así también lo creen todos los cristianos del universo mundo.

Esta idea fija en la inmortalidad del alma (mezclada aunque accidentalmente con una mayor o menor dosis de imaginación oriental) dió origen a la creencia en los espíritus. Veían el cuerpo muerto, sabían por lo tanto que el cuerpo humano era mortal; pero, a semejanza de los más famosos filósofos de la antigüedad, comprendían que aquello no era todo el hombre, el hombre no moría del todo: el espíritu que antes animaba el cuerpo, el que pensaba, el que libremente se movía, el que constituía el "ego" real y personal, aquel no era en lo más mínimo afectado por la frágil condición de la materia. Salía del cuerpo e iba a los cielos o infiernos o ya vagaba por los contornos para ayudar, de acuerdo con el beneplácito de Dios, a sus descendientes.

La idea que tuvieron los antiguos habitantes de que las almas de los antepasados podían ayudar a los descendientes, en especial aquellos que vivieron una vida de un ser racional, no se opone al Cristianismo: de hecho la Iglesia Católica nos pone ante nuestros ojos un sinúmero de los que ya pasaron a la otra vida, no sólo para que nos sirvan de modelo de santidad a que nosotros debemos aspirar, sino también para que, dirigiéndonos a ellos, intercedan ante el Altísimo a favor nuestro. Etonces como ahora —y demos que más entonces que ahora— la imaginación podría tener su parte en cuanto a la representación de dichos espíritus o ya tocante a la manera con que pueden ayudarnos o bien cuanto al estado en que se encuentran en la otra vida, pero en principio es una creencia sana.

Tampoco se opone a las creencias cristianas la antigua tradición (que aun persevera) de que Dios tenga sus ministros espirituales para ayuda del hombre, que los envíe a la tierra con determinada misión, y que nos sirvan de ángeles tutelares. La ocasión de creer en ellos fué, como hemos dicho, el respecto hacia el Ser Supremo. ¿Qué origen asignaban los antiguos habitantes a semejantes cuasi deidades? Parece que el mismo de las almas humanas, esto es, creadas por Dios, a semejanza de las almas en espíritu, e inmortales como ellas.

Y ¿qué origen atribuían a los espíritus malos? No se encuentra apenas nada en los documentos antiguos sobre este particular: es muy posible que tuvieran a algunos como creados por Dios —si bien no como hechos perversos por Dios que es fuente de bien, sino por la mala voluntad de ellos después que salieron de la mano de Dios— y que otros de los espíritus malos fueran para los nativos las almas de aquellos antepasados que en vida se distinguieron por su mala voluntad.

En general, parece que aquellos que fueron sus enemigos en la tierra, lo continuaban siendo después de muertos. A las almas de los aborígenes primitivos con quienes tuvieron que pelear los Malayos al ocupar el territorio filipino, las tenían de ordinario como espíritus maléficos. A las almas de los antiguos dueños de una casa, tierra o monte, de no haber sido parientes suyos, les tenían también mucho miedo.

11. Deidades y Espíritus Benévolos: Agrícolas

El país era, como lo es hoy, un país agrícola, y por eso

ocupan el primer lugar aquellas deidades y espíritus que se creían tener influencia en las plantaciones y cosechas.

Entre los Tagalos se decía que el dios inferior llamado *IDIANALE* se encargaba de la labranza en general; *LAKAMPATI*, estaba al cargo de las sementeras, en especial del arroz; *SINAYA*, era el responsable de una abundante cosecha, si bien los pescadores se dirigían también a este dios para tener suerte en la pesca; *LAKAMBUTI*, era el que daba de comer.

En Zambales tenían como especial protector del arroz a *KALASAKAS*; *NAMALE* era para los bogolanos el señor de la tierra *SALIBUT* enseñaba a los Bagobos a cultivar los campos, y en gereal le invocaban en sus industrias y transacciones; los Visayos imploraban en sus plantaciones a *TAGABANUA*, pero su dios principal agrícola parece haber sido *LALAHON*, *LAON*, o *LAUON*, el cual se enfadaba a veces con los hombres y enviaba a la tierra una plaga de langostas para que se comiese el fruto en castigo de los pecados de los hombres; y para los Bicolanos un tal *GURANG* servía de especial protector de las cosechas.

12. Otras Deidades Benévolas

En Manila y alrededores se tenían a *KATOTOBO* como angel tutelar de los nativos; *LAKHANBAKOR* se creía ser de ayuda en las enfermedades; a *SIUKUY* se le imploraba para la pesca y navegaciones, pues se llamó el dios de los ríos y mares; otros pescadores se dirigían principalmente a *Amanisaya*, que era el protector de los hombres que se alimentaban de los peces del mar; en tanto que los cazadores acudían a *MANIKABLE*; y hasta los enamorados tenían su dios llamado *DIAN MASALANTA*.

En sus guerras y correrías imploraban los Visayos a *YNA-GUINID*, *VARANGAO* y *MAKANDUC*, y en casos de hambre acudían a *AMKABOSOG*. Los Zambales tenían a *MALYARI* como protector de los guerreros, y a él se atribuía el poder y la fuerza; el viento y la lluvia eran jurisdicción de *ANITONTAVO*, y en tiempo de enemistades rogaban a *MAGLABAT* que apaciguase los ánimos de los malavenidos.

Entre los Bicolanos, un tal *KATAMBAY* hacía las veces del *KATATOBO* tagalog, en tanto que *MAÑGNINDAN* suplía a *SIUKUY*. *APOLAKI* era el dios de la guerra entre las Ponga-

sinanes; de *HANAN* se dijo que dió las leyes de luto a los Visayos; el Hijo del Sol, o *KASPEK*, asistía en las enfermedades a los Igorrotes; y *BUSUAO* comunicaba la fuerza a los hombres Mindanainos que lograban comunicarse con él, así como *TAO-SALUP* se creía les ayudaba en sus viajes, en sus guerras, y hasta en caso de enfermedad.

Los Bogolanos tenían a *MAKAKORET* como el dios del aire, y el conservador del agua era *MAKAPONKIS*, mientras que *MANAMA* hacía de juez y conservador de todo. Los Bagobos inventaron un dios especial para las casadas, que llamaron *KAMANOGAN*.

A estos hay que añadir los *Anitos* de su devoción, o espíritus de sus parientes difuntos, los cuales eran implorados en casos más particulares como mejores conocedores de las diversas necesidades de cada familia.

13. Espíritus Malignos

Los espíritus malignos o demonios eran también muchos. Con frecuencia se confunden con los duendes. Los Tagalos les llamaban *SITAN*. Se creía en uno el cual había de entrometerse en los negocios de los hombres para que saliesen mal, y le llamaban *TAO SATOLONAN*. Era tan malo este demonio que, a veces —decían— mataba y se comía los niños. Pasaban todavía por peores *TIANAK* y su amigo *TIGBALAN* los cuales para engañar mejor y causar mayores males se aparecían ya en forma de niños pequeños o bien en la estatura de un gigante.

Entre los Pampangos parece que el peor de los demonios fué *BUKU*, a quien se atribuía muchos de los males que acaecen al hombre. Los Ilocanos los llamaban en general *SAIRO*; los Cagayanos *ARAN*; y decían que de todos ellos los más ladinos eran los *KAIBANES* o demonios enanos que se escondían entre la maleza del campo para hacer mal sin ser sorprendidos. De ellos se cuenta que son siempre niños y andan con los piés al revés.

También los Bicolanos tenían demonios enanos muy malignos, que llamaban *BOÑGAN*. A otros, en general, les decían *OÑGLO*; y uno en particular, el peor de todos, le conocían con el nombre de *YASAO*.

Los Visayos abundaban asimismo en espíritus perversos.

Para ellos, *MAKABANTONG* era el causante de las riñas y escándalos; *MAKAPTAN* vivía en lo alto como si fuera dios, pero en realidad era uno de los mayores enemigos del hombre, que enviaba las enfermedades a los humanos y hasta los mataba; *TAGALABONG* andaba suelto por los montes y selvas en compañía de otros de su misma raza; *TODTOD* se representaba en forma de monstruo, espantoso gigante con una boca horrible en cuyas mandíbulas tenía dos colmillos descomunales, y por añadidura unos de sus forzudos brazos era de piedra dura; y *MANGALO* se hacía mucho más temible, pues tenía por ocupación el devorar las entrañas de los jóvenes. Tenían además otros demonios, pero estos no se cuidaban de los mortales mientras vivían en el mundo: su lugar de acción era el infierno, o ya conduciendo allá las almas de los que morían, como *SUMPAY*, o bien cuidando de atormentarlas, como *SISIBURANEN*, *SIMURAN* y *SIGUINARUGAN*.

Los Bagobos creían en un demonio muy raro, *RIOA-RIOA*, el cual suponían entre el cielo y la tierra, colgado con la cola del cénit y con un cuello largísimo y elástico que podía estirar hasta una distancia conveniente para ir tragando a cuantos mortales le alargase su amigo *TABANKAK*... Los Bogolanos creían que el principal de los demonios estaba en el cráter del volcán Apo, porque decían que era la boca del infierno y *MANDARANGAN* cuidaba de los condenados. Los Tinguianes creían que *HUNANGAN* tomaba a veces la forma de caballo corredor, y en las noches iba recorriendo el contorno matando a cuantos niños encontraba abandonados. También para los Negritos existía un demonio con cabeza de caballo, pero cuyo cuerpo era de hombre, color blanquecino, patas largas y delgadas, el cual recibía el nombre de *BALENDIK*. En Mindanao tenían al demonio *ABAK* como muy dañino para los mortales; *PUNDAUGNON*, era el tentador contra el sexto y nono, el cual se casó con una demonia llamada *MALIMBOK*; otro de ellos, *PAILI*, al parecer no se metía con nadie: vivía tranquilo en una laguna enclavada en un monte, rodeado de tiburones, caimanes, tortugas y otros peces, pero, en acercándose algún mortal a la laguna, este demonio lo petrificaba instantáneamente.

—P. E. BAZACO, O. P.

SOCIOLOGIA

Socialismo--Comunista y Catolicismo

SINTESIS DOCTRINAL

Socialismo y Catolicismo son
términos contradictorios.

(Quadragesimo Anno).

En los campos filosófico-sociales distinguimos dos clases de problemas: unos son permanentes, otros temporales. Llamamos problemas *permanentes* aquellos que no se circunscriben a un determinado espacio de tiempo. En todos los tiempos y edades se dejan sentir con la misma intensidad, siendo esa la causa por qué gozan siempre de perenne actualidad. Problemas *temporales* son los que pasan pasadas las circunstancias que les comunicaron la existencia. En el futuro, apenas revisten actualidad alguna, si exceptuamos la histórica.

Vamos a hablar de uno de los problemas enrolado en la categoría de los permanentes. Aludimos a la *cuestión social*, en cuya solución trabajan el socialismo colectivista, tipo bolchevique ruso, y la religión católica, tipo evangéico cristiano.—Expondremos en primer término la doctrina del socialismo. Haciendo una breve crítica del mismo, pasaremos a la exposición de la luminosa doctrina social de la Iglesia.

Antes de comenzar permítasenos hacer dos advertencias: *primera*; en todo el decurso del artículo tomamos por una mis-

ma cosa socialismo y comunismo. En realidad, al menos en punto a las ideas, no se halla entre ellos diferencia alguna especial. Sólo al realizar la idea es cuando parece haber una pequeña diferencia: mientras los socialistas utilizan medios propios del hombre, los comunistas apelan a la violencia y a la barbarie.—La segunda advertencia que deseamos hacer es la siguiente: no es este un trabajo acabado. Por consecuencia, no podemos descender, no descendemos, a detalles propios de monografías completas. Nos limitamos a una *exposición sintética* del asunto, teniendo por guía *las Encíclicas Rerum Novarum* y la todavía reciente de Pío XI sobre el *Comunismo Ateo, Divini Redemptoris*.

EXPOSICION DEL SOCIALISMO - COMUNISTA

Es propio de moralistas afirmar que la sociedad donde viven es la más corrompida que registran los anales de la historia. Sin discutir la proposición, pensamos que la sociedad actual presenta un cuadro desgarrador. El clamor de unas clases contra otras, del obrero contra el patrono, del trabajo contra el capital, es cada vez más alarmante y amenazador. Parece estar próximo el día en que la civilización mundial cristiana rueda por los suelos hecha girones por el huracán de la revolución socialista y comunista. El Comunismo bolchevique ateo, dice Pío XI, “tiende a derrumbar el orden social y a socavar los fundamentos mismos de la civilización” (1).—Por si alguno desea una autoridad *exenta de prejuicios religiosos*, oiga lo que dice un portaestandarte del socialismo moderno: “Allí donde llegamos, escribe Henkell, rugen las olas de un mundo que se hunde.” Al oír estas palabras queda uno convencido: los socialistas y su rama extrema los comunistas son los bárbaros del siglo XX, los vándalos del día. Heredero del absolutismo de pretéritos sistemas, el socialismo está fusionado con el anarquismo y ambos juntos tienden a la disolución, al caos, a la nada. “Todo convencido y consecuente socialista, es siempre un anarquista o un nihilista” (2). Por esta razón, el socialismo es primaria y casi exclusivamente negativo: nada de personalidad humana, nada de familia cristiana, nada de autoridad, nada de propie-

(1) Encicl. **Sobre El Comunismo Ateo**, no. 3.—publ. del Boletín Ec. de Filipinas.

(2) WEIS, Obras, parte IV, vol. I, pags. 117—Barcelona—1906.

dad, nada de religión. Su lema es descristianizar, su fin formar el *hombre económico*, por otro nombre: el hombre máquina que vale tanto, cuanto es su rendimiento. Mas no adelantemos ideas y conceptos.

Fué el año 1891 cuando escribió León XIII las palabras lapidarias de ser este estado de cosas la única cuestión “que ejercita los ingenios de los doctos, las juntas de los prudentes, las asambleas populares, el juicio de los legisladores, los consejos de los príncipes” (3). Sin embargo, en lugar de hallar un punto de acuerdo, en vez de atacar la cuestión de frente y dar una solución adecuada de la misma, ésta se aleja cada día más y más de nuestra mente. Colocados en un medio ambiente de naturalismo y de revolución, permanecemos ofuscados por el polvo de las catástrofes producidas por programas incendiarios. Un abismo invoca otro abismo; un programa prepara la sociedad al siguiente y todos juntos, después de haber irradiado siniestros destellos, “cruzan como meteoros por el horizonte y van a caer como bombas explosivas sobre los cimientos sociales.” (4).

Bomba de mil kilos, y nada más, fué el grito lanzado por el monje apóstata en el siglo XVI. Sistematizando la cuestión del libre examen en el terreno religioso, allanó el camino al liberalismo filosófico-científico: “Del terreno religioso, dice León XIII, el principio del libre examen se deslizó, como por una pendiente natural, hacia el liberalismo filosófico y científico” (5). A su vez, los filósofos de la Enciclopedia y de la Commune, sosteniendo la autonomía absoluta de la razón, prepararon la vía al liberalismo político del Estado en orden a las relaciones cívico-sociales: “Del terreno filosófico, continúa León XIII, el principio de la libertad absoluta se infiltró en las instituciones cívicas.” Proclamada la *Estatolatria* o absoluta independencia del Estado en lo que dice relación a la moral pública, los liberales avanzaron un paso más y abogaron por la libertad en el orden económico: “De las regiones de la sociedad civil, concluye León XIII (l.c.), (pasó la libertad) a la esfera fronteriza de la economía” y engendró el liberalismo económico, cuyos inconcusos postulados se reducen a dos: el fin del hombre es el goce,

(3) Encicl. *Rerum Novarum*, Introducción.

(4) MELLA, Obras, vol. XXIII, pag. 261.—1a. ed.

(5) Encicl. *Immortale Dei*.

la felicidad, pero trasladada por completo a la tierra; el móvil único el interés.

Naturalmente, los frutos de semejantes postulados fueron insípidos, amargos. Entonces se apeló a los liberalistas en busca de remedio; pero faltos de principios básicos, de fundamentos perennes, recurrieron a encastillarse en el principio efímero de la libertad absoluta. A diestra y a siniestra, al Oriente y al Poniente, al Septentrión y al Meridión propalaron las cuatro famosas libertades: libertad de enseñanza, libertad de pensamiento, libertad de imprenta, libertad de cultos. Por si acaso eran insuficientes, a las cuatro libertades clásicas añadieron dos más; la libertad de conciencia y la libertad política. Su entendimiento, su boca, todo su ser se llenó de libertad. Y cuando las masas oprimidas exigían un lenitivo a las vejaciones de que eran objeto, los representantes más conspicuos de la escuela se limitaron a repetirles el gran principio del sistema: *Dejad hacer, dejad pasar; el mundo anda y se arregla por sí mismo. La libertad es la que únicamente puede curar los abusos de la libertad.*

Pasaron los años y la libertad no curó nada. No podía sanear, porque abusaron de ella y el abuso siempre es abuso. En lugar de obtener la libertad apetecida, se creó la dictadura de la burguesía, el absolutismo industrialista. Unos cuantos capitalistas, hombres sin conciencia desprovistos de todo noble sentimiento, esclavizaron al obrero, corrompiéndole primero en el orden intelectual y moral. No trascurrieron muchos años y la masa cayó en la cuenta de la engañifla de que era víctima. Entonces fué cuando de un lado los capitalistas olvidados de la justicia y de la caridad cristiana, y del otro los obreros lanzados a una creciente corrupción de costumbres vinieron al campo del honor. El afán de novedades, de que habla la Encíclica *Rerum Novarum*, hizo que los representantes del trabajo se alzaran contra los capitalistas, representantes de la opresión. Fué una reacción ruda, violenta. No es extraño; la rudeza, la violencia suelen ser compañeras inseparables de toda reacción.

Esa reacción, legítima en el fondo, fué recogida por ciertos *super-hombres* que dieron en llamarse socialistas y esa y no otra es la génesis de la herejía viviente, del socialismo colectivista.

Claro es que las semillas del socialismo fueron diseminadas en siglos anteriores al XIX. Pero siempre se notó en esos siglos la falta de una inteligencia potente, de un talento lógico que paternizara el sistema. Por fin, ese talento lógico apareció; su nombre, Carlos Marx. El año 1846 editó por primera vez la obra *El Capital* donde expuso de un modo científico (con lógica hegeliana, que arranca de premisas falsas pero cuyas consecuencias son verdaderas,) las ideas colectivistas sembradas acá y allá en diversos autores ingleses y franceses. Con esta obra de Marx el liberalismo quedó herido de muerte. Los liberalistas que habían dilapidado el sudor del pobre, el salario del obrero, las almas de los niños, el servicio de Dios y la fe en todo lo elevado, tuvieron que resignarse a sucumbir bajo el peso de la reacción. Los mismos proletarios, que ellos habían modelado, fueron sus sepultureros.

Inhumado el liberalismo por absolutista e insuficiente, la demagogia viró en torno al maxismo. Marx y los suyos comprendieron el viramiento del obrero y supieron presentarse ante él con cierto aire de redentores: "El comunismo de hoy...., habla Pio XI, contiene en sí una idea de falsa redención. Un pseudo ideal de justicia, de igualdad y de fraternidad en el trabajo penetra toda su doctrina y su actividad de cierto falso misticismo que comunica a las masas halagadas por falaces promesas un ímpetu y entusiasmo contagioso, especialmente en un tiempo como el nuestro, en que de la defectuosa distribución de los bienes de este mundo se ha seguido una miseria casi desconocida" (6). Las autorizadas palabras de la Encíclica nos dan pie para rechazar la opinión de muchos que opinan que el comunismo es debido exclusivamente a la corrupción de las costumbres. Al lado de la corrupción de costumbres, debemos colocar la defectuosa distribución de las riquezas y la deficiente administración del Estado en no saber salvaguardar los derechos de todos y cada uno de los individuos. Por donde resulta, que los factores a sanar en el magno conflicto de la cuestión social se reducen a tres: el político-económico, el ético moral y el religioso.

En el terreno religioso socialistas y comunistas establecen el principio básico: *religión negocio privado*. No obstante,

(6) Encicl. Sobre el Comun. Ateo, no. 8.

unos y otros se pronuncian en contra de la existencia de un Dios personal a lo cristiano. Admiten, sí, una deidad peculiar: la materia; admiten una falsa trinidad: la fuerza, el movimiento, el trabajo; admiten por último una religión y un culto: el culto a la lucha de clases y la religión de la democracia, porque en sentir de un ilustre sociólogo "la democracia es ya una religión." Una y otra, la religión de la democracia y el culto a la lucha de clases, persiguen un objetivo determinado, están encaminados a una síntesis final: anhelan una sociedad sin clases. A fin de realizar esa síntesis final conceden derecho de ciudadanía a medios violentos ordenados a enconar más y más la lucha de clases trocada, por razón del fin, "en una cruzada por el progreso de la humanidad. En cambio, todas las fuerzas, sean cuales fueren, que resistan a esas violencias sistemáticas, deben ser aniquiladas como enemigas del género humano" (7). Los socialistas y más a un los comunistas de última moda consideran como las primeras fuerzas de oposición el capitalismo y la Religión: "El comunismo, dice el Leader Ruso, es contrario a toda religión porque los principios de la Revolución Mundial Atea no pueden ser conciliados con los de la Religión, que ha estado, y siempre estará, ligada al Capitalismo." A renglón seguido Stalin declara su posición personal en orden a la Religión e indica cuál debe ser la posición de los afiliados al partido: "Yo, dice, he sido un ateo desde mi juventud. Sostener y promover el movimiento de los *sin Dios* es deber sagrado de todo ciudadano soviético, de toda mujer soviética y sobre todo de la juventud. (8).

En la esfera ético-moral la doctrina del socialismo es perniciosa en demasía. Priva al hombre de todo derecho individual y le quita la propia personalidad por quedar reducido, frase elegante de Pío XI, a una "simple rueda del engranaje del sistema" (9). Es decir: el hombre individuo frente a la sociedad corporación carece de libertad, es un autómatas que al fin debe moverse por sí mismo en el reino de la libertad estatal a impulso del reino de la necesidad. Todos conocemos cómo en la futura sociedad paradisíaca cada uno *dará según sus fuerzas y recibirá*

(7) Encicl. Sobre el Comun. Ateo, no. 9.

(8) Cfr. **The Rock**, October, 1838.

(9) Enc. cit., no. 10.

según sus necesidades. Cuando llegue ese momento la libertad será completa, absoluta; desaparecerá todo género de autoridad, incluso la de los padres sobre los hijos conocida en términos técnicos bajo el epígrafe *Patria Potestad*; la sociedad alcanzará tal progreso y libertad que serán dos realidades evidentes la igualdad *numérica* de todos los hombres y la realización de la filosofía rusioniana del *homo selvaticus*. De esta manera, mientras en un sentido el propio Yo queda absorvido por la síntesis final de la sociedad omnipotente, en otro, el hombre goza de completa libertad, si bien esa libertad no traspasa los límites de una libertad animal, del instinto. Porque no reconoce freno ni ley alguna moral; y sus mismas relaciones conyugales se mantienen dentro de las fronteras del arte. En una palabra: sostienen y propalan el *amor libre*, rechazando el matrimonio católico por considerarle como signo de opresión y de esclavitud: “El matrimonio, dijo cierto orador en una reunión socialista, es el mayor error de la sociedad actual. Casarse y ser esclavos son sinónimos” (10).

Rechazando el matrimonio católico, son lógicos en negar la familia cristiana. Negando la vida de familia, síguese que los padres no pueden atender a la educación de los hijos. Es más: ateniéndonos a los principios del sistema los padres non deben educar los hijos por ser esta prerrogativa exclusiva del Estado, de la comunidad: “Niega a los padres el derecho a la educación, leemos en la Encíclica Sobre el Com. Ateneo, porque éste es considerado como derecho exclusivo de la comunidad, y sólo en su nombre y por mandato suyo los pueden ejercer los padres” (11).

Finalmente, en el campo de la economía y de la política socialistas y comunistas predicán absoluta comunidad de bienes. La propiedad privada conduce al capitalismo; el capitalismo engendra la supremacía de unos hombres sobre otros dando origen a la esclavitud económica. Por lo tanto, debe “ser destruido de raíz este género de propiedad privada.” A la comunidad pertenece poseer los medios todos de producción gozando del arbitrio ilimitado de poder obligar a los individuos al trabajo colectivo, teniendo el deber de distribuir los frutos del trabajo

(10) Cfr. Weiss, Obr. cit. pab. 134.

(11) Enc. no. 11.

mecánico considerando unas veces el mérito personal, otras las necesidades de cada individuo en particular. Con semejante socialización de los medios de producción y con la racionalización de las horas de trabajo, los teorizantes socialistas pretenden formar el hombre máquina exento de todo principio moral y de todo orden jurídico. Porque según el doctrinarismo social-comunista la moral y el orden jurídico están llamados a ser “una emanación del sistema económico contemporáneo, es decir, de origen terreno, mudable, caduco” (12). Es fácil comprender estas aspiraciones de socialistas y comunistas con sólo recordar el principio básico establecido por Marx: *la materia es la única realidad existente*. El espíritu, lo sobrenatural, no tienen ‘cubierto’ preparado en el socialismo; el alma espiritual e inmortal son sueños de imaginaciones febricitantes; la psicología humana es una mera prolongación de la Zoología.—Estas pensamos ser, en resumen, las ideas fuerzas que impulsan a los modernos herejes a luchar por una nueva época de civilización y de progreso, progreso y civilización cifrados en el establecimiento de una *humanidad sin Dios* en contraposición a la única *civitas humana*, de que habla Pío XI en la Encíclica tantas veces citada sobre el Comunismo Ateo. El elemento primordial para obtener la realización de semejante plan es el Estado y el poder estatal. Mas, una vez conseguidos los fines del socialismo y del comunismo, el Estado perderá su razón de ser y se disolverá.

CRITICA

Apenas terminar la exposición de la parte doctrinal del comunismo, todos comprenden la razón que asiste a Pío XI cuando escribe ser el comunismo “un sistema lleno de errores y sofismas, que contradice a la razón y a la revelación, subversivo del orden social, porque equivale a la destrucción de sus bases fundamentales, desconocedor del verdadero origen y fin del Estado, negador de los derechos de la persona humana, de su dignidad y libertad” (13). Ahora se comprende también la razón que tiene León XIII al afirmar que el socialismo, lejos de arreglar la cuestión obrera, la empeora “porque quitándoles (a los obreros) la libertad de hacer de su salario el uso que quisieren,

(12) Enc. no. 12.

(13) Encíc. no. 14.

les quitan la esperanza y aun el poder de aumentar sus bienes propios y sacar de ellos otras utilidades” (14).

Por otro lado, el socialismo y el comunismo carecen de fundamentos razonables. Son lógicos en el proceso y en las consecuencias, pero arrancan de principios falsos. En primer término establecen el principio absoluto de la *lucha de clases*, basado en un supuesto erróneo: en el robo de los patronos; de hecho el pretendido robo de la clase patronal no existe. Los patronos, empresarios e industriales, tienen títulos precisos por los que les es lícito percibir cierta cantidad mayor de los frutos de la empresa o industria. El *capital empleado* en montar la industria, el *peligro de que fracase* y pierda el capital allí empleado, y sobre todo, la *inmensa labor intelectual* que se ve precisado a desarrollar si desea complacerse en la buena marcha del negocio, son títulos suficientes que justifican el comportamiento de la clase patronal, condenando a su vez la actitud de los obreros que quieren equipararse con los dueños legítimos en el percibimiento de los frutos de la empresa. Una cosa es desear participar en la industria, atendidas las pérdidas y ganancias, otra muy diversa pretender completa igualdad. El asociar al obrero en la industria lo recomiendan los sociólogos, los hombres de Estado y los Romanos Pontífices. El pretender equiparamiento en la percepción del rendimiento de la empresa, lo rechaza el sentir común del género humano.

Otro de los principios del socialismo asegura que sólo el trabajo, y éste *mecánico*, es productivo. Prescindiendo de la afirmación gratuita de ser improductivo el capital, claramente se ve la sinrazón del principio. Siempre, junto al trabajo mecánico, hallamos unido con lazo inseparable el doble trabajo de perfección y el de protección. Es cosa pueril sentir en otra forma. Un ejemplo lo aclara: Imaginad un obrero honrado. Después de varios años de incesantes ahorros, reúne un capitalillo y compra una parcela de tierra, entonces erial. El capital da de sí y obtiene máquinas y algunas semillas con que cultivar la tierra. Al fin, logra transformar el erial en tierra feraz, en una huerta. Ese hombre, satisfecho, se dice: Gracias a mis ahorros he obtenido el campo, las máquinas de labranza y las semillas; fruto de mi trabajo personal es esta transformación

(14) *Rerum Novarum*, pag. 6, Madrid. 1931.

del terreno antes inculto en terreno productivo en la actualidad. Todo, todo es obra mía; yo personalmente lo he realizado todo. ¿Opináis que nadie puede objetarle? No por cierto. Varias personas, que no han colaborado con él en el laborío de la tierra, pueden responderle. El sacerdote, en nombre de la moral, puede decirle: “Yo he puesto una valla de respetos y de deberes en torno de tu heredad, yo he inculcado en tú espíritu y en el espíritu de los tuyos los preceptos ampliados del Decálogo que vive en el de tus vecinos; y, sin esa valla de deberes morales, hubieran caído al suelo las tapias de tu heredad.” El que representa la protección sanitaria tiene derecho a contestarle: “yo te he librado de la epidemia, de la enfermedad; a la salud que yo te he devuelto debes el haber podido continuar el cultivo”. El representante de la protección goza del privilegio de añadir: “yo te he salvado del litigio con que la codicia quería arruinarlo”. Por último, la autoridad material, la coacción puede concluir: “sin los correaes amarillos de la Guardia Civil, sin el fusil que marca el radio de acción, seguro de tu derecho, no estarían seguros tus frutos, ni en tu granero” (15).

El tercer absurdo doctrinal socialista dice relación a la propiedad privada. Partiendo de la utópica igualdad *numérica* entre unos hombres y otros, juzga tener derecho a establecer la comunidad de bienes; estableciendo la comunidad de bienes, destruye la propiedad privada; destruyendo la propiedad privada, pugna con la naturaleza humana que dicta, en pro de la paz social, la división de las propiedades. Tanto la sociedad doméstica como la civil, escribe santo Tomás, requieren la distribución de las propiedades: porque así cada cual trabaja con *mayor sollicitud* y cuida con más diligencia de lo que es suyo propio; porque además se afianza de modo estable la paz, orden y bienestar del Estado, estando cada uno satisfecho con su heredad: *dum unusquisque re propria contentus est* (16). Pugna con la naturaleza humana según la cual, como advierte el mismo santo Tomás, el derecho de propiedad, puesto ya en ejercicio, es de ley natural aunque el hecho de proceder a la repetición de las cosas sea de dominio e incumbencia del derecho positivo, de gentes (17).

(15) Mella, Obr. cit. vol. cit. pag. 331, 32.

(16) *IIa IIae*, q. 66, art. II.

(17) *IIa IIae*, f. 66, art. ad lum.

Debemos añadir un nuevo motivo: el socialismo comunista obra contra la justicia natural al defender la omnipotencia del Estado. Porque defendiendo la Estatolatría, monopoliza la enseñanza; monopolizando la enseñanza, vulnera los derechos naturales de los padres de poder educar a los hijos cómo y dónde lo estimen conveniente, obligándolos a llevar a aquellas partecitas de su propio ser a los centros y escuelas, donde, a título de enseñanza obligatoria, les infiltran la “enseñanza láica, o lo que es peor, la enseñanza abiertamente ateísta” (18), que a todo concede cuenta corriente menos al creer en Dios. No olvidemos que es la escuela láica donde los comunistas creen haber encontrado el punto-apoyo desde donde les será relativamente fácil derrocar la Religión y lo que la palabra lleva en sí de progreso y civilización. A fines del siglo pasado escribía Liebknecht: “Necesario es mover la escuela contra la Iglesia, al maestro contra el cura. Nuestro partido es un partido científico” (19). De esta manera, emborrachados con los espíritus vacuosos de una falsa ciencia, sueñan en levantar una nueva sociedad: la sociedad de la ciencia comunista frente a la cual, escribía por el mismo tiempo el socialista alemán Dietzgen, todo se borra, la fe en Dios y en los semidioses, en Moisés y en los Profetas, en el Papa y en la Biblia, en el Emperador, en su Bismarck y en su gobierno; en una palabra, la fe en la autoridad” (20). Ahora se ve con claridad la verdad contenida en el dicho de Antonio Franchi: *la libertad de enseñanza es una patente para envenenar el alma de los jóvenes.*

(Continuará)

—F. M.

(18) Zigliara, *Ius Naturae*, libr. II, cap. V, art. 4.

(19) Citado por Weiss, pag. 123.

(20) Cfr. Weiss, *Obr. cit.* pag. 130—Barcelona 1906.

—oOo—

NATURAL HISTORY

The Function of the Modern Museum

(The following is the speech of Honorable Benito Soliven, assemblyman from the second district of Ilocos Sur, on November 14, 1939 during the rededication of the Museum of Natural History at the University.

The Honorable Benito Soliven has a brilliant record both as a student and a legislator. His work as a representative in the Eighth Philippine Legislature stamped him out easily as among the first in originality and resourcefulness. He presented no less than 221 bills of which 130 were enacted into laws. His interest in historical studies dates back even from his student life wherein he won first prize showing his deep interest in all matters of historic lore. His penchant for preserving our cultural heritage is well-known. His was the bill that recognized the National Library and Museum. Another bill was the creation of the Historical Committee. Two others appropriated funds for the erection of a suitable marker on the spot where General Luna fell in Cabanatuan, Nueva Ecija, on that fateful June 5, 1899 and a monument to General Gregorio H. del Pilar on the Tirad Pass where he so gallantly fell on December 2 that same year while defending General Aguinaldo's rear guard. Another made it the duty of the National Museum to cooperate in the preservation of permanent public works and monuments of value to Philippine history and culture and the one that prohibits the exportation or carrying away to foreign countries of antiques, museum objects and other articles of anthropological and ethnological value to the Philippines.

The Honorable Soliven is a genuine representative of three civilizations—the Filipino, the Spanish, and the American, a champion of everything that is ours, a valued protector of our cultural treasures, a polyglot, a future ambassador of a nascent republic in the East, a profound student of our past, an alumnus—*summa cum laude*, of the School of Foreign Service and of the Faculty of Philosophy and Letters of this University.—*Editor.*)

WE ARE met on one of those rare occasions when conflict-

ing concepts unite to constitute the essence of truth, and when contradiction in terms best describes a fact. For today, we both commemorate and inaugurate. In regard to the same institution, we mark the end of an epoch and we commence a new one. The Museum of Natural History of this venerable University of Sto. Tomás was founded in the early part of the seventeenth century and for three hundred years reposed in the musty corridors of the old university buildings; and yet, this morning, we inaugurate it anew in these modern quarters with their environments of youth, life and progress.

But the purpose of this institution, its spirit and its objectives, remain the same, despite the changing background and circumstance. This ancient Museum which today we rededicate is not a mere depository of objects more or less interesting, nor a meaningless collection of more or less valuable articles or dead junk gathered by pickers up of rarities and trifles; it is not a mere curiosity shop. It has a history, a soul so to speak and a mission; and these shall project themselves far into the future. For three centuries it has performed a notable function in the scientific education of the Filipino youth. From the earliest days, through the times of Father José Burgos, and later of Dr. José Rizal and General Antonio Luna, Anacleto del Rosario and León Ma. Guerrero, and other great Filipinos of the past and of the present, like President Manuel L. Quezon and Vice-President Sergio Osmeña, who in their youth were students of this University, the museum has been a place of study and scientific research. Its history is, therefore, though unobstrusively, an integral part of the History of the Nation.

As important as the museum's actual contribution to scientific progress in the Philippines, is the spirit of its founders and of the men who in the course of its existence took such excellent and loving care thereof, and made it grow in extent and usefulness, the carry on its work, and keep up its traditions. We read in today's printed program the following: "It is regretted to state that the majority of the early contributors to this Museum remain anonymous." But it is not to be regretted. Rather should it be a cause of deep satisfaction, for it reveals that this museum was not dedicated to the vanity

of men, but was since the beginning a pure offering to science and learning, made by pioneers who, oblivious of self, forgot to record their own names, and were bent only on the realization of their noble aims. Founders of institutions of this kind usually have their names engraved on bronze or marble. We do not know who founded this museum, except that they were members of the Dominican Order, which itself is, for the sake of God, pledged to the unselfish service of humanity. It was only in recent times that, due to the necessity of determining responsibility and authority for modern scientific investigation, there has been kept a record of those who wrote books or compiled data on this museum. We have, for example, the name of Monseigneur Ramon Martinez Vigil, Bishop of Oviedo who wrote a book on natural history, largely based on the contents of this museum. We have the published work of one of its greatest directors, Rev. Dr. Fray Casto de Elera, O.P., consisting of three volumes entitled, "Catálogo Sistemático de toda la Fauna Filipina", which gave him a world-wide reputation. His successor, Rev. Fr. Florencio Llanos, O.P., edited in 1915 Father Casto de Elera's "Contribución a la Fauna Filipina". And Father Manuel Garcia Fidalgo finished before he died a few years ago, a new catalogue that included the ethnological exhibits.

The public little realizes the immense value of this great collection of scientific specimens, gathered throughout the centuries, from all parts of the world by the numerous Catholic Missions, convents and colleges of the Dominican Order in the Philippines, in China, Japan, Indo-China, Malay Peninsula, India, Burma, the Dutch East Indies, Celebes and Australia; as well as in Europe, America and Africa. Exhibits from this museum sent to International Expositions have won merited distinction, as at the Centennial Exposition in Philadelphia in 1876, where a gold medal and a diploma were awarded to the Colegio de Sto. Tomás, which was at one time the name of this University. And, indeed, the best among national museums would be proud to possess the specimens that are found here, some of which have no duplicates elsewhere. The Catalogue lists 6,000 objects but I understand that there are several thousands more that as yet have not been classified and

mounted. Almost no publicity has been given to these extremely valuable specimens. Many of the students of the University do not even know that fifteen years ago a German collector offered ₱10,000 to buy the very rare specimen, scientifically known as *Morpho Menelaus*, in the butterfly collection, but the offer was turned down by the University authorities for the reason that mercantilism is not the policy of this institution of learning. How precious some of the other samples are, may be appreciated if we consider that foreign museums, universities and collectors would be quite willing to spend considerable sums of money in order to acquire specimens similar to some of those you have. There is, for example, the *Tarsius Carbonarius*, which is said to be found only in the Philippines. In the last two years expensive American expeditions were sent to the wilds of Bohol and Davao to acquire a sample of this diminutive simiam which to certain scientists, is, correctly or fancifully, an important link in the study of mammals of the higher order. Well, the University of Sto. Tomás has several such specimens in its museum. And then, there is the *Tragulus Nigricans* or mouse deer, only found in Balabac, south of Palawan. I could go on citing many more, but time does not permit me; and, besides, the curator or anyone of the expert personnel of the museum could do it far better than I. However, it may be added to show how other similar institutions cherish their treasured possessions, that a famous American Museum, according to a newspaper item, has placed its sample of the *Bubalus Mindorensis*, known to us as the *tamaraw*, in a beautifully realistic setting, and describes it as the only museum specimen of its kind in the world. And yet, you have here two complete samples, a male and a female, besides a whole skeleton for the study of bone structure. All this, many of you pass by without giving a thought to the immense museological wealth of this Alma Mater.

But, as I said at the beginning, a new epoch in the history of your museum is ushered in today. I understand that many modern features are to be introduced. The principal specimens are to be set up with a representation of their habitat, like the African lion that one can appropriately admire in a fitting background yonder. And, further back, is the mural of a cross section of the ocean, portraying the animal

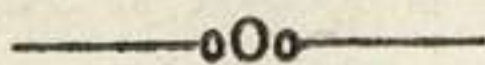
and plant life of the sea. Beside the scientific name of each object or specimen, a brief but instructive legend would be placed. And, eventually, it may be expected that still ampler and better lighted quarters will be provided to this expanding and prominent university institution, which will undoubtedly in due course of time include other departments of science, history and arts, of which this university is already so richly possessed, until it shall have in the fullest way possible, accomplished the purpose of a true museum, which its founders undoubtedly had in mind, not only dedicated to the advancement and dissemination, but also to the practical utilization, of science and learning.

There is the erroneous, but unfortunately current, notion that a museum is just a collection of curiosities, which passing crowds may momentarily admire, much like the side shows of freaks in a fair, and immediately forget in the rush of present day realities. There is the other misconception that museology is just a hoarding up of rare objects for connoisseurs to gaze at in rapt but futile contemplation. It is true that a museum may have curiosities that interest the popular fancy, and rarities that are the intellectual delight of antiquarians and other specialists. But a museum should be something more than this. It should be an adequate place for serious study, and a specially equipped laboratory; it should be an interesting subject for, and an effective aid to, scientific and cultural research; it should give worthwhile instruction to the public, as well as inspire and foment creative work among students and specialists; it should afford positive contribution to science and culture, expressing itself not only in terms of purely intellectual advancement and delectation; but also by discoveries and inventions useful to industry and commerce and to the material well-being of the people. It should combine erudition with utilitarianism, thus truly and amply subserving the welfare of mankind. Strangely enough, this concept of a museum, which may sound extremely modern, is really ancient. For *Museum* was the name of that famous institution founded and equipped by Ptolemy I at Alexandria in the year 307 before the Christian Era, a veritable Temple of the Muses dedicated to literary and scientific studies of the highest order. Let the University of Sto. Tomás lead once again, in this revival of the concept and mission of the true

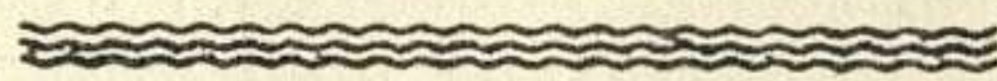
museum, which it has already so auspiciously commenced to typify.

Upon the blessing and rededication of the Museum of Natural History, I wish to express my sincere congratulations for this new milestone of progress, to the University of Sto. Tomás and to the members of its faculty, particularly to the Very Rev. Fr. Silvestre Sancho, Rector Magnificus, whose exceptional intelligence, vigorous initiative and high executive ability would have made him a towering success in almost any walk of life. His choice of the new Director of the Museum has been a most happy one, in the person of Doctor José P. Bantug, the first layman to occupy this responsible position; eminent scientist and antiquarian, whose valuable researches in Philippine history have deserved for him an appointment by the President of the Philippines to the select membership of the National Committee of Historical Markers. A word must also be said of the unassuming but important work of the museum personnel under the direct supervision of Professor Felix S. Manipol. Much of the success and usefulness of a museum depends on work such as theirs: proper arrangement, labelling, catalogueing and indexing; preparation of guidebooks, and rendering expert aid to students and researchers. In concluding, let us do honor to the memory of those who long ago founded this museum, and of those who contributed to make it what it is today: a great institution consecrated to the cause of science and progress. To any one of them may we apply the felicitous and significant inscription on yonder memorial tablet dedicated to Father Casto de Elera: *In silentio et spe fuit fortitudo ejus; in laboribus plurimis certavit et vicit; non sibi soli laboravit; docuit multos et manus lassas roboravit. Memoria ejus in benedictione erit!* And, indeed, in silence and hope they patiently labored, not for themselves but for others; to whom they imparted knowledge and intellectual vigor. Courageously they struggled against numerous difficulties; and success gloriously crowned their efforts. Blessed be their memory forever!

—BENITO SOLIVEN B.S.F.S., D.C.L.



FINE ARTS



A Case of Cultural Patriotism

PAINTING is not the only art, and there are a number of people who would not even grant that it is the highest or purest of the fine arts, reserving this distinction either for music or for poetry. But in English at least, the word 'art' is in some special way linked with painting, and it is merely accepting a fact to use the word in this acceptation. Besides, much of what is said of painting applies to the other arts as well.

In the Philippines, then, it is generally said that the public is a lover of art and beauty, although it is no less generally known that artists—in both senses of the word—rarely succeed in making both ends meet. What is the answer to this riddle?

In a conversation with a young artist—in the narrow sense—I became aware of two significant things: *first*, that there are Filipinos who have not only finished the course given in the School of Fine Arts, but who have such an intelligent interest in their art that reading on their own, they have picked up a very decent idea of the evolution of painting throughout the centuries; and, *second*, that most of the so-called educated public who look at paintings do not notice the obvious artistic merits of the canvas before them. That Philistine sentiment—'I don't know anything about art but I know what I want'—that received such a snorter from Whistler ('So does a cow!'), seems to be their notion of criticism.

In such an atmosphere, it is no wonder the art of painting languishes in our midst. A very few of the best-known painters are well enumerated: the rest are in as poor a case as teachers or manual workers—sometimes worse off.

Evidently, the great artistic need of our country is to raise the level of the public appreciation of art. And this can be done, not only by introducing the subject into every course of liberal education, but more directly through the exhibitions of the more intelligent local artists themselves.

If every painter's exhibition would adopt two little innovations, I believe a great deal will have been done towards advancing the cause of intelligent artistic appreciation.

It has been a practice of some standing in the eminently successful recitals of St. Scholastica's College, that there should be a brief explanation of each piece in the programme, greatly aiding the audience to enter into the spirit of the performance. Thus prepared, the audience goes half way to meet the artist.

Why may not the same thing be done with paintings? A brief explanation written on a card and tucked into a corner of each canvas. If such a practice would be obnoxious in Europe, and particularly, in Paris, where the mass of spectators are accustomed to masterpieces and where art talk and art criticism are in the very air, circumstances are altogether different in the Philippines, and false pride should not be allowed to stand in the way of light.

Secondly, each day, say at five-thirty in the afternoon, let the exhibiting artist give a lecture to the public, on the fine points—or the points he'd like to call the spectators' attention to—of some painting on exhibit: let him explain a different painting each day, so that the public would have an incentive to come daily.

I believe that if the public responds, this practice would not only make for greater understanding of local artists, but also for the increase of one's own appreciation and relish of fine painting.

It would be a labour of cultural patriotism. It would advance some of the finer aspects of civilisation in the Philippines.

—ANTONIO ESTRADA, A.B., LL.M.

SOCIOLOGY



The Art of Suffering

IS THERE an art of suffering? There must be; for suffering calls the will into play, and elicits human actions, and wherever there are several ways of doing a thing, one way must be better than the others. Man has characteristically adopted several attitudes towards suffering: some times shunning it at any price, at other times boldly going up to it and denying its might, and so forth. Which is the attitude in accordance with man's nature and his end, with man such as he is? What, in fine, is the reasonable attitude towards suffering?

We shall avoid a deal of verbiage and say outright that the only real solution of the practical aspect of the problem of suffering, is to be found in religion alone. Unless we take the end of man (such as it is) into account, we shall be only beating the air.

What, then, is religion? The usual definition is that it is the bond of union between God and man, but our divine Lord summed it all up — dogma, moral, and worship — in one word: Love.

37. Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind.

39. *Thou shalt love thy neighbour as thyself.*

40. *On these two commandments dependeth the whole law and the prophets. (Matt. xxii).*

Let us meditate, says the unknown author of the *Interior Life*, upon the infinite depth of the commandment which is the greatest and first commandment (Matt. xxii, 38).

Thou shalt love — this is the central act of life. Love is the highest expression, the last word of my possibilities. When I love, I concentrate and sum up my whole being in my love, I give myself wholly to the service of him whom I love.

Whom shalt thou love? — The Lord thy God; thou shalt love Him alone. Why? — Because He is thy Saviour and thy God, which means thy Master and thy all. Thou shalt love Him for His own sake, because He is Himself.

How shalt thou love Him? ex toto, with thy whole self. Thou shalt gather up, thou shalt unite the whole of thy being in love. Thou shalt love with thy whole self, says the Lord; and when God says 'all', He means all. It is the totality of my faculties and of their acts, that is to say, of my life, unified in love With thy whole mind: there is knowledge, sight, truth; with thy whole heart: there is love and charity, in the proper sense of the words; with thy whole soul and with thy whole strength: there is action, seeking, liberty.

And the commandment does not attribute love to all the powers, for only the heart loves; but all the powers to love; for all acts must meet and be bound together in love to compose the one disposition, the general and living resultant, which is piety. Thus it is that in the commandment 'thou shalt love' is the great law which sums up all laws, the great duty which sums up all duties. (P. 49).

If love be the bond of union between God and man, and we are bound to love God with all our being, does God love us?

In Keon's famous novle, *Dion and the Sibyls*, the brilliant young Greek philosopher argues it out, and the gist of his reasoning is this: love draws the lover to the beloved; hate turns away from, or destroys, its object. If God, Who knows all things and can do all things, hated us, why then did He bring us into existence? Would not hate have prompted Him to leave us uncreated? Therefore, love alone can explain the act of creation. And the Holy Ghost says that 'God is Love.'

Let us contemplate the picture of an expectant Christian mother. Long before her baby comes, she is conscious of his existence all the time; she feels him and is happy in the thought of him. We fancy that now and then she stops at her work, smiles by herself, and, greeting him (as it were) says within herself, 'Darling, I love you!'

And when she feels him in her bosom, she says, 'Yes, sweet, I am listening?'

At other times she wants to know, 'Darling, are you there?'

Again, with loving impatience, she tells him, 'Come soon, little one, I do so long to see you.'

Meanwhile, she plies the needle industriously, and stores up a wealth of dainty things for his layette — the very daintiest she can afford. The days of waiting are busy with shopping, planning, preparing — tiny shoes, caps, cloaks, bedclothes, linen — everything so tiny! It is this festive spirit that makes the Nursery the only sunny place in a Hospital. What a gorgeous array of diminutive clothing and pretty baskets and little beds! It is everywhere love seeking expression.

And now we think of the welcome God prepared for man from all eternity.

Yea, I have loved thee with an everlasting love.
(*Jer. xxxi, 3*).

Let us tell over once more the immediate preparations of divine Love for the coming of man, and, looking around us, try to realise their profound significance.

In the beginning God created heaven and earth.
And the earth was void and empty, and darkness
was upon the face of the deep; and the spirit of God
moved over the waters.

And God said: Let there be light. And there was light.

And God saw the light that it was good; and He divided the light from the darkness.

And He called the light Day, and the darkness Night; and there was evening and morning one day.

And God said: Let there be a firmament made amidst the waters: and let it divide the waters from the waters.

And God made a firmament, and divided the waters that were under the firmament, from those that were above the firmament, and it was so.

And God called the firmament, Heaven; and the evening and morning were the second day.

God also said: Let the waters that are under the heaven be gathered together into one place: and let the dry land appear. And it was so done.

And God called the dry land, Earth; and the gathering together of the waters, He called Seas. And God saw that it was good.

And He said: Let the earth bring forth the green herb, and such as may seed, and the fruit tree yielding fruit after its kind, which may have seed in itself upon the earth. And it was so done.

And the earth brought forth the green herb, and such as yieldeth seed according to its kind, and the tree that beareth fruit, having seed each one according to its kind. And God saw that it was good.

And the evening and the morning were the third day.

And God said: Let there be lights made in the firmament of heaven, to divide the day and the night, and let them be for signs, and for seasons, and for days and years:

To shine in the firmament of heaven, and to give light upon the earth. And it was so done.

And God made two great lights: a greater light to rule the day; and a lesser light to rule the night: and the stars.

And He set them in the firmament of heaven to shine upon the earth.

And to rule the day and the night, and to divide the light and the darkness. And God saw that it was good.

And the evening and morning were the fourth day.

God also said: Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven.

And God created the great whales, and every living and moving creatures, which the waters brought forth, according to their kinds, and every winged fowl according to its kind. And God saw that it was good.

And He blessed them, saying: Increase and multiply, and fill the waters of the sea: and let the birds be multiplied upon the earth.

And the evening and morning were the fifth day.

And God said: Let the earth bring forth the living creature in its kind, cattle and creeping things, and beasts of the earth, according to their kinds. And it was so done.

And God made the beasts of the earth according to their kinds, and cattle, and every thing that creepeth on the earth after its kind. And God saw that it was good. (Gen. i, 1-25).

After having prepared the whole world for man, God brought him into being, and set him over the rest of creation.

And He said: Let us make man to our image and likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth.

And God created man to His own image: to the image of God He created him: male and female He created them.

And God blessed them, saying: Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth.

And God said: Behold I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat:

And to all beasts of the earth, and to every fowl of the air, and to all that move upon the earth, and wherein there is life, that they may have to feed upon. And it was so done.

Finally, we read that the place where God set Adam was a paradise of pleasure. Did not God love man?

And yet, even this is not to be compared with that other Paradise that awaits us all after death, if we have glorified God by our life; we shall have a Paradise of Happiness.

They shall be inebriated with the plenty of Thy house; and Thou shalt make them drink of the torrent of Thy pleasure. (Ps. xxxv, 9).

And again we call up St. Paul's memorable words, after he had been granted a glimpse of the beatific vision, while yet in the flesh:

Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him. (I Cor. ii, 9).

Religion, then, is love — the true, deep, whole-hearted love of God. Love, alone, can give us the right attitude towards suffering. But what is the quality of love? Thomas a Kempis has written nobly on the subject, and the following words from chapter V of the Fourth Book of the *Imitation*, have often been quoted:

Love is a great thing, yea, a great good; alone, it makes every burden light: and bears evenly all that is uneven. For . . . it makes all bitterness sweet and palatable.

The noble love of Jesus impels to great deeds: and arouses a constant desire for greater perfection. Love longs to soar: and will not be held down by things that are low.

The lover flies, runs, and rejoices: he is free and cannot be held. He gives all for all: and has all in all; because he rests in One Highest above all things: from whom all good flows and proceeds. He regards not the gifts: but turns himself above all goods to the Giver.

Love often knows no measure: but is fervent beyond all measure. Love feels no burden: counts no pains, exerts itself beyond its strength; talks not of impossibility.

Love is watchful, and sleeping, slumbers not; though weary, it is not tired; though hampered, is not hampered; though alarmed, is not affrighted: but as a lively flame and burning torch it forces its way upwards and serenely passes through. If any man love: he knows what is the cry of this voice. A loud cry in the ears of God: is the glowing affection of a soul, which saith, 'My God, my Love: Thou art all mine, and I am all Thine.'

Love is swift, sincere, dutiful, pleasant and delightful; brave, patient, faithful, prudent, long-suffering, manly: and never seeking itself.

Love is wary, humble, and upright; . . . to itself, mean and despised, to God devout and thankful; trusting and hoping always in Him, even when God is not sweet unto it: for, without sorrow there is no living in love.

He that is not ready to suffer all and to resign himself to the will of the Beloved: is not worthy to be

called a lover. A lover must welcome all hardship and bitterness for the sake of the Beloved: and not be turned away from Him by any rebuffs that may befall.

These eloquent lines say all there is to be said; but we shall illustrate one or two points that have a special bearing on our subject.

Let us briefly recall the marriage feast at Cana. Jesus, having been invited to a wedding feast with His disciples, went thither; His Mother, also, was there. After some time, the wine ran out, and Mary, knowing the power of her Son, whispered in His ear, 'They have no wine.' Jesus answered, 'Woman, what is that to Me and to thee? My hour is not yet come.'

Apparently, these are words of reproof, and somewhat disrespectful. But Mary, all patience and trust and understanding, went to the waiters and said, 'Whatsoever He shall say to you, do ye.' We all know the outcome of the incident.

We have already touched upon the death of Lazarus. Let us return to it to see whether we may not learn from it something about true love.

From Bethania, Martha and Mary had sent urgent message to our Lord, asking Him to come over, for Lazarus, their brother, lay grievously ill. But Jesus sent no answer, and did not come at once. When He visited them at last, Lazarus had been dead and buried four days.

Far from resenting His silence and delay, when Jesus did finally come, Martha no sooner heard of it than she went out to meet Him. In the midst of her sorrow, her greeting was full of tender confidence and affectionate trust — 'Lord, if Thou hadst been here, my brother had not died. But now also, I know that whatsoever Thou wilt ask of God, God will give it Thee.'

Then, hastening to tell her sister of our Lord's arrival, had her go out, too, and greet Him.

This meeting was even more touching. The same loving confidence and resignation, the same humility marked her demeanour, as she pronounced the very words her sister had used.

But she threw herself at His feet, and sobbed out, 'Lord, if Thou hadst been here, my brother had not died.'

And Lazarus was restored to life.

TRUE love knows no human respect, and thinks nothing of giving up the most precious possessions. Mary Magdalen was a great example of this. Archbishop Goodier says memorably of her unconscious quest and profound love of our Lord, 'And when she had found Him, nothing else mattered.' Her rarest possessions were as nothing, when they served Him.

We are told that six days before the Pasch, when He was to undergo His Passion, our Lord went to Bethania, where Mary, Martha, and Lazarus lived, and dined with them. Lazarus sat at table with his guests, and Martha served. But Mary, losing no opportunity to humble herself and show her love for Christ, procured a costly perfume, and in the sight of all the guests, washed the feet of Jesus, and wiped them with her hair.

Mary therefore took a pound of ointment of right spikenard, of great price, and anointed the feet of Jesus, and wiped his feet with her hair. And the house was filled with the odour of the ointment. (John xii, 53).

This, indeed, is the love that casteth out fear. Suffering loses all its terrors, for true love (as Kempis says) *welcomes* hardship and bitterness for the sake of the beloved. And anything is sweet that comes from the hands of love.

But since we all know that suffering, like death, must inevitably come to us, we ought to school ourselves to meet it. Common sense and science have shown us the force of habit, and how what is at first irksome and seem intolerable, may by constant repetition become bearable. It is even so with suffering, and this holds good of both pain and mental distress.

If we would bear necessary suffering without giving way beneath the strain, we must often voluntarily assume burdens we do not have to bear. We read in the life of Houdini how by patient daily training he was able to inure his body to shocks and ordeals that would kill an ordinary untrained person. By taking daily baths in ice water, and gradually lowering the

temperature, he was able at last to jump handcuffed into a frozen river in the height of winter, and remain in the water till he had undone the manacles. Similarly, by slowly accustoming himself to do with a limited supply of air for some time, he was at last able to have himself locked in an air-tight coffin, and buried in six feet of earth for over an hour. An untrained person would have died of suffocation, or at least suffered unspeakably. This is a good lesson upon the value, nay, the necessity of mortification.

But what of mental distress? 'A sober mind,' says Cardinal Newman, 'never drains God's blessing to the full; it draws back and refuses a portion, even if nothing be gained by it, but an evidence of its own sincerity.' Surely all mental suffering comes from self-will — or, as St. Augustine says above, a conflict of wills: the vain struggle of the human will against the Divine — and this is the very thing struck at in every act of self-denial.

How, then, are we to practice mortification? Opportunities come to us by the hundred every day: a long-awaited letter comes at last, and we are bursting to tear it open and devour its contents—we may put off reading it until we have finished what we are doing. We do not like the food set before us, and we feel like showing our distaste—we may preserve an unruffled exterior, and complain of it calmly, if at all. A clever remark occurs to us — we may give someone else the opportunity to deliver it: an opening presents itself to use it as a retort — we may pass it by. A coxcomb annoys us with his garrulity or brag — we may check the impulse to put him down with irony or chill him with curtness. Someone asks for the loan of a precious belonging, say, a rare book, a carefully cherished fountain pen, a favourite painting brush — we may either give it without too many conditions, or refuse it kindly. Another passes off a *bon mot* of ours without acknowledging the authorship, or acts as if he had done something that we have taken pains to do ourselves — we may, by way of mortification, say nothing about it. We are going out, and have plenty of time on our hands — we may walk part of the way, instead of riding. We see a disagreeable person coming — we may walk straight on to meet him, and salute him, instead of turning

aside, or looking off. We violently disagree with a collocator — we may keep our reproach and opinion to ourselves.

Sometimes we are blamed in small, as well as big, things for something we have not done. The Little Flower tells of an experience in her *Autobiography* and describes the effort she made not to excuse herself.

It happened that a small jar which had been left by a window was found broken. Believing that I was the culprit, our Novice Mistress reproached me for leaving it about, adding that I was most untidy and must be more careful in the future. She seemed displeased, so without saying a word in self-defence I kissed the ground and promised to be more orderly. I was so little advanced in perfection that even trifles like these cost me dear, as I have said, and I found it necessary to console myself with the thought that all would come to light on the day of judgment. (Ch. vii.)

If we train ourselves constantly by means of mortification in little things, as was the little way of the Little Flower, then, when the hour of tribulation comes, it will not find us unprepared. Another thing we can do by way of preparing for the onset of pain, is to plan out a line of conduct for the occasion, and carry out this plan by means of resolutions; for we must not rely too much upon our presence of mind when the emergency is upon us. Such resolutions are useful for they shall guide us like lamp posts in the darkness of the confusion of suffering. But there is a danger in making too many resolutions: we are liable to be overwhelmed by them, or forget them, or mix them up. Therefore, these resolutions should be fundamental but as clear, simple, and workable as possible.

So much for the remote or general preparation. Having trained ourselves to bear pain unflinchingly, and got up, as it were, a plan of battle through which we have been drilled by appropriate resolutions, what are we to do when the enemy is before us?

In the first place, there is need of calm. Agitation of any sort means that the irrational blind and irresponsible part of us, has got out of hand, and is running away with us. In this

state we can neither see things as they are, nor apply the proper remedies unerringly. And we say that there is great need of calm, because the first thing to do is to look at at the impending trial full in the face, to see whether it may be avoided or diverted, or not. Upon this much depends, and therefore St. Francis Sales, with his usual delicate penetration, declares that 'Next to sin, restlessness is the greatest evil that can befall the soul.'

In the ordinary occupations of the world we can see what havoc perturbation causes. An excited lawyer plays (without knowing or wishing it) into his adversary's hands; a nervous surgeon is a peril to the patient; stage fright is the death of the orator. In all walks of life, whenever there is anything important to be done, tranquillity is required for deliberate success. Is it for nothing that (as St. Thomas points out) everything about us, both moral and civil government, works together to promote that interior and exterior peace that is necessary to man's highest activity—intellectual contemplation?

At the first onset of suffering, then, we are to preserve our self-possession and decide whether there is any way of getting rid of the trouble. If there is, either by taking some therapeutic measure, or by taking our mind off the trouble, or by applying any of the natural lenitives we should apply them at once—for, the laws of nature are as truly expressions of God's will, as the moral law. And, if having the remedy at hand, we refuse to apply it, that must be due either to a supernatural motive, e.g., to suffer with our Lord, or to sloth or some other natural vice. In either case, we have no motive for complaint.

Of course, afflictions may also be considerably mitigated or removed altogether by supernatural means. Extreme Unction often produces a marked alleviation in the person receiving it. We ought certainly to pray, whatever the nature of the affliction, and receive it with faith and trust and confidence in the love of God, and He does not forbid us to pray for the passing away of the trial. In our prayer, though, whether for consolation or escape from the trial, we are to understand (what is really a condition of every prayer of impetration) that we ask for it only if it is for our real good—which God alone

knows — and it pleases Him to give it to us. If our prayer be denied or remain unheeded, we should accept the result with submission and love, for 'God knows best'. But if we ask not amiss, our prayer will surely be answered, for our Lord Himself has made the promise.

And I say to you, Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you.

For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

And which of you, if he ask his father bread, will he give him a stone? or a fish, will he for a fish give him a serpent?

Or if he shall ask an egg, will he reach him a scorpion?

If you, then, being evil, know how to give good gifts to your children, how much more will your Father from Heaven give the good Spirit to them that ask Him? (Luke xi, 9-13).

Another mode of asking God to avert an impending evil, or to remove a present one, and a most efficacious means of appealing to His mercy, is fasting and other acts of self-inflicted penance.

Now when all these things shall be come upon thee, the blessing or the curse, which I have set forth before thee, and thou shalt be touched with repentance of thy heart among all the nations, into which the Lord thy God shall have scattered thee,

And shalt return to Him, and obey His commandments, as I command thee this day, thou and thy children, with all thy heart, and with all thy soul:

The Lord thy God will bring back again thy captivity, and will have mercy on thee, and gather thee again out of all the nations, into which He scattered thee before.

*If thou be driven as far as the poles of heaven,
the Lord thy God will fetch thee back from thence,
And will take thee to Himself, and bring thee into
the land which thy fathers possessed, and thou shalt
possess it: and blessing thee, He will make thee more
numerous than were thy fathers. (Deut. xxx, 1-5).*

In the lives of holy men and women, we read of great favours obtained from God by means of such acts of abnegation—dying members of the family saved, wayward husband and sons converted, disgrace averted, losses recouped, and so forth. And even in our day there is no more touching sight than that of a mother wearing coarse brown (or black) clothing, abstaining from the pleasures of the theatre and the cinema, avoiding social gatherings, table delicacies, like ice cream or sweets, for whole months or years, or even for a lifetime, in fulfillment of a vow taken for the salvation of a child wavering between life and death. The child has long since recovered, and is well and happy, and the mother completes her life of atonement.

Besides praying and offering up ascetical practices to avert the peril or remove the ill, we ought to do our part manfully in bearing it in the meantime. Ordinary knowledge of human nature shows us that to mope and dwell upon the source of the trouble, darkening the anticipation and exaggerating the ill, only saps our strength. Similarly, in the midst of the affliction there are people who take a perverse pleasure in savouring their sorrows, tasting the full bitterness of their misery, and luxuriating—wallowing, as it were—in the depths of their affliction. These things are to be absolutely avoided: there is no good in them. They unnerve the soul, and lay it open to despair.

On the contrary, we should use every means at our command to distract ourselves from our sorrow. Here is where we can legitimately give ourselves over to the charm of social intercourse and the solace of friends and favourite occupations.

All these things may be done, and constitute the right way to meet suffering, when it is of such a sort as admits of avoidance. But there are other afflictions that must be borne, because although they may be foreseen, they simply cannot be avoided. How are these to be faced? Clearly, they are to be

accepted as inevitable, without repining. But is this all? Certainly not! For do not also the heathens do this?

What is wanted is Christian resignation in the full and worthy sense of the phrase. We ought to remember that we are Christians, that is, lovers of Christ, lovers of God. If we know our Friend we will trust Him and understand that He from Whose divine Hands all things proceed, does not will anything but our good. And if we in our littleness and ignorance cannot see how good can come of it, *God knows best!* Let us recall the wonderful words of the *Imitation*,

*Love feels no burden: counts no pains, exerts
itself beyond its strength; talks not of impossibility.*

Yes! love is generous beyond measure. And here we may learn a lesson of largeness from a monarch who was no saint. It was Louis XV of France who declared at the Treaty of Aix-la-Chapelle in 1748, which ended the War of the Austrian Succession, that 'he would conclude peace, not after the fashion of a calculating merchant, but with the magnanimity of a king.' (Webber, *A General History of the Christian Era*, vol. vi, p. 275)

We, too, ought to give, and give largely, after the fashion of a king, for are we not Christians, children by adoption of the King of kings?

Where misfortune is inevitable, then, the thing to do is to strive with all our might to embrace God's will with the trust and generous understanding of love. In order the better to do this, we have two truly invaluable aids at hand, Penance and Holy Eucharist, which bring us very close to God, and therefore help us to love His ways.

If we need consolation, we may pray for it directly, and find it in the Haven of Hope.

Two orphans, who were living with their mother's relatives, asked a friend who had shown much sympathy with them, 'Shall we never have a home?'

'Yes, dears,' was the answer, 'as soon as you grow up just a little bit more, your father will come and take you. He has a beautiful home—with servants. It is also your home.'

After that, the little exile of the two children seemed no-

thing; and whenever they saw something that they particularly liked and did not have, or were denied, they said, 'When we get to *our* father's home, things will be different.'

And so, they did not cry when their cousins played with toys they did not have, or displayed some new and pretty clothes, while the two of them had to wear their old ones, or when they saw their cousins treated lovingly by their parents, while they had none to go to. Neither did they much grudge the little tasks and errands they were given, which interrupted their play, and they did not feel like doing. 'It will not be long now.' Divine consolation of hope!

And when the day came for their entrance into the boarding school, one of them spoke as if the sun shone brighter than ever before, the crickets gayer, the birds more numerous on fence and tree and housetop, twittering merrily—the ground itself seemed to have brought forth numberless new and fresh plants overnight. All nature wore a smile. They renewed their acquaintance with all the plants in the garden, and all the dumb creatures they could find—birds, chickens, dogs, cats, and even the swine. And from the bottom of their little hearts they wished all the happiness in the world to their cousins, the latter's parents, and the servants.

Life is an exile, and we must not expect to have all we want here. Like the little orphans, we must put up with many distasteful things, must toil, endure privation, suffer annoyance, and occasionally ache with homesickness. We must be patient, and moderate our longing to be loved and made much of; we must behave and take proper care of ourselves, so that when our Heavenly Father comes to bring us home, He may be pleased with us, and we may be able to respond to Him with a happy welcome and a loving greeting.

Now, aside from remembering these things, and seeing life as God sees it, which is more than half the task done, there is a saying ascribed to St. Ignatius, which gives us what remains of the Art of Suffering.

'Pray,' says this saint by way of summing up the Christian life in an epigram, 'as if everything depended on God; and work as if everything depended on you.'

Work is a thing we all understand, though we may not all be equally devoted to it. Its praises have been sung with vol-

canic earnestness by Carlyle, but that is not what we want here. To plunge in work when adversities fall thick and fast upon us, is a natural instinct, and thoroughly sound. It takes the mind off our misery and gives us (for the time being, at least) something to keep us going.

But prayer may offer difficulties. For there are times when the soul calls upon God for tenderness and receives no response; it searches for His guiding light and finds darkness everywhere; it offers Him love and prayer, and is conscious of no acknowledgement, even by way of interior satisfaction; and when cruelly ill-treated and frightened by hostility, it runs to embrace Him for protection, it does not feel the Heavenly Arms about it, to soothe, rest, and protect, but on the contrary feels rebuffed and left shivering and alone, helpless and without protection. And it seems as if all one's prayers, good deeds, and religious practices were utterly without fruit. One prays to God, and is assailed by a thousand distractions.

*My words fly up, my thoughts remain below:
Words without thoughts never to Heaven go.*

One attempts devotion and is so cold, that even in church one drowns over one's prayers during Mass. One tries to be good, and fails at almost every attempt. Now, if in this condition we appeal to God and feel as if we were forsaken by Him—we should remember that such a thing is impossible. It is simply incompatible with the nature of God.

The thing to do then is not to be perturbed,

Let not your heart be troubled, nor let it be afraid.
(John xiv, 27)

but to continue our efforts and offer up to Him—where for the moment He hides Himself from us—all our miseries. If we realise that we sleep in church during Mass, we should try to remedy it by the use of our will, and if in spite of our earnest efforts we give way, let us bear in mind (as the Little Flower did) that as parents love their children awake or asleep in their presence, so God must love us, too, in either condition.

If we fail, let us humble ourselves and offer up our humi-

liation to Him, and try to do better. As for distractions, we should try to avoid them, especially the sinful ones!—but we can always try to direct our thoughts to the good qualities of the people we think about, or if not, pray for them. Here, again, calm is important. If we become excited and desperate over our distractions, so much the worse for us.

The Little Flower gives the following description of her personal experience in the matter:

. . . But of a sudden the fog that surrounds me finds its way into my soul, and so blinds me that I can no longer see there the lovely picture of my promised Home . . . it has all faded away.

When my heart, weary of the enveloping darkness, tries to find some rest and strength in the thought of an everlasting life to come, my anguish only increases. It seems to me that the darkness itself, borrowing the voice of the unbeliever, cries mockingly: 'You dream of a land of light and fragrance; you believe that the Creator of these wonders will be forever yours; you think to escape one day from the mists in which you now languish. Hope on! . . . Hope! . . . Look forward to death! It will give you, not what you hope for, but a darker night still, the night of utter nothingness!'

This description of what I suffer dear Mother, is as far removed from reality as the painter's rough outline from the model he copies, but to write more might be to blaspheme . . . even now I may have said too much. May God forgive me! He knows how I try to live by faith, even though it affords me no consolation. I have made more acts of faith during the past year than in all the rest of my life. Whenever my enemy provokes me to combat, I try to behave like a gallant soldier. Aware that a duel is an act of cowardice, I turn my back on the foe without once looking him in the face; then hastening to my Saviour, I tell Him that I am ready to shed my blood as a witness to my belief in Heaven. I tell Him that if He will deign to open it for eternity to poor unbelievers, I am content to sacri-

face during my life all joyous thoughts of the Home that awaits me.

And so in spite of this trial which robs me of all sense of enjoyment, I can still say: 'Thou hast given me, O Lord, a delight in Thy doings' (Ps. xci, 5). For is there a greater joy than to suffer for Thy love, O my God? The more intense and more hidden the suffering the more dost Thou value it. And even if by an impossibility Thou shouldst not be aware of my affliction, I should be still happy to bear it, in the hope that by my tears I might prevent or atone for one sin against faith.

You may think that I am exaggerating the night of my soul. If one judged by the poems I have composed this year, it might seem that I have been inundated with consolation, that I am a child for whom the veil of Faith is almost rent asunder. . . . But it is not a veil. . . it is a wall which reaches to the very heavens, shutting out the starry sky.

When I sing in my verses of the happiness of Heaven and of the eternal possession of God, I feel no joy, I sing only of **WHAT I WISH TO BELIEVE**. Sometimes, I confess, a feeble ray of sunshine penetrates my dark night and brings me a moment's relief, but after it is gone, the remembrance of it, instead of consoling me, makes the blackness seem denser still.

And yet I have never experienced more fully the sweetness and mercy of our Lord. He did not send this heavy cross when it would, I believe, have discouraged me, but chose a time when I was able to bear it. Now it does no more than deprive me of all natural satisfaction in longing for Heaven. (ST. THERESA OF LISIEUX, THE LITTLE FLOWER, from the revised translation of the definitive Carmelite edition of her Autobiography, by the Rev. Thomas N. Taylor).

But the darkness is not forever, and when it lifts at last, the soul that trusted and clung to God through it all will ask with Frances Thompson,

*Is my gloom, after all,
Shade of His loving hand outstretched caressingly?*

Again, what a stay and consolation it is to the Christian to know that God, in His loving foresight gave each of us into the charge of a being far superior to us not only in intelligence but also in goodness, to keep watch and ward over us, and in the hour of desolation whisper hope into our ear! Simply and touchingly has Cardinal Newman written of our Guardian Angel:

*My oldest friend, mine from the hour
When first I drew my breath;
My faithful friend, that shall be mine
Unfailing, till my death . . .*

*Thou, wast my sponsor at the font;
And thou, each budding year,
Didst whisper elements of truth
Into my childish ear.*

*And when, ere boyhood yet was gone,
My rebel spirit fell,
Ah!.... thou didst see, and shudder too,
Yet bear each deed of Hell.*

*And then in turn, when judgment came,
And scared me back again,
Thy quick soft breath was near to soothe
And hallow every pain.*

And as nothing is too little for Love's keen eye, the blessed Mother of God has given us the Rosary, over which many a grief has melted away, as the weary fingers told over bead after bead. And Fr. Ryan has told us his own heart's experience, in words that find an echo in every simple, trusting, loving soul:

*Sweet, blessed beads! I would not part
With one of you for richest gem
That gleams in kingly diadem;
Ye know the history of my heart.*

*For I have told you every grief
In all the days of twenty years,*

*And I have moistened you with tears,
And in your decades found relief.*

*Ah! time has fled, and friends have failed
And joys have died; but in my needs
Ye were my friends, my blessed beads!
And ye consoled me when I wailed.*

*For many and many a time, in grief,
My weary fingers wandered round
Thy circled chain, and always found
In some Hail Mary sweet relief.*

*How many a story you might tell
Of inner life, to all unknown;
I trusted you and you alone
But ah! ye keep my secrets well.*

*Ye are the only chain I wear—
A sign that I am but the slave,
In life, in death, beyond the grave,
Of Jesus and His Mother fair.*

* * *

Summary of the Method of Suffering

Love, we have said all along, is the one solution to the problem of suffering. Love finds expression in a thousand ways, but which is the purest form of this expression? 'The words of the Our Father,' says Christopher Hollis in his *Life of St. Ignatius*, 'Thy will be done, are the most perfect expression of love.'

The wisest method of suffering is undoubtedly that taught us by God Himself in the life, and especially the passion, of our blessed Saviour. For He is our model, and our WAY.

At the very outset of His passion, our divine Lord made that act of perfect love, when, foreseeing all the suffering He was about to undergo, nature almost gave way beneath the strain.

And He saith: Abba (Father), all things are possible to thee: remove this chalice from Me; but not what I will, but what Thou wilt. (Mark xiv, 36)

When the mob and the soldiers came to apprehend Him,

He was perfectly calm. He voluntarily surrendered Himself to His enemies, telling them that it was He Whom they were seeking. (John xvii, 5) When, in giving the pre-concerted signal to the soldiers, Judas kissed Him, our Lord deliberately and gently reproved him saying, 'Judas, dost thou betray the Son of man with a kiss?' (Luke xxii, 48) With the same quiet self-possession, He asked the chief priests and magistrates of the temple,

Are ye come out, as it were against a thief, with swords and clubs?

When I was daily with you in the temple, you did not stretch forth your hands against me: but this is your hour, and the power of darkness. (Luke xxii, 52-53)

When Peter, in a burst of zeal for his Master, drew his sword and struck off Malchus's ear, Jesus healed the servant, and took occasion to teach His impulsive follower one last lesson.

*Put up thy sword into the scabbord.
The chalice which my Father hath given
Me, shall I not drink it? (John xviii, 11)*

*Put up again thy sword into its place:
for all that take the sword shall perish
with the sword.*

*Thinkest thou that I cannot ask My
Father, and He will give Me presently
more than twelve legions of angels?*

*How then shall the scriptures be
fulfilled, that so it must be done?
(Matt. xxvi, 52-54)*

His self-possession never left Him. Throughout the trial and condemnation, with all its flagrant iniquity, He bore Himself with dignity, patience, and humility. He abstained from disgraceful resistance and strife with the soldiers and servants. He would not make Himself the servile instrument of Herod's curiosity. He answered His judges simply and directly. At

the scourging, at the crowning with thorns, and through His whole Passion, His conduct was instinct with moral courage.

When the cross was given Him to carry, He did not shirk from it, but, torn and disfigured as He was, manfully took it up and bore it as far as flesh and blood would allow.

When He fell down, He did not remain on the ground and refuse to get up, but at once set himself to lift Himself up with a will. Neither did He round on His executioners for their heartless impatience in lashing Him as He lay on the ground.

And when He met His Mother, their eyes met, but no word was spoken: there was no sigh of self-pity, no fresh outburst of tears, no articulate appeal for sympathy, no hysterical manifestation—He looked at her, and went on.

When Simon of Cyrene helped Him reluctantly with the cross, He accepted the relief, and uttered no word of bitterness or reproach for his unwillingness or (bless the mark!) spiteful pride. He accepted the relief when it came, and availed Himself of it by way of preparation for the rest of the way. But He did not bemoan its tardiness or brevity, or seek and cling to it for consolation.

When the pious women met Him on the way and mourned in distress over His piteous condition, He put aside His own suffering, and drew their attention to their own crosses:

Daughters of Jerusalem, weep not over Me; but weep for yourselves, and for your children. (Luke xxiii, 28 ff).

Gracious thoughtfulness, heroic self-effacement, signal instance of Love suffering for the sake of men! How little our own endurance of affliction is like this! When we are in pain do we not forget everybody else and speak and act as if nobody mattered but ourselves? We fancy our sorrows are the greatest there are, and think of nothing but trying to relieve them, and make others feel and sympathise with our anguish—but we neither see nor strive to lighten the woes of others.

Jesus fell two more times, and each time He was more and more spent. But despair had no part in Him.

Nailed to the rood, and lifted up above the jeering insolent mob, that defied Him to show His power by coming down, what

was His reply? He sent no dire visitation; He gave way to no feeling of impatience—He prayed for them and forgave them!

Towards the Father He was all obedience, meekness, confidence, *love* to the very end, when, in full possession of Himself and all His powers, He deliberately gave up the ghost.

Father, into Thy hands I command my spirit.
(Luke xxiii, 46).

Let us suffer as Christ did, and bear our own *Passion* as He endured His. It is the only way of suffering worthily, and keeping our dignity. And in the roll of History we shall see that only those men and women who, consciously or unconsciously, approached or imitated Christ's bearing and attitude towards earthly trials are great souls in Suffering.

—JOSEFA GONZALEZ-ESTRADA, PH.D.

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PHILOSOPHY AND LETTERS

Economic Problem of the Philippine Commonwealth

(AS REPORTED AND INTERPRETED BY THE NEW YORK
TIMES FROM 1934 TO 1939)

BEFORE discussing the different aspects of the economic problem of the Philippine Commonwealth as reported and interpreted by the *New York Times*, it is proper to mention the definite trend of the numerous news stories published by that newspaper before the establishment of the Commonwealth Government. The Wood-Forbes Mission of 1921 and the Thompson Mission of 1926 reported separately that one inescapable reason why the United States could not withdraw her sovereignty over the Islands was that the Filipinos were economically unstable to shoulder the appending responsibilities of an independent existence.¹

¹The *New York Times*, January 19, 1921, p. 8; and December 23, 1926, pp. 1, 7.

The Wood-Forbes Mission, headed by the later Governor-General Leonard Wood and former Governor-General W. Cameron Forbes, was appointed by President Warren G. Harding to investigate whether it would be ad-

Ever since the submission of the reports of those two economic Missions, the *Times* has consistently based its news dispatches on the economic backwardness of the Filipino people whenever the question of political independence was brought up either in Washington, D.C. or in Manila. When a Senate resolution was presented early in 1930 providing for another survey of the political and economic situation of the Islands, the *Times* editorially commented, among other things, that "few of the Filipino leaders have been willing to face the economic consequences of independence."²

In another editorial, this time, anent the Congressional discussion of a bill which later became the Tydings-McDuffie Law, the *Times* deplored the fact that although the Filipino leaders had been actively working for the independence of the Islands, "the largest and most substantial interests there do not want immediate independence" because it would "hamper and restrict Philippine trade with the United States."³ In its numerous news dispatches, the *Times* consistently argued that the gradual curtailment of the free trade relations between the two countries would eventually result in economic disasters for the Philippines.

Five days after the inauguration of the Commonwealth Government, President Manuel Quezon admitted in an exclusive interview with Sterling Fisher Jr., who was sent by the New York *Times* to Manila purposely to cover the inauguration ceremonies, that an economic disaster for the Islands was a certainty unless the economic provisions of the Tydings-McDuffie Law were accordingly revised. In the interview the President revealed for the first time an extensive plan for large-scale development of new industries, besides the five major export industries, to meet impending economic difficulties.⁴

The economic stability of the Philippines at the time of the Commonwealth inauguration was due to her free trade relations

vantageous for the United States to continue its tenure of the Philippines.—The New York *Times*, April 16, 1921, p. 10.

The Thompson Mission, headed by Colonel Carmi A. Thompson, was appointed by President Calvin Coolidge to make a comprehensive survey of the progress of the Philippines since the Wood-Forbes Mission made its fact-finding investigation.—The New York *Times*, June 20, 1926, VIII, p. 3.

² The New York *Times*, January 18, 1930, p. 26.

³ *Ibid*, December 30, 1932, p. 16.

⁴ *Ibid*, November 20, 1935, p. 23.

with the United States, although it was recognized by the New York *Times* that the eventual limitation of her export privileges would certainly lead to economic chaos if the "imperfections and inequalities" of the Tydings-McDuffie Law were not corrected.

Generally, the New York *Times* news coverage of the trade conditions of the Philippines has been devoted to dispatches regarding the annual reports of the bureau of insular affairs to the department of war and the annual reports of the governors-general and Commonwealth President to the President of the United States. The *Times* received these dispatches from the special correspondents both in Washington and in Manila immediately after the release of the annual reports by the officials concerned. In most of its economic news stories, the *Times* has conveyed one general impression to its readers: that the Islands would really have suffered economic disasters had it not been for the United States-Philippine free trade relations.

For example, in interpreting the 1930 report of the bureau of insular affairs on the economic situation of American colonies and territories, the *Times* emphasized the fact that the continued economic stability of the Philippines, in spite of the business depression, was directly traceable to the "free access" of Philippine products "to the enormous American market."⁵

While the *Times* has been particularly inclined to give more space and publicity to persons or group of persons who believed that the economic provisions of the Independence Law would certainly bring economic chaos to the Islands, that newspaper has also been receptive to news items that expressed optimism on the economic future of the Commonwealth Government. At this juncture, the *Times* once carried a news story quoting Carl W. Lincheid, former president of the Export Managers' Club of New York to the effect that there should be no reason for doubts of the success of the economic provisions of the Independence Law because "the manner in which the plan has been worked out leaves plenty of time for both the United States and the Philippine Islands to adjust themselves to the change."

The New York *Times* persistently believed that the even-

⁵ *Ibid*, November 25, 1931, p. 37.

tual loss of export privilege of Philippine products in American markets would result in an unprecedented decline of its chief agricultural productions. In a news item, the *Times* conveyed a significant note that the decline of industrial productions would also result in the decrease in importance of the Philippines as a profitable market for American manufactures.⁶

The elimination of the tariff privileges will eventually bring serious handicaps to major industries like sugar, coconut, hemp, tobacco and embroidery. Other minor industries will, of course, be correspondingly affected.

In proving this argument, the New York *Times*, through a feature article by special Correspondent Sterling Fisher Jr., presented a timely and clear analysis of the eventual consequences of the economic provisions of the Independence Law, especially after the transition period. It was "timely" because the *Times* carried the article only a few days after President Quezon proposed to the Interdepartmental Committee on Philippine Affairs that the independence date be advanced from 1946 to 1939. It was "clear" because Mr. Fisher utilized a lengthy quotation from the views on the subject by an American business executive in Manila. This man was Horace B. Pond, president of the Pacific Commercial Company. After explaining with vital statistics the close relations between the major Philippine industries and the American export market and after deploring the consequent effects of the gradual limitations of the free trade on the general economic life of the Filipino people, Mr. Pond concluded his analysis of the situation with this emphatic sentence: "The outlook for the Philippines is therefore, as the law stands, very black."⁷

In another article, the *Times* showed that a trade reciprocity between the two countries can be worked out in the near future, stating that the means by which this trade reciprocity can be obtained are two-fold. One is that the Philippines can offer a large constantly expanding protective market for Ame-

⁶ *Ibid*, October 30, 1938, p. 20.

⁷ *Ibid*, March 28, 1937, IV, p. 7.

The first important step toward the eventual correction of the "imperfections and inequalities" of the Independence Law was done by Congress last June when it enacted the Tydings-Kocialkowski Act, or Philippine Economic Readjustment Law, which was overwhelmingly accepted by the Filipino people in a plebiscite held on October 24, 1939.

rican manufactured and processed goods; and the other is that the Philippines can offer the United States strictly non-competitive but essential products which are presently supplied by countries that offer no outlet to American manufactures or raw materials.⁸

The Philippines, which produces about five per cent of the total world sugar production, stands next to Cuba among the offshore countries in supplying the United States with sugar. The relative importance of the Philippines as a source of unrefined sugar supply for the United States is shown by the following data on the quantity and percentage of the American consumption coming from different countries in 1934:⁹

<i>Source</i>	<i>Long Tons</i>	<i>Per Cent of Total</i>
Louisiana	205,082	3.57
United States Beet	1,435,728	24.96
Hawaii	799,887	13.91
Florida and Virgin Islands	49,203	0.86
Puerto Rico	717,864	14.48
Philippines	909,810	15.68
Cuba	1,640,810	28.53
Grand Total	5,751,027	100.00

In an exclusive article for the *Times*, Correspondent Junius B. Wood estimated that the limitations of Philippine export trade would deprive the Islands of at least 1,500,000 short tons of sugar every year between 1940 and 1946. Because of this eventual consequences, he said, the main problem of the sugar industry, like other industries, should be one of crop reduction and control.¹⁰

As the Independence Law will build a tariff wall against Philippine exports to the United States, the Commonwealth Government is confronted with important economic problems the correction of which is very imperative for a successful independent existence. In an exclusive interview with New York *Times* Correspondent Robert Aura Smith, President Quezon himself recognized the serious economic consequences of the Indepen-

⁸ *Ibid*, September 23, 1934, IV, p. 1.

⁹ *The Philippine Journal of Commerce*, February 1937, p. 11.

¹⁰ *The New York Times*, August 11, 1935, p. 35.

dence Law, but he expressed the hope that an economic conference to be called before 1946 would reach satisfactory solutions to those problems.¹¹

For several years, the Philippines never followed well defined economic policies. However, after the inauguration of the Philippine Commonwealth, President Quezon urged the National Assembly to pass a bill providing for the creation of the National Economic Council the objective of which, according to a *New York Times* report, "is the stimulation of Philippine agriculture, industry and trade."¹² In the *Philippine Yearbook* for 1936-1937, President Quezon said:

"The creation of the National Economic Council answers an urgent need and formally commits this (Commonwealth) Government to a definite economic policy of the 'laissez faire'. We favor government leadership in production activities. We believe in planning the National economy."¹³

As the Filipinos depend chiefly upon agricultural industries for their livelihood, the major concern of the Commonwealth Government was to formulate a program on the diversification of agricultural crops.¹⁴

However, it is important to note here that the *New York Times* did not present a thorough news coverage of the new economic program. Instead, its occasional reports regarding the real purpose of the National Economic Council were devoted only to the general features of the Philippine trade as affected by the Independence Law. In other words, the *Times* treated the new economic program with vague generalities so that it is indeed difficult to define its essential purposes. For example, the *Times* coverage of the economic proposals of Joaquin M. Elizalde, resident commissioner to Washington D.C., was unreliable because it was superficial; it just stated that Mr. Elizalde proposed the development of minor industries to make the Philippines economically stable when independence

¹¹ *Ibid*, November 20, 1935, p. 25.

¹² *Ibid*, May 17, 1936, IV, p. 10.

¹³ *Philippine Yearbook*, Vol. IV, 1936-37, p. 45.

¹⁴ *The New York Times*, May 17, 1936, p. 4.

is granted. How the program was to be achieved, the *Times* report did not definitely show.¹⁵

To enhance the development of native industries, besides the five major export industries, it was necessary to disseminate the doctrine of economic protectionism among the people. This objective, as reported only once by the *New York Times*, is being carried out by the bureau of commerce through the "Buy Philippine Products" movement.¹⁶

Again, in this case, the *Times* news coverage of the nationalistic movement was limited only to a feature article by Special Correspondent R. A. Smith, which was published two years before the Commonwealth inauguration. However, the article can still be considered timely because it embodies certain aspects of the movement that are being carried out by the new government.

The "Buy Philippine Products" movement, which was inspired by the commercial competition offered to native industries by Chinese and Japanese merchants and manufacturers, was launched to prepare an economic structure that would aid the Commonwealth Government in facing the problems arising from the enforcement of the economic provisions of the Independence Law. It was a means of acquiring Filipino participation in domestic trade.¹⁷

Correspondent Smith commented that the "Buy Philippine Products" movement has a better chance of enrolling the economic support of the people because it is largely divorced from politics and it works through definite distributive factors rather than through an oratorical campaign. He said further:

"How far the 'Buy Philippines' movement can go in stimulating and diversifying local production is, of course, problematical. It can, however, offer greater stimulus to experimentation research and domestic industry than at present obtains."¹⁸

The Philippine agricultural industries really need a greater

¹⁵ *Ibid*, June 9, 1935, IV, p. 10.

¹⁶ *Ibid*, September 24, 1938, IV, p. 8.

¹⁷ *Ibid*, September 24, 1933, IV, p. 8.

¹⁸ *Ibid*.

degree of diversification to cope up with the economic difficulties arising upon the granting of independence.

In covering the economic program of the Commonwealth Government, the *New York Times* has devoted insufficient space to support its argument that political independence always presupposes economic stability. If this discussion should be criticised for its incompleteness in citations, a defense that could be presented is that the *Times* coverage on the subject was in itself incomplete besides being superficial. In this case, the *Times* seems to have considered that the economic program, when it does not directly concern the trade relations between the Philippines and the United States, is of secondary interest to the discriminating readers.

—OSMUNDO O. STA. ROMANA, B.LITT., M.A.

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NEWS AND NOTES

Reverend Rector Arrives from Europe.—Rousing reception welcomed the Very Reverend Fr. Silvestre Sancho, O. P., rector magnificus of the University of Santo Tomas, who arrived in the morning of November 10 on board the Italian liner **Conte Verde** from an eight months' trip to Europe.

Faculty members and students of this institution were at the pier to greet the returning university head. Santo Tomas cadets formed with their band in front of Pier 7 as escort of honor for the beloved rector.

From the pier, Father Sancho proceeded to the university with a motor-car escort. Placards and banners were carried by the students.

Faculty Banquet.

In the evening at 7 o'clock, a banquet was given by the Faculty Club in honor of Rector Sancho at the gymnasium in Sulucan. Professor Manuel V. del Rosario was the chairman of the committee on reception.

Speaking at this banquet, the Rector Magnificus declared that to be a Filipino is one of the few blessings that exist today in a world of turbulence and violence.

Father Sancho began his remarks by relating his travels through Europe. He observed general restlessness and anxiety pervading the whole of that continent, with nations asking themselves: "What will be the end of all this?" and "What will become of us?" Father Sancho said it would be difficult to predict the immediate results and ultimate consequences of the present conflicts.

He then contrasted this state of restlessness and abnormality to the peace regaining in the Philippines where life is orderly and tranquil. He said that only by getting out of the Philippines and travelling in other countries can one appreciate the happiness of this country which he called a "paradise."

He mentioned the names of distinguished Filipinos whom he met in Spain,

among them Colonel Mariano Santiago, Major Iglesias, Lt.-Colonel Espinosa de Monteros, who greeted him in Madrid in the Visayan (Ilongo) dialect.

Not only these men but other personalities who were very hospitable to him in Spain showed the great affection that they and the Spanish government have for the Philippines. The rector said that to be a Filipino or to bear a mission from the Philippines is to open all doors and all hearts in Spain.

Father Sancho concluded his speech by exalting the spirit of Spain, stating that he, as rector of the University, will devote his efforts to have this spirit felt in the Philippines, together with the twenty republics of South America.

"Let us see to it," he said, "that in this period of stress and strife among the nations of the world, the Philippines will conserve the treasure of Western civilization that Spain here brought her so that the Philippines may be pointed out as the only Christian nation on this part of the world. Let us work so that the Philippines will always enjoy the blessings of peace, order and discipline."

Speaks Before Student Convocation.

Addressing on Nov. 16 the whole student body of the university and meeting the freshmen of the current school year for the first time, the Rev. Fr. Rector revealed that three or five years from now there shall be an exchange of students between the University of Santo Tomas and some universities in Spain. The returning university head spoke extemporaneously for more than one hour on his travel impressions and on the current European as well as on the last Spanish Civil War; but mostly on our institution, the University of Santo Tomas, and how it is regarded abroad.

"I had an audience with the Holy Father", the Father Rector said, "and he asked many things about you and your University. When I told him there are 5,000 of you here, he wouldn't believe."

He also said that the film taken last year, depicting Santo Tomas student life as it is, was shown there and those who saw the picture were so impressed that they wanted to reproject the film on the screen, but because he had to take a boat for Spain, he had to disappoint them.

While in Rome and in Spain the Father Rector had occasion to confer with various university rectors, and had also observed classes there. "The Spanish government", the Father Rector said, "has created exclusively for deserving Thomasians twenty scholarships and this will begin soon." He said that the University of Santo Tomas is the only university in the whole world recognized fully in Spain and any study pursued here will be valid there.

The Father Rector laid special emphasis on the coming exchange of students between the Philippines and Spain. He said that this will strengthen the cultural reins that bind and hold the two countries. Good-humoredly, he remarked that he wants to see Spanish students study here, and picking on the girls, he said that "altho Spanish students are naughty when they love, they love well."

"I had been the extra-official ambassador-at-large of the Philippines",

the Father Rector continued. "In a conference wherein many nations were represented, General Francisco Franco asked me to represent the Philippines." Commenting on the victory of General Franco and on the New Spain he said that the triumph of Franco is the triumph of Catholicism, Christian culture and charity, and New Spain is like the Spain that ruled the Philippines decades ago.

Speaking fluently in English, the Rector Magnificus said that "from now on I'll talk to you in Spanish" He said more emphasis will be given to Spanish because students know much English already.

The Father Rector closed his interesting talk saying that now he was happy to be with us again here which he consider to be my home. "I'm here as your friend and father."

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Brief Account of the University Festivities.—The festivities commemorating the 328th anniversary year of the University of Santo Tomas opened on November 12 with a mammoth parade at three o'clock p. m. with all colleges of the university participating. Starting from the Old Buildnig in the Walled City it wound up slowly through all the main avenues of the city and terminated in the Main Building of the pontifical university at Calle España.

Attended by thousands, the traditional bonfire auspiced by the Alpha Sigma Tau, an elect fraternity of men in the university, followed at the España campus. At eight in the evening the Spanish Night committee headed by Rev. Jesus Castañon, O. P., presented "El Ultimo Bravo," a three-act play at the Manila Grand Opera House.

The second day, November 13, of the U. S. T. fiesta was ushered in with a solemn high mass at the University chapel in which the deans, regents, professors and instructors were present in their academic gowns, together with all the students of the university. A pass-in-review by the cadet brigade in honor of President Quezon and an hour radio program aired over KZRM were also featured. The radio program included the singing of hymns and other songs by a university chorus composed of seminary students, other songs and short speeches by leading members of the university community.

A one-act play contest at the Opera House, sponsored by the English Night committee, was the main attraction on November 14. Six competing groups were made up by the different colleges and schools, as follows: (1) Medicine; (2) Law; (3) Education and Architecture; (4) Philosophy & Letters and Engineering; (5) Pharmacy and Liberal Arts; and (6) Commerce.

First prize in this contest went to the comedy, **Women Are Extraordinary**, by Wilfrido Ma. Guerrero, staged by the College of Medicine, under the direction of Dr. Renato Ma. Guerrero, brother of the author. Participants in the play were: Rosalinda Guidote as Corinta, Vicente Campa as Leogardo, Carmen Marfori as Tia Clarita, Stella Lesaca as Jesusa, and Antonio Gisbert as Berto. Second prize went to Noel Harris Houston's **Raw Men**, by the Colleges of Philosophy & Letters and Engineering. Prof. Jose M. Hernandez directed. Third prize was given to Domingo F. Nolasco's **Father's Birthday**, by the College of Law. The following took part in this play: Do-

lores Paredes, Martiniano de Ocampo; Roberto Barretto, Lucas Paredes, Adelaida Lim, and Sixto Zandueta. Prof. Pompeyo Diaz directed.

The board of judges was composed of Prof. Melquiades Gamboa of the University of the Philippines, Miss Helen Benitez of the Philippine Women's University, Mrs. Paz Policarpio Mendez of the Centro Escolar University, Mrs. Sarah Kabigting Joaquin of the Far Eastern University and Mr. Pedrosa of National University. Prominent civil and ecclesiastical officials were patrons of this show.

Student mass banquet was tendered in the morning, and games, benediction and aperture of the University Museum and a high Mass to honor the dead alumni were also celebrated.

Last Day, November 15, of the festivities was Anniversary Day of the Commonwealth of the Philippines and the Alumni banquet, with Alumni President Quezon (*See next story here*) as guest, was held at noon, with Speaker Jose Yulo of the National Assembly speaking in the evening on the specific reasons why the Philippine Charter should be amended, to close the celebrations.

Fourteen committees chosen weeks before the celebrations were responsible for successfully directing the four-day feasts.

The following officials of the Alumni Association of the University of Santo Tomas for the two-year term ending in 1941 were also elected: Dr. Jose Maria Delgado, president; Hon. Benito Soliven, vice-president; Dr. Justo N. Lopez, secretary; and Dr. Norberto de Ramos, treasurer.

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Quezon Speaks Before Alumni.—Alumni of the University of Santo Tomás held the traditional annual reunion in a banquet on November 15, last day of the institution's 328th anniversary festivities, with Alumnus No. 1 Manuel L. Quezon, President of the Commonwealth of the Philippines, as guest of honor. Addressing the audience who were "home", the President had the alumni rolling on the floor as he told of his own college days.

It is of common knowledge that he was once a student of law in Santo Tomas, President Quezon related, but very few people know that once upon a time he actually wanted to be a priest. He even went as far as to present himself to the head of the Dominican community in Manila and ask to be enrolled in the course in sacred theology. "Who gave you the idea that you can become a priest?" young Quezon was asked, and he replied, "My professor, father." The priest threw up his hands and said, "Tell your professor you're both crazy."

But that did not stifle young Quezon's ambition to become a priest. He still wants to be a priest, President Quezon told the alumni. One reason why he is opposed to a third term, he said jocosely, is that he has not lost hope that some day he may yet be the Archbishop of Manila.

He then recalled a classmate, whose name and home province he remembers to this day, who invited him to lunch. The classmate ordered two meals—and ate both.

Cheered wildly after introduced as Alumnus A-1 of the University by Dr.

Manuel L. Lim, president of the alumni association, Commonwealth President Quezon showed his concern that the alumni body constitute a real bond of union among people with the same Alma Mater. "The President of the Alumni Association, Dr. Manuel Lim," he said, "declared that he was contented with this gathering. But I am not. For, although those who are present do by their worth represent the Alumni with honor, yet there are other alumni who are not here and should have been here. I wish we could tell them that we miss them, and that if we do not see them next year, we shall take it ill. For instance, where are the justices of the supreme court?," he asked, wondering besides whether these men, as with the others who were absent and who are now prominent in the country, holding high positions, could no longer "hobnob with us" because they had attained such eminence! "They should be here but they are not," he said with his tongue in his cheek.

Come to think of it, it is asked, is it no wonder that so busy a man as the President, engaged as he is upon graver problems than anybody else in the Philippines, and bound as he was to deliver two other speeches the other day should have found it possible to spare two hours during the very day commemorating the inauguration of the Commonwealth Government to spend with the school fellows of his youth, when other alumni, important enough, but surely not so gravely engaged as His Excellency, could not do it?

"But," Professor Antonio Estrada aptly said it, "unless one supposes that these gentlemen thought they could derive no profit whatever from reunion and handshaking and speeches that are the common ingredients of an Alumni Banquet, unless one believes that they thought they could learn nothing at such a gathering of old fogeys, one is at a loss to explain the absence.

"It is good to remember what Chesterton has so often said, that the measure of a man's intelligence is his capacity to make something out of nothing, and learn deep lessons out of the commonest happenings. At any rate, President Quezon's speech at Santo Tomás did afford one the opportunity to learn many things. One may even hope that his alumni spirit will be a salutary example for other alumni."

Alumnus Quezon spoke after Rev. Fr. Silvestre Sancho, O.P., rector of the university. After listening to Father Sancho's speech, he said, he did not feel like speaking at length because "I don't want to engaged Father Sancho in an oratorical contest."

Commenting on toasts offered by Alumnus Dr. Lim to the President, to Vice-President Sergio Osmeña, also a member of the alumni, and to Father Sancho, President Quezon pointed out an "unforgiveable omission." "You toasted Father Sancho," he said, "but you did not toast his superior, the Father Provincial." The President lifted his cup to the Rev. Sr. Tomas Tascón, O.P., father provincial of the Dominican community in the Philippines.

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"Star-stones" specimens, Books, Donations for "U."—Several rare specimens of tektites, locally known as "thunder-stones" or "star-stones" were donated to the university by Dr. D. Van Eck, geologist of the Coco Grove Inc., Paracale, Camarines Norte.

These specimens are known to panners of gold in the Islands as visible markers of rich gold-bearing sands, and possess scientific interest as possible representatives of fragments from a source outside the hemisphere.

Interesting and valuable books were also received by the library of the University from Dr. Ramon Lopez y Flores, a venerable and respected alumnus who has distinguished himself as a quiet scholar and contributor to charitable institutions in the country.

The tektite specimens and the books donated by Dr. Lopez form part of the extensive collections of the University Mines building and the library, respectively.

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Cop Honor Places in Recent Exams.—Graduates from Santo Tomas are among topnotchers in recent government examinations, according to results which have been released lately in the metropolitan dailies here.

Simeon Ramos, jr. and Salvador L. Mariño placed the University in the most coveted first-ten list in the bar examinations by obtaining 89.65% and 88.25% respectively, for fourth and eighth places. The regular members of the class of 1939 of the College of Law again scored an impressive hundred percent promotional record.

Washington Sy-Cip, B.S.C. '39 *summa cum laude* graduate from the college of commerce, carried the Santo Tomas banner in the last C. P. A. examinations with a rating of 85.73% to place among the topnotch places. Sy-Cip has been, since last June, a member of the faculty of the College of Commerce.

Two other Thomasians who passed this C. P. A. tests are Edward Waverly Horton and Miss Loreto Ledesma.

The university also placed high in the civil service examinations for civil engineers given in the city on July 10-11 this year. Thomasian Ramiro J. Garcia obtained 84.36% to cap third places.

Ponciano F. Lloren, M.D. '39, topped the list of successful physicians among the Santo Tomas graduates who took the November 14, 16 and 17 tests given by the board of medical examiners, with a grade of 82.75%, according to December 16 release of results.

Led by Oscar P. Jacinto, Santo Tomas' senior in medicine, 39 candidates from the different medical colleges in the country, successfully passed the preliminary physician's examination given on the same date. He tied with Miss Natividad L. Narciso, also of Santo Tomas, with an average of 89.4%

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Guevara Assures an Early "Thomasian".—The 1940 Thomasian will come out definitely within the first week of March, according to Jose L. Guevara, editor-in-chief.

Extensive activity has been going on for the last three months, according to reports from every quarter connected with the yearbook's publication, and the section editors have submitted to their head all matters relative to its speedy attention by the University press. Mats, dummies and layouts

photographs, illustrations and write-ups and art works, including advertisements were turned in on time before the Christmas vacation.

Because determination is solid on the part of the whole staff for a unique accomplishment, the Thomasian may even come out in February, although the great number of books, magazines and periodicals printed by the U..ST. press might tarry it a little.

Editor Guevara, who has been negotiating the Sampaloc Main Building—W. C. axis daily, has created a Thomasian psychology among the observant Seniors and lowerclassmen officers in contrast with the irresponsible air that used to prevail about the man in normal schooling time. Banking on the editor's enthusiasm and personal prestige, all candidates for graduation are optimistic of a good and early annual. It will be recalled that **The Varsitarian** which he edited two years ago used to come out regularly ahead of schedule and he was the only skipper on the record of the varsity paper's history to accomplish the feat.

To devote more time to the work, Guevara is spending half of his Christmas vacation in the city manifesting thereby his serious interest to have the yearly out for distribution and sale in February. However, regular assignments of the press are understood to intervene and delay this tentative expectation. At any rate, the definite date, he promised, is at least a week before the year's baccalaureate exercises take place in March.

Commencement Day, when the baccalaureate exercises are held this current academic year, is tentatively set on the second week of March, 1940.

Meanwhile, feverish work goes on also in the staffs of "Veritas" and "El Benavides," separate annuals of the High School department and the Seminary faculties and colleges respectively. D. Barrit was elected editor of the former last October.

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Items Miscellaneous.—Santo Tomas Varsity's basketball team virtually clinched the national title by winning four games in a row from the other select five teams who have suffered two defeats each in the four clashes of the championship round for the most colorful and coveted 1940 P. I. title in the field of local sports.

The football squad captured the U.A.A.P. (University Athletic Association of the Philippines) championship cup by subduing Far Eastern University, University of the Philippines and the National University; the swimmers placed second; the swatters and hoopsters landed first in tie, as the tennis team went down in glorious defeat.

In the annual R.O.T.C. competition, the Santo Tomas colors was raised among the best four from a field of twenty competing units, to end the 1939 year. Last year Santo Tomas was a close second to the first, U. P., who had more cadets from which to select a crack team, against the university's 3-year-old outfit.

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Celebrations for St. Catherine, St. Ives.—The faculty of philosophy and letters celebrated the feast of its patron saint, St. Catherine, with an all-day program of activities on Saturday, November 25, starting at seven-thirty

a. m. with a solemn high mass at the university chapel attended by all faculty members, alumni and students of the college.

All alumni members of the faculty of philosophy and letters were invited to join in the whole-day affair which featured athletic games between the professors of philosophy and those of engineering, an inter-collegiate folk-dance contest, an amateur hour and program and cinema at the gymnasium.

The faculty of civil law will also celebrate its college day on Jan. 27, 1940. Resting on the laurels that alumni and students of the college have been garnering lately, the celebration should be the most colorful in years. The silver plaque which was donated and adjudged to the University of Santo Tomas for being the institution represented by the winner in the inter-university oratorical contest held on December 9 at the Ateneo de Manila auditorium, will be installed, with proper ceremony, at the Faculty Hall of the college on that date. Dr. Lorenzo Tañada, president of the Civil Liberties Union of the Philippines, and members of the union will attend the ceremony.

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After a Resignation, Some Seats Filled.—Pending the appointment of a new dean of the College of Commerce, Rev. Fr. Rector Sancho, O.P., assumed the office as acting dean of the same on December 1. The vacancy prevailed upon the resignation of Dr. Stanley Prescott on November 27, following some reversals incurred by his business establishment on the Escolta due to the current wars in Europe.

Dr. Prescott was one of the most valuable deans in the University and was responsible for the meteoric rise of the College of Commerce, from a mere department and then school under the College of Education, to one with modern equipment, with one of the biggest enrollments in the entire country and in the university. He has not, however, entirely severed his connection with the university, as he is still professor in accounting, auditing, social culture and C.P.A. reviews.

It has not been learned whether someone will be elevated to the vacated position shortly.

Fr. Narciso Dominguez, O.P., and Fr. Manuel Ferrero, O.P., took charge of the Philosophy and language classes in the College of Philosophy & Letters left by Fr. Clemente who was designated to Rome. Aurelio S. Alvero has also been named instructor in the same college to take charge of classes in Tagalog literature.

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Fr. Sancho Celebrates Birthday.—The faculty of the University gave a banquet for the very Rev. Father Rector in celebration of his birthday (December 31) on Friday night, December 22. The affair was held in the gymnasium of the university.

The distribution of gifts to the aged, crippled and poor was undertaken by the faculty and students in the afternoon of the same day at four o'clock. The gifts were composed mostly of contributions and packages collected during the Christmas Package and Fund Drive undertaken by the different colleges of the university every year.

The Epsilon Beta Phi, a faculty club of the university, gave a cinema benefit program which was very successful at the Metropolitan Theatre on December 8.

Sandy, a version of *Baby LeRoy*, was the performance which was attended by the student body and their friends. All funds raised from this show were appropriated for the Christmas Drive for the poor.

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Fr. Clemente Leaves for Italy.—Rev. Fr. Vidal Clemente, O.P., secretary general of the University, whose appointment to the Central House of the Dominican Order in Rome, Italy came as a sudden surprise to his many friends in the Philippines, his students and the faculty in particular, sailed on the *Conte Rosso* on December 7.

Fr. Clemente served the Philippines for twelve years during which he endeared himself to many friends and students in the Philippines. Prior to his appointment as secretary general in 1936, he was treasurer of the University for three years.

A large delegation of faculty members, friends and students saw him off on the day of his departure to wish him von voyage. He sailed for his new desination via Spain to visit his Mother country which he has not seen ever since he came to the Philippines in 1928.

Prof. Mario Camins, T.O.P. who joined the U.S.T. faculty only last June had to leave for Spain on the same boat on account of his failing health. He was professor in the College of Medicine and Surgery in charge of physiology subjects.

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NOTAS EN ESPAÑOL

El P. Alberto Lopez, O.P., Es Nombrado Secretario General.—Para ocupar el puesto de Secretario General de la Universidad de Sto. Tomás, que ha estado vacante con motivo del traslado del P. Vidal Clemente, O.P., a Roma, ha sido nombrado el Rev. P. Fr. Alberto López, O.P., Director de Tácticas y Ciencia Militares que fué del Colegio de San Juan de Letrán.

El P. López que ha estado por mucho tiempo en Filipinas traerá a esta Universidad una experiencia en el trato con estudiantes y un don singular como administrador. La noticia de su nombramiento ha sido recibida con regocijo por sus innumerables amigos y admiradores, especialmente por aquellos que le conocieron en Letrán, y que hoy estudian en esta Universidad.

Estamos seguros de que el P. López desempeñará su nuevo cargo con su acostumbrada eficiencia y esperamos que en un futuro no lejano ocupará en el corazón de los estudiantes el puesto que tuvieron sus antecesores.

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El Representante Tomasino en el Certamen Oratorio Inter-Universitario Se Corona Campeon.—Ante un auditorio inmenso compuesto de jurisconsultos, profesionales y estudiantes de las diferentes Universidades, el Sr. D. Francisco A. Romuáldez, representante de la Universidad de Sto. Tomás en

el certamen oratórico celebrado bajo los auspicios de la "Civil Liberties Union," se llevó la palma de la victoria.

Con el Presidente Quezon como huésped de honor, el certamen que se celebró en el auditorium del Ateneo de Manila, fué un éxito completo. Horas antes de la celebración del concurso, afluyeron los estudiantes de las instituciones participantes, para presenciar la reñida lid que se anticipaba. Y en verdad que no salieron desilusionados. El Sr. Romuáldez que fué el último orador y que por consiguiente tenía la desventaja de dirigirse a un público cansado e impaciente, tuvo sin embargo a su auditorio literalmente suspenso y pendiente de sus labios por más de un cuarto de hora.

Con una elocuencia hasta ahora no superada en los anales de los concursos oratorios en Filipinas, el Sr. Romuáldez abogó por la vindicación de los derechos de los obreros, de los pobres y de los débiles para que puedan disfrutar de una vida más cómoda y feliz. Tan inspirado estaba el orador en cuyos labios la palabra se transformaba en fuego candente, y tan convincente así como irreductible era su lógica, que más de una vez fué interrumpido por el aplauso frenético del público.

Con esta victoria, probamos una vez más que la Universidad de Sto. Tomás reluce no solamente en el campo atlético, donde somos campeones, sino más aun en el campo cultural e intelectual, donde nuestra supremacía ha sido demostrada por el Sr. Romuáldez.

Felicitemos al Rev. P. Fr. Aurelio Valbuena, O.P., Regente del Colegio de Leyes, Prof. Pompeyo Diaz, así como a los profesores Fr. Aehern, O.P. y el Dr. J. Hernandez, quienes cooperaron entusiastamente con el "Civil Liberties Union" y a cuyos esfuerzos se debe la participación de nuestra Universidad.

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El M.R.P. Vice-Gran Canciller celebra su Santo el 21 y se marcha a Europa el 26.—El M.R.P. Fr. Tomás Tascón, Prior Provincial y Vice-Gran Canciller de la Universidad estará de días el día 21 del corriente. Es nuestro mayor deseo que sea un día felicísimo y que su santo patrono le alcance las gracias y dones que necesita para desempeñar sus elevados cargos.

El R. P. Provincial saldrá, en cumplimiento de su deber, para hacer la visita a las casas europeas de la Provincia del Sm. Rosario el día 26 de Diciembre.

Esta Redacción le desea un felicísimo viaje juntamente con la doble felicitación de onomástico y Pascua de Navidad.

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San Juan de Dios Medical Club.—La junta mensual del San Juan de Dios Medical Club habia sido preparada para el 18 del corriente, con el Departamento de Pediatría como el encargado de las conferencias. Debido, sin embargo, al tifón que pasaba entonces por la ciudad, dicha junta científica se pospuso y hasta la fecha, el Sr. Presidente, Dr. Jose Hilario no ha decidido el día fijo.

El programa cuenta con papeles y trabajos presentados por miembros del profesorado de dicho departamento. El Dr. Serafin Meñez presentará sus trabajos sobre la Poliomyelitis en Filipinos; el Dr. Albino Ocampo, sobre ob-

servaciones de la Xerophthalmia. Después sigue el trabajo de los Dres. Renato Ma. Guerrero, Remedios Goquiolay-Arellano y Carmen Lopez sobre las últimas observaciones hechas en nuestra clinica de San Ramon, de la Inversion Nuclear de Velez. Por último, el Dr. Renato Ma. Guerrero leerá sus observaciones sobre los casos de fiebre cuyo foco de localización en el cuerpo humano no se puede descubrir por bastante tiempo mientras dure la enfermedad.

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NOTES ON SCIENCE

Blind Landing for Airplayes.—Extremely difficult is the decision facing the committee of the National Academy of Sciences assigned to select a standard American system of blind landing for airplanes. In the interests of economy, efficiency and national defense, President Roosevelt has asked the academy for this decision.

This committee, as yet unselected, must choose from at least seven different blind landing systems which have been developed since Major James H. Doolittle, ten year ago, made the first blind instrument landing at Mitchell Field, L. I. The seven systems which have gone beyond the paper stage of development into actual airport installations include those of Air Track, Army, Bendix, I.T.D., Lorentz, M.I.T. Metcalf and the Navy. The committee will examine impartially the claims, merits and tried performance of these systems and others and recommend accordingly. The fundamental question is whether it is wise now, after only the relative short time of ten years of development, to standardize on any one blind landing system.

The first of serious attempts to land an airplane with instrumental aid alone was that of the National Bureau of Standards in Washington in 1928. This method used a radio range beacon signal to mark the line of the runway and a marker radio beacon at the end of the field for longitudinal guidance. It was this system that Lieutenant in 1929. Later in 1929, at College Park Airport, Md., a glide path was added to the system by radio beams which provided the pilot with a positive and continuous indication of his vertical and lateral position. The marker beacons at the end of the airport gave indication of longitudinal position. The first landing on the complete system was made by M. S. Boggs on September 5, 1931. This was followed early in 1933 by landings at Newark.

Following publication of the Bureau of Standards work, the Lorentz Company in Germany developed a commercial system along similar lines. This system is in operation at several European airports and was tested at Indianapolis in 1937. During 1932 and 1933, the U. S. Army developed its own system of blind landing, which involved the use of a sensitive altimeter to give indication of the height above the ground. This system was quite easy to fly and required only a short pilot-training period, but failed to interest commercial aviation greatly because of lack of a finite course down the runway.

Essentially all the systems, with the exception of the Dingle system backed by the Navy, utilize very short radio waves to obtain sharp direc-

tional signals. The Navy in contrast employs very long wave-lengths. Standard practise is to detect with instruments in the plane the line of equal signal intensity between two directional radio beams. If the beams originate on a landing field, the equal-intensity line will furnish the pilot with the line of the runway. In the Army's newer system the direction is determined by direction finders on two radio stations.

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Color Vision.—The first explanation of the chemistry underlying color vision in an animal was reported at the Lake Placid meeting of the Optical Society of America by Dr. George Wald, of the Harvard University Biological Laboratories. Dr. Wald has isolated and identified three color pigments found in the cones of the chicken eye, the color-seeing receptors. These pigments, he said, probably act as color filters in much the same sort of arrangement used to take color photographs.

The pigments are astacene, which is responsible for the color of boiled lobsters; xanthophyll, the pigment of egg yolk, and a carotene, a pigment giving carrots their characteristic color. The color "film" of the chicken eye, on which the filtered light falls to start the seeing process, contains a violet, light-sensitive pigment which Dr. Wald has named iodopsin. It is the first light-sensitive pigment ever found in the cones of the eye.

Dr. Wald, winner of this year's Eli Lilly prize of the American Chemical Society for his outstanding research on the chemistry of vision, gave his explanation of chickens' color vision during a paper in which he massed experimental evidence to prove that many of the complicated phenomena of seeing, a process involving man's highest mental powers, can be explained on a basis of relatively simple chemical and physical reactions which take place in the eye. More and more, he said, scientists are learning that many of the properties of vision are derived directly from the properties of various substances in the retina of the eye, the photographic plate on which images of the outside world are formed. As an example Dr. Wald reported the direct chemical analysis of retinas which show that rhodopsin, a rose-colored, light-sensitive pigment found in the rods, is manufactured by the body from two different precursors, either retinene or vitamin A.

This discovery has afforded a physico-chemical explanation of varying rates of the adaptation of the eye to darkness, for the synthesis from retinene is much more than that from vitamin A and the speed of the adaptation depends entirely on which precursor is being used. It also explains why a deficiency of vitamin A results in night-blindness, the inability to see in dim light, he reported. Without the vitamin there just isn't enough rhodopsin being formed.

In studies of experimentally induced night-blindness in human subjects, conducted by Dr. Selig Hecht and his colleagues at Columbia University and Dr. Wald, it was found that not only the rods but also the cones of the eye are affected by a faulty diet, a discovery which implies that vitamin A may be the precursor of the light-sensitive material of the cones as well as of rhodopsin.

Dr. Wald has found that visual sensitivity may decrease markedly

within 24 hours on a vitamin-deficient diet. It can be cured, however, in as short a time as 20 minutes with a single dose of vitamin A or the provitamin, carotene.

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The Treatment of Detached Retina.—Electrical spot-welding in the eye for restoring sight to patients threatened with blindness due to a detached retina was stated by Dr. Samuel J. Meyer, of Chicago, at the Philadelphia meeting of the American College of Surgeons, to be effective in a number of cases.

The retina is the light-sensitive part of the eye which transmits images to the brain through the optic nerve. It may be compared to the photographic film or plate in a camera. It depends for its nourishment on tissue called the choroid. When, because of injury or disease, it becomes detached from the choroid, it can not function properly and the patient feels as if a curtain were falling over part of his eyes. If not treated, the retina as a rule will eventually all peel off the choroid, like wallpaper off a wall, and total blindness results. Modern eye surgeons treat this condition by a kind of electrical spot-welding. Tiny needles carrying an electric current are applied to the choroid without puncturing it. The electric cauterization produces an adhesive inflammation between the choroid and the retina, causing the retina to become reattached.

This method is only 11 years old, but increasingly good results are obtained. More than one out of three patients operated on at the Illinois Eye and Ear Infirmary since 1934 had reattached retinas with vision ranging from normal to one tenth normal.

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Improved Chemical Treatment for Common Colds.—An improved chemical advance in the fight against the common cold, one of the unconquered afflictions of mankind, was announced at the meeting of the American Chemical Society by a physician-chemist research team, Drs. Simon L. Ruskin and M. P. Fejos, of New York.

By the new method, drugs frequently used in treating the common cold, adrenalin, ephedrine and benzedrine, are reacted with vitamin C (cevitamic acid) to produce stable compounds of enhanced physiological action. Both the drugs for colds and the vitamin are, by themselves, unstable materials, losing their potency with relative quickness. In combination, however, they form compounds that retain their potency for over two years.

Ephedrine, used to decrease nasal secretions and "dry up" a cold, is improved by the action of vitamin C. Some of the undesirable effects of this drug—nervousness, palpitation and intestinal upset—are diminished by the vitamin C radical.

"The wide-spread use of ephedrine in the treatment of common colds," they stated, "makes the preparation of ephedrine cevitamate a definite advance in the chemistry of the treatment of the common cold and suggests a chemical rationale for the wide-spread use of drinks rich in vitamin C. It similarly marks an advance in the treatment of asthma and hay fever."

The action of vitamin C on the new drug sulfanilamide is also being

studied. A stable compound has been found to result from the combination. This compound has an increased solubility over ordinary sulfanilamide.

It is reported that "Investigation is proceeding on the use of sulfanilamide cevitamate for the prevention of the complications of the common cold."

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The Distance of the Stars.—More than 5,000 stars nearest to the earth are only a half or a third as far away as astronomers have previously believed, is announced by Professor Jan Schilt, head of the department of astronomy of Columbia University. By analyzing thousands of determinations of distances of the "nearer" stars, made by the method of parallaxes, Professor Schilt has found a small systematic error which changes the calculated distances by a factor of from two to three.

Parallax is the method by which the distances of the nearer stars are computed, particularly those of the earth's galaxy. The parallax method is based on sighting the angle of the star in the sky at intervals six months apart and then computing its distance by trigonometry.

By examining the stellar parallaxes obtained through many years by many astronomers, Professor Schilt has determined small correction factors which occur systematically. Although it is only a working hypothesis, Professor Schilt suggest that the tides in the earth's atmosphere, caused by the pull of the moon, change the bending ability of the air for the light from the star and make the determinations of position slightly in error.

It is also suggested that the effect of sunlight passing through the air about the earth would warm it slightly and hence create "waves" that might change its bending ability. A combination of the moon and sun effect is believed to produce the errors. For any individual measurement the systematic error thus introduced is much smaller than the error of observation. Only by taking large numbers of observations and analyzing them statistically can the systematic error be detected.

While the new findings tend to shrink the known limits of the galaxy of stars containing the sun and earth, the discovery does not mean that the limits of the universe are likewise decreased. This is because the distances of remote stars are not determined by the parallax method but by means of the luminosity law which relates their brightness with their distance.

The new knowledge is expected to take the galaxy of stars to which the sun belongs out of the special category in which it has been placed. Because the new findings "move in" the stars, the number of them to be found in cubic volume of the galaxy is increased. Previously it has been supposed that the sun's galaxy was "thinner" and had fewer stars per unit volume than other island universes out in space. The new discovery brings the sun's galaxy more in line with the characteristics of other galaxies.

It will be necessary to recompute the distances of all stars for which the method of parallaxes has been employed since the method was first introduced by the German astronomer, Friedrich W. Bessel, in 1838. Because of the systematic nature of the new correction, only recalculation will be needed without taking new observations on each star.

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The Prevention of Influenza.—Lieutenant-Colonel A. Parker Hitchens, M.C., professor of public health at the University of Pennsylvania, speaking at the meeting of the American Public Health Association, called attention to the fact that two weapons, a vaccine and a germ-fighting lamp, are ready for trial in the next great influenza epidemic. Either or both of them may emerge from such a trial as a practical means of preventing influenza. At last three institutions in America and one in England have already vaccinated small groups of people. If these groups come through the next epidemic without having influenza, the value of the vaccines will be shown. The institutions are all guarding their vaccination work, because they are not ready yet to vaccinate the entire population, even in the event of an epidemic. Under such conditions they could not get the accurate information necessary for a real appraisal of the vaccines. But they are ready and waiting for the results with the groups already vaccinated to show whether the entire population of a nation can be protected against influenza.

The influenza-fighting lamp, designed by Professor William F. Wells and Dr. Mildred Weeks Wells, of the University of Pennsylvania, is designed to fight any disease like influenza whose germs travel through the air, by letting down a curtain of ultra-violet rays to keep the germs out of a room and to kill any that may already be in the room. Similar lamps are being used in many operating rooms throughout the country to keep germs out of open wounds.

Schools and hospitals are already, in a few places, using the Wells lamp to protect children from germs of influenza, measles and similar infectious diseases. English, French and Canadian medical authorities, hearing about it at the recent Congress of Microbiology in New York, are considering use of the lamp in dormitories to protect children, especially where there is crowding due to evacuation of children from London, Paris and other large cities.

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About Diphtheria. — Diphtheria threatens to become wide-spread and and severe in the South and there is no assurance that it will not do the same in the North. Diphtheria germs found in different parts of the United States vary considerably in their disease-causing ability, according to a report made by Dr. Martin Frobisher, of The Johns Hopkins University, Baltimore to members of the American Public Health Association. In the South, particularly in Virginia and Alabama, a more virulent, dangerous kind of germ has been prevalent within the last two years. During this same period there have been more cases of diphtheria. In the North, where diphtheria cases have declined enormously in the past ten years, a different type of germ is found. These facts suggest that health authorities, by studying the kind of germs in their locality, can predict the coming of an epidemic or of more severe cases of diphtheria. Not enough information is available yet, Dr. Frobisher said, to be sure whether such predictions can be made accurately, but he stressed the need for further studies along these lines.

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For Orchidests.—Completion of a breeding program to produce chrysanthemums as brilliant and showy as most of the greenhouse varieties now in use, but able to survive winters as far north as Michigan and Wyoming, has been announced recently by the U. S. Department of Agriculture. The new chrysanthemum varieties, of which there are a dozen, all bearing Indian names, were developed by F. L. Mulford, who recently retired, after long service in the Bureau of Plant Industry. Mr. Mulford let nature do the selecting for hardiness and earliness. Late bloomers he ruthlessly discarded, and he let winter cold kill off non-hardy seedlings. The Department of Agriculture does not have any plants for free distribution, though it does have a free bulletin (Circular 528) describing them. The plants have been put into mass propagation by several leading commercial firms.

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Adventures in Science.—*Announcer:* "Adventures in Science" ... with Watson Davis, director of Science Service. What's new in science to-day, Mr. Davis?

Dr. Davis: The National Academy of Sciences is meeting here in Providence, R. I., to-day, and I want to tell about some of the important scientific discoveries that were announced before it this morning and afternoon.

Announcer: What were some of them, Mr. Davis?

Mr. Davis: I was very much interested in the paper by Dr. Hudson Hoagland, Clark University physiologist, who has found that breathing of your brain cells sets the pace for young mental activity.

New understanding of paresis, or brain syphilis, one of mankind's major mental diseases, may result from this discovery.

Electric waves from the brain itself signal to scientists the nature of this chemical control.

Each cell in your brain, as a by-product of respiration, builds up electric potential. The cell walls have electric resistance. The electricity is discharged whenever the respiration process builds up potential and loads the capacities of the cell walls to their critical firing point. This electrical discharge forms the brain waves—electrical signals direct from the brain. Thus brain cell respiration creates the brain waves.

Thanks to brain waves, too, science's inquiring finger can now point more accurately to the parts of the cortex of the brain that discriminate sensation, or feeling, in various parts of the body. This is an achievement reported by Dr. J. G. Dusser de Barenne, of Yale University.

The electrical brain waves, generated in the brain itself, can be made to signal the location and the extent of the area of the sensory cortex.

The shape of man's body hints how he may die. The shape and proportions of a man, still in good health and a long way from his funeral, give fairly definite indication of how and when he may be expected to die. This is a find by Professor Raymond Pearl and Dr. W. Edwin Moffett, of the Johns Hopkins University.

Professor Pearl made a study of the histories of 2,332 men, all dead, representing the longest-lived and shortest-lived groups out of a much larger

number. Information about their bodily constitution had been placed on file years before, when they were all in good health, with no indications of onset of the various diseases that finally killed them. He divided them into two classifications, long-lived and short-lived.

He found short-lived men who died of heart and kidney ailments were bigger around the body, in both chest and abdominal girth, than long-lived men who died of the same groups of diseases.

This condition was reversed in the case of men who later died of cancer and pneumonia: the skinny men were shorter lived than the stouter type.

In those eventually dying from cancer and from diabetes the average-body weight was also greater in the short-lived than in the long-lived group. The difference here, however, was too small to justify any very definite conclusions.

Height apparently had nothing to do with length of life. Talls and shorts were scattered at random through all the disease groups, among both long-lived and short-lived.

Pulse rate was more rapid among all groups of the short-lived than it was among the long-lived groups.

Production of atomic projectiles of more than 100,000,000 electron-volts energy was forecast when Professor E. O. Lawrence, of the University of California, inventor of the atom-smashing cyclotron, told the academicians that building of a 120-inch, 2,000-ton cyclotron, double the size of his world's largest, is entirely feasible.

His new 60-inch cyclotron, weighing over 220 tons, has just gone into service. Gratifying results cause Professor Lawrence to look forward to a still more powerful machine for impressing large energies upon tiny fragments of matter.

By bombarding bismuth and lead with 32,000,000-volt helium ions, Professor Lawrence has obtained large yields of new radioactive substances that produce alpha particles, which are also emitted from natural radium.

These, or other cyclotron radiations, promise to prove useful in treatment of cancer and for other medical purposes.

The National Academy of Sciences is the leading scientific body of the nation before which are read and discussed scientific reports, as is being done here at Brown University this week. But that is only one of its functions. It is Uncle Sam's scientific consultant as well. As a body it is adviser to the United States Government on things scientific. Quietly, without much fanfare of publicity, the academicians give freely of their expert knowledge and opinion when the need arises. As senior scientific body of the nation the academy also cooperates closely with hundreds of other scientific groups in solving problems and conducting research of immense importance to all of us. Our Adventures in Science guest to-day is the president of the National Academy of Sciences, Dr. Frank B. Jewett. He is one of our leading engineers, president of that fruitful cradle of new industries, the Bell Telephone Laboratories. Dr. Jewett will tell us how science could be mobilized, and, indeed, is being mobilized, in the United States.

In time of war Dr. Jewett, the mobilization of science would be as necessary as the mobilization of the Army and Navy.

Dr. Jewett: Yes, it is. War always brings emergency problems for the scientists of a nation. But we ought not to let this overshadow the fact that in a country like the United States science is always mobilized to a considerable extent. Our government always has problems—for example, those of public health, which deserve continuous study and which in wartime may be accentuated. Likewise, the Army and Navy have innumerable problems of so broad a character that they extend beyond the scope of the organized forces and their specialized laboratories, and in the solution of which they ask the assistance of the nation's outstanding specialists. In the handling of such long-range problems it is apparent that we must take time by the forelock; adequate preparedness presupposes more or less continuous focusing of the nation's best scientific talent upon these problems of defense. Such problems arise not only in the newer developments, such as flying, but are equally numerous in the older services.

Mr. Davis: As I understand it, Dr. Jewett, the National Academy of Sciences, which serves the government in peace time, would have responsibilities placed upon it in time of war.

Dr. Jewett: That is correct, Mr. Davis. The National Academy of Sciences had its inception during the Civil War. It was created by an Act of Congress at the suggestion of Abraham Lincoln. Notable extensions have taken place in the meantime. The body which President Lincoln's administration created was called, and to-day is called, the National Academy of Sciences. I should like to read a portion of Section 3 of the Act of Incorporation:

“ . . . The Academy shall, whenever called upon by any department of the Government, investigate, examine, experiment, and report upon any subject of science or art, the actual expense of such investigations, examinations, experiments and reports to be paid from appropriations which may be made for the purpose, but the Academy shall receive no compensation whatever for any services to the Government of the United States.”

Mr. Davis: And subsequently, Dr. Jewett, this National Academy of Sciences has been augmented by other organizations

Dr. Jewett: Yes, and by one in particular. In 1916 President Wilson asked the academy to organize a subsidiary body of broader membership as a measure of national preparedness. This body, called the National Research Council, accomplished such important results in organizing research and in securing cooperation of military and civilian agencies before and during American participation in the last war, that on May 11, 1918, President Wilson issued an executive order establishing the National Research Council as a permanent body. Perhaps the best way to illustrate the functions of the council, and at the same time minimize words, is to list its divisions. They are nine in number, as follows: Foreign Relations, Educational Relations, Physical Sciences, Engineering and Industrial Research, Chemistry and Che-

mical Technology, Geology and Geography, Medical Sciences, Biology and Agriculture and, finally, a division for Anthropology and Psychology.

Mr. Davis: Won't you explain briefly, Dr. Jewett, how the proper personnel is selected from among the scientists of the country?

Dr. Jewett: In the first place, I ought to state that the 300 men and women who constitute the membership of the National Academy are elected on the basis of outstanding eminence in their field of science. The academy is divided into sections corresponding to the various sciences. Thus, there is a section for chemistry, another for mathematics, one for engineering, etc. Each section, of course, has a chairman who is, himself, preeminent in that field. Further, it is safe to say that the circle of acquaintanceship of the members of any section extends outward to include practically every person in the country who can qualify as well informed in the subject-matter of the section.

The National Research Council is likewise divided along lines of the various sciences. It has its permanent committees or divisions with chairmen who are selected for knowledge, experience and business ability. These chairmen, on the one hand, are naturally well acquainted with the officers of the government departments whence the problems and questions arise—and, on the other, are well acquainted with the nation's outstanding experts, whether connected with universities or with private industry. Thus, it will be seen that the National Research Council is a sort of business organization which derives its guidance from the academy and has behind it the prestige of the nation's leading scientists. Through its numerous working committees, the National Research Council is made up of many hundred scientists and engineers.

Mr. Davis: I think it might help us, Dr. Jewett, if you could say a few words about some of the problems which the academy and its council have studied or are studying for the government. Of course, I realize that many of these problems may be confidential, but doubtless there are others which are not secret.

Dr. Jewett: Well, one problem which comes to my mind is that of highway research. The council has cooperated over a period of years with the United States Bureau of Public Roads and has done effective work in coordinating information and in encouraging investigations upon the planning, building and operation of highways. During the past year, at the special request of the Bureau of Public Roads, the council has devoted particular attention to the problem of highway safety. These studies have been carried on in cooperation with the highway organizations in a number of states and comprise such topics as: non-uniformity of state motor-vehicle traffic laws; skilled investigation at the scene of the accident needed to develop causes; inadequacy of state motor-vehicle accident reporting; official inspection of vehicles; case histories of fatal highway accidents; the accident-prone driver.

Another program of a long-time nature, and one which very definitely

relates to public welfare, although not particularly to military activity, is research upon narcotics. In the first place, much has been added through this work to our knowledge of the chemistry and pharmacology of narcotic substances. From over three hundred new alkaloid substances produced experimentally, several have been found which promise medical uses. Much of the clinical work has been done at the United States Public Health Service Hospital in Lexington, Kentucky. Another important phase of narcotics research has been the development of means for the control of these new drugs.

These are but single instances. Since the academy's organization over one hundred major problems, covering practically all fields of science, in addition to a host of lesser ones, have been submitted to the academy by the Federal Government. One of the earliest, and presumably it arose as a result of the building of the iron gunboat *Monitor* during the Civil War, was to study the magnetic compass with a view to compensating for the magnetic effect of ships built wholly or partly of iron. The findings arrived at by the academy are, I believe, standard even to this day.

Mr. Davis: Such problems are certainly of fundamental importance to the nation, Dr. Jewett. What are some of the current problems before the Academy and the Research Council?

Dr. Jewett: The most recent government request has to do with what kind of blind landing system should be adopted for American airplanes. Numerous systems have been demonstrated and the government has asked the academy to examine the evidence and advise as to a system which can be installed at all airports and on all airplanes.

Two other projects involve aviation. We are cooperating in aircraft production planes, both current and with a view of future developments. Also our psychologists are advising the Civil Aeronautics Authority on tests that can be used in connection with the training of thousands of college boys and girls to be airplane pilots. Not long ago the academy conducted for the government an extensive inquiry into lighter-than-air aircraft.

Mr. Davis: Many of the projects do not have a direct military bearing.

Dr. Jewett: That is true. For instance, the National Research Council is sponsoring research in aerobiology and scientists are flying aloft sampling the spores, bacteria, insects and other living things that the winds carry from place to place. Our program in endocrinology has achieved significant results that will not only add to knowledge but eventually save human lives. A conference called by the council this summer at the request of the government lent scientific aid to the United States Antarctic Expedition about to set forth. The Chemistry Division is just now surveying chemical research facilities in leading universities, and the council as a whole has undertaken to make a complete survey of the nation's industrial research facilities—both human and material.

Mr. Davis: How are these investigations paid for Dr. Jewett?

Dr. Jewett: In part, expenses of investigations are paid by the department of the government posing the problem, but in part there are large ex-

penses which we the may call "going" expenses connected with organizations like the academy and the council—expenses which in private business would be analogous to "loading"—and these can not be billed to the government. To defray these and also to make possible many subsidiary lines of research, the academy has been very fortunate in attracting donations and gifts, the income from which amounts to about \$200,000 per year. Private sources supply in large part, therefore, the funds which the academy and the council require, just as private sources form the chief support of the fundamental research programs of our universities.

Mr. Davis. It seems to me one of the most important contributions that has been made to American science is the training of leaders in research that has resulted from the National Research Council fellowships administered over a period of years.

Dr. Jewett: Yes, twelve hundred young scientists have been able to continue research training beyond the usual Ph. D. degree, and these splendidly equipped scientists are in many cases forgoing to the forefront of American science. I think, Mr. Davis, that the question of scientific mobilization for problems of national importance, whether of peace or war, can be summed up by saying that in the National Academy of Sciences and National Research Council the United States has an active operating agency which covers every field of fundamental and applied science. Further, that it is an agency which can bring to bear on any problem the best talent which the nation possesses.

Mr. Davis. Thank you, Dr. Jewett, for this insight into how science can be mobilized to aid our government and nation in times of peace and war.

Courtesy, Science Service

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Flashes.—Sulfapyridine, the chemical remedy that has been saving lives threatened by pneumonia, has been given to seven patients with tuberculosis in the hope that it would be equally useful as a remedy for this ailment. This hope was aroused by reports of previous use of the chemical for treating guinea pigs with tuberculosis. Unfortunately, the remedy failed to help any of the human patients, Drs. Stanton T. Allison and Robert Myers, of New York, report to the **Journal** of the American Medical Association. Both sulfapyridine and its chemical relative, sulfanilamide, are proving useful in treating another condition, the usually fatal blood poisoning due to staphylococcus infection. Cases in which these drugs are believed to have helped patients recover are reported in the same issue of the **Journal** by Drs. William A. Thornhill, Jr., Howard A. Swart and Clifton Reel, of Charleston, W. Va., and Samuel L. Goldberg and Allan Sachs, of Chicago.

A new rival for the carbon-arc searchlights has appeared in a 25,000,000 candlepower searchlight, using three tiny water-cooled mercury arcs, which has been developed by the General Electric Company. While present-

day searchlights need an attendant to adjust the carbons for best illumination, the new searchlight does not wear out, needs no adjustment and is designed for lights in inaccessible places. Ninety gallons of water an hour are pumped through the cooling containers of the mercury arcs and then passed to an automobile-type radiator where the fluid is cooled for recirculation. Though more convenient, the new searchlights in beam candlepower and effectiveness.

Deliberately knocking out front teeth was a youthful fashion in Indian days, it appears from an investigation of Dr. Ales Hrdlicka, of the Smithsonian Institution. He recently returned from anthropological study in the Soviet Union, where he found for the first time evidence indicating that America's Indians and Siberia's New Stone Age natives both widely practised the ceremony of knocking out front teeth of young boys and maidens. The custom provides a new bond showing origin of the American Indian in Asia. In adult skulls from both countries, Dr. Hrdlicka explained, there may be back teeth missing from abscesses of other conditions, but in many skulls there are front teeth which show signs of having been extracted long ago, with indications that it was done in youth. The condition is prevalent even now among Australian and African natives and with them it is done generally as a sacrifice or a test of endurance.

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Items.—The strangest fluid in the world might well be the title for liquid helium, which turns from a gas to a liquid only at the temperature of a few degrees above absolute zero. Dr. J. O. Wilhelm, low temperature expert of the University of Toronto, says that liquid helium, for equal volumes, weighs only one seventh as much as water. It has the ability to conduct heat as well as metallic copper, and it is so lacking in viscosity that it can be regarded as a gas.

American corn fields potentially can produce fibers with wool-like properties, it appears from research reported by L. C. Swallen, chemist of the Corn Products Refining Co., at Argo, Ill. From a bushel of corn a pound of zein is a protein with uses, in many cases, like those of casein derived from cow's milk. It can be made into plastics, into water-proof wrappers, quick-drying printing inks and into films and fibers.

Botanists and biochemists of the University of California have discovered in the juice of milkweed an active substance that can tenderize meat as successfully as can papain, extracted from the tropical plants, papaya, now used on a large scale for the purpose. The quantity of the new-found substance is small, but it is believed that large-scale and intensive cultivation of the plant might make its production profitable. At present, papaya imports amount to half a million pounds a year, costing several million dollars. The active principle of the milkweed has been named asclepain, from

the botanical name of the plant, *Asclepias*, by analogy with the formation of the word papain from the plant name Papaya.

A new and simplified electron microscope, suitable for use in research institutions, was perfected in Germany by the great electrical firm Siemens and Halske A. G. shortly before the outbreak of war. Earlier models of this instrument, which uses streams of electrons in a vacuum tube to make visible minutes structures and details not detectable by any microscope using beams of light, required the services of technicians specially trained in the handling of high vacuum and electrical instruments, which made operation too expensive for most research purposes. The new instrument obviates the necessity for these extra attendants.

That ultra-violet radiation, deadly to cells if administered in certain doses, proves a stimulant to growth in the same kind of cells if given in doses of two third the lethal magnitude, has been demonstrated in experiments at the Smithsonian Institution, performed by Dr. Florence E. Meier. Dr. Meier used cultures of the one-celled alga or water plant, ***Stichococcus bacillaris***. Some were rayed, others were left unrayed, as controls. The cultures that were given the stimulative raying not only showed the response in their own generation but passed on the habit of rapid cell-multiplication to their descendants for many generations.

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Incidentally---

BIBLIOGRAFIA, a section of this magazine, will continue to appear in the following issue.

It has to be mentioned in passing that "Veritas", a yearbook of the high school department in the university, was omitted in the list of publications that appeared in the latest issue of this magazine. That is the thirteenth, excluding catalogues and college calendars released by the different colleges every year.

In the next issue the general index which will cover every article that was published here since last June will appear. It shall be made a point to make the different colleges and major departments of studies in the university represented.

Even if the majority of our readers will read this when the classes are resumed on January 8 after spending the Christmas recess, we still wish them a Merry Christmas and a Happy and Prosperous New Year. Better late than never.

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REVISTA DE REVISTAS

"GREGORIANUM." Pontificiae
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Anno XX.—Fasciculus III. 1939—
Volumen XX.

De problemate exactitudinis geo-
metricae,—Petrus Hoenen, S. J.

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Louisa Byles.)

Pax Romana Headquarters Moved
to United States.

Eighteenth Congress, a Historic
one.

La Junta Católica para la colabo-
ración inter-americana ha sido for-
mada.

Press Secretariat Assumes Presi-
dency; Continues Work.

Pax Romana inaugure une croisa-
de Priere Pour La Paix.

Next Congress to be in Spain.

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Dolor.

Lo que los hombres no perdonan.

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