BUILDERS OF A NATION

LA OBRA NACIONAL FILIPINA Y SUS HOMBRES

M. M. NORTON

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SERGIO OSMEÑA

Speaker of the Philippine Assembly

Builders of a Nation

A Series of Biographical Sketches

By

M. M. NORTON

HISTORICAL SKETCH
OF PHILIPPINES
Mariano Ponce

LITERARY RESUMÉ OF
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MANILA
PHILIPPINE ISLANDS

BY THE SAME AUTHOR

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To the living spirit of Jose Rizal,

Whose life and death, hostages to ignorance and tyranny, brought into existence the Filipino Nation, this book is affectionately dedicated by

The Author

AUTHOR'S NOTE

These articles were prepared, most of them, for the daily press and appeared in the *Cablenews-American* throughout the year 1913. The stirring events of this year, when the Filipinos have realized more deeply their National destiny and have risen to assume new responsibilities, seem to give a reason for the publication in book form of these biographies of some of the leading figures in the Philippines who have been and are shaping its history.

Manila, February, 1914.

THE PHILIPPINE ISLANDS

Written for the Merchants' Association Banquet given for Visiting Congressmen, Hotel Metropole.

Castle and lion! Castile! Strength of an ancient domain!
Bars of red; Field of blue! Young blood, far purpose,
Eagles flight, presaging a grander refrain!
Past years, freedom and manhood mingled in strife
For the good and the new,
Proud isles, cities of seas, horizons vast as the blue!
Our escutcheon is strength and our faith is true!

Rizal

Mabini Aguinaldo

Apacible Llorente

Ponce Del Pilar

Osmeña Palma

Arellano Mapa

Del Pan Tavera

Kalaw Villamor

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INTRODUCTION

The prenatal life of the Filipino Nation has its roots in the earliest history, when the proud and independent sea people roamed free afar the Pacific and over their lofty mountains, then after hundreds of years of foreign occupation, the Malay soul awoke anew from dreams never quenched to a desire for life, the life of an Independent Nation.

Rizal came, "in the fulness of time," as the liberator. A witness of the highhanded methods of unscrupulous men, his poet soul was wrung even in early youth and was already dedicated to the liberation of his land.

All he was, was patriotism, all he thought was patriotic.

Like Toussaint L'Ouverture, like Kossuth, like Patrick Henry he burned with a quenchless fire of devotion to country which has inspired many and consumed the chosen few, those great enough to crush down all personal desire, in service for their country's freedom, great enough to die as they have lived for the same end.

Rizal's death is one of the sublimest of all the overmastering dramas of history; none in profane history for its simplicity, sublimity and depth can excel it.

This death is one of the triumphs of history. It meant the lifting of a race to the rank of those who command the respect, sympathy and love of their fellow men.

Many Filipinos, before that memorable hour, but dimly understood the word "country," one, a mere youth—and he was but one of many coming home from the execution—wrote verses passionate with the first birth of this dominating love.

"But when the hour pleaded and died for has struck in eternal spaces,
And at the cry of "Liberty" an arm of vengeance challengeth,
Up from thy burning soil "Liberty" the people are calling,
Crying with muffled uproar, like the sound of the sea in torment,
Before it rises in tempest.
The echo resounding, speaketh of redress and of battle,
From the limits of earth with terrible clamor,
Rusheth to the contest an armed host, athirst for bloodshed,
Anxious for thy glory and fame and tightening about the foe,
We see a routed Spain. * * * * * * *
Who listens hears the cries of terrible unyielding combat,
Not a son who trembles, or turns in his fierce indignation,
And at each onslaught his valor grows with the day,
For thy love is his inspiration, in the midst of the struggle,
He presses on and his fury o'erleaps as a volcanic torrent!
And the voice of triumph sounds from thy land's far limit,
She, Aurora, awakens at the sound of the musical trumpet,
And the far vibrations of cannon in the distance tell
Thy coming redemption!
O, Manila, embedded in flowers, jewel adorning our ocean,
Lift high thy glistening forehead, by sorrow bent and darkened,
Dress thee in garments of splendor.
Come sit thee here, fair Sultana,
Here on thy shores free from sorrow, thy pain and submission are over.
The heavens are rosy with Dawn,
The Dawn of to-morrow.

Dream in peace, blest and bowed one, in our breast confide
Thy affliction, from afar thy desire is coming,
Thy sacred hope awakens, thy to-day will be soon to-morrow,
For we see a star, a star ascending, the star of freedom,
And its light forever white and burning shall shine upon us,
Living or dying."

Fortunately the light, not the darkness of that epoch, for Rizal was a soul of light, filled the land, and forgiveness for the Past overflowed and they arose and stretched out their arms in hope, the hope born even on that splendid dawn of the 30th of December.

The coming of the Americans brought the modern world to their doors, and the public schools, the right of voting and the beginning of a legislative life of their own have led them onward and upward to this hour.

SOBRE FILIPINAS

MARIANO PONCE

La aparición de un nuevo libro sobre nuestro país ha sido siempre mirada por nosotros con vivo interés; este interés adquiere mayor calor cuando, como en el caso presente, el autor de la obra nueva es una extrangera ya conocida en nuestra república literaria, como uno de los que nos estudian con amor y justicia y nos juzgan al través de un temperamento de bondad é imparcialidad: caso este de qué encontramos muy pocos ejemplos.

Miss M. M. Norton, lleva publicados ya varios volúmenes, unos en prosa y otros en verso, sobre Filipinas. Alma generosa y bondadosa, ha tratado siempre nuestras cosas con cariño y afecto, dentro de un criterio justo y razonable. Por eso leemos siempre con placer tanto sus versos como sus prosas.

En el presente libro trata esta eximia escritora de presentar a los pueblos que hablan el inglés un grupo de nuestras personalidades representativas, que han contribuido y contribuyen, de uno y de otro modo, al desarrollo de las ideas democráticas y de progreso en nuestro país.

Es muy satisfactorio decir que esas ideas no han nacido hoy en la mente de los filipinos. Se arrancan desde muy atrás y han ido desenvolviendo paulatinamente durante varias generaciones, hasta llegar al estado de completo desarrollo como son al presente.

De nada nos hubiéran servido las modernas enseñanzas democráticas si no hubiésen encontrado un terreno preparado por el trabajo de las generaciones precedentes. Esa preparación no se improvisa, y la semilla se hubiéra malogrado a no haber encontrado abierto el surco.

Podríamos seguir, por ejemplo, la trayectoria que hán tomado esas ideas, desde los primeros años de la centuria decimo-nona, por no ir mas atrás, hasta nuestros días.

En efecto; cuando a principios del siglo mencionado, Napoleón Bonaparte invadió España, los españoles opusiéron resistencia formidable y decidida, haciéndo retroceder al coloso en su carrera de triunfos por Europa. España, nuestra antigua metrópoli, se propuso entonces verter la última gota de su sangre para defender su independencia y libertad. Filipinas se ha sentido conmovida ante esta actitud noble y heróica, y se resolvió unirse a su metrópoli para participar de su suerte.

Fué en esta época cuando apareció un folleto titulado "Proclama historial que para animar a los vasallos que el Señor Don Fernando VII tiene en Filipinas a que defiendan a su Rey del furor de su falso amigo, Napoleón, primer emperador de franceses, escriue, dedica é imprime a su costa Luis Rodriguez Varela..... Sampaloc, 1809."

El filipino Rodriguez Valera, por el hecho de enumerar los privilegios que las leyes concedían a los nativos y por ser filipino, fué tachado de laborante y filibustero encubierto, a pesar de mostrar ardiente entusiasmo por España en aquellas críticas circunstancias. Valera éra autor, además, del "Elogio a las provincias de los reinos de la España europea," "Elogio a las mujeres de España" y "Parnaso Filipino." Pasando el hervor de las pasiónes engrandadas por la lucha, podemos hoy juzgar los sucesos a la luz de la razón fría, y no encontrámos motivos para dudar de la sinceridad de Rodriguez Valera al excitar a los filipinos a que se uniésen con España en aquellos momentos difíciles.

Era verdad qué el huracan del separatismo que empezaba a desfogar sobre la América latina no dejaba de enviar sobre nuestro ambiente alguna ráfaga, algun soplo; pero ello no ha sido bastante a hacer encarnar en las inteligencias, de un modo difinitivo y claro el ideal de la independencia, cuyo desarrollo y maduréz exigían tiempo aún.

Se puede, pués, afirmar que de los entusiasmos españolistas de Rodriguez Valera participába el país.

No han dejado de apreciarlo así los nuevos poderes metropolíticos, y en consecuencia, el Supremo Consejo de Regencia de España é Indias, en nombre del rey Fernando VII, por decreto de 14 de Febrero 1810, "considerando—dice—la grave y urgente necesidad de que a las Cortes extraordinarias que han de celebrarse inmediatamente que los sucesos militares lo permitan, concurran diputados de los dominios españoles de América y Asia, los cuales representen dignamente la voluntad de sus naturales en aquel congreso, del que han de defender la restauración y felicidad de toda la monarquía", ordenó la concurrencia de los representantes de Filipinas, en unión de los de las colonias de América latina en las Cortes mencionadas.

El mismo rey Fernando, en alocución impresa hácia 1819 y dirigida "a los habitantes de Ultramar", invitaba a sus súbditos del otro lado de los mares a que nombren sus representantes en Córtes, para, "reunidos los padres de la patria, salvar al Estado, fijando para siempre los destinos de ámbos mundos."

Han tenido lugar en aquella época varias elecciones para diputados a Córtes y diputados provinciales, precedidas de las indispensables campañas y luchas en que chocaban las ideas y las opiniónes, brotando chispas y luces en no pocos casos, é iniciando a los filipinos la vida política. Merece leerse el discurso que el licenciado José de Vergara, diputado electo por Manila para las Cortes ordinarias pronunció el 19 de Sept. de 1813.

El 17 de Abril del mismo año de 1813 quedó proclamada en Manila la Constitución de la monarquía española que se promulgó en Cádiz en el año anterior de 1812, y fué acogida con delirante entusiasmo por los filipinos, por lo mismo que les concedía muchos derechos de que jamás habían disfrutado. Los filipinos, gracias a esta circunstancia, se iniciáron a la vida constitucional.

A fin de preparar al país a este nuevo estado de derecho y para que resulten más eficaces para nuestro progreso los beneficios que trae consigo el régimen cons-

titucional, unos cuantos filipinos dotados de espíritu público decidieron organizar agrupaciones que instruyéran al pueblo y lo pusiéran a la altura de las circunstancias.

No éran estas agrupaciones verdaderos partidos políticos, como los que hoy tenemos, pero si grupos de ciudadanos propagandistas. Entre estos podémos citar a Luis Rodriguez Valera, autor del "Proclama historial", antes mencionado y del "Parnaso Filipino" Regino Mijares, el capitan Bayot, el abogado Mendoza, el factor de la Compañía de Filipinas José Ortega; José Maria Jugo que éra un eminente jusrisconsulto y agente fiscal de lo civil en la Audiencia de Manila; el acaudalado comerciante de Manila Domingo Roxas y otros muchos.

Por lo mismo que estos filipinos sostenían ideas avanzadas, eran mal mirados por los elementos conservadores y retrógados que querían mantener al país en un estado de perpetua infancia.

La lucha quedó entablada entre ámbos elementos. Los filipinos tenían que pasar por mil vicisitudes, apurar muchas amarguras, y sufrir muchos dolores, durante largo espacio de años, hasta ver triunfantes sus aspiraciones. Tenían que luchar contra las preocupaciones y los prejuicios; contra la tradición, los interéses egoistas secularmente establecidos de ciertas entidades é instituciones; contra la ignorancia y el fanatismo de su propio pueblo. Tenían que ir sucediéndo las generaciones para ir continuando la lucha, eslabonándola hasta conducirla a la victoria.

Largo y escabroso éra el camino, y los enemigos se encargában de sembrarlo de mayores dificultades cada vez.

Pero los filipinos se diéron cuenta desde un principio de que su causa entraña la vida ó la muerte para el pais, y decidiéron defenderla a toda costa, convencidos de su justicia, porqué éra la causa del progreso y de la civilización.

Las carceles, las deportaciónes, las persecusiones inícuas, los mismos abusos del poder, solo servían para

afirmar más y más en el corazón de los filipinos la tenacidad del empeño.

Para apreciar el efecto que producía en la opinión la campaña de los patriotas que hemos mencionado, basta el citar el siguiente hecho:

Cuando el gobernador general Juan Antonio Martinez vino al país para tomar posesión de su cargo el 30 de Octubre de 1822, había traido consigo un buen número de oficiales peninsulares, para sustituir con ellos a los muchos oficiales filipinos que servían entónces en los regimientos de Filipinas.

A Martinez le hiciéron creer, cuando se embarcaba para Manila, que los oficiales nativos éran desleales é indignos de confianza, indicándosele la necesidad de que fuésen sustituidos por peninsulares, y a esto obedecía la venida de los mismos.

Como éra de suponer, los oficiales filipinos no íban a ver esto con buenos ojos. Se les infería la ofensa de dudar de su lealtad y se les postergába en sus ascensos.

Hubo reuniónes, cambios de impresiones para ver como íban a defender los interéses de la clase a que pertenecían, pués se sentían ya con personalidad política.

Las suspicacias y los recelos hiciéron ver en esto a las autoridades alguna tenebrosa conspiración contra la integridad nacional, y bastáron las meras sospechas para que fuésen deportados a España bajo partida de registro el 18 de Febrero de 1823 a una infinidad de ciudadanos filipinos, entre los que figurában Domingo Roxas, José M. Jugo, Rodriguez Varela, el abogado Mendoza, Regino Mijares, José Ortega, el capt. Bayot, Figueroa, F. Rodriguez, el sargento mayor Dieste y los capitanes Cidrón y Gomez.

Nótese que los disgustos se circunscribían dentro de los circulos militares, y sin embargo, muchos de los deportados por aquellos sucesos no tenían nada que ver con la milicia. Era que se empleába ya entónces el procedimiento de eliminar a los no deseables aprovechándose de cualquier acontecimiento, no importando nada que estos hayan tomado o no parte en él.

Y se estremaron tanto las medidas de rigor contra determinados elementos, como éra el caso de capitan Andrés Novales, que, acosado, compelido, se decidió por fin a levantar bandera de rebelión.

No hemos llegado a ver claro si Novales tocó el resorte del separatismo al ponerse frente a aquel movimiento sedicioso; lo que parece indubitable es que solo se consiguió sofocarlo mediante gran esfuerzo; pués, Novales consiguió ganar a su causa a unos 800 soldados. que se posesionáron del cuartel del Rey, del Palacio Real y del Cabildo, teniéndo presos a muchos jefes, oficiales y sargentos españoles: toda la plaza éra suya, a excepción de la Ciudadela de Santiago y del parque de artillería.

Por último, el fusilamiento de Novales y algunos oficiales que le secundáron dió fin a aquellos sangrientos sucesos.

Por aquellos dias, España atravesába una situación dificil.

Las exageraciones de los exaltados políticos liberales, por un lado, y por otro la aversión con que siempre ha mirado Fernando VII el régimen Constitucional, tenían completamente comprometida la libertad, cuya conquista costó grandes sacrificios.

Contribuyó a hacer más dificil la situación política de España, la conducta de los diputados americanos, que, amparados por la inmunidad parlamentaria, plantearon en las mismas Cortes españolas la cuestión de la independencia de aquellas colonias. Era esta cosa tan delicada que el mero hecho de tocarla, producía conmociónes.

Obedecía esta conducta de los diputados americanos a un fin premeditado, como se manifiesta en las siguientes palabras del diputado por Yucatán en las Cortes de 1820-21 y agente después de la revolucion Americana, Lorenzo Zabala; "Los diputados americanos—decía;—testigos de los efectos prodigiosos que habían hecho en América los discursos de sus predecesores de 1812 y 1813, no creían poder coadyuvar a la causa de

su pais de una manera más eficaz que promoviéndo en el seno de las Cortes cuestiónes de independencia, que presentásen a sus conciudadanos lecciónes y estímulos para hacerla. "(*Ensayo histórico de las revoluciónes de Méjico desde 1808 a 1830*, por Lorenzo Zabala: Paris, 1831.)

Los movimientos revolucionarios que en distintos puntos de América se iniciáron han contribuido poderosamente a que se adoptáse en la metrópoli una política regresiva, con respecto a las colonias. Han proporcionado motivos a Fernando VII, él que no necesitaba tenerlos; para privarlas de las garantías y privilegios constitucionales, haciéndo que sean gobernadas por leyes especiales, sin derecho a ser representadas en las Cortes.

Fué un gran paso hácia atrás en lo qué respecta a la conquista de derechos políticos; pero un avance en lo relativo al progreso de las ideas, que iban ganando en experiencia ante los acontecimientos.

Los mismos españoles en su afan de sofocar por cualquier medio toda manifestación de la opinión, por lo mismo que conocían la enormidad de sus propias culpas y temían la censura de la conciencia pública, no hacían otra cosa que avivar el fuego y dar pábulo al descontento popular.

Para ilustrar este aserto hemos de llamar la atención del lector hácia un suceso acaecido en 1843. En este año tuvo lugar una sublevación militar, provocada por las torpezas del gobernador general Marcelino de Oráa Lecumberri.

Vámos a dejar la palabra para el relato de este hecho histórico, a un agregado a la misión francesa en China que ha viajado por Filipinas a raiz de aquellos sucesos, M. Jules Itier, cuyos datos le habían sido proporcionados por uno que se vió envuelto en los procesos que se formáron por este motivo, el Sr. Iñigo de Azaola (Assaola escribe Itier), que ha estado acompañando a este en varias excursiónes. Hé aqui sus palabras, traducidas del francés: "He deseado vivamente conocer

lo que había en la enigmática sublevación de los regimientos tagalos de Manila en 22 de Enero de 1843, y hé aprovechado la ocasión para pedirle (a Azaola) aclaraciónes sobre el asunto.

"La fiesta de S. José, me respondió éste, había reunido en Litao, provincia de Tayabas, una gran afluencia de indígenas, contra la voluntad expresa del alcalde mayor y del cura, que pretendiéron oponerse a la celebración de esta fiesta. El alcalde se puso a la cabeza de sus alguaciles y quizo conseguir por la fuerza lo que sus palabras y requerimientos impotentes no han logrado. La muchedumbre no opuso, sin embargo, más que una resistencia pasiva; pero el alcalde, de temperamento violento, no pudo contenerse y se arrojó sobre los indios apaleando rudamente a todos los que tuvo a su alcance. Fué en esta confusión cuando recibió un golpe. ¿Quien le dió? Nadie lo sabía; pero el golpe fué mortal. A la noticia de esta desgracia, debida a la extremada imprudencia de la víctima, el gobernador general Oráa (Itier escribe Oxaa) entró en furor y no queriendo ver en este hecho más que el comienzo de un levantamiento contra la metrópoli, levantamiento que jamás sería bastante castigado severamente, ordenó el envío de 500 hombres de infantería contra los pretendidos sublevados de Litao. El pueblo fué bloqueado durante la noche y su población degollada: 1400 personas de todas edades y sexos pagáron con su sangre la muerte accidental del alcalde.

"Los soldados tagalos de la guarnición de Manila tenían muchos parientes y amigos entre las víctimas y sintiéron un odio violento contra el gobernador general que ordenó aquella horrible carnicería. Muchos actos de crueldad y tiranía acrecentáron este odio, haciéndo nacer proyectos de venganza, cuya ejecución se difirió hasta el 22 de Enero de 1843. En este dia, muy de mañana, los regimientos tagalos, teniéndo a su cabeza algunos oficiales y sub-oficiales del país, tomáron las armas y se apoderáron de la Ciudad de Manila sin resistencia. El grito de guerra éra: Muera Oráa!

"Pero sin plan de ataque y privados de una dirección general, estas tropas tuviéron momentos de vacilaciones que han dado tiempo a la artillería española a reunirse para contener sus ataques. Pasado el primer impetú, estos pobres soldados se dejaron desarmar como tímidos corderos. Buen número de ellos fuéron fusilados y el órden se restableció. Más el gobernador general Oráa, en vez de ver en este acto de rebelión una respuesta a la carnicería de Litao, se esforzó en hallar en él una conspiración que tenía por objeto la independencia de Filipinas. Por medio de esta combinación él quizo, por un lado, ponerse a salvo de la censura de haber excitado con sus violencias a las tropas tagalas, y por otro, abrogarse el papel de salvador de una colonia que había intentado sacudir el yugo de la metrópoli. En su egoismo, ciertamente, él puso a un lado el efecto moral que no podía dejar de producir semejante hecho.

"Proclamar que las tropas tagalas se habian sublevado a la voz de independencia nacional, éra darles la idea de como debería hacerlo para otra vez; éra indicarles un fin noble y grande; éra decir a los enemigos de España lo que deberían hacer cuando llegue la ocasión.

"Y prosiguiendo su sistema, procedió al arresto de muchas personas importantes del país; uno de ellos, M. Roxas, rico comerciante indígena, fué acusado de haber sobornado a las tropas, y no faltó hombre que mediante dinero declaróse falsamente haber sido encargado por aquel para distribuir 200 piastras a las tropas.

Esta declaración ridícula que se reputa por si sola, no fué admitida por la Real Audiencia, y esta ordenó la libertad de M. Roxas. Pero el odio de Oraa ha estado vigilando la puerta del calabozo, que no se abrió, apesar de la sentencia absolutoria; solo la muerte pudo arrancar a Oraa su víctima: Mr. Roxas murió en la prisión; su hija ha ido a España a demandar justicia contra el asesino de su padre." (*Fragment d'un Journal de voyage aux Iles Philippines*, par Jules Itier: Paris, Imprimerie de Bourgogne et Martinet, rue Jacob, 30 1846.)

No necesitan comentarios estas líneas del viajero francés; ellas solas se comentan.

Lo que sí añadiremos es que, con pretexto de estos sucesos, fuéron detenidos y sujetos a proceso, además del citado Sr. Domingo Roxas, los Señores Antonio de Ayala, Iñigo Gonzales Azaola, Miguel Escamilla, Mamerto Luis, Leonardo Pérez, Diego Teodoro, José Rafael y otros.

Estos en unión de Mariano y José Roxas, hijos del difunto Domingo, promovieron una exposición de queja sobre los procedimientos seguidos contra los mismos y sobre todo, contra el padre de los dos últimamente citados, con motivo de la sedición ocurrida el 21 de Enero de 1843, y hubo de tardar trés años hasta que el Ministerio de la Guerra dictase una real órden fechada 8 de Enero de 1846, declarándo qué, "atendido lo que resulta de la misma causa, su formación y la prisión y padecimientos que han sufrido por consecuencia de aquella, no sirvan de nota ni perjuicio a la opinión y fama del difunto D. Domingo Roxas, sus hijos D. Mariano y D. José, ni a los demas recurrentes."

Consignamos aqui la fecha 21 de Enero de 1843, como la del levantamiento porque es la que se lee en la real órden del Ministerio de la Guerra fechada Enero 8, 1846, y que no concuerda con la de Itier, que pone la de 22.

Desde aquellas fechas remotas se oyó la frase "las Filipinas se perdían", pués un folleto con este título, ó mejor dicho "Las Filipinas se pierden", de 12 pags. en 4.° (Madrid, Imp. de Aguado 1842 se circuló entonces a profusión.

Los señores que acabo de mencionar no han tenido efectivamente la menor parte en la sublevación militar de 1843; pero eran tildados de filibusteros, porque eran liberales en ideas, partidarios de que sean respetados los derechos de los filipinos y enemigos de la inicua explotación y de los abusos de que era objeto el pais por parte de los frailes y de otros elementos colonizadores, y se quizo aprovechar de aquella sedición militar para perderlos.

En España estaba declarada la lucha entre los liberales y los retrógados ó sean progresistas y los conservadores, lucha que se hacía cada vez mas encarnizada. Planteado el mismo problema en Filipinas; en pié el conflicto entre los que abogaban por un régimen mas liberal y los que querían mantener el pais en estado de caótica confusión y desgobierno, entre el pais y sus explotadores, en una palabra, las peripecias de la brega, tenían que marcar los vaivenes de la que se entablaba en la península.

Los partidos progresista y conservador turnaban en el poder; el primero fué sustituido luego por la unión liberal en 1856, y han continuado los mismos turnos entre esta y el partido conservador. Cada vez que subían los progresistas o los de la Unión liberal se respirába en la colonia con algun desahogo; y por el contrario, la presencia de los conservadores en el gobierno de la metrópoli se señalába por un recrudecimiento de las persecuciónes, abusos y opresión.

Y siguiéron asi las cosas hasta que vino el Septiembre de 1868 en que una revolución triunfante echó abajo el trono despótico de Isabel II, con sus abusos y arbitrariedades.

Para tener una idea de como se conducían aquellos gobernantes del tiempo de Narvaez, vámos á relatar un hecho que el docto historiador español, Miguel Morayta nos había contado un día:

El Sr. Morayta estaba un dia en un café, en Madrid, con unos amigos. Un hombre se acercó a uno del grupo para decirle que un señor deseaba hablarle y le esperába en la puerta. El hombre se levantó, dejando el sombrero, ya que solo era cuestión de hablar con uno en la entrada del mismo establecimiento. Pasaron los momentos y el Sr. Morayta y sus camaradas no se fijáron en un principio en la tardanza del amigo en volver a su asiento; pero fué larga esta tardanza que hubo de llamar despues su atención. Allí estaba todavía el sombrero colgado de la percha. No vieron a nadie en la puerta y se marcharon. Al dia siguiente, algunos individuos de la fa-

milia del desaparecido, cuyo nombre ya no recordamos, recorría las casas de los que iban con éste en la tarde anterior. Morayta y sus amigos no han podido decir otra cosa que lo que acabamos de contar: que se levantó sin sombrero para acudir al llamamiento de un hombre que le esperaba en la puerta del café, y ya no se le volvió a ver, hasta que éllos se marcharon despues de transcurrido mucho tiempo. Y el sombrero seguía colgado de la percha del establecimiento. Diéron parte del hecho a las autoridades, acudieron a las oficinas de información, revolvieron todo Madrid, enviáron emisarios a provincias y no habían encontrado el menor rastro de nuestro hombre. Había transcurrido mas de un año; su familia ya la tenía por muerto, cuando recibió una carta del mismo, dando noticia de su paradero y de su suerte. Estaba en Filipinas. Aquella tarde de autos en el café, al salir para ver a la persona que le quería hablar, fué llevado por unos agentes de policía, sin permitirle coger el sombrero; estuvo encerrado en un calabozo por varios dias, despues de los cuales fué transportado a Cadiz y embarcado en un buque que salía para Manila. Durante todo este tiempo estaba vigilado para impedir que pudiera comunicarse con su familia y amigos. Despues de varios meses de viaje por el cabo de Buena Esperanza llegó á Filipinas.

Si esto se hacía en la misma capital de la metrópoli ¿qué no harían en Filipinas?

Tal éra el gobierno que derrocó la Revolución de 1868; no se paraba en los medios, cuando se trataba de desembarazarse de cualquier liberalote que le estorbase en su política de despotismo.

Pero esta conducta inicua ha sido en nuestro caso un instrumento impulsor eficaz para el desarrollo de las ideas democráticas. Nuestra tierra fué uno de los puntos de destierro para estos liberalotes, los cuales podían muy bien repetir lo que el vate español Zorrilla decía hablando de sus deportaciones.

"..... pero yo que de laurel semilla éra, eché frutos donde caí."

El triunfo de los liberales en 1868 que determinó la implantación de una monarquía democrática bajo Amadeo de Saboya, y luego la de la República, por un lado, y la apertura del canal de Suéz (17 Nov. 1869) por otro, prestáron mayor impulso aun al desarrollo de las ideas entre nosotros.

Una lucha porfiada se entablába entónces entre el clero secular formado en su mayoría por clérigos filipinos y el regular que componían los frailes europeos de todas las órdenes religiosas, sobre provisión de parroquias. Los frailes monopolizaban los curatos. En 1849, de los 168 que tenía el arzobispado de Manila solo una quinta parte y de los mas pobres pertenecía á los Clérigos, y cada día se reducía esta proporción por parte de estos últimos; pues, un decreto de 10 de Sept. 1861 dió facultad á los recoletos "para administrar los curatos de la provincia de Kabite u otros que hubiére, servidos por el clero indígena, al paso que vayan vacando."

El P. Pedro Pelaez y el P. José Burgos sostenían polémica acalorada por este motivo contra los frailes. El primero era Vicario capitular de la Diócesis de Manila, sede vacante por muerte del arzobispo Aranguren y en esta capacidad emitió razonados informes el 1.° Marzo 1862 y redactó una exposición a la reina, en nombre del Cabildo manilense, demostrando la gran injusticia y la transgresión de las leyes que se cometía desposeyendo al clero filipino de los curatos para entregarlos a los frailes que por su carácter monacal no debían gozar del beneficio secular curado. El P. Burgos por su parte estaba enzarzado en polémica periodística con el recoleto Guillermo Aguido en *El Clamor* de Madrid, y detrás de estos campeones estaban todos los clérigos filipinos, muchos de los cuales éran respetados por propios y estraños, por su sabiduría y virtudes.

El clero indígena tenía que sufrir muchas vicisitudes. Los frailes, gracias a sus riquezas inmensas, ejercían una verdadera soberanía, la soberanía monacal, como la llamaba del Pilar. Hacían ostentación de ella,

persiguiéndo cruelmente a sus enemigos, a las familias y hasta a los amigos de estos. Por consecuencia, muchos de los que estaban señalados por el dedo de la fatalidad, han tenido que emigrar al extrangero. Asi muchos jóvenes, aprovechándose de las facilidades que ya ofrecía el viage, fuéron a Europa, y alli emprendiéron una campaña, denunciando abusos y proponiendo reformas. En 1871 publicaron un quincenario *El Eco Filipino*, que llevaba por lema: "España con Filipinas; Filipinas con España", y otro periódico "El Correo de Ultramar", costeado con el producto de una suscripción voluntaria, entre varios elementos pudientes de Manila y provincias. La cuestión del clero era la que mas monopolizaba la atención general, y constituyó la materia principal de su campaña.

Esta activa campaña de los filipinos liberales empezaban a producir favorable efecto cerca de los nuevos poderes metropolíticos traidos por la Revolución. Para contrarrestarla, los elementos retrógados encabezados por los frailes hiciéron surgir de la nada la revolución de Kabite de 1872. Decimos esto, porque hasta ahora los datos que tenémos a mano no nos dicen otra cosa más que aquello fué una mera sedición militar, aprovechada con suma habilidad por los elementos retrógados para darle carácter político, con el fin de envolver en ella a los filipinos que por sus prestigios y por sus luces estorbaban sus planes de explotación y dominio. En efecto, con motivo de aquellos sucesos, los presbíteros Burgos, Gomez y Zamora subiéron al cadalzo y otros muchos entre abogados, sacerdotes, comerciantes y propietarios prestigiosos fueron a la deportación. Unos han muerto durante ella, otros se establecieron en el extrangero y otros pocos han podido volver al pais, despues de muchos años de penalidades y miserias.

Con el golpe de Kavite creyéron los enemigos de nuestro progreso haber dado muerte para siempre a toda aspiración en la mente de los filipinos. Un perióodo de relativa calma, de unos nueve ó diez años, parecía dar apariencia de verdad a esta creencia.

Decimos relativa, porque durante los años que siguiéron al suceso Kabiteño el Joven Manuel Regidor no ha cesado de hacer campaña en pro del pais desde las columnas de un periódico cuyo nombre no recordamos ahora, que fundó Rafael Maria de Labra para ser órgano del ideal autonomista cubano, cuyos dos principales redactores éran el cubano Juan Gualberto Gomez y el filipino Manuel Regidor. La circunstancia de arder entónces la guerra separatista de Cuba que terminó provincialmente en la paz del Zanjón, hacía que la campaña del periódico de Labra anduviése con mucha prudencia en su campaña.

El Dr. Gregorio Sanciangko y Gozon, un abogado de Manila entónces residente en Madrid, de cuyo colegio de abogados era miembro, emprendió campaña filipinista hacia 1880, desde las columnas de *La Discusion*, uno de los mas importantes periódicos de la Corte española. En 1881 publicó la primera parte de su libro "El Progreso de Filipinas: Estudios económicos, administrativos y políticos." En 1882 los filipinos residentes en Madrid fundaron el círculo Hispano-Filipino, centro que adquirió mucha importancia hasta llegar a ser subvencionada metálicamente por el Ministro de Ultramar, de que era casi un cuerpo consultor. Esta sociedad publicaba un periódico "La Revista del Circulo Hispano-Filipino", que tomó, segun Pardo de Tavera, un caracter hispanófobo.

En 1885 Paterno dió a luz su *Ninay*, novela nacionalista. Por aquellos años tambien Pedro Govantes, José Rizal, Graciano Lopez Jaena, Eduardo de Lete, Manuel Regidor y algunos otros procuraban a traer la atención pública hacia Filipinas, valiéndose de la prensa periódica.

Asi llegamos al año 1887 en que tomó mayor actividad y energía la campaña en pró de reformas para Filipinas. *El Noli me tangere* de Rizal, *La antigua civilizacion tagala* de Paterno y el semanario *España en Filipinas*, pertenecían á este año.

Pero lo que verdaderamente podía llamarse el principio del fin era la aparición de *la Solidaridad* en el estadio de la prensa española en 1889. La lucha entre los reformistas y los retrógados, que como queda dicho, estaban encabezados por los frailes, era cada vez más enconada; el sentimiento de la dignidad y del honor se despertaba con mas viveza y encendía en los corazones el amor al terruño, a medida que extremaban los poderosos sus abusos, arbitrariedades y violencias en su afan de sofocar en gérmen las rebeldías y las protestas que empezaban a asomarse en la superficie del carácter tranquilo de los hijos del pais.

Los elementos directores de nuestro pueblo pronto vió la necesidad de encausar esos sentimientos y esas ideas para dirigir las fuerzas que de unos y de otros nacían, a un fin comun, y a este objeto fundaron *La Solidaridad.* Este periódico recogió esas manifestaciones psiquicas que flotaban vagas e indecisas en el ambiente, y les dió forma difinida y concreta; puso de manifiesto el derecho que teníamos a la vida y a la felicidad; señaló con el dedo el origen y la raiz de nuestros males e indicó los medios legales que podrían remediarlos. Hizo ver al pueblo su verdadera situación y aquella otra a que tenia derecho a aspirar; y advirtió al gobierno metropolítico las desastrozas consecuencias que resultarían inevitablemente de aquella política de opresión, sin dar satisfacción a las aspiraciones populares.

Se respiraba un ambiente de malestar general; todos sentían el peso de algo que oprimía los pechos y producía inquietudes en los ánimos; todos se sentían amenazados de un peligro misterioso, tanto mas terrífico cuanto era desconocido; pero nadie se atrevía a comunicar sus sensaciónes y sus pensamientos a otro: tal eran las suspicacias, los recelos y las desconfianzas que infundía el terror de lo desconocido.

Se vió entonces que no bastaba predicar las ideas desde las columnas de un periódico, como desde una cátedra. Había necesidad tambien de llegar al seno del mismo pueblo para educar las costumbres y los hábitos. Y la masonería se estableció para dar a nuestro

pueblo una escuela que le proporcione normas de sociabilidad, y le acostumbre a la vida colectiva. En el seno de la masonería hemos aprendido a vivir vida de asociación; en medio de aquella fraternidad nos hemos comunicado mutuamente nuestras impresiones, nuestro pensamientos, nuestras aspiraciones y nos hemos puestos en condiciones de aunar nuestros deseos y nuestro actos.

No éramos ya aquellas almas que vagaban aisladas y solas, recelosas unas de otras.

Pero mas tarde la masonería con sus principios generales de fraternidad universal no satisfacían ya las ansias de nuestro pueblo, deseoso de concretar y de definir mejor la finalidad de su destino, y a este estado de nuestro espíritu respondió la creación de la Liga Filipina, ideada por Rizal. La Liga era una especie de masonería con fin concreto. No tenía por programa el separatismo. Era algo asi como una sociedad de socorros mútuos qué se establecía con el fin de hacer ménos amarga la suerte del hermano que caía en la lucha y al propio tiempo animar a los luchadores y levantarles el corazón a la idea de que no estában solos, sino que había hermanos que le guardában las espaldas.

Los opresores, los déspotas, a la vista de la resistencia cada vez mas tenaz que ofrecía nuestro pueblo, se enfurecían, llegaban al paroxismo de su cólera y redoblában sus actos de violencia. Este hizo ver a los filipinos qué no había reconciliación posible con los españoles.

La Liga, lo mismo que la campaña política legal que se emprendía en Madrid por medio de su órgano en la prensa, *La Solidaridad*, con sus fines pacifistas no respondían ya a las necesidades del momento, y La Liga lo mismo que La Solidaridad desaparecían para dar sitio al Kataastaasan at Kagalang-galang na Katipunan, con su finalidad eminentemente revolucionaria y separatista.

Desde principios del año 1889 en que se inició la campaña de *La Solidaridad*, campaña que se siguió con

algun método y órden, porque la sostuviéron entidades organizadas, hasta el final de 1895 en que se ordenó desde Manila el cese del periódico, vista la inutilidad de sus esfuerzos conciliatorios, solo han mediado siete años. Pero en ese corto lapso de tiempo se han operado radicalísimos cambios en las ideas. ¡Quién lo íba a creer! El hecho es que ocho o nueve meses despues, en Agosto de 1896 se lanzaba el grito rebelde en Balingtawak. Verdad es que el Katipunan ha estado funcionándo desde 1892, a raiz de la deportación de Rizal a Dapitan.

Esa docilidad del espíritu popular en responder a la voz de la organización en los últimos siete u ocho años no podrá atribuirse más qué a la larga preparación de que acabámos de hacer una ligera revista.

José Rizal, Marcelo H. del Pilar y Graciano López Jaena estuviéron al frente de esa última etapa de la campaña. ¡Loor a ellos que han sabido poner a nuestro pueblo en el camino de su redención!

No han acabado de conducirle hásta el seguro puerto, pués, les había faltado tiempo para ello; pero acertáron a poner a nuestro pueblo en condiciónes de poder navegar por si mismo, abrazado al ideal.

Por ese ideal luchó contra los españoles; por ese ideal, y en virtud de una mala inteligencia, luchó contra América hásta el agotamiento de sus fuerzas. Se sometió, después, siempre abrazado al ideal, a la soberanía de esta última, con la firme esperanza de qué serán reconocidos sus derechos, por los cuales había estado luchándo durante casi una centuria.

Los hechos viénen demostrándo qué sus esperanzas no son vanas, qué descánsan sobre firme fundamento, afianzado por el trabajo y los sacrificios de una sucesión de generaciónes, y qué no estará léjos el dia en verlas convertidas en realidad hermosa, bajo la protectora sombra de la bandera estrellada.

Oh, no puede ser más oportuna la aparición del libro de Miss. M. M. Norton!

Viene, a modo de alegato a nuestro favor, en el momento en que está próximo a pronunciarse el fallo final

y decisivo de nuestro largo pleito; y el voto de Miss Norton es de mucha importancia, es de mucho peso, porqué tiene por base una série de hechos históricos qué nos dicen de la verdad de estas palabras de un personaje de Rizal:

"No todos dormían en la noche de nuestros abuelos."

MARIANO PONCE.

Manila, Diciembre, 1913.

HISTORICAL STUDY OF PHILIPPINES

MARIANO PONCE

The appearance of a new book about our country has always been looked upon by us with keen interest. This interest becomes all the more intense when, as in the present case, the author is a foreigner already known in our literary circles as one of those who study us with love and fairness and judge us with a kindly spirit and an impartial mind, of which there are very few examples.

Miss M. M. Norton has already published several books, some in prose, others in verse, about the Philippines. A generous and kind-hearted soul, she has always treated of our affairs with a warm feeling and in a just and reasonable measure.

This notable author intends in this book to present to the English-speaking world a group of our representative men who have done and are doing much for the development of democratic and progressive ideas in our country.

It is pleasant to say that such ideas were not conceived only of late in the minds of the Filipinos. They were born many, many years ago, and have gradually grown strong through several generations and now they have attained their full and vigorous maturity.

The present-day teachings of democracy would have been utterly useless to us had they not fallen on a soil made fertile by the work of former generations. Such process does not go by leaps and bounds, and but for the open, ready furrows, the seeds would have died.

We might, therefore, trace the paths of these ideas from the beginning of the nineteenth century (although we could go further back) to the present time.

When, at the dawn of said century, Napoleon Bonaparte invaded Spanish territory, the Spaniards made a formidable and decided resistance, compelling that mighty giant to halt in his triumphal march throughout

Europe. Spain, our mother-country of yore, made up her mind to shed her last drop of blood in defense of her independence and liberty. The Philippines was deeply moved at this noble and heroic stand and joined the mother-country in her lot.

It was at this period when a pamphlet entitled, "A NARRATIVE PROCLAMATION WHICH, IN ORDER TO ENCOURAGE THE VASSALS OF FERDINAND VII IN THE PHILIPPINES TO DEFEND THEIR KING FROM THE FURY OF HIS FALSE FRIEND, NAPOLEON, FIRST EMPEROR OF THE FRENCH, LUIS RODRIGUEZ VARELA. PUBLISHED IN SAMPALOC, 1809."

Rodriguez Varela, a Filipino, by enumerating the rights and privileges granted by law to the natives, and because he was a Filipino, was accused of being an agitator and rebel in disguise, despite the proofs of his ardent enthusiasm for Spain in those critical moments. Varela was likewise the author of the *Elogio a las provincias de los Reynos de la España europea, Elogio a las mujeres de los Reynos de la España europea* and *Parnaso Filipino.* Now that the last embers of passion fed by conflict and war are dead, we can judge the events in question in the light of cold reason, and we see no reason for doubting the sincerity of Rodriguez Valera when he tried to induce the Filipinos to help Spain in those hard times.

It is true that the storm of national independence which was beginning to rage in Latin America sent over some gusts and the storm center included us, but this was not sufficient to give a definite form to the ideal of independence in the minds of the Filipinos. This movement bided its time.

It can thus be asserted that the country was with Rodriguez Varela in his enthusiasm for Spain.

The new rulers in Spain did not fail to see this, so the "Supreme Consejo de Regencia de España é Indias," in the name of King Ferdinand VII, in a decree of February 14, 1810, "considering the grave and

to be held as soon as the military occurrences permit being attended by delegates from Spanish dominions in America and Asia, who should dignifiedly represent the will of the natives in said Congress upon which the restoration and happiness of the Monarchy depend," ordered the participation of representatives from the Philippines, together with those of the colonies of Latin America, in the above mentioned *Cortes*.

King Ferdinand himself, in a manifesto printed about 1819, addressed "to the inhabitants beyond the seas," invited his oversea subjects to choose their representatives in the *Cortes* in order that the "fathers of the country being assembled, the State may be saved and the destinies of both hemispheres forever fixed."

At that time several elections for delegates to the *Cortes* and provincial representatives were held, preceded by the indispensable campaigns and conflicts in which ideas and opinions fought for supremacy and light appeared in many cases, the Filipinos being thus initiated into political life. The speech which Licentiate José de Vergara, delegate elected by Manila to the ordinary *Cortes* on September 19, 1813, should be read.

On April 17 of the same year 1813 the Constitution of the Spanish Monarchy, promulgated at Cadiz the preceding year 1812, was proclaimed in Manila and received with burning enthusiasm by the Filipinos because it granted them many rights never theretofore enjoyed by them. Thanks to this event, the Filipinos were installed in constitutional life.

In order to prepare the country for this new condition of government and to the end that the benefits of constitutional régime might be more efficient for the furtherance of our progress, a few Filipinos endowed with public spirit decided to organize associations for the purpose of teaching the people and to put them in a position to meet the exigencies of the times.

These associations were not political parties, such as those we know at the present time, but only groups urgent need (so the decree ran) of the extraordinary *Cortes*

of citizens devoted to propaganda. Among them we may mention Luis Rodriguez Varela, author of the "Proclama Historial" already referred to and of the "Parnaso Filipino"; Regino Mijares; Captain Bayot; Attorney Mendoza; José Ortega, manager of the Compañía de Filipinas; José Maria Jugo, who was an eminent jurist and "Agente Fiscal de lo Civil" of the *Audiencia de Manila;* Domingo Roxas, a wealthy merchant, and many others.

On account of the fact that these Filipinos entertained advanced ideas, they were not well looked upon by the conservative and reactionary elements that wished to keep the country in a state of perpetual infancy.

A struggle between the two elements began. The Filipinos had to undergo many difficulties and suffer many hardships for many years until their aspirations could triumph. They had to struggle against prejudice; against tradition and the selfish interests established by certain entities and institutions; and against the ignorance and fanaticism of their own people. Generation after generation kept up the fight until victory came.

Long and rugged was the path and the enemy saw to it that the obstacles were greater and greater every day.

But the Filipinos were aware from the beginning that their cause meant life or death to the country and made up their mind to defend it at any cost, convinced of its justice, for it was the cause of progress and of civilization.

In order to have an idea of the effect which the patriots' campaign produced on public opinion, it will be sufficient to cite the following event:

When Governor-General Juan Antonio Martinez came to the country on October 30, 1822, in order to take possession of his office, he brought with him a goodly number of Spanish military officers in order to take the place of many Filipino officers who were then serving in the Philippine regiments.

Martinez was made to believe before sailing for Manila that native officers were disloyal and not worthy of confidence, and the need of their being replaced by Spaniards was pointed out to him. This was the reason for the arrival of the Spanish officers.

The Filipino officers did not of course look at this measure in a favorable light. They were offended because their loyalty was doubted and their promotion thwarted.

There were meetings, interchanges of ideas in order to find some way to defend the interests of the class to which they belonged, for they already felt the dignity of their political rights.

Distrust and bias made the authorities see in this attitude some dark conspiracy against national integrity, and mere suspicion was a sufficient cause for the deportation to Spain, by an order dated February 18, 1823, of a great many Filipino citizens, among whom were Domingo Roxas, José M. Jugo, Rodriguez Varela, Attorney Mendoza, Regino Mijares, José Ortega, Captain Bayot, Figueroa, F. Rodriguez, Sergeant Mayor Dieste and Captains Cidron and Gomez.

In those days, Spain was going through a critical situation. The extreme enthusiasm of liberals on one hand, and opposition of Ferdinand VII to constitutional government on the other, had jeopardized liberty, which demanded great sacrifices.

The political situation of Spain was all the more difficult because of the attitude of the delegates from the New World who, under the protection of parliamentary privileges, brought up in the *Cortes* the question of independence of the Spanish-American colonies. This subject was so delicate that even a passing reference thereto stirred up men's minds.

This conduct on the part of the representatives from Latin America was due to a preconceived plan, as shown by the following words of the Delegate from Yukatan in the Cortes of 1821-1823, Lorenzo Zabala, who later became an agent of the revolution

of the Spanish colonies: "The American deputies, who have witnessed the prodigious effects produced in America by the speeches of their predecessors who held office in 1812 and 1813, did not think they could further the cause of their country in a more effective way than by raising in the Cortes questions relative to independence, which should impart to their fellow-citizens lessons and encouragement." (*Ensayo historico de las revoluciones de Mejico desde 1808 a 1830*, by Lorenzo Zabala, Paris, 1831.)

The revolutionary movements which were stated at different points in Latin America greatly contributed to the adoption in the mother country of reactionary policies with regard to the colonies. They gave a pretext to Ferdinand VII, who indeed did not need any, to despoil the colonies of their constitutional rights and privileges, causing them to be governed by special laws, without any right to be represented in the *Cortes*.

This was a mighty step backward in so far as political improvement was concerned, but it was a great stride in the progress of ideas which were being carried out in the midst of the happenings.

The Spaniards themselves, in their desire to suppress through any means all manifestations of public opinion, knowing the enormity of their sins and fearing the condemnation of the public conscience, did nothing but add fuel to the fire and widen the avenues of popular unrest.

To illustrate this fact, we should like to invite the attention of the reader to an event which took place in 1843. In this year there was a military uprising, provoked by the foolishness of Governor General Marcelino de Oraa Lacumberri.

Let us read the words of a man connected with the French mission in China who was travelling in the Philippines at the time, M. Jules Itier. The facts were given him by Sr. Iñigo de Azaola (Assaola, according to Itier) who had been involved in the proceedings

instituted apropos of the same, and who had accompanied Itier in his trips. Here are the French author's words, as translated:

"I greatly desired to know the truth about the mysterious uprising of the Tagalog regiments of Manila on Jan. 22, 1843, and I seized the opportunity to ask him (Azaola) to throw some light on the subject.

"He said that the feast of Saint Joseph had gathered in Litao, province of Tayabas, a great concourse of natives, contrary to the order of the *Alcalde Mayor* and the curé who were opposed to the celebration of the annual holiday. The alcalde led his policemen (alguaciles) and wanted to carry out by force what his words and powerless commands could not accomplish. The people, however, did not actually resist, but only showed a passive, silent opposition, but the hot-headed alcalde lost his self-control and threw himself upon the natives, cruelly beating all who were within his reach. During this brawl he received a blow. Who had dealt it? Nobody knew, but it was deadly. Upon hearing the news of this misfortune which was due to the extreme recklessness of the victim, Governor General Oraa (Axaa, according to Itier) became furious and did not want to see in this event anything but the beginning of an uprising against the mother-country, which could not be too severely punished. So he sent 500 infantrymen against the supposed rebels of Litao. The town was blockaded during the night and its population butchered: 1400 persons of all ages and both sexes atoned with their blood for the accidental death of the *alcalde*.

The Tagalog soldiers of Manila had many relatives and friends among the victims, and they felt an intense hatred toward the Governor General who had ordered this horrible massacre. Many cruel and tyrannical acts augmented this hatred, giving rise to a plan of revenge, the execution of which was postponed till Jan. 22, 1843. Very early in the morning of this day, the Tagalog regiments, headed by some native officers

and sub-officers, took up arms and captured the city of Manila without any resistance whatever. The war-cry was: "Death to Oraa!"

But, without any plan of attack and general leadership, these troops hesitated, which gave the Spanish artillery time to rally and hinder their attacks. Their first impulse having passed way, these poor soldiers let themselves be disarmed like meek lambs. Quite a number of them were shot and order was restored. Governor General Oraa, instead of seeing in this rebellion the outgrowth of the Litao massacre, tried to find in it a conspiracy which had for its object the independence of the Philippines. By this contrivance, he wanted to forestall any criticism to the effect that he had through his violent conduct caused the Tagalog troops' uprising, and at the same time to assume the rôle of savior of a colony which had attempted to throw down the yoke of the mother-country. Surely, in his egotism, he laid aside the moral effect which such happening could not fail to produce.

To proclaim that the Tagalog troops had risen in response to the call of national independence was to give them an idea as to how it should be done in the future; to point out to them a noble and great purpose; to tell the enemies of Spain what should be done when the time comes.

And following his policies, he proceeded to arrest many prominent men in the country; one of them, Mr. Roxas, a rich native merchant, was accused of having bribed the troops, and there was not lacking a man who through money, falsely testified to having been intrusted by said Roxas to distribute 200 *piastras* among the soldiers.

This ridiculous testimony which refutes itself, was not admitted by the Supreme Court (*Real Audiencia*) which ordered the release of M. Roxas. But the bitterness of Oraa closed the jail doors, despite the acquittal; only death could take away from Oraa his victim; Mr. Roxas died in jail, his daughter has gone to Spain to

demand justice against the murderer of her father." (*Fragment d'un Journal de Voyage aux Iles Philippines, par Jules Itier: Paris, Imprimerie de Bourgogne et Martinet, rue Jacob, 30: 1846.*)

These lines, written by the French sojourner, need no comment; they are self-explanatory.

We shall add, however, that these events were made an excuse for the arrest and prosecution of other persons, such as Messrs. Antonio de Ayala, Iñigo Gonzales Azaola, Miguel Escamilla, Mamerto Luis, Leonardo Perez, Diego Teodoro, and José Rafael. These, together with Mariano and José Roxas, sons of the deceased Roxas, addressed a memorial complaining against the proceedings taken against them, especially against the father of the last two, as a result of the sedition of Jan. 21, 1843. Three years had to elapse before the Minister of War issued a royal order dated Jan. 8, 1846, stating that "Considering the evidence in the case, its institution, the imprisonment and hardships suffered, let these steps be not injurious to the reputation of Don Domingo Roxas, deceased, his children Don Mariano and Don José, and the other petitioners."

We put down here Jan 21, 1843, as the date of the uprising, because it is the one appearing in the royal order of the Minister of War dated January 8, 1846, and does not agree with the statement of Itier, who has Jan. 22nd.

At such a remote period the phrase "We are losing the Philippines" was already heard, for a pamphlet thus entitled, of 12 pages, (Madrid, the Aguado Press, 1842), was being widely circulated.

The men whom I have just mentioned did not really have the least participation in the military uprising of 1843, but they were called rebels because they had liberal ideas, stood for the rights of the Filipinos and were the enemies of the iniquitous exploitation and the abuses committed on the country by the friars and other elements, and that movement was made use of in order to destroy them.

In Spain, there was a struggle between liberal and refractory elements, or progressives and conservatives. The conflict became more and more bitter. The same question having taken root in the Philippines between those who advocated a more liberal régime and those who wanted to keep the country in a state of chaos and misgovernment, between the country and its exploiters, the success of one or the other party in Spain went far to determine the trend of events in the islands.

The progressive and liberal parties took turns in power; the former was displaced by the Union Liberal in 1856, and the same rotation took place between this union and the conservative party. Whenever the progressives or the men of the "Union Liberal" came to power, the people of the colony could breathe with some freedom, and on the contrary, the presence of the conservatives in the government of the mother-country was marked by a renewal of persecutions, abuses and oppression.

And things went on thus until the month of September, 1868, arrived, when a triumphant revolution tore down the despotic throne of Elisabeth II with all its abuses and arbitrary policies.

In order to have some idea of how those rulers to the time of Narvaez behaved themselves, we wish to relate a fact of which the profound Spanish historian, Miguel Morayta, once told us:

Sr. Morayta was one day in a Madrid café with some friends. A man approached one of the group and told him that a gentleman desired to speak to him and was waiting for him at the door; so the man got up, leaving his hat, as he was only going to speak to someone at the entrance of the same building. Minutes passed, and Sr. Morayta and his friends at first did not notice the failure of their friend to resume his seat, but the delay at last attracted their attention. His hat was still hanging on the rack. They saw nobody at the d oor, so they left. The next day, some relatives of the missing man (whose name we do not remember) inquired at the houses

of the men with whom he was seen the preceding afternoon. Morayta and his friends could not tell them anything but what we have just narrated: that he left his hat in order to see a man who was waiting for him at the door of the café, but he was seen no longer, so they left after a long time had elapsed. And the hat was still in its place. His family informed the authorities, went to all sources of information, ransacked the whole city of Madrid, and sent agents to the provinces; still they could not discover the least clue to his whereabouts. More than a year passed; his family had already taken him for dead, when they received a letter from him stating where he was and his lot. He was in the Philippines! On the afternoon referred to, on going out to see the man who wanted to talk to him, he was taken by certain police agents, without allowing him to fetch his hat; he was locked up in a cell for several days, after which he was taken to Cadiz and placed on board a vessel bound for Manila. During all this time he was watched so that he might not send any message to his family and friends, after several months of sailing, he arrived in the islands, by way of Cape of Good Hope.

If this was being done in the very capital of the mother-country, what could not be done in the Philippines?

Such was the kind of government destroyed by the Revolution of 1868. No scruple was entertained as to the means, when some Liberal who hampered its despotism was to be eliminated.

But this wicked conduct was to us a powerful instrument for the development of democratic ideas. Our land was one of the places to which Liberals were banished, who could well repeat the words of the Spanish poet, Zorrilla, about these deportations:

"pero yo que de laurel semilla era,
echê frutos donde caí."

The victory of the Liberals in 1868, which implanted a democratic monarchy under Amadeo and the Republic

afterward, as well as the opening of the Suez Canal (Nov. 17, 1869) gave a still greater momentum to the progress of democratic ideas among us.

A ruthless fight was then raging between the secular clergy made up mostly of Filipino priests, and the regular clergy, composed of European friars of all the religious orders, over parishes. The friars monopolized the parishes. In 1849, out of the 168 parishes which were under the Archbishopric of Manilà, only one-fifth, and the poorest ones at that, belonged to the Filipinos, and day by day this number was being reduced, for the decree of Sept. 10, 1861, gave power to the Recollects "to administer the parishes of Cavite province and other parishes now under the native clergy, as they are being vacated."

Father Pedro Pelaez and Father José Burgos had many heated discussions with the friars over the question. The first was capitular vicar of the Manila Diocese, which became vacant by the death of Archbishop Aranguren, and as such he wrote some well reasoned reports on March 1st, 1862, and drew up a memorial to the Queen, in the name of the Manila chapter, showing the great injustice and the violation of the laws committed by depriving the Filipino clergy of the parishes to be turned over to friars who, on account of their monastic condition, could not take charge of such mission. Father Burgos was engaged in a discussion with the Recollect, Guillermo Agudo, in *"El Clamor"* of Madrid. The two champions, Pelaez and Burgos, were supported by all the Filipino clergy, many of whom were respected by Filipinos and strangers, for their wisdom and virtues.

The native clergy had to suffer many hardships. The friars, thanks to their immense riches, exercised real sovereignty, which was called by del Pilar "the monastic sovereignty." They boasted of the same, cruelly persecuting their enemies, families and even their enemies' friends. Consequently, many of those indicated by the finger of misfortune had to go abroad. Thus many

young men, availing themselves of the facilities of transportation then already existing, sailed for Europe and there started a campaign, denouncing abuses and proposing reforms. In 1871 they published a magazine, which appeared twice a month, called "El Eco Filipino," having for its motto: "Spain with the Philippines; the Philippines with Spain," and another periodical, "El Correo de Ultramar," maintained by voluntary subscriptions from well-to-do elements in Manila and the provinces. The clergy question was the one which absorbed the public mind, and was the principal subject of their campaign.

This active campaign by liberal Filipinos began to have some favorable effect on the new rulers in the mother-country put in power by the Revolution. In order to thwart this campaign, the refractory elements led by the friars created out of nothing the Cavite revolution of 1872. We make this statement because up to the present time the facts in our possession tell us nothing but that it was simply a military sedition, made use of with supreme ability by reactionary elements in order to give it a political significance, thus involving in the same those Filipinos who, by their influence and education, were hampering their plans for exploitation and control. So, in view of those events, Father Burgos, Gomez and Zamora were sent to the gallows, and many others, among whom were many lawyers, priests, merchants and property-holders of good standing, banished. Some died in exile, others settled in foreign lands, and few were able to return to the islands, after many years of pains and sufferings.

The Cavite stroke was thought by the enemies of our progress to have sounded the death-knell of our aspirations. A period of about nine or ten years of *relative* peace seemed to sustain this belief.

We said "relative," because during the years following the Cavite event, a young man, Manuel Regidor, kept up the campaign for the country in the columns of a newspaper, the name of which we do not now remem-

ber, founded by Rafael Maria de Labra as an organ of Cuban autonomy. Its principal writers were Juan Gualberto Gomez, a Cuban, and Manuel Regidor, a Filipino. The fact that the revolution of Cuba was then on fire, which was stopped for the time being by the arrangement at Zanjon, made Labra's paper very careful in its campaign.

About the year 1880, Dr. Gregorio Sanciangko y Gozon, a Manila lawyer and member of the Madrid bar, then residing in Madrid, defended the rights of the Filipinos in the columns of "La Discusion," one of the most important papers in the Spanish capital. In 1881, he published the first part of his book: *El Progreso de Filipinas: Estudios económicos, administrativos y políticos.* In 1882, the Filipinos who were living in Madrid organized the *Circulo Hispano-Filipino,* a club which became so important that it was financially aided by the Minister for the Colonies who was its adviser. This association published a paper, *La Revista del Circulo Hispano-Filipino,* which, according to Pardo de Tavera, became a Hispano-maniac.

In 1885, Paterno published his *Ninay,* a novel inspired by the Filipino national spirit. At that time, Pedro Govantes, José Rizal, Graciano Lopez Jaena, Eduardo de Lete, Manuel Regidor, and others were also trying to call the attention of the public toward the Philippines, by means of the newspapers.

Thus we come to the year 1887, when the campaign in favor of reforms in the Philippines became more active and energetic. NOLI ME TANGERE, by Rizal, LA ANTIGUA CIVILIZACION TAGALA by Paterno, and the weekly paper, *España en Filipinas,* belong to this year.

But what might be properly called the beginning of the end was the appearance of *La Solidaridad* in the arena of Spanish papers in 1889. The conflict between the reformers and the reactionary elements, the latter, as has been said, being headed by the friars, became more and more vigorous; the sense of dignity and honor

of the Filipinos was strengthened and brightened the flame of patriotism in their hearts, as the powerful redoubled their abuses, arbitrary conduct and acts of violence in their desire to stifle the first rumblings of rebellion and protests which began to emerge from the peaceful nature of the Filipinos.

The leaders of thought in our country soon realized the need of guiding these feelings and ideas in order to direct the energies bred by such feelings and ideas to a common goal, and for this reason they founded *La Solidaridad*. This paper gathered these psychic manifestations which floated timidly and in an indefinite manner in the atmosphere, giving them a concrete and tangible form; demonstrated our right to life and happiness; pointed out the root of our grievances, and showed the legal means which could remedy them. It made the people see their real situation and the condition to which they had a right to aspire; it warned the mother country of the disastrous results which would inevitably flow from that oppression, which did not satisfy popular aspirations.

The air was filled with general unrest; we all felt something which weighed down on our breasts and created disquietude in our minds; everyone had some foreboding of an impending, mysterious peril which was all the more terrific because it was unknown; but no one dared convey his impressions and thoughts to another, for great were the suspicion, distrust and lack of confidence created by this threat of an unknown fate.

It was then seen that it was not sufficient to preach from the columns of a newspaper as if one were explaining from a professor's chair. It was likewise necessary to reach the very heart of the people in order to guide their customs and habits. And freemasonry was established in order to give our people a school which should teach our people standards of social conduct and accustom them to public spirit. In freemasonry we learned the spirit of association; in the midst of that

brotherhood we told one another our impressions, our thoughts, our aspirations, and fitted ourselves for a united effort.

We were no longer those souls that wander alone and isolated, distrustful of one another.

But later on, freemasonry with its principles of universal brotherhood, ceased to satisfy the longings of our people who were desirous of determining in a more definite way the destiny of the country. To this state of our spirit, the creation of the *Liga Filipina*, started by Rizal, responded. The league was a sort of freemasonry with a specific purpose. It did not want independence. It was something like an association for mutual help for the purpose of making less burdensome the lot of a brother who fell in the struggle, and of encouraging the fighters, thus lifting up their hearts to the idea that they were not alone but that there were brothers who were ready to minister to them.

The oppressors, the despots, in view of the growing tenacity of the resistance offered by our people, became furious, were in a paroxysm of anger and made their acts of violence more vigorous. This awakened the Filipinos to the fact that there was no possible conciliation with the Spaniards.

Then the *Liga* and the campaign carried on in Madrid through its organ in the press, *La Solidaridad*, with their peaceful methods no longer answered the needs of the times, so they disappeared in order to make room for the "Kataastaasan at Kagalanggalang na Katipunan" which stood for revolution and independence.

From the early part of 1889, when the campaign of *La Solidaridad* was commenced, which was kept up with some method and system because it was maintained by organizations, to the end of 1896, when said paper was stopped by an order from Manila, only seven years elapsed. But in such a short period of time, great changes in the ideas of the people took place. Who would believe it! But the fact is that eight and

nine months later, in August 1896, the first cry of rebellion was uttered at Balingtawak, although the *Katipunan* had been going on since 1892 when it was organized by reason of Rizal's deportation to Dapitan.

This readiness of the popular mind to answer the call of organization during the preceding seven or eight years is due no other cause than the long preparation which I have tried briefly to trace.

José Rizal, Marcelo H. del Pilar and Graciano Lopez Jaena were at the head of the last stage of the campaign. Let us praise them, for they knew how to place our country on the path toward her redemption!

They have not been able to guide her to the last haven for they lacked time, but they put our country in a condition to sail by herself, embracing her ideal.

For the sake of this ideal, our land fought against the Spaniards; she also fought against America, on account of some misunderstanding, until her strength was exhausted. She subsequently submitted to American sovereignty, but always true to her ideal, and with the firm hope that her rights, for which she has been striving for almost a century, will be recognized.

It is being shown that her hopes are not in vain; that they rest on a strong foundation, supported by the work and self-denial of many generations, and that the day is not far when they are at last fulfilled, under the protecting shade of the Stars and Stripes.

Ah! the appearance of Miss M. M. Norton's book could not be more timely!

It comes out as a brief in our favor at a time when the final verdict in our cause is about to be given, and Miss Norton's views are of great weight and importance for they are based on historical facts which bring home to us the truth of these words, put by Rizal in the lips of one of his characters:

"Not all slept during the night of our forefathers."

Translated from the Spanish by Señor Bocobo.

NUESTRA LITERATURA A TRAVES DE LOS SIGLOS

Por EPIFANIO DE LOS SANTOS CRISTOBAL

DEAR MADAM:

Me pide Vd. unas cuartillas sobre literatura, así indígena como castellana, de Filipinas, antes de la conquista, y su evolución bajo las influencias del pasado y presente régimen. Debo ser brevísimo y en líneas generales, para poder llenar medianamente la tarea que Vd. equivocadamente puso en mis pecadoras manos.

Antes de la conquista, los filipinos tenían literatura escrita con caracteres propios. Sus manifestaciones en verso consisten en sentencias (*sabi*), proverbios (*sawikain*), cantos de mar (*soliranin, talindaw*), epitalámicos (*diona, ayayi, áwit,* y otros congéneres que se diferencian solamente por la música), y una especie de farsas y sainetes donde se exponen y critican costumbres locales (*duplo, karagatan,* donde los acertijos, *bugtongs,* tienen gran papel y las narraciones épico-ditirámbicas llamadas *dalits*); cantos de guerra, canciones amorosas (*kumintang, kundiman*), etc., etc.; bastantes de ellas pueden todavía recogerse de los artes y vocabularios tagalos de los siglos XVII y XVIII, y aún del XIX.

En prosa, todavía existen códices de carácter religioso y jurídico-penal con marcada influencia malayo-mahometana.

Como la conquista la llevaron castellanos del siglo XVI, el siglo de oro de su literatura, impregnada del Renacimiento, tomó carta de naturaleza en Filipinas. Circunstancias especiales determinaron que la influencia castellana se reflejase primeramente en los dialectos del país que no en la misma lengua castellana, que se hizo de moda en los comienzos de la conquista.

Al hecho de que los dialectos, principalmente el tagalo, ya tenía carácter literario antes de la conquista, fué posible la publicación xilográfica de la *Doctrina cristiana tagalo-española*, atribuida a Plasencia, 1593, en donde la *Ave María* tagala, Chirino, helenista y latinista, pone por encima de la griega, latina y castellana. Lo más notable en esta pieza literaria es que carece de influencia castellana, en léxico y conexión gramatical, que denota la colaboración anónima del isleño.

Desde el *Memorial* de Blancas de San José, 1606, comenzó a parecer el nombre de un filipino como autor: Don Fernando Bagongbanta, que versificó en romance octosílabo, castellano y tagalo. En 1610, Tomás Pinpin publicó su *Librong...*, y Pinpin, sobre conquistarse el título de príncipe de los tipógrafos y grabadores filipinos, dióse a conocer como filólogo y humanista en una pieza, creando además el tipo del filipino industrial de carácter reproductivo. Fué autor bilingüe. Su prosa como sus versos marcan era.

Bagongbanta usó el romance de ocho sílabas. Pinpin, en una sola composición, combinó romancerillos de cinco, seis y siete sílabas. La métrica de ambos escritores es la que posteriormente privó a lo largo de toda la literatura indígena.

En las comedias y composiciones de caracter heróico, se usaron versos dobles de seis y dobles de siete; y en algunos epigramas de caracter popular, dobles de cinco. Los dobles de cinco, tanto pueden ser de nueve como de diez sílabas. Serán de nueve, si la novena sílaba con que termina el verso está acentuada, porque la sílaba final acentuada sólo por excepción, en tagalo, vale por dos. Si la sílaba décima está acentuada, ésta será de diez sílabas para los filipinos, y de once para los españoles. En la Bibliografía Filipina ván muy marcadas las dos grandes divisiones de la Poética filipina. Los *awit*, o sea poemas heróico-caballerescos, están escritos en dodecasílabos filipinos,

o sea versos dobles de seis castellanos; y los *corridos*, poemas legendario religiosos, en octosílabos filipinos.

Digo filipinos, porque en estos dodecasílabos no hacen sinalefa la vocal con que termina la sexta sílaba con la vocal con que comienza la séptima sílaba. La cesura en la sexta tiene que ser invariablemente en la sexta sin que los primeros hemistiquios, como los de los castellanos, puedan ser de cinco o siete sílabas; y más que cesura, es una verdadera pausa. En dicha sílaba sexta se completa el sentido del verso, y solo por excepción la palabra que trae la sexta, por conexión gramatical, se apoya en la siguiente. La rima y sobre el ritmo son enteramente distintos de los de doce sílabas castellanos, ritmo que va al unísono con el *kumintang*, aire musical genuinamente tagalo con que suele acompañarse estos dodecasílabos, y cuyo movimiento es de sexasílabo, o parecido al romancerillo monórrimo de seis sílabas. Aunque a los ojos, los dodecasílabos filipinos parezcan monótonos, su lectura tagala, por la variedad del ritmo y de los sonidos articulados finales, no carecen de gracia y de dulzura a veces inefable, como los dulcísimos Adagios de Beethoven y ciertos trozos épicos de Wagner.

Con el trascurso del tiempo, los versos de cinco, seis y siete sílabas se acantonaron en las adivinanzas, proverbios y cuentos populares, por ejemplo, en el cuento *La tortuga y el mono*. Los de nueve, diez y catorce sílabas desaparecieron desde el siglo XVII. Por excepción, solo podrá hallarse en el siglo XIX diferentes metros y combinaciones de ellos, creo yo, en un solo autor: en el del *Libro nang Martir sa Golgota*, Juan Evangelista (1886). Todo esto respecto a los filipinos. Respecto a los españoles y religiosos, casi todos usaron exclusivamente el octosílabo, y por excepción el dodecasílabo. En los filipinos, apenas llega a un ocho por ciento de los dodecasílabos la proporción de los octosílabos.

Aunque no tenemos una *Bibliografia Poética* como la de Ritson que cataloga unos seiscientos poetas ingle-

ses de los siglos XV y XVI, en donde el noventa y nueve por ciento son meras sombras de nombres; algunos, simplemente iniciales, se puede afirmar que Filipinas tuvo bastantes poetas. Los cronistas españoles están de acuerdo que los filipinos tan poetas nacen como músicos; y que la poesía es para ellos bocado de buen gusto. Y para no repetir cuanto tengo escrito sobre la literatura de los dialectos, especialmente la tagala, tanto en prosa como en verso, me limitaré aquí a reproducir una apreciación general acerca del carácter y tendencias de su Poesía, aplicable a la prosa, y también a la literatura castellana, con muy pequeñas diferencias en cuanto al carácter y tiempo de su aplicación.

La inagotable malicia, la cortesanía, el ingenio parabólico, la gracia y la primaveral frescura que distinguen el estilo siempre pintoresco de los poetas antiguos, informaron hasta cierto punto el estilo de los eruditos y soberanos maestros de principios y mediados del siglo XIX; quienes, al ensanchar los característicos cuadros de género que hallaron, añadieron variedad de matices y tonos a su dialecto poético, pactaron alianza con la civilización occidental, haciendo carne de su carne las conquistas de que aquella más puede envanecerse y gloriarse, y al propio tiempo que un cuadro más amplio de la vida y el conflicto de voluntades elevaban el interés dramático de sus obras, ya de poderosa unidad orgánica, la elevación moral, la tolerancia religiosa y la noble indignación patriótica encontraban por vez primera la más perfecta expresión en ellas.

Desde 1872, y especialmente desde 1882 a 1896, por imperativo imperio de las circunstancias, los vates bebieron en fuentes desconocidas de sus predecesores, y como más que poetas eran sacerdotes y apóstoles de la buena nueva, empuñaron el látigo de la burla y del sarcasmo, y con él sacudieron las espaldas de los tiranos; sus robustas estrofas despertadoras de la conciencia nacional, son todavía fiel eco del estruendo de la lucha y de los vigorosos músculos de los luchadores.

No hay que buscar en ellos ni la frescura primaveral ni la malicia ingenua, sino intención y fanatismo libertario.

El periodo histórico de 1896 a 1899 es el de mayor efervescencia del entusiasmo lírico; como que los vates entonces, además de los héroes nacionales Burgos, Gómez y Zamora, tenían el Héroe nacional por antonomasia, el Gran Filipino (Rizal), al Gran Plebeyo (Andres Bonifacio) y gloriosas fechas nacionales: Noveleta, 13 de Agosto de 1896, la Declaración de la Independencia y la inauguración de la República Filipina, y podían hacerse oir y leer por un público de héroes que podrían renovar los laureles conquistados por sus antepasados.

Pero a partir de 1900, los fuegos bélicos fueron apagándose, con suerte tal que las salvas de las baterías y de las plazas ya solo eran para conmemorar con resonancia una fecha o un episodio patriótico, o para saludar el triunfo o el advenimiento de las artes de la Paz. Las innovaciones métricas y el prurito de ensanchar los dominios de la lengua vernacular fueron el carácter dominante, y no por el estudio de los antiguos modelos ni por el contacto directo con el pueblo, sino que los poetas, haciéndose eco de las agitaciones sociales modernas, inventaron o creyeron inventar palabras, giros y frases con que poderlas apropiar, y aspiraron a ser los hierofantes de su pueblo; la generosa y noble indignación patriótica trocóse en sus manos en la menos noble y generosa de facción y de partido político.

De rechazo lanzóse al descubrimiento de nuevos mundos el Teatro Tagalo, y con base histórica contemporánea, y por lo mismo, no muy depurada y sujeta a contención, y con tendencia a simbolismos, pero con orientación restauradora hasta cierto punto de lo netamente nacional.

Cuanto a la literatura castellana, ya dije que Bagongbanta en 1606, y Pinpin en 1610, escribieron bilingüe en tagalo y castellano, con un señorío de este último, por parte de Pinpin, de que hay pocos ejemplos.

Chirino (1604) dice que los filipinos, en castellano, "escriben tan bien como nosotros, y aún mejor, porque son tan hábiles, que cualquiera cosa aprenden con suma facilidad." Blancas de San José (1606) se llenó de estupor de ver que apenas hubo mujer en su tiempo que no supiera leer libros en castellano "dificultoso de creer a quien no lo viere," y esto no solo en los habitantes del llano, sino aun en los serranos, los negritos. Un negrito de siete años de edad, en 1611, alabó en latín y castellano a San Ignacio de Loyola, "con la gracia que pudiera hacer un elocuente orador."

Las disciplinas del saber entonces eran: Instituto, Teología, Filosofía, Cánones, Gramática, Leyes Civil y de Indias; y las carreras predominantes, la Eclesiástica y la Abogacía. Por testimonio del Dr. Francisco López Adan (1737), se sabe que en las Universidades de Santo Tomás y de los Jesuitas, los filipinos que *ayer* apenas eran *Discipulos* actuaron bien pronto de *Maestros y Catedraticos* con una idoneidad propia "no solo de las Cátedras de estas Islas; pero aun de las primeras en Europa."

Así no fué extraño que los filipinos se hicieran de los puestos más altos de la sociedad. Hubo muchos Obispos; uno de ellos interinó de Gobernador General y Presidente de la Real Audiencia. P. Pedro Bello fué electo Provincial de los Jesuitas. Los jurisconsultos filipinos no quedaron a la zaga de los eclesiásticos.

Como entonces desconocíanse las castas dominantes (que aparecieron en pleno siglo XIX), y el gobernalle de los pueblos no manejaban buenos hombres de la tierra, la influencia de las campanas no podía ser entonces más edificante y democrática. Por esto, las ideas y cuanto agita, intriga y regocija la vida universitaria, se reproducía en los pueblos, encontrando eco en la cabaña del labriego. En los domingos, fiestas de guardar y, sobre todo, tutelares, todos los habitantes de una región, en romería, iban a oir y pender de los labios del orador sagrado de fama, que a toda costa y con montañas de oro se traía de Manila, o de donde

se le hallaba. Los conceptos que vertía el orador no se limitaban a lo que sugería la vida del Santo del día; a lo mejor, de lo teológico, filosófico o jurídico, entraba a carga cerrada con las cuestiones palpitantes del momento, empleando un lenguaje oratorio donde retozan perlas de erudición. La población se convertía muy luego en una academia viviente. Todos los términos del sermón o la catilinaria, según los casos, se comentaba dramáticamente, con apostillas de parte de los alumnos universitarios del pueblo, de vacaciones entonces, o de los alumnos, graduados de los pueblos y provincias limítrofes. Del casco de la población, la disputa de la lira emigraba a los bantayanes y huertas; de estas, de un respingo, salía disparada para la choza rústica, y de ésta al parrado del pastor que sestea el ganado.

Y ¡claro!, en otros siglos, por muy lenta que se difundiese la cultura latino-castellana, habrá de quedar firmemente difundida, germinando y produciendo frutos de sabor y color conocidos para los hijos del Archipiélago de Legaspi. Cultura no debida a los libros, a la Prensa, a los clubs, a las escuelas, a las conferencias, sino a un ambiente especial como el ambiente y cielo especiales de Holanda que acondicionaron a un Rembrandt, un Potter, en fin, a la escuela denominada flamenca; cultura que estimuló el natural ingenio, la natural sagacidad del filipino, industriándole en las rudas disciplinas teológicas, filosóficas y jurídicas; que crearon y fortificaron la unidad de ideas y sentimientos del pueblo filipino, infundiéndole ese espíritu de crítica que le distingue, tal vez estrecha antes de la Revolución, pero estrecha y todo, formidable para confundir al adversario con los propios términos de su razonamiento. No produjo escritores a destajo, durante el tiempo en que las circunstancias políticas se lo vedaban, pero produjo sutiles improvisadores, ingeniosos conversacionistas, y ese primor suyo en el trato social que ilumina y regocija la vida, y de que se hace lenguas el extranjero que tiene la oportunidad de conocerle de cerca.

Los filipinos, pues, por un consorcio dichoso de circunstancias y cualidades, tanto innatas como adquiridas, vinieron a ser como el italiano y el frances del Mediodía que describe Taine: "si sobres, si prompts d'esprit, qui, naturellement, savent parler, causer, mimer leur pensée, avoir du goût, atteindre à l'élégance, et sans effort, comme les Provencaux du XIIe siècle et les Florentins du XIVe, se trouvent cultivés, civilisés, achevés du premier coup."

Ahora bien; un pueblo de estas condiciones, échelo Vd. en brazos de una revolución como la francesa, para que al contacto con el rocio, el sol y la arena se entregue febrilmente a la acción y a la producción literaria, sin traba de ningún género; por el contrario, en medio de una atmósfera vivificante y protectora, donde los materiales y la corriente de ideas hacen de mosto y alimento divino para magnificar la facultad creadora, y verá Vd. si serían capaces de lanzarse a la conquista de nuevas tierras.

Con efecto, las preciadas joyas de Cecilio Apostol, Fernando M.a Guerrero, José Palma, Clemente J. Zulueta, Honorio Valenzuela y otros, son de este momento histórico, 1895-1900, sin igual en los anales de Filipinas en frescura, pasión y espontaneidad, cualidades esenciales en todo arte, principalmente en la Poesía.

Mucho antes que el ambiente favoreciera la inspiración individual, ya estos poetas tenían cierta pericia técnica en su arte, cierta maestría en el hábil uso de cortes y pausas y en aquella manera peregrina de ayuntar, castiza unas veces, artificial otras, palabras, frases y periodos poéticos. Eran dueños de un dialecto poético, más o menos rico, y vates, en una palabra, de medida y número.

Así los *Afectos a la Virgen*, de Zulueta, "flor tropical" premiada con lirio de plata por la Academia Bibliográfico-Mariana de Lérida, España, data de 1895; *El Kundiman*, de J. Palma, sabrosa frutilla del solar nativo, abonado con mantillo del huerto de Rueda, de 1895; la inspiradísima *Mi Patria*, de Guerrero, que vió

la luz por vez primera en *La Independencia* en 1898, está escrita en 1897. Muchas composiciones, por ejemplo, de Apostol, anteriores a 1898, nada perderían en la comparación con otras suyas de fecha posterior, excepto con la dedicada *A los Mártires Anónimos de la Patria* y con *La Siesta* (1898), la cuales, aunque recuerdan *El Nido de Condores* del poeta argentino Andrade y el *Idilio* de Nuñez de Arce, no son solamente de lo más sobresaliente en el repertorio de Apóstol y que lucirían en cualquiera antología, sino que son todavía mejores que las citadas de aquellos excelsos vates, por el arranque lírico y el colorido del paisaje tropical de que éstos carecen. Celebraban, además, periódicas tertulias, modestas academias, en donde todo se leía, discutía y comentaba desinteresadamente; en ellas comenzaron a hacer alarde de sus dotes críticas Jaime C. de Veyra, Zulueta y Macario Adriático.

La era revolucionaria fué para los filipinos lo que el siglo de Isabel para los ingleses. La diferencia, aparte las naturales y circunstanciales que se sobreentienden, es que gran parte de lo sembrado, criado y cosechado durante la Revolución, se ha quedado en los campos de labor, porque no hubo tiempo material para recoger todo el grano. Mas como este grano no es de los que se pudren en las eras, pero pueden malograrse, por esto, desde 1900 en adelante, se ha ido recogiéndole de prisa, puliéndole, para que gane en estimación y precio. También semillas de otro órden, de importación americana, se han echado en el surco y han prendido. Y se espera que los botoncillos que ya comienzan a sonreir muy pronto se convirtirán en panojas.

Mucho se ha hecho; mucho se ha adelantado. Pero los españoles, los filipinos y los americanos deben tener en mientes que la obra fué y será de todos. A nadie le es lícito reclamar la exclusiva del privilegio. Todos deben cooperar a la obra ya comenzada, trabajando sin cesar y con los ojos hacia aquella Ciudad Celestial

de que habló Goethe: Que lo hecho es bien poquísima cosa para lo muchísimo que todavía está por hacer:

Das wenige verschwindet leicht dem Blicke
Der vorwarts sieht, wie viel noch ubrig bleibt

Y con los buenos deseos de su devoto servidor y colega en letras: "iñgatan po cayo ñg Dios at ni Guinoong Santa María," que diría el pío Modesto de Castro.

Malolos, 30 Noviembre 1913.

SHORT HISTORY OF TAGALOG LITERATURE

MADAM:—

You ask me for a few lines on native and Spanish literature in the Philippine Islands prior to the conquest, and their evolution under the influence of the past and present régime. In order to acquit myself, in anything like a fair manner, of the task which you have committed the error of entrusting to me, I must be very brief and treat the subject-matter along general lines.

Before the conquest the Filipinos had a literature written in characters of their own. Its manifestations in verse consisted in maxims (*sabi*), proverbs (*sawikain*), boat songs (*soliranin, talindaw*), nuptial songs (*diona, ayayi, awit,* and others of the kind, the only difference being in the music), and a kind of farces representing and criticising local customs (*duplo, karagatan,* in which riddles or *bugtongs* play a considerable role, and epic-dithyrambical tales called *dalits*); war songs, love songs (*kumintang, kundiman*), etc., etc. A considerable number of these can still be gathered from the Tagalog grammars and vocabularies of the 17th and 18th centuries, and even of the 19th.

In prose there are still codes of a religious and criminological character, in which a marked malayo-mohammedan influence is noticeable.

The conquest being effected by Castillians of the 16th century, the golden century of their literature, impregnated with the Renaissance, was transplanted to the Philippine Islands. Owing to special circumstances, the Castillian influence was reflected first in the dialects of the country before it appeared in the Spanish language, which became fashionable at the outset of the conquest.

The fact that the dialects, principally the Tagalog, already had a literary character before the conquest,

rendered possible the xylographic publication of the *Doctrina cristiana tagalo-española*, attributed to Plasencia, in 1593, in which Chirino, a Greek and Latin scholar, places the Tagalog *Ave Maria* above the Greek, Latin, and Spanish. The most noteworthy in this piece of literature is that it is devoid of all Spanish influence in its vocabulary and grammar, which denotes anonymous collaboration on the part of the islander,

Beginning with the *Memorial* of Blancas de San José, 1606, the name of a Filipino author appears: this is Don Fernando Bagoñgbanta, who versified in octosyllabic romance in Spanish and Tagalog. In 1610, Tomas Pinpin published his *Librong*..... ....., and besides conquering for himself the title of prince of the Filipino typographers and engravers, he made himself a reputation as philologist and humanist and gave origin to the type of the Filipino industrial of a reproductive nature. He was an author in two languages. His prose as well as his verse mark an epoch.

Bagoñgbanta made use of the romance of eight syllables. Pinpin, in one composition, combined *romancillos* of five, six, and seven syllables. The meter of these two writers is the one which became at length the accepted fashion in all native literature.

In the comedies and compositions of a heroic character, double verses of six and of seven were used, and in some epigrams of a popular character, double verses of five. These latter may have either nine or ten syllables. They have nine if the ninth syllable, with which the verse ends, is accented, because the final syllable, accented in Tagalog only in exceptional cases, counts for two. If the tenth syllable is accented, the verse has ten syllables for Filipinos and eleven for Spaniards. The two great divisions of Filipino poetry are clearly marked in the Filipino bibliography. The *awit*, or chivalric-heroic poems, are written in Filipino dodecasyllabic verse or in Spanish double verses of six, and the *corridos*, legendary and religious poems,

in Filipino octosyllabic verse. I say Filipino, because in these dodesyllabic verses there is no synalepha between the vowel with which the sixth syllable terminates, and the vowel beginning the seventh. The caesura in the sixth must invariably be in the sixth, and the first hemistichs can not be of five or seven syllables, as in Spanish, and it is a real pause rather than a caesura. This sixth syllable completes the sense of the verse, and the word to which it belongs has only in exceptional cases any grammatical connection with the one next following. The rhyme and especially the rhythm are entirely different from those of the twelve-syllable Spanish verse; the rhythm is unisonous with the *kumintang*, a purely Tagalog musical air which is generally used as accompaniment to these dodecasyllabic verses and has a sexasyllabic movement, similar to the monorhythmic *romancerillo* of six syllables. Although the Filipino dodecasyllabic verse may look monotonous to the eye, yet, if read in Tagalog, the variety of the rhythm and of the final articulated sounds gives it grace and at times ineffable sweetness, reminding one of the exceedingly soft adagios of Beethoven and certain epic pieces of Wagner's.

In the course of time, the five, six, and seven syllable verses took possession of conundrums, proverbs, and popular tales, such as the Tale of the Turtle and the Monkey. Those of nine, ten and fourteen syllables began to disappear in the 17th century. Exceptions are to be found in the 19th century in only one author, I believe, who uses different meters and combinations: in the *Libro nang Martir sa Golgota*, by Juan Evangelista (1886). So much for the Filipinos. The Spaniards and the members of the religious orders used almost exclusively the octosyllabic verse, and, as an exception, the dodecasyllabic. Among the Filipinos the proportion of the octosyllabic verses to the dodecasyllabic is scarcely eight to the hundred.

Though we have no *Bibliographia Poetica* like Ritson's, which catalogues some six hundred English poets of the 15th and 16th centuries, ninety-nine per cent. of whom are mere shadows of names and some simply initials, it can be affirmed that the Philippine Islands have had a considerable number of poets. The Spanish chroniclers are agreed that the Filipinos are born poets as well as musicians, and that poetry is very pleasing to them. And in order not to repeat what I have already written with regard to the vernacular literature, especially the Tagalog, both in prose and in verse, I shall merely reproduce here a general opinion on the character and tendency of their poetry, which is also applicable to the prose and to the Spanish literature as well, with slight differences as regards the character and the time of their apogee.

The inexhaustible playfulness, the graciousness, the parabolic acuteness, the grace and primaeval freshness that distinguish the always picturesque style of the ancient poets had a certain influence on the style of the erudite and sovereign masters at the beginning and middle of the 19th century who, broadening the scope of the characteristic models they found, added variety of shades and tone to their poetical language, assimilating those conquests of occidental civilization which are its greatest pride and glory. A broader field of life and the conflict of ideas enhanced the dramatic interest of their works, which were already possessed of powerful organic unity, and moral elevation, religious tolerance, and noble patriotic indignation found for the first time expression in them.

Beginning with 1872, and especially from 1882 to 1896, the poets, due to the imperative force of the circumstances, derived their inspiration from sources unknown to their predecessors. Priests and disciples of the new gospel rather than poets, they seized the scourge of ridicule and sarcasm and with it plied the tyrants' backs. Their rugged stanzas, which awakened the national conscience, still echo faithfully the din of

the battle and the vigorous onslaught of the combatants. In them we find neither freshness of spring nor ingenuous playfulness, but the strife and fanaticism of the struggle for liberty.

The historical period from 1896 to 1899 is the one in which lyrical enthusiasm reached its highest degree of effervescence. The poets had then, besides the national heroes Burgos, Gomez, and Zamora, the national hero by antonomasia, the Great Filipino (Rizal), the Great Plebeian (Andrés Bonifacio), and glorious national dates: Noveleta, the 13th of August, 1898, the Declaration of Independence, and the inauguration of the Filipino Republic, and they were able to sing to and write for a public made up of heroes, capable of refreshing the laurels won by their ancestors.

Beginning with 1900, however, the bellic fires died down and the salvoes of the batteries and strong places thundered only to commemorate some patriotic date or episode or to salute the triumph or advent of the arts of peace. Metrical innovations and a desire to enrich the vernacular tongues predominated, but the poets, instead of studying the old models or placing themselves in direct contact with the people, reflected what is agitating modern society and invented, or thought they invented, words, turns of speech, and phrases wherewith to express it. They aspired to being hierophants of the people, and in their hands the generous nad noble patriotic indignation was transformed into the less noble and generous expression of factional and political strife.

Then the Tagalog theatre went forth in quest of new worlds to conquer. Its plays now were based on contemporaneous history and this not being of an established order they reflect the changes. They showed also a tendency towards symbolicism and, to a certain degree, towards the restoration of everything purely national.

As to the literature in Spanish, I have already mentioned that Bagoñgbanta, in 1606, and Pinpin, in 1610, wrote in two languages, Tagalog and Spanish,

the latter of these authors with a command of the Castillian tongue of which there are but few examples.

Chirino (1604) says that in Spanish the Filipinos "write as well as we, and even better, because they are so skilful that they learn everything with great ease." Blancas de San José (1606) was astonished to see that at his time there was scarcely a woman who was not able to read books in Spanish, which he considered "hard to believe for anybody who had not seen it," and this not only among the inhabitants of the plains, but also among the hill dwellers, the Negritos. In 1611, a Negrito seven years of age lauded San Ignacio de Loyola "in Latin and Spanish as gracefully as any eloquent orator."

The sciences then taught were institutes, theology, philosophy, canons, grammar, civil law, and laws of the Indies, and the predominant careers the priesthood and law. Through Dr. Francisco Lopez Adan (1737) we know that at the Universities of Santo Tomás and of the Jesuits, the Filipinos, who but yesterday were mere students, acted very soon as "teachers and professors" with a competency making them worthy "not only of the professorial chairs of these Islands, but even of the first of Europe."

Thus it was not strange that Filipinos occupied the highest positions in society. There were many Filipino bishops; one acted as governor-general and president of the Real Audiencia. Father Pedro Bello was elected Provincial of the Jesuits. The Filipino jurists did not remain behind the priests.

As the dominant castes (which did not appear until the middle of the 19th century) were then unknown and the government of the pueblos was in the hands of good sons of the soil, the influence of the country could not have been more edifying and democratic than it was in those days. The ideas and everything that agitates, worries, and cheers university life were reproduced in the pueblos and found an echo in the hut of the husbandman. On Sundays and holidays, and particu-

larly on the patron saint's day, all the inhabitants of a region would make a pilgrimage to hear and hang on the lips of the noted sacred orator who had been brought from Manila, or wherever else he was, at the expense of much trouble and gold. The subjects on which he spoke were not confined to those suggested by the life of the saint of the day: often, leaving the theological, philosophical, or juridical field, he would enter fully upon a discussion of the current topics of the moment, using language replete with pearls of erudition. The town was then quickly converted into a live academy. All the features of the sermon or philippic, whichever it was, were discussed dramatically, with commentaries by the university students of the pueblo home on a vacation, or by the university graduates of the adjacent pueblos and provinces. From the town proper the lyrical discussion migrated to the outlying barrios, and thence, by a bound, it would translate itself to the rustic hut and from it to the shelter of the herder tending the cattle.

And, of course, during the three centuries that the Latin-Spanish culture had for diffusing itself, however slowly the process took place, that culture was bound to become thoroughly diffused and to germinate and bear rich fruit for the sons of the Archipelago of Legaspi. This culture was not due to books, to the press, to clubs, to schools, to lectures, but to a special atmosphere, like the special atmosphere and sky of Holland, which shaped a Rembrandt, a Potter, in short, what is known as theFlemish School. It stimulated the natural genius, the natural sagacity of the Filipino, helping him along on the rough path of theological, philosophical, and juridical studies, and created and fortified the unity of ideas and sentiments of the Filipino people, infusing it with the critical spirit that distinguishes it and which, though perhaps confined within narrow bounds before the Revolution, was nevertheless sufficiently formidable to confound the adversary with his own arguments. It did not produce writers in abundance during the time

when political conditions prevented it, but it brought forth subtle improvisators, ingenious conversationalists, and that exquisiteness in social intercourse which brightens and cheers life and is so highly spoken of by the foreigner who has had an opportunity to become more closely acquainted with it.

By a happy combination of circumstances and qualities, innate as well as acquired, the Filipino has become like the Italian and southern Frenchman, whom Taine describes as "si sobres, si prompts d'esprit, qui, naturellement, savent parler, causer, mimer leur pensée, avoir du goût, atteindre à l'élégance, et sans effort, comme les Provençaux du XII siècle et les Florentins du XIV^{e}, se trouvent cultivés, civilisés, achevés du premier coup."

Now, just throw a people with these qualities into the arms of a movement like the French Revolution, so that, touched by the dew, sun and soil will enter upon feverish activity and productivity, without any impediment whatever, surrounded by a vivifying, favorable atmosphere in which the materials and the current of ideas serve as stimulant and divine nourishment to the creative power, and you will find them capable of conquering new worlds.

Indeed, the beautiful gems of Cecilio Apostol, Fernando M.^{a} Guerrereo, José Palma, Clemente J. Zulueta, Honorio Valenzuela, and others, belong to that historical period of 1895-1900, unequalled in the annals of the Philippine Islands in freshness, passion, and spontaneousness, all essential qualities in every art, but principally in poetry.

Long before the atmosphere had begun to be favorable to individual inspiration, these poets had had a certain technical skill in their art, a certain mastery of the proper use of stops and shorts and of that rare manner of joining together words, phrases, and poetical periods, sometimes in a natural and at others in an arti-

ficial way. They were masters of a more or less rich poetical dialect—in other words, they were poets of measure and number.

Thus Zulueta's *Afectos a la Virgen*, a tropical flower that was awarded a silver lily by the "Academia Bibliografico-Mariana" of Lérida, Spain, dates of 1895; *El Kundiman*, by J. Palma, a savory fruit of the native orchard fertilized with the soil of the garden of Rueda, of 1895; Guerrero's inspired "Mi Patria," which first saw the light in "La Independencia" in 1898, was written in 1897. Many compositions, for instance Apostol's, written prior to 1898, would lose nothing by a comparison with other poems of his of a later date, except with that dedicated to *Los mártires anónimos de la Patria* and *La Siesta* (1898) which, though they remind one of *El nido de cóndores*, by the Argentine poet Andrade, and of Nuñez de Arce's *Idilio*, are not only the best in Apostol's repertoire and would grace any anthology, but are superior to the poems of the poets cited by us, because of the lyrical impetuousness and the coloring of the tropical landscape which these lack. They held, besides, periodical, *tertulias*, modest academies where everything was read, discussed, and commented upon disinterestedly, and in which Jaime C. de Veyra, Zulueta, and Macario Adriatico began to show their critical gifts.

The revolutionary time was for the Filipinos what the Elizabethian era was for the English. The difference, aside from the natural and circumstantial differences, which need no explanation, is that a large part of what was sown, grown, and harvested during the Revolution remained in the fields of labor, as there was a lack of time for gathering all the grain. This grain, however, is not of the kind that will rot in the field, but it may become lost, and for this reason it has since 1900 been hurriedly gathered and polished in order to enhance its value. Seed of another kind, brought to us from America, has also been cast into the furrow

and has taken root. It is hoped that the buds which are already beginning to show will soon ripen into fruit.

Much has been done; much headway has been made. However, Spaniards, Filipinos, and Americans must bear in mind that the work was and will be everybody's. Nobody is entitled to claim the exclusive privilege. All must cooperate in the work already begun and labor without cessation, with the eyes turned towards that celestial city of which Goethe speaks, because what has been done is very little compared with what still remains to be accomplished:

> Das wenige verschwindet leicht dem Blicke
> Der vorwarts sieht, wie viel noch übrig
> bleibt.

And with the good wishes of your devoted servant and colleague in letters, "iñgatan po cayo nañg Dios at ni Guinoóñg Santa Maria," as the pious Modesto de Castro would have said.

Malolos, November 30, 1913.

(Translated from the Spanish by Mr. Leo. Fischer of the Executive Bureau.)

"THE PHILIPPINE ASSEMBLY."

From an Address Delivered Before the College of Law of the University of the Philippines

BY GREGORIO NIEVA

(Formerly Secretary, First Philippine Assembly, and Member, Second Philippine Assembly.)

THE PHILIPPINE ASSEMBLY:

When we speak of the Assembly, a thought of reverence unto those, known and unknown, who fell in the struggle would be most appropriate, and any individual or party exclusive claim for that work that brought it about to a successful materialization would be inconsistent with such reverence to our glorious past.

The work of a people, no matter who it may be, unless stunted to the contrary,* is always permanent, constructive, progressive in character, tends always towards the promotion of its own welfare, towards its national goal, and cannot, with any propriety, be attributed to any one single man or party, although for every situation all along centuries history shows there has always been a man entrusted by Providence with the execution of the corresponding labor, with its leadership. There was only one Washington, only one Rizal.

Thus, if we make even a cursory research of those events of our country's history that may lead us to the birth in the Islands of the idea of people's representation, not to speak of what is connected with our prehistory, i. e., prior to the record of imposed alien government here, we would have to go as far back as January 22, 1809, when the Islands were considered an integral part of the Spanish Monarchy, and allowed *national* representation in the Congress or *Cortes* of Spain. (Artigas.)

(*) I hope European colonists will realize this sooner or later. I indeed am anxious to see the immediate universal awakening of public consciousness, particularly in the Far East, thus ending sooner the odious, painful existence of the so-called colonies which, anyhow, must and shall come to an end.

How pleasant it should be to see the East side by side with the West, both great, helping each other, instead of the latter exploiting the former.

This is not altogether impossible.

But this has to be worked out, unfailingly, solidly, *en masse*, by the Easterners themselves.

We find the following in our historical record by Blair and Robertson, Volume LI:

> "Three times in their history have the Philippines had representation in the Spanish national Cortes, namely, for the years 1810-1813, 1820-1823, and 1834-1837."
>
> "Several general measures enacted by the Cortes touch the Philippines incidentally. The first matter, however, specifically connected with the Philippines was the receipt by the Cortes (March 16, 1811) of the report of the governor of the Philippines (dated August 8, 1809) in regard to the French vessel MOSCA, which had been captured by the parish priest of Batangas (Fray Melchor Fernandez), and the dispatches carried on that vessel. The reading on April 26, 1812, of the proposed decree prescribing the manner of holding elections in the regular Cortes to be convened in 1813, aroused lengthy discussion. On May 6, Reyes moved that a special form of election be granted for the Philippines because of their distance and the character of their inhabitants. The islands had neither the funds nor the men to send by which equality of representation would be justified, and he requested that it only be declared that they must not send less than two. An amendment offered by the committee on the Constitution proposed that to the instructions regarding the elections in Ultramar be added a clause to meet Reyes' wishes, but the matter was hotly contested by the American representatives who feared that such a clause might sometime lead to the cutting down of their own representation, and as a consequence the proposal of the committee was not voted on."

The age and enthusiasm of Representative Ventura de los Reyes are noteworthy.

In the Malolos Constitution:

> "Art. 33.—The Legislative power shall be exercised by an Assembly of the representatives of the nation."
>
> * * * * * * * *
>
> "Art. 34.—The members of the Assembly shall represent the entire nation, and not exclusively those who elect them."

From the draft of a constitution proposed by prominent Filipinos as the Philippines National Constitution, we also read:

> "Art. XXXIII.—The senate and the chamber of deputies shall exercise the legislative power with equal powers, except in cases determined by this constitution, and both colegislative bodies in sessions shall form the national congress."
>
> "Art. XXXIV.—The members of both bodies represent the whole nation, and not exclusively those electors who may appoint them, and can receive no imperative command from any one."

And Paterno's scheme of June 19, 1898, for Philippine Autonomy under the Spanish sovereignty, speaks of the Assembly as the "Representation of the Archipelago."

As the Malolos Constitution was only the expression of that ideal, of that unfailing birthright, dignified countries' ambition of our people to exercise by and for itself its own sovereignty, which dates back still very much earlier than the death of Magellan at Mactan, we have to conclude that the idea of popular representation is not a new one in the Islands.

Speaking of the Assembly as a concession to our people, Secretary of War Taft says:

> "I can well remember when that section was drafted in the private office of Mr. Root in his house in Washington. Only he and I were present. I urged the wisdom of the concession and he yielded to my arguments and the section

as then drafted differed but little from the form it has to-day. It was embodied in a bill presented to the House and passed by the House, was considered by the Senate, was stricken out in the Senate, and was only restored after a conference, the Senators in the conference consenting to its insertion with great reluctance. I had urged its adoption upon both committees, and, as the then Governor of the Islands, had to assume a responsibility as guarantor in respect to it which I have never sought to disavow."

In fact, every hope was rather lost in Congress when a recourse was made to Rizal's works and life as a last resort. His MY LAST FAREWELL was recited by Congressman Cooper himself, with such an intense feeling that it attracted the profoundest respect. A change, a turn was effected, and hopes revived. Since then the Assembly became a fact.

After the recital, Mr. Cooper continued:

"Pirates! Barbarians! Savages! Incapable of civilization! How many of the civilized, Caucasian slanderers of his race, could ever be capable of thoughts like these, which on that awful night, as he sat alone amidst silence unbroken save by the rustling of the black plumes of the death angel at his side, poured from the soul of the martyred Filipino? Search the long and bloody roll of the world's martyred dead, and where—on what soil, under what sky—did Tyranny ever claim a nobler victim?

"Sir, the future is not without hope for a people which, from the midst of such an environment, has furnished to the world a character so lofty and so pure as that of José Rizal."

Thus it is extremely pleasing to note that, while we should feel very fortunate, soulfully grateful, to have had the invaluable efforts and services of Messrs. Root and Taft, yet it should be noted, and foreigners

should even kindly concede it, that, without the influence of Rizal from the Great Beyond, the proposed concession would have been simply a flat failure.

This teaches us once more that, no matter whatever help you may have from without, reliance in one's own self is of absolute necessity in any undertaking. It is basic. The first help must come from within.

It is, therefore, most becoming to here quote that portion of the speech of Speaker Osmeña at San Miguel de Mayumo, Bulacan, May 7, 1910, on the Philippine Assembly as the work of our own people:

> "The impetus given by the revolution to the work for national liberty was felt during the war as well as after it. During the war, the revolution produced, among other things, the pact of Biak-na-bató which, as a distinguished gentleman (Mr. Buencamino, Sr.) has said but few moments ago, opened the door to belligerency for us. During peace, the most precious fruit of the Philippine revolution has been the Philippine Assembly. The establishment of the Philippine Assembly was not an isolated, much less casual, fact. Its casual cause was the Act of Congress of July 1, 1902, but its true cause is lost among the gloomy mists of that past over which we have cast a retrospective glance. The Assembly was not the result of a fatality, but the work of our men, of those men who, as a thinker has said, having lost faith in justice on this earth, after exhausting all of the resources of their intelligence, turned their eyes toward heaven, and, commending their cause to God, took up arms. The bloody sacrifice in the unequal struggle which terminated in disaster to the Filipino arms was not in vain; nor were the national aspirations lost in the vacuum. As the revolution was not the work of one man nor of any particular set of men but of the entire Filipino people, the ideal which remained unim-

paired after the war now requires the existence not of one man, but of an institution which shall perpetuate its life through new dangers and difficulties.

"This institution has been the Philippine Assembly. This Assembly, which was inaugurated on the 16th of October, 1907, was born of the blood and tears that burst forth in abundance in the past. The Philippine Assembly is nothing but the child of the Philippine revolution."

ITS BLESSINGS:

It brought on complete peace in the Islands, reestablished order throughout.

Secretary of War Taft says:

"The importance of the agency of the Army of the United States in suppressing insurrection I would not minimize in the least; but all who remember clearly the succession of events from 1901 to 1903 will admit that the return to peace and the acquiescence of the Filipino people in American sovereignty were greatly influenced and aided by the prospect held out to the Filipinos of participation in the government of the Islands and a gradual extension of popular self-control. Without this and the confidence of the Filipino people in the good purposes of the United States and the patience with which they endured their many burdens that fate seemed to increase, the progress which has been achieved would have been impossible."

And Governor Wright on February 1, 1904:

"It seems to me, furthermore, that when a comparison is made between the situation as it existed three years and a half ago and as it exists now, even the least observant or the most censorious must be struck with the marvelous change for the better. Then there was a blaze of insurrection extending from one end of the

Archipelago to the other; to-day general peace prevails. Then life and property were only secure in those towns garrisoned by American troops who occupied several hundred stations; to-day the number of our troops has been reduced by more than three-fourths, occupy only a few strategic points, and yet with the exception of the occasional depredations committed here and there by insignificant and fugitive bands of ladrones life and property are as secure in these Islands as in other well-ordered communities. I do not for a moment pretend that this gratifying change has resulted wholly from the labors of the Commission. Unquestionably in the mere suppression of insurrection the chief credit is due to the efforts of our gallant Army and Navy. But I think I may say, without the imputation of egotism or the desire to unduly exalt the Commission, that but for its efforts to establish in the minds of the intelligent and thoughtful Filipinos a conviction as to the rectitude and benevolence of the intentions of the American people with reference to them, and thereby securing, in a multitude of instances, their cordial and zealous cooperation in the establishment of peace and order, these gratifying conditions would not now exist."

When in 1901 it was announced that

"Two years after the completion and publication of the census, in case such condition of general and complete peace with recognition of the authority of the United States shall have continued in the territory of said Islands not inhabited by Moros or other non-Christian tribes and such facts shall have been certified to the President by the Philippine Commission, the President, upon being satisfied thereof, shall direct said Commission to call, and the Commission shall call, a general election for the choice

> of delegates to a popular assembly of the people of said Territory in the Philippine Islands, which shall be known as the Philippine Assembly."

guns from the hills were surrendered, and the revered flag that motherly covered the graves of countless sons in the fields of battle, that flag that made us feel as wholly immune against deadly shells, that united us together as into one single soul and body, that dear flag was lowered down to stand no more in the air, but to only be still closer to us, in the minute temple of our hearts, there to be still more deeply revered, there to wait the resurrection day. And, at this cost, and with faith in God and in the words of honor and greatness of America, there was peace, and peace as desired to materialize the inauguration of the Assembly.

Thus you see that the people itself made the inauguration of the Assembly possible.

This shows national consciousness on the part of the people.

Its Exclusive Representation:

During the second Legislature, there took place, in November of 1910, a happy occurrence which, in the lengthy discussions between the managers on the part of the Philippine Commission and the managers on the part of the Assembly as to the election of, and representation held by, the Philippine Resident Commissioners to the States, gave occasion for the drawing of the following final conclusion:

> "That the Assembly represents the Filipino people, and is, under the present régime, the only body representing it here."

I should quote the same language used by our managers in this matter at the conference:

> "What has been said about the House of Commons and the colonial houses of representatives has singular application to the Philippine Assembly. Engendered amidst the suffering of the people who were seeking the just redress of

their wrongs and struggling for their liberty, the Assembly has had the virtue of taking to its bossom the longings of the people. These longings were not buried by the disaster. As they lived, so they still live. Only, they have passed from the breasts of the combatants to the seats of the new national temple. It was thought that the appearance of its foreign origin would have influence upon its structure, but the structure is Filipino, purely Filipino, from the foundation, which rests in the soil of patriots, to the top.

"And when the canons dissolved the assembly of representatives created, in the days of our trial, by the organic law of January 20, 1899 (the constitution of the Philippine Republic), the political sagacity of the American statesmen caused them to incorporate into the Act of July, 1902, subsequently called the Organic Act, the provision relative to the Philippine Assembly. From whichever point of view it may be considered, whether from that of the Government or from that of the people, its nature is well defined—it, and under the present form of government, it alone, represents the people."

A Tremendous Responsibility:

Many have indulged themselves in onslaughts on the Assembly, either because their personal interests have not been served, or for other reasons of more or less veiled personal character.

Some have even ventured the suggestion that the Assembly was a plain failure, and, figuring in pesos and cents by the hundreds of thousands what they termed to be a useless expenditure or avoidable loss to the country, unhesitatingly averred a better condition would obtain thru the suppression of the House.

Those who so felt, either held their personal interests above those of the nation, or wholly ignored the provisions of the organic act of the Islands.

While it is true, on the one hand, that the Assembly was given the "right to initiate legislation, to modify, amend, shape or defeat legislation proposed by the Commission," and legislative equipotency was thus established between the two Houses, on the other, the grant was not complete, and the power and duty of making rules and regulations for the government of the Islands are still in Congress.

The plain letter and spirit of the Treaty of Paris were even ignored.

There was, therefore, on the part of those gentlemen, a clear overestimation of their personal worth, and an absolute lack of that self-sacrificing spirit so necessary in the task of uplifting a nation.

They never realized, or never were in condition to realize, the tremendous responsibility for the calamity that would have befallen upon the country thru their lack of public spirit.

Fortunately for the people, the era of this class of leaders is drawing to a close, and it is the source of the greatest national satisfaction to see that the masses are beginning to judge them for themselves.

But, coming back to the Assembly, under the present régime, were the House to only seat in the Chamber, there to initiate no new legislation, but simply to defeat whatever measures of doubtful wisdom or unclear public purpose may come from the Commission, its existence and continuance, no matter at what cost, no matter at what sacrifice, should appeal to every true Filipino as fully justified, and every cent spent, most wisely spent.

ORGANIZATION:

Absolutely without precedents, absolutely without even copies of parliamentary books or rules to help them in organizing, the Delegates to the First Philippine Assembly, wholly unexperienced in parliamentary matters, relied upon their ownselves in the organization of the House.

I doubt if anywhere in the civilized world there could be found any other House organized under the same circumstances.

However, looking only for the good of the country, their public spirit led them to the best of results, and in forty minutes the House was in complete working order.

RULES:

Preliminary meetings were held before the formal opening, for the purpose of determining the rules they would have to adopt. The discussions were most interesting and vivid, particularly as to freedom in debates, and at once revealed the men's respective future places in the Chamber.

They marked from the beginning two different, opposing tendencies: on the one hand, those who were educated in Europe, or imbued with European ideas in matters parliamentary, advocated for absolute, unrestrained freedom in discussions. On the other, those with a clearer vision of the situation, of the Assembly itself as created by the Act of Congress, advocated for a procedure similar to that with which the creators of the Assembly were familiar.

Paterno, Agoncillo, Dr. Gómez, Velarde, Guerrero (F.), Barretto, and others, militated over one side, and Quezon, Adriático, Gabaldón, Clarín, Sotto, and others, over the other.

The latter won the case, and the Rules of the 59th Congress of the United States, of which they had copies neither in English nor in Spanish, and with which they were absolutely unfamiliar, were adopted.

This should not be construed, however, as meaning that said rules were the ones best suited to our needs, or the best we found of all rules in use. In fact we found none, we had none at hand.

But, the Assembly being an extension by Congress of our political grant, to judge of our qualifications to

assume a greater public responsibility by legislating for ourselves, it was extremely necessary for us to facilitate their judgment, to show them how we conducted our legislative matters, and one of the best, wisest means that could have been afforded to them was the adoption of their own Rules in the conduct of their own House matters, so that, in this way, they could judge us with a greater ease than thru a procedure unknown to them; and, should success crown our efforts, it would be hard for them to evade recognition of the successful trial.

Until after a few weeks, we were not in condition to make distribution of the Spanish translation copies of the rules of the 59th Congress, when everything was done and smoothly running as though the House were not sitting for the first time.

FORMAL OPENING:

The program read as follows:

Wednesday, Oct. 16,
9:00 a. m.

INAUGURATION OF THE ASSEMBLY.
MANILA GRAND OPERA HOUSE.
PROGRAM.

Entrance of the Delegates to the First Philippine Assembly.

Entrance of the Honorable Secretary of War, and the Members of the Philippine Commission.

Governor-General Presiding.

Music:—Constabulary Band.

Prayer by Bishop Barlin.

Address:—Honorable William H. Taft, Secretary of War.

Address:—Honorable James F. Smith, Governor-General.

The Star Spangled Banner.

Reception of the Delegates to the Assembly by the Secretary of War and the Governor-General.

The ceremonies at which the highest official representations, Metropolitan, Consular, Insular, Army, Navy, Church, and Provincial, were present, were most imposing, most thrilling, particularly for every Filipino who realized that, notwithstanding all adversities, his country, steadily, inevitably, was advancing towards its final, loftiest goal.

The invocation to God Almighty was pronounced by the late Bishop Barlin, the first Filipino Bishop in the present situation, as though the first one to be consecrated expressly for the first Philippine Assembly.

The official description of said ceremonies is as follows:

> "Pursuant to the proclamation of the Governor-General dated September 14, 1907, as amended by the proclamation of the Governor-General dated October 11, 1907, made in accordance with the provisions of the Act of Congress approved July 1, 1902, the members of the Philippine Commission and the members-elect of the Philippine Assembly met in the Grand Opera House, Calle Cervantes, city of Manila, at 9:00 o'clock and 25 minutes of the forenoon.
>
> "The Delegates-elect of the Philippine Assembly entered the hall in a body at 9:00 o'clock antemeridian, and shortly after the hour of 9, Honorable William H. Taft, Secretary of War of the United States; Honorable James F. Smith, Governor-General of the Philippine Islands, and Honorable Dean C. Worcester, Honorable T. H. Pardo de Tavera, Honorable Benito Legarda, Honorable José R. de Luzuriaga, Honorable W. Cameron Forbes, and Honorable W. Morgan Shuster, members of the Philippine Commission, accompanied by Major-General Leonard Wood, commanding the Philippine Division of the United States Army; Rear-Admiral Hemphill, commanding officer of the United States Asiatic Fleet at this station;

Brigadier-General Clarence R. Edwards, Chief of the Bureau of Insular Affairs, and Honorable Arthur W. Fergusson, Executive Secretary for the Philippine Islands, arrived and took the seats provided for them on the stage.

There were present also the members of the Supreme Court; Monsignor A. Ambrose Agius, apostolic delegate, and Right Reverend Jorge Barlin; the official representatives of foreign governments in the Philippine Islands, and the various provincial governors."

I am not going into the details of the opening. It would require time and space much longer than those we have at our command now. I am going to remark, however, that President Roosevelt, in his due appreciation of the step taken, sent Secretary of War Taft and Brigadier-General Edwards, Chief of the Bureau of Insular Affairs, to personally convey his congratulations to us, to mark, with the representation they held, and with their own presence, that day on which our people, thru their representatives, began to assume their part in the affairs of the present government.

This would seem to give us reason to expect that, when the final day has come for the re-enthroning of the people into its own full sovereignty, the President of the Great Republic would not trust the most pleasant, unequalled duty of inaugurating a new, young, independent, republican nation, of delivering the message of liberty to a people who for centuries and centuries has been helplessly struggling for it, but to himself, so that he may here personally receive in his own hands, for himself and for his own people, the most precious love token of a nation, its sincerest, heartfelt, everlasting, united gratitude.

MEMBERSHIP:

Originally 80, including the Speaker, as per Act No. 1582.

Increased to 81 members by Act No. 1952 which created a delegateship for the Batanes Islands.

APPORTIONMENT:

Is made in the ratio of one Assemblyman for every 90,000 of population, and one for an additional major fraction thereof. One at least for one province, the total number not to exceed one hundred Delegates.

QUALIFICATIONS OF MEMBERS:

They should be residents of the Assembly districts in which their candidacies are offered, duly qualified electors of said Assembly districts, and eligible to hold the office for which they are candidates. And

Electors are:

> "Every male person twenty-three years of age or over who has had a legal residence for a period of six months immediately preceding the election in the municipality in which he exercises the suffrage, and who is not a citizen or subject of any foreign power, and who is comprised within one of the following three classes:
>
> (a) Those who, prior to the thirteenth of August, eighteen hundred and ninety-eight, held the office of municipal captain, gobernadorcillo, alcalde, lieutenant, cabeza de barangay, or member of any ayuntamiento;
>
> (b) Those who own real property to the value of five hundred pesos, or who annually pay thirty pesos or more of the established taxes;
>
> (c) Those who speak, read, and write English or Spanish—shall be entitled to vote at all elections; PROVIDED, That officers, soldiers, sailors, or marines of the Army or Navy of the United States shall not be considered as having acquired legal residence within the meaning of this section by reason of their having been stationed in the municipalities for the required six months."

As a man who has been in actual election campaigns, where I was first defeater, and then defeated, I would say *the lesser electors, the better.*

But I must not speak from my own convenience's standpoint and should say that subsections (b) and (c) reduce unjustifiedly the actual number of voters.

You know how poorly our real estate properties are declared,—and many are still undeclared.

You also know that we have splendid writers in our own languages, who can favorably compare with any other writers, but who do not know either Spanish or English.

In neither case I see the wisdom of depriving them of the franchise, nor should the reduced number of electors be taken as an indication of our lack of interest in public affairs.

HISTORY OF THE UNIVERSITY OF THE PHILIPPINES

AUSTIN CRAIG

When by the "glorious revolution" of '68 Spain rid itself of the unworthy Isabel, the Philippines profited to the extent of a proclamation secularizing its public education. Like most Spanish reforms this began at the top, and the existing higher institutions of learning in Manila were ordered by Minister Moret y Prendergast to be at once consolidated into a new "University of the Philippines."

The carrying out of the decree, however, was delayed till by changed conditions it became ineffective. Within less than two years the unjust executions and illegal banishments, for which the Cavite mutiny was probably only a pretext, had shown such peril to Filipinos in progressiveness that no one in the Philippines any longer thought of claiming denied rights or dared to point out disregarded laws.

Yet, as the death of a just man always sanctifies his utterances, the garroting of Father Burgos, possessor of two doctor's degrees, the most popular of the professors and the one principally responsible for the reform, so impressed his dying injunction upon his young countrymen that they began to think of university training abroad. As he had directed, where it was possible they studied in the freer lands, but numbers who got no further than their preparation in Spain contributed to that notable campaign of education which kept a people ground down under military oppression from despairingly seeking the suicide of revolution.

The fortnightly review, "La Solidaridad" of Madrid, which the Filipino students in the Peninsula published in the later eighties and earlier nineties, was a real university extension movement, and that the idea of the university in the Philippines was not forgotten appears

in a series of articles setting forth the shortcomings of the advanced instruction then available in Manila.

Rizal, too, planned a school first for Paris and later for Hongkong, with a course of study quite like our present high schools, which should give a preparation enabling young Filipinos to better avail themselves of foreign university training.

Then the government of Aguinaldo, early in its brief existence and in spite of the war conditions, provided for a Malolos university in recognition of the persistent and long deferred aspiration of the Filipinos.

Next Dr. David P. Barrows, now dean of the graduate School of the University of California, a Director of Education whose acquaintance with Philippine history made him familiar with the foregoing facts and whose studious bent put him in sympathy with the prevailing desire, announced in his first bulletin that the public school system would lead to an University of the Philippines to be established as soon as students under the new system were ready for it.

The realization of the long-deferred hope came through the development of a "Junior College" carried on in connection with the Philippine Normal School, under Superintendent Geo. W. Beattie. On June 3, 1910, this passed from the control of the Bureau of Education and became the College of Liberal Arts of the "University of the Philippines," founded under Act 1870 (June 18, 1908) of the Philippine Legislature. The colleges of Veterinary Science, at Pandacan, and of Engineering were opened simultaneously with the College of Liberal Arts; the School of Fine Arts, on Calle Echague, began to receive students a year earlier as had the college of Agriculture at Los Baños, and the College of Law is half a year younger. Under the administrative control of the College of Liberal Arts is a course in Pharmacy and with the coming year a course in education will be added.

The oldest of the colleges is that of Medicine which was established as the Philippine Medical School by

a special act of December, 1905, opened to students on June 10, 1907, and was incorporated with the University December 8, 1910. The beautiful campus of the University, conveniently situated in Ermita, Manila, where a magnificent University Hall houses the principal offices, foreshadows a stately and extensive quadrangle, the yearlyincome exceeds two-thirds of a million pesos, in the faculty are one hundred and sixty Filipinos, Americans, and foreign members, and the student body totals nearly two thousand.

The young institution promptly linked itself with the Philippines' past by honoring in its three commencements men from the old era who were pioneers for the new: the first among the jurists who presides over the Insular Supreme Court; a Spaniard whose success in studying the weather of his adopted land has made him the world's authority on its peculiarities, typhoons and earthquakes; and the most cultured of Filipinos' sons who entered politics for his country's sake and then sacrificed his career to be true to his convictions.

The school of 1910 has this in common with its forerunner of forty years before that, just as the earlier one's foundation was signalized by establishing a course of Philippine Dialects in a Spanish University, so our American University, Johns Hopkins, began giving instruction in Tagalog and Visayan about the time the later university was proposed.

But there is a radical difference between the two schools in Spain's seeking to limit the history of these islands to the date when Spaniards first came to them, while America wants to revive the spirit of that earlier Philippines which a thousand years ago was in contact with the then most advanced civilization.

The opening of the University permits changing the Philippine public school course of study from the semi-American standard which had to prevail when students were being prepared for colleges on the continent to a type more practically Philippine. Also the localization of its subjects, a departure from English education in

the Orient, makes the Manila school a leader among the higher institutions of Asia, its influence despite its youth being already apparent.

Such is the story of a school which boasts no ancient lineage nor recalls a founder of illustrious name, yet notable because it is the fruition of the prayers of an oppressed people during half a century of bondage and is embodying the hope of democracy among two-thirds of the world's population.

PARDO DE TAVERA

Statesman, Scholar, Member of Royal Academy of Madrid.

DR. T. H. PARDO DE TAVERA

That a nation is forming around us is what gives the poignant zest to the lives of most Americans in these islands. It is preeminently interesting at this moment in Filipino history, when parties are forming, when ideals which have been in the Malay race for centuries are coming to bud and to promise of blossom, to study some of the figures which most fully embody these ideas and facts, some of them almost historic personalities who will doubtless soon have left but a memory behind them. As you mingle with them as friends, in business, charity, or socially, certain large lines, or traits continually repeated, come to be essentially "Filipino," such as balance, common-sense, quiet confidence, patience, dignity, marked consistency of action, all, in a word, which is the antithesis of vulgar. Filipinos are extremely patriotic, yet in their own way; they breathe and think and pray country, with the intensity of a mountain and sea people that loves freedom, as it feels it in the air about it and in the blue over its head and longs for it, not so much as an expression of personal rights (few of us really do that after all) but as an expression of its inner life, expression which has been denied it for hundreds of years.

That aching desire for self-revelation is as impossible to kill as it is to thwart the sunlight. You can deflect it, but it will shine on. How this new state shall be brought to birth is the constant thought underlying the everyday life of the men and women you elbow in the streets and salute in the market place, in the hospitable home; it underlies all the banter and the seriousness of life, and reveals itself by a flash of the eye, a grasp of the hand, a word, a jest. That it has met a signally practical nation on its path towards its own national expression is one of those reasonable facts of history which go to prove that a Master Statesman is over the program of the complex thing we call life. All

that is of value or much of it in this quality of the present incumbent appeals to the Filipinos in the highest degree, and it is this practical side which is stirring them into activity in commerce, education and government in a most felicitous manner.

Historically, the present awakening began with a group of men who went to Europe some quarter of a century ago and at the centers of national life in France, Italy, and Spain, at the hearth of their step-mother, if one can so speak of the Latin race, in regard to the Malays of these islands, learned many lessons. They were spurred to this study by the noblest incentive, love of fatherland, and the contrasts between the advancing, leaping progress of the states about them and their own land burned into their hearts until they were fused to the point of martyrdom. Rizal alone paid this supreme price, his companions lived to carry out the no less often painful task of constructing what he had seen in the "heavenly vision." Some of those men matured by life are with us today and are looked up to "as fathers in Israel" by their countrymen.

Such is the subject of this first chapter: Pardo de Tavera, who proved for years, as one of the heads of the government, that he could, with moderation and conspicuous ability, administer the affairs of state, as well as dream of a Utopia and so brought into relief this dual side of his countrymen, which has won him a place, second to none, in their esteem.

Leopardi, one of the saddest hearts of a sad humanity (what is it that always takes one back to Italy?) has sung in the vernacular of poets Italian:

"Oh hopes, my hopes! illusions false and sweet,
Oh my first youth, how do I still return ever to these;"

Not so these valiant men, who have survived their first youth of years but kept that of the heart. Is it because the Philippines are so young, is it for deeper reasons? That is the question it will be left these typical men and their gospel to reveal.

As one sits in the presence of this Nestor of the brood of Filipino statesmen, it is to feel the magnetic current of a buoyant, almost boyish eagerness and exultant hopefulness and confidence. Pardo de Tavera also represents in the supreme degree the culture which under the Spanish rule was accorded the intellectual students among Filipinos. He has but just sold the finest private library in the islands and his spare hours for years have been spent in researches along the many lines through which scholars in Europe and America are seeking the solution of the social and political salvation of humanity. It is but just that in the quiet library, so full of souvenirs of the middle ages, typical of the character and race of the man who has a great cardinal-statesman as one of his ancestors, one should begin a reflective as well as prophetic study of the men who are leading this people to political manhood.

Integrity of purpose—for, happily, the forebears of this nation have had much of this priceless article —is the characteristic that stands out from the nervous, delicate figure which, in repose even, has a sort of breathless, nervous organism and one which though today in so styled private life mingles in numberless enterprises of the city and country. A busy man is what you have before you, one who must think and act often rapidly; a man, you feel, of prompt decision and exceeding tact, one to whom the word is so often applied by his fellows "caballero." This distinction does not leave him even in the privacy of home, or in moments of relaxation, and it is this which has endeared him to many outside his own race. Below a forehead sprinkled with grey are eyes which can become piercing, meditative, or kindly at will, and they are more often the latter, with an expression of roguishness which is the charm of what might be else too severe a face.

The program of the conservative patriots of these islands cannot be more fittingly given than in the very language of this man whose life as private citizen and public man illustrates so fully those traits which are

dear to his people: high-mindedness, chivalry, intellectual probity, patriotism and hopefulness, as well as untiring industry.

"First when I consider the European colonies—and I have read much of all that has been written—I have noted that they have accused the natives of not having taken any interest in all which concerns their progress and benefit. Some have deducted, as a consequence of this observation, that the races which are under colonial government, are incapable to direct their proper affairs. I have wished to know if this accusation was true, and it has seemed to me that we must take it as an expression of a fact. Now I have set myself the task of seeking the cause of this effect and I have found it logical and natural that this is so for the simple reason that no colonizing people has placed its sovereignty with the object of forming an independent nation, but only to maintain people and races in submission to their permanent control.

"Now, on the contrary, the Philippines gives us the new example of a people conquered, whose most intense preoccupation is to constitute itself in the quickest possible way an independent nation. This mentality of the Filipinos is very natural and was exerted under the Spanish regime for causes too vast to go into in this restricted space, and I reserve their expression for later, contenting myself to note that the American domination has not been imposed for permanent domination, but for tutorship, whose principal object is to educate and make capable the Filipino people for self government. Naturally this political program is destined to develop this fact and to right all the thought and feeling of national independence. From this it results that as much the Americans as the Filipinos are working together toward a common end, in order to form the Filipino nationality and as a consequence of these antecedents, it seems to me that we should direct all our energies to the constitution of our nationality. Often this attitude is called illogically "ingratitude,"

but, on the contrary, is not this awakening to a sense of nationalism when we were offered the opportunity to educate ourselves for self government most logical and national as well as natural?

"Then we must expect that out of gratitude we should renounce the nationality towards which we are moving and which the American people desires us to have!

"No one out of gratitude would desire to make himself a slave to him who offered him his liberty, for the only reason that he had made the offer. I personally do not think such a course could be called gratitude. The real name of such a phenomenon I don't know, but it would not be gratitude.

"It would seem possible that this accusation has come partly from the attitude of our youth who were educated in America; such youth coming back to the Philippines with the national ideal emphasised have demonstrated only that they have known how to take advantage of the teaching which the thoughts and acts and the example of the American people have inculcated. I say this as an introduction to my political creed in order that the Americans residing in the Philippines should neither be astonished at this attitude, nor offended by it nor still less wish to oppose the development of this national feeling. For the day that the Americans recognize this legitimate love of country and struggle for a national life on our part, that hostility on the part of the Filipinos will cease. A sentiment, be it said, which has been created and sustained by a lack of confidence. Then in that happy hour we shall march united cooperating for the moral, intellectual and material welfare of the Philippines. Only so shall we be faithful to the program of the American people, as well as to the sentiments of the entire Filipino people.

"This alone is the basis of a fecund statesmanship and of a harmonious accord and friendship between the teacher and the taught, between the governor and

the one who is learning self government. A nation is necessary here in these Islands. That is the basis of my platform. Questions such as epoch and capability will resolve themselves in the logical sequence of the years.

"The Spanish, in the ultimate period of our relations with them, did not treat us as colonies, but liked to have us treated as an integral part of the homeland. We were not a part of the Spanish colonies, but a part of the Spanish nation. Naturally that created in us a sentiment of nationality.

"As we considered ourselves as a real part of 'The Patria Española.' Personally I was led to the consideration of how I might become useful to her, and during the Spanish epoch I became acquainted with the errors of that administration, and for the benefit of my country, I wished to work together with the Spanish then in power, in order to correct some of the abuses and modify the situation.

"I was an intimate friend of Rizal, many times we thought together and aspired and planned together over the Philippines and her problems, but never of separation from Spain nor to follow out our ideals by violence, but by reform and justice.

"I did not take part in the revolution against Spain, nor did I know the inside workings of the Katipunan, which was the force which brought about the revolution. I worked with the Americans for the establishment of peace and for the new organization, for I had confidence in the principles of justice of the American people and the generosity which characterizes their history, and each act of my political and private life has been guided for the thought of the benefit to my people of their coming to these islands, and for the harmony and friendship between the Americans and Filipinos.

"I have never lost hope, nor changed my convictions in the difficulties we have met and which we will meet with, and I do not feel astonished at them nor does my courage fail before them.

"We are beginning a long work and a difficult one, it is only natural we shall meet with obstacles, which we must conquer, guided always by sentiments of justice and humanity, the two elements the strongest as well as the most noble of civilization."

The library of Señor Pardo de Tavera has been bought by the Philippines General Library for ₱25,000, and now the Filipiniana division is the finest collection of Philippine works in the world.

The passing of collections, either of books or of objects of art, from one hand to another, is an event of more than ordinary interest, of unusual interest, when the collection, as in this case, is unique, rich, and of world fame, of three thousand well chosen numbers from far sources and of many years of gathering.

At the door of a comfortable home in Quiapo, there stands a very debonair saint smiling even after his downfall, as a saint should do. But to be accurate this is one of still higher degree, a Gabriel taken from the former church of that name, which stood where the garage of the Estrella del Norte now stands.

Church and worshipers are gone, but this figure of wood, half saint, half pagan, with the wreath of vines on the head and high foot gear, is all that is left of a fane into which many have passed.

This figure is a fit introduction into a house where we find priceless Chinese porcelains, sculptured tables of the eighteenth century, a Tanagra figura, portraits by Hidalgo and in the entresuelo of which are housed the treasures of the library. On the walls of these rooms are photographs of President Roosevelt, John Hay, President Taft, Generals Wood and Otis among others, all presentations with inscriptions to the master of the house. On the table stands a matchless piece of Chinese art with grotesque figures in the feet. It was carved over two hundred years ago. You see the plaster model, the design of Señor Tavera's brother

which the distinguished sculptor sent to the concours for the Rizal monument. About it is, in the picturesque confusion, or one might say in this case order, the litter of the student's workshop.

In this spacious room you can wander about for many a quiet moment. It is strange, but where books are it is always quiet; there the reflections of the thinkers, the songs of the poets, the stories of the story-livers all seem to conduce to calm and audacious must be the spirit which breaks it.

About you in this room, or rooms in alcoves (was there ever a proper library room without an alcove?) are wooden carvings, figures which at first might disconcert you if you did not see that even in their now lowly estate they were saintly, and difficult as it is to be a saint, without a niche they seem to have done it. Perhaps they are so saintly because they are so old, many dating into past centuries. One virgin, who is the pride of the owner, has the svelte form and delicate lines still after the survival of a fire and the outrages of time. She is two centuries in age.

Every detail of this room bears the impress of that nameless something we call culture, or refinement, and which money cannot buy. One angel alone is worth a visit, as he hangs with both limbs amputated, but wings intact, clasping a problematic flower to his breast and with serene physiognomy looks out on life's smiling morning with all the hopefulness of eternal youth.

Here in a case is a collection of reliquaries from Rome and Jerusalem and in another such choice bits as a vase made in Japan in the 17th century when the Franciscan brothers had already a pharmacy in Manila and had their porcelain imported from the North. There are the arms of the order in indelible colors today.

A tiny trunk bearing the arms of Austria of exquisite detail was opened in glee and the contents displayed —pearls and topazes—just arranged to remind the owner of one of the Arabian Nights' tales. So do book-

lovers love all that books tell about. And what book was ever loved more that man has made than that?

This library is rich in linguistic works. The Arte de la Lengua Tagala, by Father Totanes, was published in Manila in 1745. This volume, Señor Tavera called attention to as having an added interest, as having been in two famous libraries, i. e., the Ramirez library, and later in the no less celebrated Comte de Benahavis library in Paris, from which it passed into his possession. Another book from the same library is The "Chronico del Cardinal Don Juan Pardo de Tavera," printed in Toledo in 1503, called the Magnificent Cardinal Tavera, Protector of the Arts. The printing looks as if done yesterday. In the bookplate are the arms of the Tavera family and there is also a picture of the relative of this book lover, the Cardinal himself, an astute looking man—as he must have been to serve such a master as Charles the Fifth, in whose name he ruled over Leon and Castile for a long regency during the traveling of that much traveled monarch, who was as restless as the pesent ruler of Germany.

One other feature is a collection of autograph books: names such as Rizal, A. R. Meyer, Dr. R. Kern, Blumentrit, Brandstater and others. A wonderful collection of Manila Almanachs and, almost best of all, Novenas, or religious books of devotion.

Señor Tavera has written a very erudite article in the Cultura Filipina on the "Cartografia de Filipinas," in some seventy-three pages, and there are noted his own maps about thirty of which have hundreds of dollars of commercial value; to the vulgar that is more significant than the other. Books one might name are "Arte de Lengua Bisaya by Father Ezguerra, Manila, 1747, a most celebrated tome. "Arte y Reglas de la Lengua Tagala" of Father San Jose, Manila, 1752, and "Arte de la Lengua Bicol," by Father San Augustine, date 1795.

Among the very rare books is a copy of the Franciscan publication of Lipa bearing the date of 1613, one of the

only three known to exist. Unfortunately it was attacked by the destructive anay before Dr. Tavera acquired it and it is to be sent to the Library of Congress for the necessary repairs, the delicate work necessary being beyond local talent.

Dictionaries, grammars of Ibanay, Pangasinan, Japanese, and other dialects of the Asiatic islands and from India, are here.

In "bandos" the collection is also most remarkable. In a bibliography of A. P. C. Griffin was inserted the catalogue of this library; it was published in Washington in 1903 under the auspices of the Library of Congress.

For the same time as Goethe was writing his famous poem, Dr. Tavera has been collecting this library—thirty years. Now the tomes handled, studied, loved, associated with so many years are passing out to enrich other minds, so many untaught ones that could never have known their value, if this hospitable and well-stocked mind had not gathered these treasures from the four corners of the earth.

It is only another case of the "greater good," and the wisdom which brought them together is providing for their future when in the long years to come other minds shall grow by perusal and be nourished, by their use, to finer, juster thinking. So, added to his years of statesmanship, Señor Tavera, the student, is making his country a still greater debtor by the passing on of this unique library.

MARIANO PONCE

"A trinity of men, Rizal, Del Pilar and Ponce," so say their compatriots, "stand at the forefront of the national movement in Spain. Rizal was its genius, Pilar the statesman, and Ponce its student and scribe." It is not without significance that he has survived the other two.

Inasmuch as he has lived history, he can bring vividness in the recital of events such as only those men can who are able to say "part of which I was."

A book from the press not yet dry is lying on many tables in Manila, the life of Sun Yat Sen, by Mariano Ponce. This proves that Señor Ponce is a historian up-to-date. Dr. Sen, the founder of New China, is a warm personal friend of the author, and the former librarian of the Philippine Assembly has cherished that friendship since the year 1899, not only knowing the foremost figure in the East today in friendly relations, but as an apostle, whose every thought and purpose was dear to him.

Read the pages of the story of China's "Grand Young Man" and you will have revealed the fiery soul of the sedate scholar as in no other way.

No romance is more thrilling than that of the twenty years in which Dr. Sun massed his forces in Europe, America and the East, and when the moment had struck throttled the supposedly strongest tyranny of the world, one which was hoary at the dawn of the Christian era.

That, year by year, our historian has traced the work of this stupendous man of destiny, is only saying that he has lived into it his own hopes and the hopes for a universal benefit to the East and to humanity. But

New China lying at our doors, thrilling the thought even of the most indifferent minds, those least in touch with the statesmanship of the time, is only one of the sympathies of Señor Ponce, who has spent seven years in Japan, much time in Indo-China and Siam, and from 1897 until 1908 devoted his every day energies, not to making money, or to becoming renowned in his profession of medicine, but in the study of the political conditions of the Orient, not alone in the masses but in personal contact with the great leaders, exiled princes of Korea, ministers of Japan, high officials in China, the builders of states and the demolishers of the past. It has been a wonderful training of eleven years.

Señor Ponce has caught much of the urbanity of our polite neighbors over the way, but in the depths of the student eyes there lies the suppressed fire of a soul which can consecrate itself to a noble purpose and watch the years fade out, still waiting confident of the end.

In 1887, Señor Ponce left the Philippines for Europe to study and carry on the Filipino political campaign in company with a cousin. His studies had been pursued in San Juan de Letran, where he received the degree of bachelor of arts in 1885, and at Santo Tomas, where he began the course in medicine which he later completed in Madrid.

When he arrived in Barcelona he found that the patriotic newspaper published in Madrid called "España en Filipinas" had been discontinued on account of a lack of funds. He established relations with a body of patriots who wished him to act as an agent for them in this matter, they standing behind the venture financially, and it was at first attempted to revive the paper, but it was found impractical and, two years later, the famous patriotic newspaper, "La Solidaridad," was put out at Madrid. Of this paper Señor Ponce became the managing editor, the literary editor being Graciano Lopez y Jaena during a few months, until

October, when his post was filled by Marcelo del Pilar. At the same time in the capital city was established the famous society or association called "Asociación" Hispano-Filipina, formed by some known to us today: Señores Miguel Moriata, Manuel de Labra, Graciano Lopez Jaena, Eduardo de Lete, Julio Llorente, Evaristo Aguirre, Pedro de Govantes y de Azcarraga, Francisco y José Gonzales Esquivel, Ceferino de Leon and Balbino de Unquera.

Their political program is interesting reading even now.

Señor Ponce was for some time secretary of this society, which lasted until 1896, when events in the Philippines brought it to an end. The newspaper La Solidaridad was the mouthpiece of this association and it was printed until 1895, covering a period of seven years. It was sold in political Spanish circles, on the street, given to the members of the Cortes, and in this way the ideas of the radical Filipinos were widely spread in the motherland as well as in the far away islands for which they were working. The plan, so often tried before and since and which, on the breaking out of the revolution, was abandoned, was to obtain the rights of the islands in a legal way. The opposing organ representing the government was a sheet called "La Política de España en Filipinas." Señor Feced and Señor Retana were the famous editors and they were the spokesmen for the conservative party in the islands in Church and Government.

It is hardly necessary to state that a violent polemical discussion was carried on between these two organs. If you care to revive these burnt out passions, you can do so by consulting the files of both papers in the Philippines Library.

You will find them quite warm reading in spite of the cooling process of lying twenty years among the archives. The conservative organ, it is also needless to say, contrived to have the last word and to exult over the demise of its revolutionary neighbor.

Señor Ponce had the distinction of being arrested on Spanish soil, just as he was setting sail from Barcelona. He was kept a prisoner for only 48 hours, just to see what it would be like, and what political career is of value without a little incarceration thrown in! His papers were searched and nothing incriminating found, so, not for any consideration for a peaceful gentleman but for others quite different, he was allowed to pursue his way to Hongkong, unmolested.

Del Pilar died shortly before the revolution broke out in August.

Without losing any time another association was formed in Hongkong, devoted to aiding and abetting the revolutionists, raising money and arms being the chief aim, but in the latter they were not markedly successful, however. These gentlemen were in direct communication with the men at the front and their society was in existence until November 1897, when, at the peace of Biak-na-bato it was dissolved.

General Aguinaldo and other revolutionists being sent to Hongkong—expatriated,—according to one of the terms of the peace, Señor Ponce became the secretary of the exiled general until May, 1898, when Aguinaldo returned to the Philippines. In July of that year, Señor Ponce went to Japan after the founding of the government at Malolos, being named diplomatic delegate to that country with the intention of seeking sympathy and if possible aid. Here, as the turn of events proved, he was to stay as a student, rather than a political agitator, as the American occupation of the islands put an end to his mission. Subsequently he traveled in Shanghai, Canton, Hangkow, Hongkong, Indo-China especially Cambodia and Siam. His return to his own country took place in 1908, in the month of December, about twenty years from the time he had left her, in his first youth, to look for her salvation in the land of her conquerors. Now he found the real-

ization of his hopes nearing their completion, but under far different conditions than he had expected.

In 1909 he was made editor of El Renacimiento. An illustrious son of the province of Bulacan, he was elected from the second district of that province and in 1909 was chosen by the lower chamber to the presidency of the committee of libraries. While he held this post he compiled a "Bibliografia Parlamentaria." In regard to this work Speaker Osmeña has said:

"The present members of the Assembly can consider themselves most fortunate in the entrance into the chamber of one of the Filipinos, without any question the most competent in matters biographical."

Many works have come from the pen of this brilliant writer, and one has only to peruse the pages of his life of Dr. Sen to realize the future of valuable work Señor Ponce has before him. He expects to devote his time to the pacific pursuits of a librarian and, to use his own words, his aim is, "to enlighten my countrymen as to the future needs of the Islands along the path marked out by education and industry, and to propagate intellectual fire and light." He will employ his hours in the quiet work of upbuilding the culture of his race.

That Sun Yat Sen is Señor Ponce's ideal statesman no one can doubt who reads these pages, warm with friendship and consecrated to a great life; and that purity of purpose which animated the leading Chinaman of the age guides his biographer.

"It was not ambition of power which led this man, Dr. Sun, through his long apostleship; it was the aspiration of seeing his country governed in conformity with the requirements of the world's progress." Thus Señor Ponce writes, and on the next page quotes that immortal telegram sent from Dr. Sun, "Tell Yuan Shi Kai to acknowledge at once the abdication of the emperor and come to Nanking immediately, that he will be elected president as soon as he declares himself a citizen of the Min-kuo."

What superb lines from a man who could give a lifetime to erecting that presidency!

This same eloquence is that of the life of this noted Filipino who can occupy a quiet nook in a library, or write books after a score of years, the best of his life, devoted to his country, traveling over thousands of miles and enduring many hardships for her.

DOCTOR APACIBLE

Doctor Apacible is one of the most distinguished figures of the Past, who moves among his fellow countrymen in the Philippines today. He has the Websterian brow of a thinker and the fine facial lines of one who has lived deeply and wrought earnestly far beyond the majority. Born in Balayan, Batangas, in June, 1864, his mother was Señorita Castillo, of a family of that province, and his father an hacendero or, as we should say, a gentleman farmer. The mother had been educated in the college of Sta. Catalina, where the Spanish nuns are among the most famous of our islands for their piety and refinement and the father studied at San Juan de Letran. His grandparents were large landed proprietors, owning the famous hacienda of Nasubu, one of the great haciendas of the Philippines.

The characteristics of his native province are highly marked in the doctor and he bears the stamp of this people of Batangas who might be designated as the Saxons of the islands for their gentle breeding.

The first studies were taken in the private schools of his native town and, at eight years of age, he came up to Manila and entered the school of Don Benedicto Luna.

From there he went to San Juan de Letran and Sto. Tomas and then for his degree to Spain in '88 where he lived with his cousin Rizal in whose charge he had been placed.

Rizal gave to this youth the best of care and from him young Apacible imbibed the ideals and projects which were the daily inspiration of that wonderful life. The doctor took his degree of B. A. in Tarragona and that of M. D. in the University of Barcelona.

He practiced medicine in Madrid and also was an externe in several of the hospitals of Paris, returning to Manila in '93. While in Spain he was associated as

president with a political society called "Asociacion Filipina solidaridad en Barcelona." He was also one of the founders of what was known as the "Solidaridad" with Señores Ponce, del Pilar and others. He was never given to scribbling, nor to literary expansion, but he contributed some articles for this paper and also for many since in the islands on his favorite studies in medicine. He made many trips to France as a sort of recreation from his work and political propaganda and was there with Rizal, Tavera, and Luna at the time of the Exposition of '89. Many Filipino youths were in France at this same epoch and they had many talks over the best methods to benefit their country.

At the reunions in Barcelona and Madrid many of the elder and more conservative compatriots did not care to mix with them for fear of compromising themselves.

Rizal was the leader fire and soul of these gatherings in the calle Principe.

Here amid the dark shadows which came from, thoughts of their home and her problematical future, they awaited the dawn. Rizal was no flowery orator, but the few words he said told more than all the rest and many are living even today after a generation has passed, living what he taught.

As Doctor Apacible journeyed back to his native land, he found that his family was under the ban of the government. His brother, a judge of the court of 1st Instance, was exiled to Bontoc and Rizal had been sent to Dapitan.

At Hongkong therefore he stopped with the family of Rizal for three months when he returned to his country.

On arriving he found that he was being watched both for his former political agitations or cogitations in Spain and on account of his being a Mason of the 30th degree, so he retired to Balayan and there in semi-obscurity he lived with his mother. At the epoch of the Revolution in '96, however, the governor of the province, one Villamil, a Spaniard, called him to his side

in order that he might not aid or be in communication with his friends and he was followed by detectives. In order to escape from this espionage he made as a pretext that he wished to be a doctor on the Zafiro, a small steamer, the forerunner of the one so well known to Manilians which plies to and fro today between our port and Hongkong.

Thereafter making a few voyages (to satisfy the authorities), he settled down and they formed a revolutionary "junta" in that city, Ponce, Don Vicente Fernandez, Agoncillo and others. In '98 when the national government at Malolos was founded, Doctor Apacible was made president of the "Comite Central Filipino en el Extranjero" and was sent to Tokyo as a special agent. While there he met the leading figures of the hour in the political world, Marquis Ito and count Okuma and others. The latter man he pronounces one of the most marvellous men of his time, for, although he did not speak any foreign language, the count's understanding of the affairs of the world was simply a miracle.

At the same period he knew Dr. Sun Yat Sen, with whom to this day he has kept up a correspondence. These two men were in the closest companionship as they were each working for their beloved fatherland. The same radiant load star led them both.

They were strangely, both even at that dark hour, filled with a prophetic hope for their respective countries.

Doctor Apacible came and went to this kingdom of great brain and dauntless heart, Japan, many times and by the manly spirits there his soul was always stirred.

During his stay at Hongkong one of his duties was to provide the insurgents in the islands with arms and ammunition which difficult enterprise he carried out some times successfully!

In '99 he was sent with Del Pan to America, as a delegate of the revolutionary government, to seek the intervention of the United States in making peace with Spain.

This mission was a very delicate one it is needless to state and, as many of its negotiations were of a private nature, they are not confided to the pen of contemporaneous historians.

It was a mission in part successful and in circles of power today much of the work done then is still felt. It envolved much traveling and amount of writing also very fatiguing and, as the campaign of 1900 was in progress they had a sight of political life at near range and learned much about men and events in America.

They traveled even to Canada and heard Laurier in the parliament at Ottawa and enjoyed that colossal figure of the great north and admired his land.

On returning to Hongkong as General Aguinaldo had surrendered to General Funston, the committee was dissolved and, in 1903, the doctor returned to Manila to take up his work in the peaceful profession of a physician for a time until in 1907 he was elected governor of Batangas and he occupied this high office in his native province until he was elected Assemblyman in 1909 and reelected again in 1912. When Secretary Bryan came to the Philippines in 1906, Dr. Apacible was chosen by the guest himself and by the reception committee to accompany the great "commoner" on his tour and went with him as far as Borneo.

One of the doctor's sincere admirations is for this gifted citizen of the far away republic.

In politics Doctor Apacible has been a founder of one of the parties of his land with others, i. e., the Nacionalista, and is actually its president.

In the legislature he has done some notable work and has been chairman of various committees such as that of "Metropolitan relations" and is in the present legislature chairman of the committee on "Public works."

He has planned many laws and is particularly interested in roads and bridges.

Married to his cousin, a cultivated lady from Batangas, the home has been blessed by the birth of a daughter.

His chief reading has been history, critiques and, of course, scientific works on medicine, but still he owns for a fondness for novels as he loves best the study of humanity.

The language in which he prefers to read is French and he delights in Balzac, Hugo and the modern school. He is a member of several clubs, the "Filipino club," "Club Nacionalista," etc.

He is also one of the owners of the leading daily, the "Ideal," and is one of the directors of the "Angat Iron Company" and an hacendero as well of Batangas. He is not however a money maker and his patriotism has always been of a not sordid type.

Although the committee at Hongkong had to handle some million pesos the doctor would, unless his friends had loaned him money, have been obliged to make that rival city his permanent home for want of enough to buy his return ticket. He has always desired the independence of his land, but at the same time his mind, which is the mind of a calm thinker and very level-headed statesman, knows that its political welfare must be in step with that real welfare the material.

He does not look at the relation with foreign powers as insurmountable questions, but as events pass he has faith that they will largely resolve themselves. For every month the drama of the nations is sifting its scenes.

When the great life of Rizal shall be written, it will have many chapters by this companion of his youth to whom he confided so much of his ideal.

And when this debt to history shall have been paid, we shall owe more, perhaps, to Señor Apacible than even we do now for his years of unselfish patriotism and brilliant record as a legislator.

JUDGE JULIO LLORENTE

Judge Llorente was born in Cebu on May 22, 1863. His father was a Spaniard from Castile la Vieja, a merchant of the city of the Holy Child. His first education was received in a private school of his native city from whence he went to Manila and entered the Ateneo Municipal. At 18 years he left for Spain where he completed his studies at the University of Madrid at 22 and took the degree of Doctor of Laws and was admitted to the bar and practiced in Madrid until '91 when he returned to the Philippines and established himself at Cebu and occupied various positions of trust during the Spanish period in the department of justice and was made magistrate of the supreme criminal court of the province of Cebu.

While in Madrid Llorente lived as one of four including Rizal, the others being Leon and Lete. It was during this epoch that Rizal was writing his "Noli me Tangere." These youths had relations with political organizations, such as the "Solidaridad." They also contributed to a newspaper of same name. Another of their associates was the painter Luna, since so famous. During this epoch Rizal went to Paris where Julio Llorente followed him and the two young men visited that first great world's exhibition of 1889. Julio Llorente returned to Madrid and then to the Philippines after ten years of wanderlust and experience taking with him his bride of but a short time, the distinguished señora who has exercised in their charming homes such lavish hospitality and who has followed her husband in the dark and light days with that old time devotion which characterizes her countrywomen.

When the insurrection took place against the Spaniards, Judge Llorente, who was a magistrate, was

arrested in his mother's house April 3, 1898, and taken to the prison called Cotta de Cebu, a sort of fortress which had been erected against the Moros. Here he was examined by a military court and condemned to death and while in the prison for ten months was treated with great harshness, the cells being but a few feet wide, their luxury consisting of a seat on the floor and the same soft place serving as well for a bed!

This torment for himself and family was endured until the American occupation. The sorrowing little group of wife and children found shelter in the Hospital of San José with the Paulist Fathers.

After the blockade and the Treaty of Paris, the judge was liberated. The same day of the evacuation at 7 in the morning about 100 of them were set free and at 10 a. m., on the Francisco Reyes, the Spaniards said "Adios" to the city they had governed from the time of the great Magellan. Before this, however, the situation of the political provinces has been slightly bettered. After Aguinaldo had taken prisoner 6,000 Spaniards, the families were admitted oftener and conversation could be carried on without a guard. Judge Llorente's family was thus able to communicate the welcome tidings of prospective liberty. Much crushed physically and with not too buoyant a mental state of mind on the day of liberation, he sought his family at the hospital and brought them back to their home, left under such distressing circumstances, ten months before.

The revolutionary troops were in command of the city, and after a certain order was established Julio Llorente was made presidente of Cebu and when the captain of the Petrel ordered the surrender of the city within 48 hours the presidente, together with the provincial treasurer, Pablo Mejia, procured from the assembly which Judge Llorente had convoked the surrender of Cebu, which was given over to the

Americans on the following day, upon which they, the judge and treasurer, were condemned to death.

Señor Pablo Mejia, while waiting in the streets one dark night to meet the judge, now under the American rule provincial governor of Cebu, was set on by two ruffians and killed. Fate or Divine Providence had interposed to save Julio Llorente again. Accompanying the Commission through the southern islands Judge Llorente assisted in the work of reconstruction and was at this time governor, which position he occupied for one year aiding the military authorities as well as the civil in the pacification of the city and province on the accomplishment of which arduous and delicate task he received a telegram of thanks from the then Governor General, Mr. Taft, and was named judge advocate of the Supreme Court of the Philippines.

Later, after serving as governor of Cebu, he also was named governor of Samar. The position was one offering no little difficulty to the man in power, but be it said it was to the satisfaction of all that this great trust was given to this young man who was already in possession of so much self-control and dignity as well as judgment.

In 1903 he was named judge of first instance of the 12th district, this judicial district including Leyte and Samar, and within a few months he was transferred to the 4th district, including Pampanga, Tarlac and Nueva Ecija, which eminent position he has filled for ten years.

Judge Llorente has the vision of a practical administrator of affairs. He believes in evolution, not revolution and hopes for a national life when the moment of intelligence shall come for the masses, when the hour of destiny has struck, prepared by hard work and wider knowledge. Having weighed questions of diplomacy and state-craft and, what is still more serious, put them to the test of daily life, he is not a man of illusions. You realize as you talk with him that a very unusual experience has shaped a naturally upright character, possessing

thought and feeling far beyond that of most of his fellows and that this has won for him, in all the high service he has set himself to, the respect of Spaniards, Americans and Filipinos alike. Judge Llorente has a suggestion of the Roman about him perhaps more than any of his countrymen, nay, not only a touch, the effigy of that unmistakable coin, pure metal.

RAFAEL DEL PAN

One of the coterie of men who belong to the past, and are as well men of the hour, is Rafael del Pan, one of those intrusted with that most responsible task, the revision of the Codes, which was entered upon on the passing of a law to that effect by the Assembly ratified by the Governor General, in 1911. Associated with him was the distinguished jurists Judge Araullo, as chief, now a member of the Supreme Court, and Judge Goldsborough, Sr. Ortigas and Mr. Street are actually associated with him with Adriatico. This work was to extend over a period of five years and means the modernizing and harmonizing of the civil, penal, procedure and general laws of the Philippines. That this involves a degree of acumen as it means the revamping of ancient customs and modernizing legislation until it is up to date, is evident.

During the last four years Señor del Pan has visited America, England, Holland, Germany, France, Switzerland, Italy, Japan, Java, Australia, etc., and gathered a vast amount of information and practical, up-to-date experience of men, institutions, treatment of criminals, especially reformatory methods, as well as many of the most enlightened processes of the scientific uplifting of the masses. In no department of that cumbrous machine we call "administration" has there been such a change in the past fifty years as in that of the treatment of prisoners. The fascination of his theme, which touches so vitally the race, has allured Señor del Pan into a wide field and added to that side of his own nature most strongly marked, as does life occasionally, the philanthropic.

The first time the writer had the pleasure of seeing this figure who has been so active in the sociological and historical past of his country, was at a memorial meeting held in the little sala of the Gota de Leche for Mr. Doherty, its founder, that knight-errant of the unfortunate.

One strongly resembling Mr. Charles Bonaparte of Baltimore rose, and with much of that gentleman's impassioned Italian fire which generations has not quenched, spoke of his dead friend and the debt his countrymen owed him. There was the flash of the true orator in the words and, better than that, the gratitude of a sincere heart. From that day the name del Pan had a significance to me.

Daring perspicacity and a fearless insight, the birthright of certain spirits, markedly that of the great nephew of the great Napoleon, have been given to this son of a Spanish father. A sense of urbanity belongs to his character, which is the counterpoise of the vehement temperament of these men of meridional natures and southern souls.

Señor del Pan's father came from Spain a young man and settled in the city of Manila, where he entered the office of the secretary of the Governor-General and by degrees rose to the position of executive secretary and occupied this post at the time of the birth of his son Rafael. Some time after he retired and devoted himself to journalism and literary work.

He began this, his favorite avocation, on the "Diario de Manila" and afterwards carried on a newspaper which he founded, "La Oceania," the most liberal paper published at that time in the city of Manila. As editor of this progressive sheet his son succeeded, on the death of the father in 1894. This paper was established as far back as 1878 and Señor Rafael del Pan continued as its editor until the year 1897, when he left for Europe.

The Press Reference Library gives as follows: "Rafael del Pan was born June 17th, 1863, in Manila, P. I. Son of José Felipe Del Pan and Amalia Fontela. Educated in the College of San Juan de Letran, Manila; University of Santo Tomas, with degree of A. B., 1880; University of Madrid, Spain, with degree of Licenciado en Derecho, 1885, and Doctor in Civil Law, 1887."

Señor del Pan was married shortly after taking his doctor's degree and returned to the Philippines to Señorita Blanca Garcia Fontela in Manila, whither the distinguished lady had come to become a bride, as has been often the case with the fair daughters of Spain and America. Sra. del Pan and her young daughter are among those who have most adorned the social life of this city. Seven children have been born to this family, five of whom are living.

After marriage nine years passed in the tranquil pursuits of his chosen profession until just after the death of Rizal in the month of April, 1897. In the sad penumbra of his illustrious friend, Señor del Pan returned to Spain, to make it, however, only a pied-à-terre, as he travelled extensively through England, France and Italy, for two years.

In 1898 was formed, in Madrid, the political society composed of Filipino young men students and others to the number of some 150 and of this society Señor del Pan was made the first president, to be followed by Tomas Aréjola, the prominent assemblyman.

From Madrid the incipient politician passed to Hongkong and to America as representative of the temporary government at Washington, although he possibly realized then that this title was somewhat more tangible than the post. He presented to the Senate a petition signed by two thousand representative Filipinos which had been forwarded to him from Hongkong. This was laid before his colleagues by Senator Teller and was given most careful consideration by such men as Senators Hoar, Pettigrew, and Towne. Then followed the remarkable and well remembered speeches of these men advising immediate independence to the islands, which were undoubtedly influential in obtaining the generous concessions made in the Philippine Act passed by Congress. This act has become the Constitution of the Philippine Islands.

Señor del Pan at this time travelled through many cities of the United States, meeting many notable

public men, among others the present governor of New York, Sulzer, Henry George, Jr., and Crosby of the Single Tax and a host of literary men and journalists. This affinity with literary men is one of the sides of this many-sided citizen, who began in very early years to write poems as the result of a prize which (as he claims) an injudicious jury awarded him and so filled his soul with Byronic fervor that he thought he had Pegasus saddled and bridled; but at twenty-one, sterner facts of life and his soul, which outran his meters in many directions, most notably in that of the unpoetic though dramatic studies of sociology, tamed his poetic flights.

He was drawn into this sociological vein when, as a student in Madrid, he was made a member of the leading private literary and scientific society of that city, the Ateneo of Madrid, and he was made a secretary of one of the sections, that of social science. Associated with him as secretary was the Count of Romanones, the present premier of Spain.

Shortly after the passing of the Philippine Act Señor del Pan returned to the Philippines from Spain, where he had gone to join his family, and resided for a year. Under the American administration he passed his examinations and resumed his law practice associated with Señor Ortigas and Mr. Fisher. The growing spirit of philanthropy I have noted was now increased by the breadth of the life on which he entered and the number and variety of positions he has held. He was founder of the Chamber of Commerce and its president, also one of the founders of the Bar Association and its president. Under the Spanish rule he had been Solicitor General of the Philippines in 1891-3. His connection with the American government began by his appointment as special attorney to examine the titles of the Friar lands and to act as attorney for the government after their purchase in registering their titles.

Since his appointment on the Code Committee Señor del Pan has traveled, as has been said, through some dozen countries, studying at close range the treatment of the degenerates, vagrants and criminal class. He visited Elmira Reformatory, Auburn Penitentiary, the East Penitentiary of Philadelphia, the Penitentiary of Baltimore, workhouses in many places and prisons in England, France, Italy, Australia and Java. The Elmira Reformatory was one of the, to him, most excellent institutions.

Mr. Scott, one of the greatest adepts in the reformation of boys of the century, won the enthusiastic admiration of this traveler and from contact with such institutions Señor del Pan returned to his own country on fire with the desire to see put to practical proof some of the theories gathered and seen in action.

In considering this life it would be most difficult to embrace it in all of its phases, if the one thread of altruism did not run through it from beginning to the end, making it one of the most consistent. Devoted to the wide philanthropic ideals of his age, Señor del Pan has been at the forefront as a worker from young manhood in endeavoring to accomplish so much personally and to assist others to do so, in this most generous task, the uplifting of humanity. A true socialist in the highest and best sense, he has devoted time, pen one of the most brilliant, speech, of the most eloquent, to this noble pursuit of the good of the many. Belonging himself to the privileged class, he has been one of those philanthropists born, who are among the most useful and necessary factors in human progress.

Speaking of himself he may say: "I don't like stagnant water. During the Spanish days I was one of the most radical men of the islands and was abused for asking for reforms for my country, for measures of self-government, and I have never deviated from this beginning, looking and working for reform; not too fast, but as fast as the laws of nature and human development will allow.

"In our land, the crying need of the hour is along sociological lines, for improvement in the condition of the aged, the orphans, insane and poor; in a word, those who cannot do for themselves. In legislation we must have better laws for young offenders as ours are utterly inadequate at present.

"I am a constructive worker and today as under that true liberal man, General Blanco, with whom I planned for the same ends, I am endeavoring to contribute my part to the building of the race. Go ahead but go ahead in order. Thinking a moment for a motto, Goethe's was decided upon! 'Ohne Hast, Ohne Rast', 'Without haste, without rest.' "

If we should look for a parallel for this character across the sea, it would be to call him the Edward Everett Hale of the Philippines. Such men never grow old and without seeking any of the ambitious prizes of life, the best of it all comes to them: the gratitude and admiration and affection of their fellow men. Señor del Pan is one of his countrymen who has realized the exquisite truth in that noble story of Tolstoy, the story of the angel who lived six years in the shoemaker's hut: "I understood that God does not wish men to live apart, and therefore he does not reveal to them what each one needs for himself; but he wishes them to live united and therefore reveals to each of them what is necessary for all."

RAFAEL PALMA

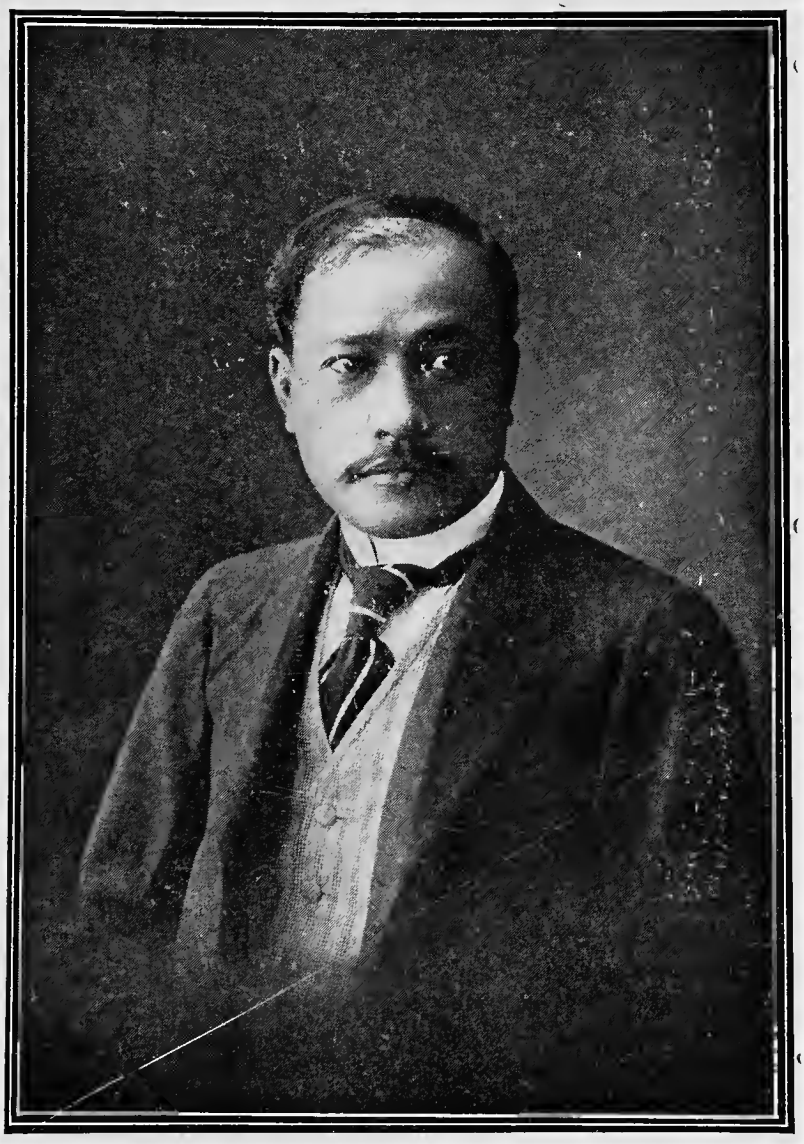
As you enter the Marble Hall and pass up the steps where Elcano still is at the helm and the lions in reposeful attitude—reposeful because full of a sense of power instinctive in lions, whether they be British or Castillian—you feel two waves or breaths pass over you; and one is of the Past. Who is this strange figure, unfamiliar to you, with his dashing sailor mien who confronts you; whose the names which you read about the walls quite other than those you have found inscribed on the walls of fame, across the seas? You are meeting another race, another history, and if it awakens in your breast no corresponding thrill of sentiment and feeling, such as you once knew, it opens out new vistas and leads you to know new peoples and to be in touch with new sympathies.

There is a subdued quiet in the air, and although many feet step here on many missions, there is a sense of seriousness about it all, that sense, or atmosphere which abides always where men think over deep things, and act after meditation. One of the broad halls leads you to one of those high-studded rooms, which is adorned by two large paintings, pictures taken from Filipino history and painted by two Filipino artists. One is that of the first Spanish steamer at anchor in Manila harbor, and the other dead men lying on the beach in the slowly rising dawn, after the battle of the pirates led by Limahong.

In this room, one of the most reposeful of the series which are, or might be called, the ante-chambers of the Marble Hall, sits, during many hours of many weeks of the year, a member of the Philippine Commission—one of the quietest figures in Filipino public life.

The Commission!

This word, rather singular as nomenclature, is the sign which covers the eight personalities, decidedly



COMMISSIONER PALMA

differing in type and even race, who, with the chief executive and an Assembly, rule over the seven millions of these islands.

This Commission has had several phases, or rather there have been several Commissions. The first dates back to our great President McKinley who selected those pioneers, headed by Jacob Schurman, who went out to investigate the then unknown lands of the Far East which lie now under the luminous light of the press and are so well known to the American public. This was in war days before the guns had ceased to throb, and their keen and impartial investigation contributed much to the re-construction of the Spanish-Oriental land.

These men went back to their chief, whose splendid heart responded to their cool judgment, and his human sympathy and able statesmanship framed for these islands the course they have pursued until this day. A year later a second commission, headed by ex-President Taft, came out to carry out the instructions of the President in order to obliterate the traces of conquest and bring back the civilized state, out of the chaos of conflict. Mr. Taft demonstrated by his tact and mental grasp, as well as administrative capacity in his relation to the Filipino peoples, such kindness and pacific charm that he largely won all parties, those at home and those here, and the Filipino people were confirmed in their trust as to the beneficent intentions of the American people. This is the second phase. Now the third:

In the organizing of the civil government it was thought wise to appoint three Filipinos with five Americans, who, by their knowledge of the facts of Philippine history, local topography, technology and intimate sentiment, or psychology of the people, should supply what of necessity a foreigner could not.

It was of course natural to take representative men, men of conservative influence in the islands, rich beyond the possibility of the incentive of cupidity, who should give their services as a personal dedication to this

intensely routine and oftentimes arduous work. There were chosen at first: Legarda, Tavera and Luzurriaga; these three alone served up to the time of the first Assembly.

During the visit of Mr. Taft, then secretary of war, in view of the fact that the majority of the Assembly belonged to the Nacionalista party, it appeared to this wise leader to appoint another who should represent the feelings, wishes and sentiments of this faction of the legislative body, and in order to bring this about the members of the Commission were increased by one, making nine, the magic number of the Muses. Another reason, and the one most apparent, was that as the commissioners are frequently absent on trips out of Manila it was necessary to increase the working staff in this foremost branch of the government, in order that there should be a quorum.

So the illustrious gentleman whose name stands here, Rafael Palma, was chosen, in 1908, when he was a member of the Philippine Assembly from Cavite and has served continuously up to date, last year only taking a short vacation to Europe of five months.

Señor Palma is a son of Manila. He was born in the city, in 1874. His father's name was Hermogenes Palma and his mother was a Señora Hilaria Velasquez, of a noted family of Tondo.

This father was an accountant, from which modest post he became an "oficial quinta de hacienda." His residence was always in Manila in the ward of Tondo. From this union four children were born, three boys and one girl, and in this popular and democratic and industrial quarter, a truly working quarter, with its crowd of hurrying feet, not of the pleasure seeker, but of the serious men and women who hear the cry of bread and are out winning their fortunes and their sons in the 'stern marts of trade.' There he grew up; in this somewhat grey setting this serious-minded boy learned to sympathize with the humble. His first education was received in a public school among the people whom later he was to guide from so exalted a post.

From this school he went to the Ateneo of Manila for his secondary education and was graduated with the title of B. A. in 1891, after a seven years' course.

From this extensively laid foundation he passed to Sto. Tomas to study law, which superstructure, tower and pinnacle, took the very long period of seven years and was not finished on account of the war. Despairing of ever reaching the observation tower of the ripe jurist then, he took to the journalistic pen, that terre-à-terre instrument.

Anterior to this, during Spanish days Señor Palma was appointed to the unpoetic though lucrative task of an officer of internal revenue, so he was already initiated into the mysterious paths of administration, often very deep ones, as well as the study of economic questions all to serve later, although this hack work was, as is often the case, more instructive than congenial to him, by taste a literary man. In '98 he became a member of the famous staff of General Luna's paper, "La Independencia." When Luna died Señor Palma had demonstrated his journalistic talents to such a purpose that he was chosen editor. This was not as simple a post as it may seem.

Their Odyssey was, if not Homeric in dimensions, quite as exciting as those titanic contests of the stately measure for they had to fly before the advancing lines of American troops and their editorial room was often the car of a train and the periods were punctuated by jolting and bullets, while the size of the paper decreased, in direct ratio to the advance of the American army, from the voluminous proportions of four sheets to one octavo.

When it was found impossible to continue this paper Señor Palma was invited by Señor Osmeña to assist in editing a journal in Cebu, which was called "El Nuevo Dia." This was under the censorship of General McIntyre and on the appearance of the first number, the editors were left in the very singular position of seeing every prominent article blue penciled! Señor Palma

returned to Manila in 1900 after the suppression of this paper, and, as a federal party had been formed whose chief tenet was the annexation of the islands, it was thought that in order to combat this growing sentiment, it was better to found a paper and accordingly the "Renacimiento" was started, which was to voice the national longings of a vast majority of their fellow countrymen and the old staff of the "Independencia" worked on this periodical, which was at once most successful. A new writer was added, Señor Corpus, author of a work on America, "Fuera de Filipinas."

There was no desire to keep anything more than a moderate tone, without arousing any sectional feeling as long as Señor Palma was editor.

He strove to bring about a friendly feeling between the two peoples. General Bell, who was the commanding officer in Batangas at that time, carrying out a reconcentration plan, was somewhat stirred at the criticism of the paper, but on the mediation of Governor Taft it was seen that there was no ill feeling and the distinguished and most popular officer was convinced that no unfair intention animated the articles and news items.

Señor Palma was admitted to the bar in 1902 and left journalism for law. In this career he was one of the leading figures in his profession. In 1907 he moved his residence to Cavite in order to run for the election as assemblyman for that district. He was elected by a big majority out of four candidates. As assemblyman he was a representative to the legislature of his countrymen for the special extraordinary period of 1907 and 1908. He presented the "irrigation bill" with Señor Hernandez, the present governor of Iloilo, also the resolution for a creation of a code committee, the original draft of the bill which was approved later.

The Commission actually has sittings only during the ninety days, while the Assembly is in session, as an upper house, but the members are at work on govern-

mental projects during the entire year, many of which have to do with the territory inhabited by the Moros and non-Christian tribes. The power of the Commission resides in its capacity of initiating bills, refusing to pass bills, confirming all the appointments of the Governor-General, and in rendering service to the Governor-General in important matters of policy. The commissioners have no executive power and no bureaus under them, as this is the province of the secretaries alone.

Much of Señor Palma's work within the regular office hours, which are supposed to be seven, consists in examining projects of laws of legislative councils, such as that of the Moro Province. Much work on committees comes into his life as a legislator, also such as the pardon committee and the committee on geographical names of which he is chairman.

Beyond all this routine task, he loves that which he has as a regent of the Philippine University, which position he has held from its initiation and into which work both in the monthly meetings and in its public exercises he throws his heart and soul. He sees in it so much hope for the future of his land and looks to it above all to build up character. Señor Palma's tastes lie along sociological lines and he is at this time writing a series of articles on the "Theory of Races" in "El Ideal," bringing out the psychology of the Filipinos.

He has a future of large interests laid about before him in the expenditure of the one-half million pesos granted by the Assembly for the collecting and placing of the Filipino exhibit at the Panama Exposition, which the distinguished commissioner hopes to visit with the other members of the board, Señores Tinio and Mr. Taylor and the secretary, Judge Daniel Williams.

Mr. Palma says that he is not by choice a public man by any means, but is rather a country squire, in his tastes. His home in Paco is set in large grounds and is very provincial, he claims. Over this home presides the sweet mother who was Señorita Carolina

Ocampo, the daughter of the editor of the "Renacimiento Filipino." They have four children living, and four have passed into immortal childhood. Señor Palma is a child-lover and loves children as only a father can. Señor Palma is a club man as well and is very fond of what has been called "the aristocratic game of tennis."

His character may be summed up as one possessing with a quiet equipoise, with a meditative and subjective mind, weighing matters slowly; deeply reflective and hating show or sham, in a word, seeming, or ostentation, such is this serene figure. He is reserved in feeling and balanced in conduct; a man who makes few intimates, but for those he loves has a lifelong fidelity, a man of quiet solid attainment, attainments dispassionate and sensible and consistent like himself. Wit may be numbered among his accomplishments, or endowments; a gentle wit, and he appreciates immensely a good story and is most social, but not, he claims a brilliant speaker.

Delicacy is the dominating note of this character and no one could think of this generous, courtly gentleman without it being a pleasant thought. Urbanity, which is fast disappearing from public life and even from private, is so characteristic of this man that there seems a perfect harmony in his every day bearing.

One of his compatriots, being asked the opinion of this man so well-known in Manila and throughout the archipelago replied: "All Filipinos trust Rafael Palma."

Hon. VICTORINO MAPA

Former Justice of Supreme Court and actually Secretary of Justice and Finance.

FILIPINO JURISTS OF THE SUPREME COURT

Jurists, men of highest ability and conscience, there are in Manila, and have been for many years, for the history of the legal profession in these Islands is one of which the people have every reason to be proud. The following data was furnished by one whose "word is law" on such matters, and are personal notes which are of all the greater value. One may affirm as a fact that, at least from the middle of the 18th century, there have been in these islands men profoundly versed in the science of law, lawyers of the lower and higher courts. The usual courts were the Real Audiencia de Manila and the courts of primera instancia. The lawyers of the court of first instance were the *alcaldes mayores* of the provinces.

These men were naturally Spaniards and as they came out from the mother country were often men not at all versed in legal matters so they were obliged to have an adviser, and this latter was naturally a Filipino. This was the case as well in provinces which were not governed by alcaldes mayores, but by governors, or lieutenant governors, i. e. military men.

These also had legal functions and were a part of the court of first instance, and were obliged to have at their side a Filipino lawyer.

The Governor Superior Civil, called ultimately, Governor General up to the time of the creation of the Council of Administration, which did not occur until the year 1861, had an *asesor*, who was a Filipino, Don Julio Guevara.

There were also, apart from these ordinary lawyers, special lawyers. One each for the Departments of War, Marine, Commerce and Agriculture as well as to the Church and one for the *bienes de difuntos;* these were associated with the Real Audiencia. Also the army and its branches, the artillery and engineers,

had their special lawyers, who were always Filipinos. From the middle of the 19th century, began the reform of the tribunals in the Philippines, and from the date of the opening of the Suez canal, a large number of Spanish lawyers came out and assumed the functions before held by Filipinos.

The culture of the Filipino lawyer was never inconsiderable, for, from the earliest date, the Filipino lawyer was not admitted to the practice of his profession after simply having read law with some firm, but he was obliged first to obtain a doctor's degree from his academic course. Not only this, but he was obliged to follow an eight years' course in jurisprudence, a most rigorous program, which contained not alone studies in colonial law, but such as were required in the leading universities of Spain and Europe. These studies comprised legislative law, and the universal principles of law, of civilized nations.

We have names known the world over, such as Azcarraga, Vizmanos, Arrieta, Marcaida, Timoteo Jocson, Gervasio Sanchez, Lorenzo Francisco.

We have no need to mention those of modern times who are too well known and have been preeminent since the date of university reform, in 1877.

We have only to open the introduction of the penal code of these islands to find there the record of how Filipino lawyers were ranked by Spain: "The native race has had a direct influence upon the social and political affairs of the country and from a uniformity of experience is open to distinction in every profession and those requiring superior merit and of the highest order."

In an address delivered by former Justice Willard before the South Dakota Bar Association in January, of year before last, we have an admirable resume of the Camara de l'Audiencia, from the time of the American occupation and before.

The first judges of the Audiencia arrived in Manila in May, 1584. It was suspended in 1590. It was

re-established on May 8, 1598. Since then its life has been continuous. This statement can, I think, be safely made, for by section 39 of the Act of the American Commission above referred to it was declared that the supreme court thereby established should be substituted for the Audiencia. All of the cases then pending therein were transferred to the new court and decided by it. All of the books, papers and files were turned over to the clerk of the new court and are now a part of its records. The oldest document now remaining in the present clerk's office is a judgment in a criminal case entered in 1602. The ink with which this judgment was enrolled shows as clearly and as plainly now as it did when it was placed upon the parchment three hundred and ten years ago.

The Audiencia until the 4th of June, 1861, exercised both legislative and judicial functions. The Captain General, the highest executive and military official in the Island, was its president or chief justice. The judge of the court of first instance in each province was the governor of the province until a comparatively recent date.

The present judicial establishment is similar to the Spanish one and to the organization of courts in this date.

Generally speaking the jurisdiction of the supreme court is appellate only. It may however issue writs of mandamus, certiorari, habeas corpus and prohibition. Owing to the peculiar ecclesiastical situation created by the Aglipay schism in the Roman Catholic Church, a law was passed on July 24, 1905, giving to the supreme court original jurisdiction of controversies between the Roman Catholic Church and the municipalities concerning the title to churches, convents and cemeteries. Under the operation of this law many cases were brought in that court, one from about every province. They were all decided in favor of the church, following a decision made by the same court in a suit brought by a Roman Catholic bishop against a priest

whom he had placed over a church in his diocese but who had seceded from the Roman Catholic Church and had attempted to carry with him the church buildings of which he was in possession.

A subsequent law gave to the supreme court original jurisdiction in controversies between the government and those railroads in the Islands the interest on whose bonds the government had guaranteed for a term of years.

From the supreme court of the Philippines an appeal lies to the supreme court at Washington in cases where the amount in controversy exceeds $25,000 gold or where the construction of an Act of Congress is in question.

The Philippine court consists of seven justices. They are now and have been since July 1, 1902, appointed by the President and confirmed by the Senate. The law does not say of what race they shall be. But ever since the court was established in 1901, four have been Americans and three Filipinos. It was probably thought necessary to have the majority of the court of American birth for fear that some prejudice might arise.

The president of the Audiencia, and consequently the head of the judicial establishment of the Islands, was Don Cayetano Arellano, then and now the most learned lawyer and one of the most distinguished Filipinos in the Islands. Thoroughly familiar with the laws, customs and history of his country, he had rendered the most valuable aid to General Otis in the organization of the courts, in the preparation of a marriage law, a municipal code, and a code of criminal procedure. He became the first chief justice of the American Supreme Court and now holds that office. In 1904 he came to this country and received from the University of Yale the degree of Doctor of Laws.

Don Florentino Torres was appointed fiscal of the Audiencia, or as we would designate him attorney general of the Islands. He had held important judicial

offices during the Spanish domination, and upon the organization of the American Supreme Court was made the Senior Associate Justice.

Justice Torres was born in Santa Cruz, in 1844, and his first studies were taken in San Juan de Letran, from which he graduated as Bachelor of Philosophy; in 1871 he received the degree of Civil and Ecclesiastical Law, in 1871 he was also admitted to the bar, and was named prosecuting attorney of Binondo, and confirmed in the same position the next year.

In 1873 he was named attorney of Misamis from where he went to Barotak Viejo. In 1875 he was appointed secretary relator of the supreme court, and remained in this position until 1879, when he was named as attorney of the supreme court of Havana. This position he refused and in 1888 was made Judge of the Court of First Instance. In 1898 he was appointed judge of Ilocos Sur and in 1890 came to Pampanga. In 1892 he was appointed lieutenant attorney of the territorial court of Cebu and was named magistrate of the same court 1893; in '98 he returned to Manila and under American rule was made attorney general and afterwards in 1901, was made magistrate. Judge Torres is a man of masterly ability and genial as he is distinguished.

The other member of the supreme court up to November 1913, Justice Mapa, now Secretary of Justice and Finance, was born in Capiz. His ancestors were churchmen and merchants, and he has something of the mysticism of the one and the keenness of the other. He received his primary education in the schools of his province, and came up to Manila for his university course, which he received at Sto. Tomas, taking the degree of Ph. D. and in the course of law, two degrees. In 1877 he commenced the practice of his profession in Iloilo and was elected mayor of that city twice, 1893-95.

In 1904 Justice Mapa was one of the Honorary Commission sent to represent the Philippines at the

Exposition of St. Louis. During this same period Justice Arellano was appointed as representative from both the United States and the Philippines, at the Congress of Jurisprudence held in St. Louis.

During the Filipino revolution Señor Mapa was president of the tribunal of justice and counselor of the Federal government of the Visayas. His wide learning and deep thinking along matters legal has placed him as one of the three foremost lawyers of his land, and his beauty of character and personal virtue are so illustrious as to be as well known as is his name. In his own province as well as in his adopted city, his presence is cherished as one of the rarest and finest gifts to the Filipino people.

The chief justice asks the writer, nay begs, that no mention of himself should be made. It is an exhilarating experience and what punishment the breaking of the half promise will be meted out, she trusts will be light, as it is given by one who has studied for a lifetime to be just, pleading guilty and only giving as an excuse that something which is stronger than our will, and which leads to crime. In this case it is the veneration which the great man calls forth, veneration which is called forth so rarely.

The being who arouses this feeling must possess all private virtues: boundless charity, the courtesy of a prince, and the humility of a beggar. He must have more: the loftiest ideals, lived so quietly that you would image them all unknown, so potently that they move hundreds, nay thousands of lives. Yea and do more, decide the issue of same. All these things make one whom to meet is a benediction, and to know intimately must be an inspiration.

Senator Hoar said what might be paraphrased as: "A people who can produce Rizal is worthy of the highest destiny. All glory to Rizal, yes, but to live the brilliant ideals for which he died in the humdrum of routine life, and create in one's work the inspiration

once which brought him to death, that, as ex-governor Gilbert once said most eloquently, is even more heroic!

That a slight, shrinking figure, bearing the heaviest burdens, is doing this in our midst every day is the reason why the name Cayetano Arellano is written here, a name which stands spotless today before the Filipino people, as it has stood for years. Rising from humble boyhood by fidelity and integrity he has, in Sto. Tomas, where he received various degrees, in his professorship there as "supleinte" of the supreme court, as member of the state council under the Spanish régime, as administrator of *Obras Pias*, always answered to the illustrious ideals of scholar and gentleman that adorn many places in our East, but nowhere more luminously than in the chair occupied by the chief justice of the Philippines, which position he honors now, proving to his countrymen, for all time, that one of their number—and if one then many—may have the beauty of character and loftiness of intellect which is the gift of God to his chosen sons, be they Malays, or Chinese; of England or Bombay; be they born where the ardent sun first lights the race or finishes its tired course.

SERGIO OSMEÑA

Journalist, Governor, Party Leader, Speaker of the Philippine Assembly

Man's supremacy over man is one of the most fascinating phenomena of life and its causes will furnish material for study when the intricacies of human nature are reduced to a science and are not, as today, relegated largely to the story teller.

The electric current of responsibility has touched men here in our islands as well, and, when, on returning six years ago from a visit to the Japanese parliament, where it had been my privilege to be the guest of Mr. Ozaki, then Mayor of Tokyo, one of the first places which drew my thought was the Assembly, then a brand-new legislative body, and to contrast the two was by no means uninteresting. It is a long way from that first session to today, and the ideas and aspirations proper to a democracy have grown apace which a free government is trying to teach and teach it quickly, and there have been developed here notable personalities, who have risen to be leaders, men of affairs who are carving out a modern Philippines on models which the gift of selection is taking from England, America, France, and building it into the foundation laid by the ancient mother, Spain.

The native aristocracy—for the Philippines has its aristocracy—is feeling the impulse towards work and the conservative element is looking on and applauding when not actually taking part in the struggle. When the Americans arrived, they naturally chose men of years, for the most part, or those who had reached at least the age of discretion, for the posts of honor, but as time has demonstrated the Filipino talent for administration, the power has passed into younger and more vigorous hands and the makers of the Philippines today are men in their early manhood, with all the flush of the time of creation upon them, when to do is the joy of life and to aspire is as natural as to breathe. A record,

if not stupendous for the length of time, at least in a sense remarkable which attests the manifestation of a rising tide of achievement and power in this Malay land. The legislators who have had an experience but of six years in sessions have sent their men out through Europe and many have been the results of the close following of the acts of the English parliament, Japanese parliament, the Duma, the statecraft of the new China, as well as the close touch with the Congress of the United States.

At first, rather timidly, by untried men of limited experience and endowed with that self-depreciation which is natural and cultivated in the Oriental, the Filipino begins today to realize his position as one of the forces in a country which has boundless possibilities and which can play a brilliant and important role in the East if she rises to her full height and grasps the occasion and the resources within her.

As the history of the movement towards a national life has been traced in preceding articles, it has been seen to reach back to the Spanish days, indeed, to have been carried on largely on Spanish soil. Some of its propagators are, as has been shown, still alive and full of the enthusiasm if not the vigor of those days, but, among the modern group which is shaping to a conspicuous extent the practical, beneficent agricultural and industrial movements as well as placing the government of the provinces and that centralized in Manila on a footing worthy of a country of first class possibilities, none stands higher than Sergio Osmeña.

The inspiration of the man is a contagion, and it is as a man fortunately that one can present him first, and, perhaps, with the greatest enthusiasm. Delicate in physique, a fact which has more than one drawback, yet formed with the symmetry of a wiry frame, lithe as a deer in movements, dainty almost to effeminateness in taste, a polished man of the world in the broad and best sense, with the tact of a tactful woman and the subtle desire to please of an Asiatic, yet, underneath, the

blood of a racer, the quick spring of the skilled fencer and the unerring sense of the time, the place and the hour, cool yet comprehending by the emotions, with senses of the most acute matched by a brain whose forehead stands with that unflinching mark of the mathematician,—such is, in rapid strokes, the man who today stands as the foremost statesman of his land, a position which he holds at the astounding age of thirty-five!

The culture of Spain lies behind the manhood of each of the notable men of this land and the humanities have raised them all into the higher atmosphere of educated beings, which does not only mean they read Latin fluently, but that they have "inwardly digested" the Past from an extensive study, if not from close scrutiny, and from her theories and ideals patterned their own; and Señor Osmeña has that mobility of temperament which the law makers of the Capitoline Hill had to disguise their inflexibility. Masterly have been many of his decisions and consummate his ways of handling facts, for his powers of decision are so perfectly at his command that you might compare him to some instrument which a touch starts in motion.

His head is thrown back often with that seeming effort to cast off all obstacles, in that sense of the strength which lies within and then brought gently back to bend in that submission which, alas, all souls at war with human conditions have to learn so early, facing the facts without. His smile is winning, gracious, merry frequently, and full of a very magnetic humor, but there sweeps across it, as across the lips of many a large nature and genius, the sometimes sadness of a shadow. *The great undone forever haunting them.*

The face seems at first too delicate, but as you watch it, there come out the strongest lines of intrinsic manhood, and the stern lines of the mental fighter, the man who has a destiny, knows it, and, set on a seat of power, means to wield the scepter lightly, yes, but to draw from out that substance, or shadow, we call things, all that they can yield for the highest ends.

Seen at a distance the slight, very slight figure gives you a disappointment at first, but as it is brought into close range and the perfect balance of the face is noticed and its masterly lines, while the magnetic aura like a flame envelops the whole, the true strength of the man dawns upon you and it is the highest kind of strength, i. e. the strength of a pure spirit.

Señor Osmeña is a father and much of that sacred dignity clings to him and gives him that understanding of weakness as nothing else could. He has had to sacrifice, to the infinite regret of the high-bred woman who shares his life, the intimacy, much of it, of home, so dear to a Filipino, for public life.

Señor Osmeña was born in Cebu on the 9th of September 1878 and received his first education in the "College and Seminary of Cebu" under the Paulist fathers. He took his degree of B. A. at San Juan de Letran afterwards entering the university of Sto. Tomas, where he began his law course, continued up to the time of the revolution.

When very young Señor Osmeña's tastes were for the career of a physician, but these tastes were set aside for the wishes of his family, and the career of a lawyer was substituted. His first reading was consequently along the lines of science and fortunately, for it meant mathematics, physics, chemistry, natural history, etc. Later this mental bias with the stirring movement of events became more or less changed to a literary and sociological one. Before he was admitted to the bar his first essays were put forth in "El Comercio" and "El Diario de Manila", which were then the most important papers of the metropolis. These, given his extreme youth, were naturally idealistic flights and this side of his character can be studied at leisure in the files of these dailies and you can trace the change in his style, from the suavity of the university student, the academician, to the man of the forum, who must think instantly and decide as quickly and go to the point with rapid strokes, without circumlocution. The first men

who influenced his life have left, as is always the case in deep natures, their imprint and among them he holds first and always Judge Logarta, who, from a neighboring town of Cebu where he was an eminent lawyer, attorney and afterward judge, taught also a school in Cebu for a time and was Señor Osmeña's first-year Latin teacher. This friendship of pupil and teacher ripened into an intimacy which lasted until Judge Logarta's death. "What impressed me so," says Señor Osmeña, little given to passionate attachments, "was his great character, his wonderful will power and power of abiding." This man of rather an English type fashioned his favorite pupil, whom he loved as a son, after his own heart and transmitted, by his example, something of his masterful and lasting traits. Many more men have come and gone in his life, says Señor Osmeña, but he is faithful to this dead teacher, and he holds the first place in his memory as in his friendship. This whole-souled devotion has exalted the public man and he declares that his sense of public duty he took from the same source and also that impulse towards untiring devotion to the good of country.

One characteristic of the young Osmeña was his taking part very early in the important movements of his city. Cebu was one of the last cities to enter the contest but became characteristically bitter. His tastes were not military, and, although he was offered some conspicuous places under that regime he refused, preferring the less militant one of journalism. Lest he should incur however the accusation of lack of manliness at a later period when called to pacify that region as governor and forced to put down a long continued brigandage and much public disorder, he took the field himself and, shouldering his gun, marched into the mountain region, driving the outlaws by tact as well as with a strong hand, to lay down their arms. This was a signal triumph for the governor of only twenty-five, as the Constabulary, after a very valiant siege had been unsuccess-

ful in their efforts. He was later called to put down the disturbances in Negros, which was done as effectively.

First a practicing lawyer and journalist, then attorney, he was called to Manila as the initial step in his markedly unusual fate by Governor Wright and offered the post of acting governor, to replace one chosen on the honorary commission who had gone to America. When confronting the young man Mr. Wright said: "You are too young to be even a councilman," but quickly added: "Never mind; you shall be governor just the same."

During the first month of acting governorship the young man went to work visiting forty municipalities with bad means of communication and reorganized all the public offices of the district. As in his method of pacification, so in his construction Señor Osmeña followed a policy of confidence in the people, not distrust of them. It was then that his custom of personal investigation began one of the most admirable parts of his program and one which has been the practice of others in positions of trust in the islands, American and Filipinos. So he early was learning to make his opinions first hand and, as there were many elements to harmonize, it was his custom to be accompanied by several gentlemen, all representative men in their lines, and although the area was large a degree of thoroughness was obtained. Shortly after, Señor Osmeña was elected almost unanimously as governor of the province. A vigorous campaign was begun for education throughout the country doubling the number of pupils in the public schools in one year. The governor was obliged occasionally to go down into his own pocket and assist personally in the construction of school buildings in poorer districts. All this meant work, but there were other things which meant more. Of strikingly delicate physique, that misfortune which many able men have had to offset by brain, the journalist stripling who would govern his townsmen had not a little to do to

overcome the impression of juvenileness and inexperience and to convince the hardheaded Cebu farmers and wealthy burghers that he was "on to his job" as the vulgar would say, but he did it in the best possible manner, not by promising something, or talking about what he was going to do, but by taking off his coat and going to work,—a very good rule for statesmen to follow; one, however, which is not nor ever has been much à la mode!

On one trip of seven days duration—not in a comfortable coast guard steamer as now, nor on a Pullman sleeper—but over mountain trails on horseback, he visited twenty-seven villages and held two or three meetings in each town personally, listening to any who wished to enter complaints and investigating all the jails and public buildings. New plans and projects for roads and bridges were made and for the reconstruction of Cebu, which plans that city is now carrying out, and which it will take at least years to complete.

The port of Cebu and the city proper which has suffered from four or five devastating fires at a loss of millions of pesos, has been made a modern city largely from resources within itself. This governor found it an antique burg, with narrow streets without plan or beauty and today in the business zone it boasts of thoroughfares of twenty meters in width, with concrete sidewalks, concrete buildings, hospitals, custom house, modern waterworks, electric light system and concession for street car.

So Señor Osmeña, believing that building like charity should begin at home, showed in his own home town *en petit*, what he could do *en grand*. Unlike the personage of George Eliot's novel, his philanthropy does not "increase with the square of the distance," but his first experience of administration he gained in his own city.

In 1907 Governor Smith called together the governors of the provinces, of which there were about thirty, and they met for their deliberations in the very

room at the Ayuntamiento which is the Speaker's office today, where, gazing about and up at its high studded cornices, little did the young man fresh from his gubernatorial triumphs dream that he was to hold for nine years that office as the center of the action of the chief legislative body of his country!

As this was an elective body it can be said to have been a small Assembly and then special committees were formed for the consideration of legislation for provincial and municipal government, wherein Sr. Osmeña began the study of practical rules of procedure and, of more importance still, to measure his forces not with inferiors, but with his equals and already stood out, as one historian noted, as a marked man of very superior ability, a presiding officer and one who, from prompt decision, good judgment and level head, cool, unimpassioned thought, would be capable of taking charge of greater affairs later on.

Five or six men rose out from the thirty and at once controlled the situation, and in the electric choice of men which runs over notable gatherings the focus was Osmeña.

This power of distinguishing public men is a new science in the Philippines, but it is growing fast and the Oriental intuitions, far more unerring than the Occidental, will make them past masters later on in the science which differentiates human beings more infallibly than any other: i. e., that of insight. Sr. Osmeña drafted a bill, afterwards approved by the Commission, extending the power of the provincial government and, most important of all, the projects for a law increasing the Filipino members of the provincial boards by election to two as against one formerly.

At this point began the real life of the statesman, or rather his public career, for in the subjects at that time considered began his wider outlook, and he was judged as one who could see far and grasp opportunities, and quickly put into shape the most pressing needs; and he begun the education of his sympathies and by

more extensive reading of the world's affairs and the procedures in England and America and France the preparation was being made for a stronger, larger manhood and, as always happens, when the hour struck he was ready.

For years he had formed himself on the thoughts of the past; historical and economic study had been his delight and now he was to make history for his country.

When the first Assembly met, though elected, so loath was he to leave the work begun and carried out so well in Cebu, that he lagged behind and, arriving only at the eleventh hour the last of any of the delegates to reach Manila, he was unanimously chosen to the Speaker's chair, which he has held for six years and will hold for three more.

He has been reelected twice and so established his hold on the Assembly by his tact and judgment that to him they have turned in the critical moments of legislative strife and found the same sane, cool, dispassionate spirit striking at the root of things and planning with a forethought for the future that all men have learned to respect.

To be the Speaker of a legislative assembly perhaps brings into play as many intellectual and moral qualities and those of as high an order as any position in which a man may be placed. Firstly, the man to hold the position must have himself completely under control, be in absolute command of the forces within himself and, what is equally difficult, be able to control the vastly varying personalities before him, not negative potentialities, but often those strung to the highest pitch of feeling and passion, and know how to direct those powers into channels for good and out of their very intensity evolve, not at his leisure, but instantaneously often, the most difficult of times seemingly results. Señor Osmeña moreover came to a position new not only for himself, but absolutely new for the men he placed; he had to create his own position without even having

had the opportunity to study at close range other legislative bodies, and he was twenty-nine years of age.

Another point was the delicacy of regulating the degree of power between the different departments of state—the Commission, Judiciary and Governor-General, all of whom had been intrenched in their positions for some years and were, at the opening of the first session of the Assembly, the ruling potentialities of the islands. Another difficult fact to face was the almost complete centralization of the power of the state in Manila, which had begun under the Spanish rule and still continued, the control of seven millions in the hands of a very few men, millions scattered over a vast area of territory consisting of an almost innumerable number of islands and places all but inaccessible.

So this almost youth was confronted with problems from the start which have handicapped experienced and ably qualified statesmen.

In the twenty days preceding the opening of the Assembly, many models were presented and discussed as tentative plans for the type of the new legislative body. At once on taking the chair Señor Osmeña set these aside and asked permission to adopt his own: i. e., that most resembling the American Congress. The quickness with which his wishes were accepted at once demonstrated the hold he had over these men, his perfect possession of himself, of the hour, and the limit of that possession as well. Some of these suggestions were cumbersome, some obsolete; he, comprehending the needs of the country over which he was to hold such a potent influence, chose the most radical methods as the best!

He had inspected many of the systems of legislation including the most recent, that of Cuba, and the business point of view of Congress seemed to his practical mind the best adapted to the case, as it meant the fewest discussions and the quickest voting. His choice showed that far sightedness also and consummate tact which has never played him false, as he saw it

would mean bringing the legislative body of this people associated with his own destiny in a more comprehensive relation with the central government through procedures with which they were familiar.

One might quote the words of Reinsch in reference to Mr. Reed: "It is difficult to disassociate Mr. Reed's rulings from the influence of his powerful personality."

The organization of a legislative body is by no means its least important side, but rather is its major, this consideration of parliamentary procedure, or governmental etiquette.

The acceptance or non acceptance of rules of order was the first thing to be considered. It will be interesting to note how they adopted here methods which a little later were so violently discussed, revised in Congress and which resulted in the loss of power of Mr. Cannon and later of the Republican party in Congress. These rules have been accepted three times by the action of the Assembly during the various sessions. The manner in which Señor Osmeña has used these rules has shown the man.

Señor Osmeña has endeavored to use these rules with the maximum degree of flexibility, and it is just in the way he has used them that the power of the man lies. When you consider that the same men are by no means in the Assembly today who were there at the beginning, it marks an unusual stability in following out the same course of procedure as at first.

The effort of the Speaker has been wisely, as he knows his country men, not to use this power arbitrarily, but to allow each member the fullest individual privilege compatible with the interests of the whole: a discretion amounting to genius. This discretion appears to be an absolute sine qua non with Orientals who take even less than Occidentals to domineering acts, individualism being contrary to the inner spirit of the East. He has pushed this discretion so far as not to

be willing for this reason to serve on the committee of rules (as is often done by the Speaker in the United States) even as a member.

He has given this prerogative to the members themselves, who, in return, appreciating this leniency, have returned a full measure of consideration.

Another strong and consistent course with the Speaker has been that he has treated minorities always with the maximum of consideration and they have been frequently placed on committees sometimes as chairmen, which is rarely done elsewhere. This certainly goes far to demonstrate that the Filipinos do not mean to rule as an oligarchy, or even worse, as a unscrupulous democracy and the vindication of this latitude and catholicity has come in the result of the working efficiency of the Assembly, where there is a marked degree of accord and harmony in action.

This has been a surprise to the general public, in view of the supposed localism of feeling in the different centers, out of which these men have come and the often violent struggles over the election.

A wonderful dispatch has come about by this unity of feeling; this can be shown when you realize that the first organization and adopting of rules, preparing of proper message and resolution for the other branches of the government including the chief executive and the war department was concluded in just forty minutes!

The first law approved by the Assembly was passed in about ten minutes. This law, called the "Gabaldon act," becaused introduced by the member of this name, provided one million pesosf or the country or barrio schools, and in the five years succeeding more substantial schools were planted in these islands than in the three centuries before.

This marked an epoch in the history of this branch of the Malay race and they leaped by this one act to step side by side with civilized modern states, and at

that moment demonstrated what enlightened action they were capable of when allowed to control their own affairs!

This act as well ratified at once what is best in the fabric of the civilization of America, which they had given in the beginning of their rule here—the public school—and, contrary to even the thought of so keen a reader of men and events as Mr. Taft and the opinions of other statesmen, the Assembly, instead of commencing to tear down and attack the policy of the United States, began the constructive work of attending preeminently to the education of the people.

One of the strongest sides of Señor Osmeña's etiquette, as well, has always been not to allow his name to stand before the public as the originator of any bill, but it can be certainly surmised that no important bill from the first to the last has been projected without his supervision and that when the first law, which meant so much for this race, was being drafted he was not far from the table.

The next serious thing to be considered was the codifying of that mass of more or less incoherent laws which had been handed down from early Spanish legislation and augmented by those passed since the American occupation.

It was a tremendous task and at once the Assembly was confronted with the necessity of appointing a committee for this purpose, which was done, and this committee, composed of the leading jurists of the country, have been at work from the time of the first Assembly up to today on the gigantic task of harmonizing antique laws to modern needs and modifying the penal system to up-to-date and more civilized methods than in use formerly.

As Señor Osmeña has been the presiding officer of the Assembly from the beginning uninterruptedly to date, he has had to consider laws of primary importance. These may be classified as those relating to schools.

Large sums have been appropriated for the establishment of a state university and also for a normal school.

This latter has more than one thousand pupils and today more than seven thousand Filipino teachers are enjoying the result of this education.

Osmeña, the statesman. In a few words one can define this man as having been consistent and persistent in his life as a public man. His creed has been never changed, nor his form of action.

"I have kept close to the heart of the people always," so he affirms, "and never had any illusions as to their desires for liberty and progress, and, moreover whatever my public mistakes have been—and they have doubtless been many—or the things left undone, I have labored unceasingly for one result, both in my travels and visits to different parts of the country, or sitting in the Assembly, i. e., the union first, last and always of the entire archipelago."

From the beginning he has entered into the public political life of his people, into the formation of many political organizations and was one of the founders of the Nacionalista party.

Of this party he has been one of the foremost members and wrote a large part of its rules and regulations. Its program of independence he indorses fully and he gives as his reasons for this opinion that the intimate contact which he has had for ten years with his people has ratified his personal feeling that they are fast nearing the point when they should be an independent nation. The first qualities of a republican form of government being hard common-sense, thrift and general self-control he has not found the Filipino people wanting in these essentials and so judges that the national characteristics would justify his faith. He considers that in the East his land has a role, qualified as she is by three hundred years of European culture and now instructed by the adopting of modern political life of the most up-to-date teacher of the same—America.

As journalist, fiscal, governor of a province, Speaker of the Assembly, he has developed most consistently, not springing thus full-armed like the goddess, but as a learner he has risen step by step.

Post after post has been given to this young man and he has risen each time to its responsibilities with conspicuous ability. He stands now in the full flush of his manhood, ready for greater service and a grander future for his country.

Sincerity: untiring energy, that is the supreme word for the man, a man notable in his own country and, if nothing intervenes, *one day a world figure.*

No one who has met him casually can doubt this, much less those who work by his side and watch the whole-hearted devotion and deep seriousness with which he gives himself both to the drudgery and routine of his office as well as its public acts.

When the Philippines shall one day raise her Hall of Fame, one of the figures, alert with sweeping glance, upright, swift in thought and crowned with manhood's crown of deeds well done, will be that of Sergio Osmeña.

JAIME C. DE VEYRA

Señor de Veyra has had a career which has been marked by a notable variety of very differing avocations. He is a Visayan, a native of Leyte, that province which produced notable men and over which he was governor from 1906 to 1908, when he left that position to figure in the 1st Assembly, to which he was elected and re-elected for the second term. Since then he has passed long vacations in the Assembly building on Calle Cabildo, where so much real work goes on of a less showy kind, and at last he has taken up a former and no less arduous profession, which requires the insight of the statesman and the knowledge of men and deeds as astute as any at the command of the public actor of the hour: i. e., journalism.

Señor de Veyra has been president of the corporation of "El Ideal," the organ of the Nacionalista party, and is now consulted as to the policy of the paper and the exposition of its political tenets, so valuable is his opinion considered in such matters. On this paper he has worked also in collaboration with Sr. Ponce, upon a series of articles historical and literary, called "Efemerides Filipinas" and every day an original article has appeared on some subject of vital importance nearest the heart of the Filipino people, subjects such as "Primera Villa de Españoles," "El Arte del Padre San Agustin," "La Constitucion de Malolos," "Despujol y la Reforma Municipal," "El Principe de los Poetas Tagalos," "Graciano Lopez Jaena," "La Tragedia de Palanan," etc., etc. These articles are now in press and four volumes will soon be the result.

"Señor de Veyra," so says the official directory of the Assembly, "was born in Tanawan, Leyte, November 4, 1873." His father was a professor, a man of excellent education, at the head of a private school and there, under the most favorable early instruction, with his

father as a teacher, he began his life amid books and thoughts. He then had the wider if rougher experience of the public school of the town. His father's name was Felix de Veyra and his wife was Señorita Ildefonsa Diaz. He thus descended from Spanish-Filipino stock, "an ancestry which though not blue-blooded," so says this offshoot, "made up in brains what they lacked in color," inasmuch as they did and their descendants do possess a goodly quantity of that useful commodity and stand as one of the most cultured families of the region. It once happened that the parish priest of a town of the province, the president, the treasurer, secretary, justice of the peace and a majority of the municipal council were all de Veyras!

This peculiarity of monopolizing the best positions in sight was not bounded alone by the circumference of this pueblo, but extended into other municipalities. The Rev. Pantaleon de Veyra of Tanawan, "vicario" of the oriental coast of Leyte, is considered as one of the most able of the Filipino clergy, and had it not been for his somewhat masterful disposition, would have undoubtedly gone as far as a bishop's chair. The father of the subject of this sketch, Felix de Veyra, besides being a useful and distinguished pedagogue, was the first clerk of the court which Leyte produced. Tanawan thus has the distinction of being the birthplace of the first Filipino governor of Leyte, the leading lawyer, Simeon Spina, and, that the fair sex should not be excluded, the former wife of that most courtly and erudite judge, Señor Romuáldez, now of Capiz. When she was at the Concordia as Maria Marquez of Tanawan she received a prize which is only very rarely and only once given in many years that for the most exceptional scholarship.

Señor de Veyra, thus coming from a family tree of good fibre and goodly branches, passed to Manila for the ripening of highest education which was to bring the blossoming and fruit time of life. He entered San Juan de Letran for his secondary education in

1888, where he remained until 1893. He entered the course of literature and philosophy and law at Sto. Tomas University and remained until 1897, when he retired to his province. During the revolution he served as civil secretary to General Móxica, until 1900, when Señor Osmeña called him to assist on "El Nuevo Dia," in Cebu, with Señor Rafael Palma.

This paper, as has been before stated, had a paramount interest in the eyes of the Filipinos, inasmuch as during this epoch when the national idea was just coming to the first, it was not permitted to be brought out in the public press in Manila. From this sheet Señor de Veyra passed to the editorship of "Nueva Era," a paper which appeared alternately with one in Visayan entitled "Tingog sa Lungsod" (Voice of the People). These rose from the ashes of "El Nuevo Dia" as "La Vanguardia" from "El Renacimiento."

From this editorial work Señor de Veyra went to take charge of Liceo de Maasin, Leyte, a private institution for primary and secondary education, which post he occupied until 1904. He was then sent for from Manila by the "Comité de Intereses Filipinos," who intended to send him as their representative to America to voice their ideals but this was not carried out and his fate again placed him, pencil in hand, in the office of "El Renacimiento." His work on this paper was that of a very intense campaign in favor of a reform of the constabulary.

The first prosecution of this paper was on this account but the good results were a justification of the work. The betterment of the organization stands as a proof of the active assault.

From this militant journalism work he passed to the governorship of Leyte. The program laid out, which by the way he still possesses, was most admirable, but as often happens the circumstances did not allow of its being carried out to the letter. Incidental obstacles such as Pulajanes (in this case) did not permit the wheels of state to run as smoothly as might be

desired. These unruly members of society gave the governor no little trouble and the military authorities, having had some experience of his pen, did not trust his rule. However, Governor Ide and his successor, Governor Smith, gave him the benefit of the doubt and upheld him until the public order was in a large extent restored. It was at this time that the "Assembly of Provincial Governors" was held in Manila, when, for the first time, was demonstrated the superior ability in guiding a body of men of Speaker Osmeña, and this afterwards drew attention to him in the first Assembly, when he was elected speaker. Governor Curry, at this time much en vue, asked Señor de Veyra, then, who this man was, where educated and how it came about that he could be so capable a presiding officer.

When this reunion closed Governor Smith appointed a committee to compile the resolutions of this body. Three names were on the list: those of Osmeña, Quezon and de Veyra.

As an assemblyman from the 4th district, his chief work as a legislator was that on appropriations and public works, of which committee he was chairman and had the responsibility of disbursing a large part of the funds granted for this purpose.

This fact was mentioned at the recent despedida given at the Nacionalista Club to Governor Forbes, when he spoke of the support received from Señor de Veyra in many of the enterprises undertaken by him in the islands.

Señor de Veyra also worked for appropriations for the "Gota de Leche" of the "Society for the Protection of Infants." He has the honor title of "Protector of Childhood" in the former. His chivalry was also demonstrated by projecting a law, afterwards passed, which states that half of the members of the boards of education in all provinces in the islands shall be women. A splendid feather in the feminine cap in the Orient! That Señor de Veyra should be gallant is not strange, given the fact that he had the rare good fortune to obtain

for his wife Señorita Sofia Reyes, in June, 1907, a woman as famous for her womanly attractiveness as for her rare intellectual gifts. Señorita Reyes (now Mrs. de Veyra) was in her early womanhood *directora* of a government dormitory school in Bacolod and later assistant superintendent of the young ladies' dormitory in Manila, a position which she adorned as much socially as mentally, drawing towards her a large following of the leading women of the islands, both American and Filipinas and bringing out the best feeling between the two. Perhaps no woman in the Islands has done more to raise the prestige of Filipina womanhood than has this most admired wife and mother, now a foremost figure in philanthropic circles, and a social power in the city. In the leading clubs of which she is a member and on the numerous boards on which she serves, her unselfish labor and good judgment both given most unostentatiously, are highly valued by other women.

Señor de Veyra has had a large place in the literary life of his country, both as a writer of numerous articles for the press and as a student of history and philology. He has been particularly interested in public libraries ever since the Cebu days, when he suggested to provincial board to appeal to Carnegie and finding that Napoleon of givers too severe in his requirements, donated his own books to the founding of a library for that city and begged others to do the same. This idea is still mastering him as he contemplates consecrating, as a monument to his father, the house he left in Tacloban, where will, in time, be gathered a public library.

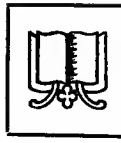
As a club man Señor de Veyra has taken an active part. He was president of the Rizal Club, in Cebu, is honorary president of the "Sagĥiran san Binisayâ" and member of the Philippine committee of the geographical names. He was president also of the committee of organization of the celebration of printing in 1911, which was the tercentenary of the introduction of printing in the Philippines. Señor de Veyra has

written a pamphlet on philological subjects entitled "Tandaya o Kandaya."

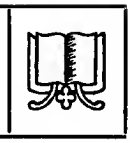
Señor de Veyra is now one of the Commissioners or Members of the Upper House of the Philippine Legislature, one of those recently appointed by President Wilson.

This literary career which is after all his by preference as well as destiny, began, he says, years ago when, as a student at Sto. Tomas, he entered a contest with a young Spaniard, discussing a poem of Guerrero's entitled "Borja ante el Cadaver de la Emperatriz Doña Isabel," in '95. The youth and passion of thought carried him very far and this contest was then the talk of the ancient seat of learning.

Today in public paths he still follows the "gleam" and it leads him where it leads natures like his own, into deep paths and far lands of research and often of hard toil and patient endeavor, where the light of truth alone illumines the way. Simple, direct without any by-ends, this man has won the esteem of those with whom he works, and his talent claims their admiration. He has been frank to express his opinions always, but without bitterness and all know it is at the wrong not the wrongdoer he aims at. Right for his people he desires and justice and that he desires to grant to all as well. An admirable figure and above all a trustworthy one, as such is known by friends and foes alike (if he has these latter) this brilliant and modest son of the Visayas.



TEODORO M. KALAW



Born in Lipa, Batangas, still a very young man, full of the projects of youth, plus the tempering of an already extended experience of men and things, such is the large browed and kindly faced man who sits at his desk in the Assembly building and discharges his duties as secretary, from the hours of nine to twelve, every day of the vacation time, where you may meet him and receive that mingled gentle and manly welcome which is characteristic of the student and thinker and the man accustomed to move more largely than most of his countrymen, men of action, in the arena of politics, a field as we all know which tests men as no other, differentiating them into trustworthy, or unreliable, or as the vulgar phrase has it "sound, or unsound."

That the subject of this sketch is decidedly the former—"sound" to a degree of decision underneath a suave exterior,—has been proved by the record of his work in the short years in which he has served the public in conspicuous capacities, both as a writer, a journalist, and as now acknowledged authority among his countrymen on matters pertaining to the law, since he has published one notable book and still more recently a pamphlet on questions pertaining to Constitutional law, legislation and parliamentarism. In his political life he has already demonstrated that "power of abiding," a characteristic along with intuition most likely to serve well the statesman.

Lipa is a good place to hail from and Batangas is quite the Ohio, Virginia, or Massachusetts of the Philippines, as from this province have come up to Manila men of foremost rank in all the professions, —Mabini, Ilustre, Agoncillo, Apacible, Baldomero Roxas and a host of others. Sr. Kalaw's father occupied many public offices in his town. He was, at the time of the last insurrection in the Spanish days, when the insurgents entered Lipa, the municipal presidente.

At the coming of the Americans he was called to the position of presidente and asked to assist the military forces in putting down the brigandage in the vicinity, which role he filled for many months. The mother of Teodoro Kalaw was one of the real mothers who live a retired life devoted to her family.

This son began his education in a private school under the direction of a Señor Virrey, one of the most famous teachers under the Spanish régime, albeit a Filipino, a sort of Thomas Arnold of his time, though in an elementary way. One of his pupils was Mabini, a distinguished man, defined by Senator Beveridge as "the most representative man of the Malay race." The next step in the pursuit of knowledge was taken at the Rizal Institute, also in Bipa, where he began a sort of High School course. This institution flourished during the epoch of Filipino independence. Here he had as instructors such men as Jose Petronio Catibac, now one of this city's valued servants. From this school he passed to the "Liceo of Manila" to finish his High School studies and spent there about two years.

There he met Fernando Guerrero, whose personal influence played then and afterwards, in forming his literary ideals, a very vital part. From this school Kalaw passed to the "Escuela de Derecho," where he completed his course in law. Here the man who gave most color and impetus to the young student's thought towards serious studies and deep investigation and acquisition was the late Professor Calderon, one of the greatest teachers of law in the Philippines, whose memory is cherished by his pupils to an unusual degree, for his qualities of a noble heart. This summary of education shows us that the subject of this sketch was stamped by his training, as well as by heredity, with the intimate thoughts and ideals of his race. He is a pure Filipino, as his name will tell you. Kalaw means in local dialects "Bird," and in this distinctly oriental appelation we have the man rooted in the soil and breed by her sons, without scarcely any foreign influence.

Having been admitted to the bar in September 1907, he began immediately his law practice in Manila, in an office in Intramuros, in Calle Anda, and associated with him as a law partner was Señor Salas, delegate to the Philippine Assembly from Iloilo. This law firm was dissolved on the election of Mr. Kalaw to the second Philippine Assembly in 1910. In the capacity of legislator he served in this body one year and a half when a severe illness, during the last year of his term, took him to St. Paul's Hospital. This illness, with its outcome, which struck at the roots of life, was one of those catastrophes which men of strong will and marked personality come out from like tempered steel, sometimes with a trace of bitterness, when a large portion of littleness is mingled with their fiber, but, when of the right stuff, broader, deeper and grander, with the birth of new sympathies and finer feelings. Still a young man, Sr. Kalaw took the latter course, or, shall we say, with his heredity and training by men of high spiritual feeling, he rose to meet the test and came out a man.

In 1910 the graceful and amiable Purita Villanueva became his wife. This young woman had been one of the social ornaments of Iloilo and Manila and has since developed into a womanly woman, that modern compound of an altruist and home keeper, interested in public questions, as she can hardly fail to be as the wife of such a public man. Mrs. Kalaw is a member of the "Woman's Club of Manila" and her sister women have already intrusted to her matters requiring judgment and decision. She was a delegate recently to the "Workers' Congress" held in Manila.

The first family sorrow that met this gifted pair was in the death of their little son, Sergio, the godson of Speaker Osmeña. So the two most refining influences of life, physical pain and the loss of one most deeply loved, have touched the ambitious man in the first years of his career and taught him those relationships which lie deeper and are more eternal than political parties and their ephemeral contests, triumphs, or defeats.

In considering the talents and aspirations of this life we find that along with a logical mind and very concrete comprehension of men and things, there is allied the artistic temperament, which led Mr. Kalaw in his first years to choose as his favorite study literature. "Two kinds of men have influenced me, purely literary writers and thinkers," he says. This shows at once in his style; he thinks and also loves good writing. Clear, at times cut out in vivid strokes and touches not unlike "Gogul" with an abhorrence of the overdrawn, or the bombastic, his style avoided even from the first the errors of much Spanish work. Now he has a simplicity bordering on nudity, a nudity which is always chaste and warmed to life by strokes often fresh as Nature herself.

His works are most translatable and for this reason can be pronounced good writing; for all that is weak is weaker, when put into another language.

His journalistic career began in Lipa, when as a student he was editor of a juvenile manuscript review. This was most appropriately named "The Voice of Youth." At the Liceo de Manila he wrote on "La Alborada." In his first years course in the "Escuela de Derecho," when Commissioner Palma was one of his professors he invited the young pupil to write on El Renacimiento. This was as far back as 1903 and he served first as reporter, then as city editor and was afterwards editor in chief. He was on this paper for four years and during this period steadily improved his style as well as his mind by wide reading.

As a youth his first models were French and Spanish such as Enrique Gomez Carrillo, Ramon del Valle Inclan and Angel Ganivet.

His later models after the study of English masters of modern prose have been Americans and Englishmen of the hour who are living and making history—Bryce, Woodrow Wilson, Roosevelt, Elihu Root, many others—

and the tense, to-the-point, caustic often, periods of the up-to-date thinkers of the West are most admired by him at this time.

From the time of his election to the Assembly this education in things sociological has gone on, as well as extended studies in parliamentary usage and constitutional law. A broad cosmopolitanism has strangely taken possession of the man, who so profoundly knows and actively works for his own country. At the time he was a member of the Assembly he published "La Constitucion de Malolos," a treatise on the constitution promulgated by the Filipino legislature during the government of Aguinaldo. The aim of this publication was to set forth intelligently to the public the program of that government. It has become an "historical and critical document."

Out of still more extended studies was published his most notable work so far, "Teorias Constitucionales," an exposition of many of the theories and principles followed by American and European statesmen, authors on constitutional and governmental subject. This book has been received as a text book in some private law schools and as a reference book by the Philippines University. Sr. Kalaw's last work on these matters is a pamphlet called "Como Puede Mejorarse Nuestra Legislación." This will give an idea of the direction of this man's mind; and his most recent brain productions, now his political ideals, give the rounded public man.

Immediately after his recovery in April 1912, Mr. Kalaw was appointed to substitute Señor Diokno, who had resigned, as secretary of the Philippine Assembly, and in the following October at the Inaugural session of the 3rd Philippine Assembly was almost unanimously elected secretary of the body. This post, during the sitting of the members entails the duty of being present on the part of the secretary, the aiding in the preparing of the bills and the supervision of all the technical

work of the Lower House, overseeing the clerks who are taking notes for the records and assisting the Speaker in keeping order.

On assuming the position Mr. Kalaw realized that this was by no means all the role the secretary ought to fill, and at once began the creating of a department of legislation which he has outlined in his recent work entitled "Como Puede Mejorarse Nuestra Legislación." This department will be built up for the training and development of the often untrained statesmen, and lawyers will be placed at the disposition of the members whose time would be given to the gathering together of materials on foreign and home affairs, as well as arranging the same in practical literary shape.

During the vacation the secretary sees to the publishing of the Record and Journal of the last session and collects material for the use of the coming Assembly. At the present time a large amount of matter upon municipal governments is being collected, as that is the topic which is to occupy the forthcoming session in October next. The thought is to investigate the governments of cities of Europe and America, such as that by commission in Galveston, Texas, and Des Moines, Iowa, and see if they might be made efficient here.

Another of Mr. Kalaw's most important tasks at present is the study and applications of parliamentary questions, inasmuch as the Assembly just born has few if any precedents and the creation of these for the future is the next step in the order of education of this august body.

There are some 35 projects and laws on record originated by this present secretary when he sat in the 2nd Assembly, so he is no novice in the art he seeks to teach.

The most famous speeches which drew out his gifts as an orator and indicate the forcefulness of his personality were one on the Filipino Constitution, one on the contested seat of Señor Gomez, another,

perhaps the most brilliant on the famous "Divorce" question and a fourth touching the bill of Apacible on "El Referendum."

Of committees of the Lower House he has served on the following: on Rules (chairman), Committee of Three (chairman), on railroads and franchises (chairman), relations with the sovereign government (member), elections (member), printing (member), appropriations (member).

His political creed may be told best in his own words: "I believe that the most urgent need of the hour is the popularizing of the ideas of government so that they may become practicable for the majority of the people: in a word, the principal mission of the leader should be to prepare the people to receive the benefits of a real democracy. We are an ancient people, it is true, our civilization dates from long ago. Before Spanish days we had our own proper life in its social, political and economical expressions. We are not at the beginning as a nation, we are completely formed. That which we need is the practical exercise of our prerogatives in the sense of a modern government of our own.

"We have not this experience because we have not had the opportunity to acquire it.

"We have among us those who have received their education abroad, those who have had an education in schools formed on the older systems, and still others who are self taught so the work of instruction of the uncultivated masses can go on today and tomorrow.

"Our ideal, like the ideal of other cultivated people, is that our government shall be the real result of the spontaneous consent of the majority of the people.

"It is true that as the Philippines have until now a larger proportion of the uncultured than Switzerland, England or America so there has been, as noted sometimes to our discredit, formed a directing class, but this class is not so much a class, as it is the leaders of the actual intellectual and advanced political movement of the country.

"They have used this power for *patriotic purposes* not for *selfish ones* and whoever should find himself usurping this right for himself alone will soon find that he is set aside by his fellows.

"This has been proved and is a promise of what by tomorrow might be were we in possession of our own government."

Mr. Kalaw's statesmanship is by no means insular. More than most public men of his country he reads and makes himself conversant with the movements of the entire world and especially of the East. In Señor Ponce's recent life of Sun Yat Sen he has written an introduction which ably demonstrates this fact. The parliament of the new Chinese republic has been one of his most recent subjects of study.

He is at present member of the following prominent societies: "The Academy of Political Science" of New York, "The American Political Science Association" of Baltimore, and "The American Society of International Law."'

Mr. Kalaw has been a regent of the "Escuela de Derecho" of Manila, and is actually a professor of constitutional and administrative law.

He has inherited religiously straight orthodoxy. His father is at present the president of the "Centro Catolico" of Lipa. His own creed is set forth in his speech on "Divorce." He is an optimist, believing in the existence and goodness of God and in the brighter future for his fellow men. "Life is an apostleship," to quote his own words, "it must be used not for our own benefit but for the good of our country and humanity. Only we must work along facts, not dreams. The first are the leaders of the people, the last missionaries of the impossible. So let us advance in the line of facts, as they are the real upbuilders."

We can hardly write the word "statesman" over the name of any man at twenty-nine; but whatever the crises his country has to face, whatever is reserved in the destiny of nations, for the land he with keen intuitions

and same understanding loves, we know that just as he meets the routine of every day with a quietly poised spirit beyond his years, so he will meet them.

He has acquired already what many a mature man lacks: "a right perspective" and balance and beyond this from the forces visible and visible in manhood and what is above it—that which was meant by an American who said at the time of "the Iron Chancellor's" downfall after making Germany and largely her sovereign: "Now we will see if Prince Bismarck really was a great man." There are perhaps many of his compatriots who could stand this supreme test, but it is to be doubted if any better than Teodoro Kalaw.

VICENTE SINGSON ENCARNACION

Commissioner Singson, although he lives in a stately mansion on Calle Alix, is a provincial man, and his personality has much of the boyish freshness and vigor and directness which such men unspoilt by conventions have, for the wider spaces have set their indelible mark upon them.

A leading lawyer and assemblyman, as well as the president of the Progresista party at the time of his appointment by the President of the United States as commissioner, his cheery voice and hearty manner bespeak his youth, and his wide experience and large views are the direct result of birth and training in the midst of sane conditions and a quasi-country life. When we speak of Vigan as the country, however, it is almost as when a Londoner introduces his friend from Manchester as "my friend from the country."

Some two hundred miles by sea to the north of Manila, where all the big ships pass to and fro along our majestic coasts, is the city of Vigan, set in a province of some two hundred thousand inhabitants, the most populous, for its area, in the islands. She is one of the queen cities of the Philippines, and her commercial relations are with all the towns, her neighbors on our seas and beyond. The center of the trade of that part of Luzon before she lost her suburbs, now made into townships, she numbered forty thousand souls.

Even in the Spanish days this proud city had her episcopal residence, her criminal supreme court, and was the military center of the north. Not only is this populous province thrifty within its borders, but it has overflowed its boundaries and the Ilocanos have gone into the provinces of Isabela, Cagayan, and Pangasinan and Nueva Ecija, increasing their population about half by this people called the "Yankees of the

Philippines." Practically the entire trade of the province is in the hands of the natives.

The climate is cooler than Manila's and more invigorating and the people are more active in temperament. Vigan boasts also that she is the only city in the islands where there are no nipa houses permitted to be built within her residence and business limits and all the homes are of cement or stone, some of them of very ambitious proportions. There are even not a few examples of domestic and ecclesiastical architecture of note in the place and the cathedral is quite imposing, in its restored state. A college for boys and a large girls school carried on by the French sisters are also a pride of the city, and from Vigan came Father Burgos, a famous writer and political reformer who paid dearly in former days for his too great expression of freedom. From this province came the Lunas, the painter and his brother, the general, and today another son, a man endowed with the sterling qualities of industry and progressive activity, Vicente Singson y Encarnación, has given a new prestige to the province which was his birthplace in 1870, and which he devotedly loves. One of the pious and industrious Ilocano women was his mother and she was a person of, for those days, unusual culture among her countrywomen. Her studies included the higher branches, and the most refining and elevating of the humanities was her delight, i. e. philosophy, which study was carried on in the school of Vigan founded by the bishop of that province, now no more.

This philosophy stood the noble woman in good stead, when, a widow with seven children, she faced the problem of education for them, with limited means; faced it and conquered it. And to this mother the son today, at that time but six years old, pays the tribute of fervent respect and she rises to the rank of so many notable Filipinas, women who have raised in the provinces famous sons.

This mother was a great reader and her sturdy and virile intellect passed as an inheritance to her children, three only of whom are living.

The father, whose early death left the family to be largely molded by the mother, was a merchant and from him the man who takes his recreation from the law, his profession, in business, doubtless inherited the passion for enterprise which has meant, in his case, work and plenty of it.

Vicente Singson's first initiation into the mysteries of scholarship was made in a local school of a certain Father Enriquez del Rosario, up to the age of six, when, as was and is so much the custom in the provinces, he was sent to the capital and put under the care of the Jesuits, in the famous school, then called the Ateneo Municipal, attaining there the degree of A. B., after six years of study, in 1894. Afterward he studied philosophy and law in the University of Santo Tomas of the Dominican Order and in the law school of the Liceo de Manila, and in April of 1901 was authorized by the supreme court of the islands to practice law. In September of the same year he was appointed provincial fiscal of his province, and later on, of Ilocos Sur and Abra. He filled the position until 1907 when he tendered his resignation and came up to Manila as a member of the Assembly. Commissioner Singson's political life has been a most strenuous one, and its history has been bound up in that of one of the two leading political parties of the islands, i. e. the Progresista party.

This party, the rival party of the Nacionalista, was founded in 1900 by the leading statesman of the Filipinos and one of its most eminent scholars, a member of the Academy of Madrid too, Pardo de Tavera.

The role of the Nacionalistas today is a foremost one and somewhat for the moment overshadows the other party, but we must not forget the past in making up our judgments of men, nor of parties.

This party, the Progresista, antedates the other by six years and at the time of its formation it was called the "Federal Party." The noble spirit of its founder, a man of the widest culture and a descendant of an ancient and honorable title of Spain on his father's side, marked out for the organization a truly progressive program, which his own experience as a law maker and shaper of public affairs dictated as sound and in the right sense conservative. His own private virtue and public probity entitled him to be a leader of younger men, many of whom bear the stamp of his leadership today. "Evolution, not revolution" was its motto, and the succeeding president, Judge Sumulong, in 1904, began certain reforms and a spirit of greater desire for national life began to be noticeable among its members. In 1907 Commissioner Singson came to Manila as a member of the Assembly, and in 1908 he became president of the Progresista party, with an idea of reforms still more radical and of the introduction of independence at the earliest possible date.

The party has as its proudest boast that it asked and obtained the legislative privileges, the Assembly itself, from the government at Washington and also the autonomy of the municipal and provincial governments. The petition was for a senate and assembly, but the Assembly only was granted at that time. Many notable men are numbered on its roles: Arellano, Legarda, Luzurriaga and many more eminent jurists and men in public life. Many thousands are its adherents and its central office is in Manila, Calle Villalobos.

As a rule two meetings per month have been held; sometimes, preceding some important steps, every day. This uninterrupted experience of things political—for Commissioner Singson has been the president of this society for the past five years— has been of the utmost value to him and given him an up-to-date knowledge of men and affairs. His term of office will probably expire this December,as one of the articles of their code is that no man called to public office shall be president.

The difference between these two parties is not a radical one and consists in that the Nacionalistas wish to force an issue and the Progressistas want to wait for a "step by step policy, to prepare the way; but both are agreed on ultimate independence. Strangely they have been a minority in the Assembly from the start but they have made up in force what they lacked in numbers. Such men as Governor Soriano of Surigao, Fiscal Angel Roco of Negros and Salvador Laguda, the leading lawyer of Negros, and Carlos Ledesma, one of the foremost in his profession in Manila, Lopez Vito and other jurists of Iloilo, Governor Zandueta of Union, are all men of notable talent and attainments.

These men, forming a strong minority, do not need to blush at the results of their legislation. One must not imagine that these parties have been at war in the Assembly. Whoever was present on the notable occasion when the commissioners now serving took their oath and heard the Speaker's stirring appeal for perfect harmony, knew that the desire was a real one. The most manly despedida of the then Assemblyman Singson, the leader of the minority, left with his hearers the feeling that it was but the noble echo of the same desire. Country first, foremost and always, with personality subordinate to the same, has been the watchword of both parties.

As a legislator Commissioner Singson has had the rôle of reorganizer of the judiciary system of the Philippines and he hopes that this long labor will one day become a law. As an assemblyman also he has consecrated much work to the reorganization of the rights, powers and practical prerogatives of the justices of the peace throughout the islands and their distribution through the different districts as well. This has been incorporated in law. He has taken a part in the drawing up and in the pushing of the appropriation bills. He was during his uninterrupted term of five years, being one of only seven, the Speaker among this magic

number, to be returned three times to his seat, on many committees, such as the judiciary, ways and means, revision of laws, elections, education, archives and municipal and provincial affairs.

This continued service as a legislator for five years has given Sr. Singson a command of legislative matters quite unusual. On the floor and in debate, he is known as direct, logical, clear and very earnest. His convictions are deep, and he sets them forth with great simplicity and his oratory is not flowery nor over ornate. He commands his hearers by the right point of view more than by style, and wins by an exceeding friendliness which is most genuine and a marked camaraderie which are among his most attractive qualities. He is cool and unimpassioned also and decidedly fair and most markedly calm in his polemics. He took the opposition on the divorce bill for the present, but he also looks into the future, as do all statesmanlike minds, when it may become practical for his countrymen and—women! As assemblyman he was one of seven members who asked for a Filipino Senate from Congress of the United States which should bear to the Governor General the same relation and power as the Senate at Washington to the President. In 1909-1910 Assemblyman Singson presented a resolution to the representatives of the Progresista party throughout the islands gathered in Manila asking from Congress the definition of the political status of the Philippines and the intention of the people of the United States towards the islands. He wrote also to each member of the House and Senate and to the leading newspapers and universities of America in regard to this all vital question. During his sitting in the Assembly Señor Singson was the leader of sixteen or seventeen members of the minority and his judgment dominated their councils very largely and very often. The Assembly has but eighty members, divided between the two parties, with about twenty-five independents.

His law career has not, until now, been entirely suspended. Strongly built and of robust health, his recreation is business and he has been, during late years, the president of the Luzon Gold Mining Company, vice-president of the Insular Life Assurance Company, one of the directors of the Hemp Manufacturing Company, which represents a considerable capital invested in his country's industries and an intimate interest in the same which is far more than theoretical, and second vice-president of the Philippine Bar Association.

During his residence in Ilocos Sur, before he was made fiscal of the province and after his term, he was engaged in the sugar and maguey industry and other practical industries, as well as in agricultural pursuits of other kinds.

This side of his life as a tiller of soil brought him into actual touch with the economic needs of his land and developed both his knowledge, as in no other way possible, and his manliness. It makes him an all-round legislator as nothing else could, and an enthusiastic supporter of commercial ventures likely to benefit the Philippines.

As a member of society Commissioner Singson has singular qualities of charm. He is sociable, preeminently, a club man as well, a member of the Philippine Columbian Association, Club Filipino, Automobile Club, (he is passionately devoted to this latest engoument of the well-to do.) Billiards are his indoor recreation and hunting his outdoor. Señor Singson has been a great reader along his chosen profession; naturally, and yet not confined to it, his intellectual pastime has been like his mother's i. e. philosophy, and dipping into its translucent pool which washes away much of the misery and littleness of life has lifted him into still loftier regions than those of politics!

He wisely also gave up bachelorhood two years ago, and Lucila Diaz Conde became Señora Singson and from this marriage he has won his highest title, which

he prizes even more than that of commissioner, i. e. "father," and two eminent young men rule the ruler.

He was a member of the honorary commission which has visited the Saint Louis Exposition in 1901, and, after touring through several States and cities of the United States, went to Europe, where he spent several months visiting important cities and collecting interesting data on social, economical and political problems.

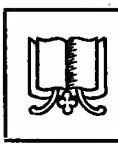
On this commission were the then most prominent men, Filipinos, of the islands. They received marked courtesies both in Japan and in the United States. In the former they were tendered both in Yokohama and Tokyo, banquets by the chambers of commerce of the respective cities. In America, while in San Francisco, they were for three days the guests of the city and the Chamber of Commerce. In new York, Philadelphia, Pittsburg, Cleveland, Washington, St. Louis, Boston, West Point and Leavenworth they were received with special social functions and innumerable banquets. In Boston, at the banquet offered by the mayor, Señor Singson made his maiden speech on American soil, but it was in purest Castilian and only reached the ears of the Bostonian Brahmins through an interpreter. These men were entertained at the pivotal hub of New England culture, Harvard, and inhaled its classic odors, or rather perfumed elms. These various touches with the most advanced expression of our democracy were, of course, of the utmost value to the men who were one day to see much of what they saw copied and applied to their own land to her immense advantage. In Washington they met with notable men and notably with the dynamic character of Roosevelt, who must have inspired them, as they confess it did, with the idea of doing something.

The trip did more: it gave them warm personal friendswith many Americans. Six of the Commission passed over the Atlantic to Europe and there Commissioner Singson traveled through England, Italy, France,

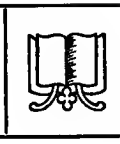
Spain and Germany, returning by the Suez. Rome was naturally the city which, as a Catholic trained in the Latin traditions, would please him best and as a lawyer have most in its past to command his respect, but for the regard for personal rights, he most admired England, and for its power to interest both the mind and taste, Paris.

His idea for his country is this: "To give her a right to live her independent life like other nations for her own welfare and for that of the Malay race. I do not consider that it is necessary that she be developed first to this end economically, but politically, and she must then work out her education and industries along the lines of her own character and traditions. I have striven to educate the masses for years in these political matters which shall make them competent to hold a rational opinion of their own and also, as rapidly as possible, be able to vote intelligently. I approve most certainly of the introduction of foreign capital for the establishment of banks and railroads and up-to-date industries. The deepest wish of my heart is for the national life of my country."

Commissioner Singson represents the statesman of the hour most perfectly—practical, optimistic, progressive, and an untiring worker. A man who does not waste words nor work, so not opportunities. His creed, like his nature, is a simple one, based on the best traditions of life, namely: to do one's best without any blowing of trumpets, and, as was said before, his greatest charm lies in a certain boyishness, which is the most delightful of all qualities in a serious man.



IGNACIO VILLAMOR



Some years ago, at the christening of the little child of a Manila jurist, I noted particularly the man who took the responsible position of padrino. There was so much more than a perfunctory interest in his attitude; it was that of a man of feeling, a paternal man and on coming out I heard the name pronounced: "Villamor." Walking up the steps of the Ayuntamiento, years later when the mother of Rizal lay in state, the same man saluted me and in a few words showed that he felt the dignity and pathos of that hour equally and again made manifest that unmistakable friendliness called brotherly.

There are men who, as one has said, "make it easy for their biographer" and such is and must ever be the subject of this sketch. Endowed with an intellect of the first order, with other qualities which make for success (for intellect alone is not enough) there is something in this character which is perhaps a complete résumé of the qualities of the oriental of modern days: the cultured, matured man of affairs who has risen from step to step, bearing great burdens in unobtrusive power and capacity and today assuming still greater with an ease which is not in the least boastful nor self seeking, but one who can laugh at criticism in healthy amusement, enjoying the distrust of his ability quite as much as the trust and so proving himself, after all, worthy of the latter. A rounded out personality shows in the slightest touch with the man, for he has been what educates more than any profession—a teacher.

In a home in a back street in a practical district of Quiapo, among factories and sawmills, those of some of our most worthy knights of industry, where the smoke of tall chimneys floats across the sunshine and their black bars cross the moonlight bringing the unreal

world down to the real; in an old fashioned home, which *is* a home, cosy and comfortable and has the atmosphere in just the right proportions of the outside world and the "shut in," where a "señora encantadora" receives you with a gentle smile, the master, with the warmth of a Filipino when he admits you into his intimacy, makes you forget all the chill of the outside, or the far awayness of the foreigner. You are at liberty to wander about the house at will—truest hospitality—and some way you feel that the center of the life lies in the library. There are two of these; in the one upstairs the distinguished law maker can rest and read until twelve at night, as has been his custom for years, for when not working on his official business he is preparing his lectures (of which he gives not a few during the year), or one of those volumes which have made an epoch in the judicial world of these islands and you can study the titles of enormous envelopes where this methodical worker puts away his material for years before beginning his erudite studies of his scholarly treatises on law matters. One bears the now rather hackneyed nomenclature "Slavery in the Philippines," another "Reports on Criminology in the Islands," "Mabini," "Blumentritt," etc., etc. Others of these ample covers contain orations delivered before schools and others, the lectures given to new graduates and aspiring juveniles who are as sympathetic an audience to this grave man of many thoughts as would be his peers of the courts of Manila.

All these depths are the wells where he draws the refreshing brightness and brilliancy of some of his efforts as author or speaker, and as such you are curious to study them. Out on the table by the window you can look at books of letters from distinguished men preserved with that care which is so characteristic of men of letters to whom other men's tastes, suggestions, or appreciation when they are men of talent are so precious.

As you turn the leaves you read letters from the head of the "Bibliothèque Nationale," Paris; from Anthony Comstock; from Attorney General Foreman; Elliot, of the British Museum; Baron Hanao, Tokyo; Ide, Madrid; Ugarte of that same city (of whose royal society Señor Villamor is a member) and from the "Koniglishe Bibliothek, Berlin, etc." Here are the catalogues of the library downstairs of works on history, philosophy, pedagogy, criminology, law books and literature (general) works on the Philippines and last and least in this somewhat ponderous list, novels, welcome and more familiar acquaintances to this visitor. Here also you can handle the works of the kindly host, whose running banter makes you forget for a moment how much he knows and has read, among them the volume whose first edition was so soon exhausted: "Ley Electoral of 1908," the second edition appearing in 1911.

Another notable work from his pen, "Criminality in the Philippine Islands, 1903-8," compiles all statistics relative to this subject published by the Spanish government.

On this last, in an article in the "Journal of American Institute of Criminal Law," Prof. Wigmore writes: "At least there are those who believe that it is a matter for national chagrin if the Attorney-General's office in our newest territory can make a report which enlightens and vivifies the whole subject of this part of his duty, while the other offices of our Attorney-General do not show the progressiveness that would lead them to do the same."

These are not Señor Villamor's only works, for in early years he wrote for his pupils a geometry, a geography and a Spanish grammar and other manuals in use in the school founded by him. Among speeches perhaps the most famous are "A Discourse Preliminary to the Conferences of the Philippine Institute of Penal Law and Criminology," another "Hombres Laboriosos" and "Fraudes Electorales y Sus Remedios" (published

in pamphlet form) and his address before the "University of the Philippines in April of this year.

One on "Filipinos que Se Han Hecho por sus Propios Esfuerzos" was given before the Liceo of Manila and has been widely read and much noted.

Of societies Señor Villamor is a member, in America, of the Academy of Political and Social Science, and National Geographical Society, in Madrid of the Real Academia de Legislación y Jurisprudencia. In the Philippines of the Philippine Geographical Society, the Bar Association of Manila and the Bar Association of Ilocos Sur.

Material for a future book is being gathered in one of these receptacles before mentioned and judging by its bulk will prove as scholarly as the others and, as do they, represent the work of years.

The study downstairs contains, as says its owner, "my wealth," and he was not content to show the some dozen huge book cases filled with treasures, but must forsooth have unlocked drawers and hidden shelves to bring out, now a Catholic encyclopedia of some forty volumes and again a work of German scholarship in many tomes with richly illumined plates showing the development of manners through the centuries of all climes and races with the changes and variety of dress of thousands of years.

As your host turns over lovingly the pages and points out armor, escutcheons, ceramics and bronzes, you are suspicious at once that the jurist has lost the world—an artist. So Oncken's "Historia Universal," the work of indefatigable diggers, has served you to reveal the tastes, conceal them as he may, of the man.

Solemn looking volumes on law reverting to the days of the Dons tell of laws centuries old, customs and jurisprudence of dead ages—or ages fortunately dead, as you choose to put it. Law, law old and new, in hundreds of volumes, in antique leather and new and odorous calf skin, with names which mean a life's work to the man beside you and are as dull of meaning to

you as a Sanscrit root. "These are my haciendas and fincas" says the jurist, and in the voice there is the unmistakable caress of the book lover who takes his recreation upstairs when that little sparkling-eyed son you catch a glimpse of romping through the open door is fast asleep.

The teacher habit can never be outlived and the dearest joy of such men or women is, after all, as the old Latins said "in a nook with a book." To many there may be deeper joys, but to them few so satisfying. Here there are volumes a trifle less august, such as those on sociology and as a relief to the light reader many rich looking, inviting books on Spanish literature, or still better of Spanish literature, a distinction with a difference.

Upstairs again you slide and glide about on the highly polished floors and watch figures of serene age and the gentle swirl of the robes of the feminine inmates as they greet you from time with a nod and a smile and the youthful mother denies by her elasticity her grown up son; and presently you find yourself seated at the table where there blends into a peaceful whole that delicate hospitality of the East that has charmed you a hundred times and the public man becomes the host, with that ease for which he is most known; for his friends say first and last of him "Un hombre de mucho mundo" and he never gives the lie (as so many do, alas) to his friends' praises.

Sitting later by one of the windows, in the twilight, all his life story unfolded, from his youth in Ilocos Sur in Bangued, Abra, in that same province of Singson and Paredes where Florencio Villamor and Wenceslao Borbon watched over their boy just starting on the great race of existence. The mother and two brothers and a sister are still living and since 1882 three visits have been made to the town, over which his father was presidente and in which he was a merchant lumberman. The executive secretary passed from his early education from Abra to Vigan at 14 years. Here

he studied five years in the "Seminario" of that city, one of his fellow students being Isabelo de los Reyes, and another Judge Nepomuceno. From this school he passed to San Juan de Letran, Manila, to complete his secondary education and there he received his degree of "Profesor de Segunda Enseñanza."

While studying law in the University of Sto. Tomas he opened a private school where many young Filipinos notable today were educated, among them Diokno and Dr. Velarde. He then practiced law two years and continued in his profession as professor until the American occupation. Shortly after the declaration of peace he founded, with Señor Mendiola, the well known teacher, head of the Instituto de Burgos, the Liceo de Manila.

In 1900 he was appointed the prosecuting attorney for Pangasinan. Six months after when the corps of justices was organized, June 1901, he was appointed judge of 1st Instance of the sixth district, which includes the provinces of Cavite, Laguna and Tayabas. In June, 1908, he was appointed attorney general to succeed Señor Araneta, when the latter was made secretary of finance and justice. This position he has held for the past five years up to this year when he has been made executive secretary. As a lesson to the present disappointed salary seekers it may be well to note that the man who has been in public office for 13 years has only risen slowly from the first ₱4000 per year to the present ₱12000.

The office of executive secretary is one that is peculiar to this country and may be compared to that of secretary of state in some others; it is in intimate relation with the chief executive, as it executes his orders and it has many specified powers. As one slight item of its work one may note that all the provincial treasurers are under this bureau and it is the final power to which the rebellious taxpayer may appeal and the secretary is appointed by the Governor General, con-

firmed by the Commission, and strangely, once in, the executive secretary has little to do with these gentlemen.

The chief work lies with provincial matters and the governors of provinces and municipal officers. "It is a more comprehensive work," so says the new secretary, "and less specific than that of attorney general." But as the two bureaus are in closest relation the training of the past five years of work are only a preparation.

The branch of law to which Señor Villamor has dedicated himself has been criminal law and the strain of the work of years has matured the thinker and the man. As so many of the decisions are final and become lines of irrevocable action (as change in such matters is to be deprecated) the responsibility is often very great, especially as often the executive bureau puts the decisions at once into effect.

As a teacher Señor Villamor has learned human nature, as a lawyer the deep problems of society and how to handle many of them, as attorney general he has remodeled some of the antique maladministration of his land and studied the leading theories of all countries on these immense themes of the social fabric. He has now to put into practice the learning of a lifetime.

If readiness and ability mark the man, he is well chosen for one of the highest positions in the government. Courteous to urbanity, tactful to an art, it is as a gentleman, after all that he may owe his highest success. For what is it to be a gentleman but a whole man? And the secretary is a step higher yet in the evolution of man, a Christian gentleman, genial at home and abroad, and a gentleman, Marcus Aurelius told us, some years ago, was sure to make a conquest first of himself, then of life.

It would not be possible in a short biographical sketch to define all the qualities of any man, nor his talents but no attempt to portray the distinguished Executive Secretary would be in the least adequate unless one spoke of his unusual gifts as a linguist and as

an orator and author. The masterly way in which he can cite authorities and amass facts can be found in a pamphlet in which he answered the question: "Had the Governor General the power to order the expulsion of said persons of Chinese nationality under such circumstances as aforesaid?" Something of the thoroughness of the former Attorney-General's work can be seen in this same pamphlet, when you consider the number of the authorities consulted, which are about half a hundred and from almost as many countries as men!

Many of these statesman-like documents have been prepared only for the eye of those in high places and their value as monuments of research can be seen even after the occasions which gave rise to them have passed away forever. Thoroughness, however, has not made this keen-brained and sunny-hearted reader of events either obscure or ponderous. He has the true lawyer's instinct to go to the point, with clearness obliterating the superfluous and the unnecessary. His quickness of apprehension has been an enormous asset and one which must be doubly powerful in the present opportunity for treating a still wider and more comprehensive class of subjects.

A kindly approachableness which disarms criticism and a warmth of manner which invites confidence have won him a host of friends of all ranks. One of those types of men he has drawn to him (and this is rarer than people think) are the newspaper men, whose opinion taken as a whole is most often a very just one and a most embracing one of the complete character of men and women, as it comes to study them with as few a priori feelings, or judgments as any class of critics.

Señor Villamor likes men of the press and they (naturally) reciprocate. He appreciates their appreciation and so they respond all the more cordially and whatever they may say of him the man is liked. He from the inside, being a writer himself, enjoys even

their sweeping statements (which amuse him) and bears them no malice, even when they are far from just. He is a fair man and like all such is exceedingly indulgent of lack of knowledge in others. He is a deep thinker and yet can put up with the superficial as very few can, who are such, for he is blessed with that saving quality in occidental or oriental—a sense of humor.

As a conversationalist he is admirable and while perhaps not as profound as Arellano or as scholarly as De los Santos he has a vividness, a tact, a charm and a playful humor which make that lost art live again. You can imagine anything of this delightful and ready talker but one: i.e. that he should ever be a bore. He comprehends the listener; therein lies his marvelous gift and is there any gift more desirable in modern life?

The taste for music is his supreme one, as in the case of so many of his countrymen and it has just the restful quality that the meditative nature of Señor Villamor desires, when not at work. His social life, that most congenial to him, is the life of the families of his numerous friends, not large functions, so although a polished man, he has kept his heart through all official routine and humdrumness; and the man who has kept his heart has kept his sincerity.

What do we note as the one quality which marks people as above others—the sine qua non of superiority? Is is not this: the ease with which they meet every relation of life and surmount difficulties? That the position of the executive secretary of the Philippines is filled by such a man you couly never question, no not even if you had only met him for the first time.

HON. MACARIO ADRIATICO

Macario Adriatico is the leading orator in Spanish of his country and has been made a member of the Royal Academy of Madrid for his brilliant use of the Castilian tongue.

Señor Adriatico was born in Calapan, the capital of Mindoro, March 10, 1869.

Mindoro is an island of large extension, the fourth in size in the islands; it has few inhabitants, some 50,000, and, as is true in Switzerland, it is divided into two parts as to language, one-half speaking Tagalog, the other Bisayan. In natural products, after Mindanao, it is the richest of the islands in mines, forests and agriculture.

Calapan has about 7,000 people and, while its citizens cannot boast of the high degree of culture of Manila, perhaps many of them sooner have become distinguished in scholarship and have made their mark in their nation's life, as has the subject of this sketch.

In the oratorical contest of this year, Juan Luna, a son of Mindoro, bore off the first prize.

The president and secretary of the Philippine Junior Assembly of the Normal school of Manila comes also from Calapan. One of the most brilliant young ladies of the girls dormitory, of the same school, is also from Mindoro, Señorita Laura Mariano.

History tells us that at the time of the coming to these islands of Legaspi and Urdaneta, the largest towns in the Philippines were in Mindoro, but that as they resisted in the fiercest manner the invaders they were put down by destruction and the leveling of their fortifications.

This was chiefly so on the western coast, and as a consequence of this the Moros of Mindanao constantly invaded these coasts and took many prisoners from time to time, these raids causing the settlers along the

sea to retire to the mountains for refuge and so, although but ten hours by sea from Manila, Mindoro has not increased in population in the last two hundred years of Spanish occupation.

And what is true of its population is in a sense true of its culture.

The tribes who fled to the mountains are called "Maginanes" and these Moro invasions were the real cause of the retarded development of the islands. Moreover, a port named "Puerto Galera," as its name indicates, had been destined for deported delinquents and this has naturally turned other immigration from the island, as it cast a shadow over the honorable pioneer.

The Spanish government also had projected placing on Mindoro a penal colony for the offenders of the peninsula, and this added to the dislike of home seekers to settling there.

Now the country is governed by a military government in part, and the population under good rule has commenced to increase and all the different commercial undertakings and agriculture have taken a leap forward in these last years.

Among this people of mixed language, but pure Malay race, Señor Adriatico was born and passed his first youth, until at the age of fifteen he came to Manila.

His father was a native of Cavite and his mother of Calapan. The father was employed as a clerk in the office of the judiciary of the court of 1st Instance under Spanish rule in Mindoro, so this son's leaning towards the law was natural.

His first education was for five years received in the public schools of his city, and his secondary instruction was taken in two schools in Manila affiliated with Sto. Tomas. The first had as its headmaster, Señor Hypolito Magsalen, and the second was under the charge of Señor Mendiola now at the head of the "Instituto de Burgos," and in these two schools he studied for three years.

The fourth and fifth year of his student life were at San Juan de Letran, afterwards his law training was taken at Sto. Tomas.

Señor Adriatico also had a preparatory course in medicine and in philosophy and letters. He showed no especial bent, he claims, in those days for any study finding them all "hard at first, and easy at last," but his dominant talent, as is so often the case, unconsciously was leading him to his career, so he made literature the first of his studies.

In Spanish times it was not permitted Filipinos to form literary societies, or found newspapers, but on this very account Señor Adriatico, who liked to carry out his ideas even when there was some opposition, formed a secret society of more than forty members called "The Academy of Spanish language and literature." Among these men (one can now lift their incognito) were Commissioner Ilustre, Epifanio Santos y Cristobal, Judge Paredes, Lorenzo Fenoy, Dionisio Mapa, Fernando Guerrero, Juan Medina and many others, who will be spared publicity. After two years they were obliged to give up this society on account of the fact that they were watched and denounced.

They did the next best thing, i. e., founded a manuscript paper, which they passed from member to member, and in it they continued their literary work until the Revolution. When peace was signed, these same men became editors, and many of them became literary men of the new era.

In 1901 Señor Adriatico was admitted to the bar at the same time as Palma, Singson, Ledesma, Sumulong and others.

He has been as well the editor of the following papers, "El Diario de Filipinas" and the "Independencia," and has been a constant contributor to reviews and leading dailies for the past fifteen years, and has continued his practice of law as well as the career of a public man.

His most conspicuous literary articles have been in "Domus aurea," a critique on "Modernism," in the "Renacimiento" a polemic on the "Eternal feminine," in "Cultura Filipina" historical studies on "Public instruction," besides articles on "Scientific liberty," "The probable invasion of Japan" and one on Kalaw's book: "Teorias constitucionales." These are among some of the more recent literary outputs from his pen.

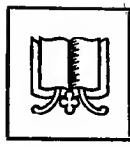
He is a member of the "Veteran association," for he was a colonel in the war; a member of the "university of the Philippines extension movement" and of the "Nacionalista club," but apart from this he does not go into club life, but takes his recreation in his home with his delightful family of beautiful children and wife.

To day he is president of the committee on appropriations, and various other committees, and has had a part in the reorganization of the various bureaus, as he has had for years in most of the bills of the Assembly in which he has represented alone his vast island since the first session of that body until now.

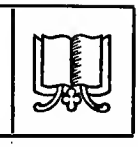
He has had a part in modernizing certain financial customs and usages known as "Documentos negociables" which is now a law. Another of his specialties has been in remodeling the municipal laws of Manila and the reforming of laws relating to his own island. He has made speeches whose eloquence has reached even to Spain and won for him academic laurels there such as that upon the "Libel law," "Compulsory Instruction," "Divorce," and "Capital punishment." His funeral orations, delivered over a fallen companion in civic struggle, have won him fame, but perhaps his most signal triumph was that at the time of the cigar strikers, when some ten thousand men were brought to terms by his speech at the "Grand Opera House." It was one of the finest forensic efforts of the last decade in the islands and the modest bearing of the man, who refused to be even thanked by the heads of the firm afterwards, was one of the marks of his manliness and the reasons for his hold upon the masses.

As a thinker Señor Adriatico is optimistic and has faith in human progress along scientific lines especially, and believes in an ideal which is in unison with the revelations of science. His chief delight in reading is, and has been, chiefly in the philosophy of history and the economic sciences. For his country he hopes the greatest things in the future, through the enlightenment which follows on public instruction and the intercourse with intelligent men and nations all working for mutual benefit.

Brilliance and balance, two qualities not always found united in one character, may be said to characterize this man, who stands actually as perhaps the foremost figure of the national legislature, at least second to none.



MONICO MERCADO



It has been a great surprise to many of those occupying the foremost places that, in the recent crisis, or change of the personnel of the government, many men, Filipinos, in every way qualified for positions, have refused them! It has been a revelation of what an amount of real patriotism lies back of the quiet men who want for their country the best and are willing to give up even fame, money, or what is still more difficult, power, to put all in hands *which they consider more competent.* Among the Filipinos there are of course, as is the case everywhere, groups varying in their feeling towards foreigners. There are men who recognize, through the developing influence of a higher education and good birth, as also always takes place in every community, the rights and gifts of others, and who are in a very unobstrusive way helping to render the sentiment of their people more cosmopolitan and so giving it a more lofty type of civilization. The narrowness and onesidedness which comes either from selfishness, or ignorance, or often from both, which would exclude others from due consideration, reaps in these islands, as in every country, its reward. There is one fact which those who have built up the Philippines—Spanish and Americans—are too often forgetting, *that only the truly unselfish man or woman wins in the end the esteem of humanity.* Too often here, as elsewhere, *"what you are stands over what you say and will not let me hear."* Beginning in the home relations first and in private life is the pivot of character. Here in the East men are judged as in other lands, and what that judgment reveals is the test, the final one. Many men also who have made extensive investigations into the needs of their country economically, are now putting their knowledge at the service of the executive and are thus aiding in unobtrusive ways in the material and mental prosperity of their land. Such a one is the subject of this article,

one who has served his country in a public capacity for many years and who has as truly a sympathetic touch with those in power, both Americans and Filipinos—Monico Mercado.

Señor Mercado was born in Sexmoan, Pampanga, in 1875. His father was an agriculturist, owning land to the extent of some five thousand acres. Señor Mercado was very friendly in Spanish days with the authorities and was gobernadorcillo of his town. One of his close friends was General Rios. During the revolutionary period he was elected presidente of the same town and had as his friend and guest General Aguinaldo who visited him in the home where abounded the most lavish hospitality. In this same home were, from time to time, other guests, Governor Smith in 1908, and later Governor Forbes and Vice-Governor Gilbert. The prestige of being of one of the best known and most highly esteemed families in the provinces, whose members are widely famous for their hospitality and charity, has been of no little help to this so kindly scion, who has inherited their intense fidelity and race traditions with their devotion to the church. His maternal grandfather, however, was from Manila, a del Rosario, so Señor Mercado has roots as well in the capital, where he has spent more than half his life.

Educated first in private schools in San Fernando, Pampanga, he passed to Manila where he entered San Juan de Letran and from there to Sto. Tomas, receiving the degree of A.B. in '89 and that of professor of secondary instruction in '91 and his law degree, LL.M., in '96. During the revolutionary period he returned to his native town and, in '99, was chosen "delegado de justicia" of the local government of Sexmoan, which position he held at the time of the American occupation, and he also was attached to the headquarters of the revolutionary forces with Gen. Tomas Mascardo, commanding general of the province. At the time of the reorganization of municipalities during the "Empire Days," he was appointed attorney at law for the same govern-

ment, and during that time he contributed his influence towards helping the United States authorities in pacifying the southern part of his province. In 1901 he was appointed clerk of the court of 1st Instance of Pampanga, until December of that year, when he ran for governor and was elected by a plurality, but not a majority and his election was not confirmed by Governor General Wright. He was then but twenty-six years old! He at once began a business career of a lumberman which he carriedon until 1903.

In 1900 Señor Mercado was married to Señorita Tomasa Lorenzo, from Mexico, Pampanga, a rarely lovely woman, the belle of her town, as well a member of one of the best families of that region. This able woman was of the greatest assistance to her husband in all his public career and he says: "I am one of those men who attribute their success in life largely to their wives." This mother of eight children died in 1912.

In 1903 Señor Mercado moved to Manila to become a partner in the law firm of Palma, Gerona and Mercado, until 1906, in which year he returned to Pampanga, there engaging in the practice of law.

In 1907 he was elected delegate of the First Philippine Assembly and was reelected to the same body in 1909. These five years in the Assembly were ones in which he devoted the strength of his young manhood to the service of his country. They were years of work, as the records attest. In the First Assembly he was chairman of the civil service committee, member of the committee of ways and means, committee of internal government, committee of land, forests and mines, committee on railroads and franchise and committee of agriculture on which he so distinguished himself that at the Second Assembly he was made its chairman by Speaker Osmeña.

During the First Assembly he was made a member also of a committee created by Governor-General Smith to report on the advisability of establishing a government agricultural bank.

During the first legislature among several bills which, as a member, Señor Mercado introduced, the most important was one providing for the creation of a government agricultural bank and a bill providing for the amendment of the land registration law reducing the fees paid by land owners to the court of land registration and providing for some other measures. These were enacted as laws. Another bill he introduced was one creating an agrarian council to promote the welfare in the agricultural districts. This bill was passed in the lower house, but did not receive due consideration from the Commission. He introduced also an item in a bill for appropriation for public works, provision for money to be used in dredging rivers and constructing dykes for the defence of towns and plantations against floods and an item for drilling artesian wells.

In the Second Assembly Señor Mercado was a member of the committee on ways and means, railroads and franchise, internal government, public instruction and chairman for special committee for framing the irrigation law. This bill was also introduced by him as an act providing for the use of public waters to irrigate the land. On the first introduction of this bill so much opposition was encountered, because of failure to understand its true import, that it was not until the second period of the Second Assembly that it was passed. This opposition existed in all parts of the Archipelago but on the closer investigation of the matter it was withdrawn. Among secondary measures introduced by Señor Mercado, with other members, was one for household industries, now already in operation.

Before the close of the Second Assembly was formed the law firm of Mercado, Adriatico and Tirona, and on the close of the session Señor Mercado resumed the practice of law which he has carried on up to the present.

At the expiration of his term as assemblyman, Acting Governor Gilbert offered him a position as member of the irrigation council and he accepted the position on one condition: that inasmuch as he had assisted in

framing the law and defended it so vigorously as a point of honor he would accept no emoluments, and he serves on this council at the present time without pay.

Since the death of Señora Mercado his life has been a retired one; he lives in his quiet home on Calle Real, Malate, with his children. His ideals, as expressed by himself for his country, are these. "It seems to me that the Philippines will play a very important part in the progress of the Orient, not only because my people are Christian people and possessed of that occidental civilization which has invaded and conquered all the world, but on account of their intrinsic qualities and physical nature and I firmly believe that the Philippines will one day be one of the flourishing republics of the East. The ancient life of our race transmitted in her institutions can be seen as particularly fitting her for democratic institutions. Even from the remote periods of our history, woman in our islands had the same rights as man and she was allowed in many things a superior place to man, so we have equality of sex, unlike any other country of the Orient. Another is our immense fecundity of soil granted us by a generous Creator. Again, the coming to us of America I regard as a historical fact of significance in every way providential. It has prepared our race to play her role in the East by endowing us with her enlightened ideas of democracy and practical government. It has been for the civilizing of the whole and for the spread of Christianity and republican institutions of greatest value. I believe the mission of my people to be nothing less than that of a disseminator of light to the millions of the Malay race. One of my strongest convictions is that we should encourage also a restricted immigration for if we depend upon the too sparse population of the islands to develop our resources it is going to mean, if not stagnation, at least a very slow development. In a word, my creed is that the whole world is the fatherland of every man."

Señor Mercado is not only, be it said, a practical man but a very talented one intellectually, speaking English and writing it fluently, and is one of the gifted poets of his land. Verses written under the influence of the stirring emotions of patriotic events or personal sorrows have come from his pen in the past and will some day, after his death, be published. They are of a high order as art and show that sincerity of feeling and that glowing fervor for the good and the beautiful which all who know the man admire. Quiet and unobtrusive in his intercourse with others, yet highly sympathetic, he has won many of the warmest friends among men of other nations and his genuine cosmopolitanism is all the more rare when you realize that he has never traveled. He is one of the cosmopolitans born. A hero worshiper and an intense admirer of what is great in all, he has fortified his taste and strengthened his intellect by reading and has sought the friendship of the best and is one of those most esteemed for his balanced judgment and good heart among such men.

Señor Mercado has but lately prepared a memorial and presented it to Governor-General Harrison on the agricultural condition of the country, of which he is so qualified to speak. He is also preparing a work on the financial condition of his country which will one day be published.

EPIFANIO DE LOS SANTOS Y CRISTOBAL

Out in the glorious dawn of the Philippines, than which none is more full of that breath of something we call Youth, into the inspiriting guardianship of the hills and plains, you feel that prescience of the unusual, for Nature prepares you for any surprise and makes you familiar with the heights.

Not without cause has this prophetic feeling been born, for you are nearing Malolos, that town which means so much to the Filipino, as there he rose to the consciousness of his birthright and entered into that universal struggle for place and power by which we recognize manhood. In a Gothic cathedral, hardly, but rather one of those basilicas half submerged by war and time you visit in Rome, low-browed and massive before men dared to soar, here is the salle of the jeu de paume, or the Faneuil hall of this people, where in '98-'99 was held the first congress of the Revolution, the first notable gathering of the Filipinos of that epoch to discuss plans for a nation all their own.

This building bears the sanctity such places always have, a double sanctity, for it is still used for worship and besides history has touched it and written "Immortality." At a short distance stands the other, now ruined, monuments of that time, the convent where General Aguinaldo had his headquarters and the house once the home of Mabini, with the vast and peaceful square adorned with a bust of Pilar.

Barasoain, Malolos are names to conjure with, for the historian, and what elation to think that the man who points these places out to you, who reads the runic stones of the Past with the passion of a lover and the intellect foremost in its line of the land he honors by calling it his own, the incarnation of the delicacy and intuitive genius of his race, is no other than De los Santos Cristobal, the first of the sons of the Philippines to be made a member of the Royal Academy of Madrid in

these days, known in Europe as the ileading philologts and writer on matters biographical and historic of his country.

Read in choice Castilian the some thirty pages dedicated to him and his work by Wenceslao E. Retana, the Spanish scholar, and you will find in his resume of this master's works that he placed him both as historian and philologist, "summam cum laude," in his land and of his people today

He, with that sensitive modesty which is par excellence oriental, disclaims all this, exalting, before himself as "filipinista" other names, but in point of view of real scholarship, after Rizal he will be obliged to accept the place which the learned of his contemporaries have given him in Germany and Spain, the two countries which are the most sympathetic to him, as their work is most serious on the subjects he loves best. This pretty town of Malolos would make some charming vignettes had one the brush or pen. Mabini's house, for example, opposite the entrance to the transept of the grass-covered church, now even in ruins a noble wreck, where the devout people of this land still kneel under the vault of heaven. Over this door is the statue of that other scholar in his carved niche, St. Augustine, who seems to reassure you that thought in the only commodity which resists the tooth of Time. This house of the first president of the Philippines has a fine bit of stone work as a foundation, a door very richly sculptured with Ionic pilasters and two windows flanking each side which would not be out of place on the Grand Canal, any more than this face by your side would seem foreign at some turn of the street in the town Dante loved, with its sensitive features cut with the fine chisel the Creator uses when he makes rare things and rare beings, and that nose with the slight, ever so slight, in his case, tendency to suggest the eagle, which so many soaring personalities possess, and over all that aroma of the quality we call, for want of a better, "thoroughbred." By the most subtle trick of memory a friend's face, "lost awhile," came

back constantly as the flash of genius played about the mobile mouth, the mouth which tells the whole story, of that high bred face of that friend who was chosen out of the millions of her city among the half dozen men and women to meet a prince, when he visited America. The fiery intensity of this slim, wiry figure has so much of the divine afflatus that every instant it is in motion, and while the flashes of the fire of mind sweep over it, as it moves either to the piano and plays a snatch of a symphony—for you are in the presence of a great musician—or to a desk where are brought forth rich tomes bound in leather—for this writer of matchless prose loves rich and sumptuous bindings, and with true oriental lavishness lays them at your feet, as an "obsequio"—or again delving in the book shelves, he draws some treasure out and in a word qualifies its merits, or demerits, and then turns your attention to his colored reproductions of his European favorites: Titian's "Pagan and Christian Love," the figure of Christ taken from the "Transfiguration," and you learn that in youth he was a painter of no mean promise! It is all done in such flashes and birdlike movements that you feel breathless, as if you were trying to follow the dazzling itinerary of a humming bird.

And this is the dried substance we usually call scholarship! Wonder of the East, this man of eighteen with all the volcanic velocity of those first years, who tells you he was born 40 years ago!

His country, you are told again, of predilection is Holland, which satisfies two passions: that for the pictorial and the historical. And there, in the little pictures he shows you are reproduced evening and morning and all the sweet peace and refinement of the land of the dykes and clean housewives. On the tables you see, among many others, St. Beuve, Taine, and books prepared in Europe, bound in Madrid, and "Origines de la Imprenta Filipina," prepared for that tercentenary of printers' work in the islands.

The group of ladies who welcome you to this temporary house (for the family mansion is at S. Isidro, where is kept his library) might serve for models for those delightful dames for whom Petrarch sang. They welcomed us and stood in parting a graceful picture in this provincial house, where the overflowing Filipino hospitality and absence, from any pose—real oriental grace—awaits you in this gentleman-scholar, the father of many children and brother of a large family, for he laughingly says he fears not numbers, as his philosophy is that of Spinoza, and quoting Heine adds, " calming Philosophy for youth and a sustaining one for old age."

This country gentleman by choice was born in Malabon, in 1871, on the edge of his country's capital, just far enough away to hear its roar beating upon his first consciousness, but never then or since to engulf him in its superficialities and crush him by its potentialities into the commonplace mold of many a city-bred man.

Ten years of the classics under the Jesuits, those makers of classical students, where he entered at 9 years of age, and seven years at Sto. Tomas from whose erudition you must perforce come forth wise, gave a basis for a scholarship which is as brilliant as it is original, kept up amid the carping cares of official position.

His father was Señor Escolastico de los Santos. The mother, Antonia Cristobal, was a musician, a finished player on that feminine instrument without parallel, the harp; and she modeled the son on the lines of harmony even as the father, who was a passionate student of history, guided him in his love of the universal drama of the race.

In 1893, when still a law student, he began to direct his reading to the masterpieces of the Spanish writers and laid the foundation a markedly finished style. He became acquainted with English and German and French, all in Spanish translations first and at the epoch of the Revolution started, with Zulueta, an intimate friend who lived with him, "Libertad". This famous paper was short lived, was printed on the

machines of the Augustinian friar at Malabon and was suppressed by the revolutionary party after one issue and the machines transferred by the Aguinaldo wing to Cavite, to use in publishing the "Heraldo de la Revolucion." Then this would-be journalist was part-editor, under General Luna, on a sheet which they wished to call "La Solidaridad," but which was by discretion named "La Independencia." In April he was married and moved to his father's native town of San Isidro, where, in 1900 he was made district attorney and afterwards provincial secretary. He still resided in this place when elected twice as governor of Nueva Ecija.

In 1904 he was one of the honorary commission sent to the St. Louis exhibition and from there he went, with Pardo de Tavera, to Paris, and afterwards traveled alone through England, Spain, Belgium, Holland, Germany, Austria, Switzerland and Italy. He spent, during these travels, most of his time in museums and in great libraries hunting up in the latter works on the Philippines, and began his collection of rare first editions, which he quaintly names "my sickness." Many of these volumes he naturally procured in Spain, where he formed a delightful acquaintanceship with Juan Valera, the foremost master of Spanish style and leader in Spanish culture, as well as a profound student of modern literature.

On his return Señor de los Santos was still governor for about one year and in March, 1906, he moved to Malolos, where he has been for seven years provincial fiscal and has fortunately time in which to devote himself to his chosen profession of literature, and is looking forward to the moment when he can retire to the country and give all of his attention to this work. His countrymen wish him to be the historian of their land and European scholars desire him to devote himself entirely to that investigation of the Tagalog language, on which he has spent already some twenty years of arduous toil. His diction in Spanish is as limpid as a mountain pool and as correct as a sentence in a school grammar, and, best of all, full of vitality.

In an essay read before the "Liceo de Manila," afterwards printed in book form, as are most of his works, by the Royal Academy printing press of Madrid, entitled "Samahan nang Mananagalog," Señor Cristobal brings out as only he can the wonders and delicacies of his mother tongue, Tagalog, noting its peculiarities, its revolutionized orthography, in which Rizal and Pardo de Tavera both had a share, its strange versification, its masters, P. Modesto de Castro in religious prose with P. Florentino Ramirez, and traces its beauties to even anonymous sources, noting the absence of mysticism and the presence of a tendency to purely oriental modes of thought, with an occasional trace of theosophy. He notices the several periods of its development: first the religious, then the purely literary represented by Rizal and Pilar, and lastly the actual or national, when the birth of ideals of liberty are moulding its pages. This brilliant philologist can summarize, in a few lines, the work of years; research carried on often in the mountain choza of the outlaw! He has traced rare bits of versification, roots, obsolete words which are the nuggets of gold to the scholar, back among the primitive people who transmit the language in its early form.

The cost of these works, who can estimate? One thousand rhymes alone, many set to music by himself, are the foundation by which he writes an article, such as that for "El Mercantil" of this year, when he told of the influence of the Spanish language in the islands, for he knows with absolute accuracy what is native, or imported.

In his essay on "Retana" and others, we see his historical acumen and these pages are mirrors of the great Spaniard's work on the Philippines. "Filipinos y Filipinistas" is also a pamphlet of exhaustless knowledge on the Tagalog speech and the essay on "Emilio Jacinto," the organizer of the Katipunan, shows the power of the critic, of whom he is first among his countrymen, and also of the ideals of that time. In "Filipinos and Fili-

pinistas," he pays a tribute to James A. L. Roy, calling him the leading American authority on Filipino matters, who has written during the first ten years of the American occupation. He is an admirer also of the work of Mr. Worcester and his hero worshiping finds its outlet in a most sincere admiration of Pardo de Tavera.

Preeminently a student of ethnological details he has delved into the native life and has given in a book of exquisite sketches, stories which contain perhaps the greatest proof of his genius, and which Cecilio Apostol declares will never be outdone. Upon each he has left that stamp of the great artist and great writer. What does this come from? Who can tell? But it is born out of a noble heart.

These little novelettes were called "Algo de Prose" and lifted him at once to the first rank of Filipino writers. They were written with the fresh inspiration of youth, that primal something which "never comes again" and in the most exquisite language is seen in Spanish the Tagalog soul in all its depth. They were more even than studies of characters for the fauna and flora, and the minutest details are worked out as by a Meissonier.

Señor Cristobal gives himself the luxury of limited copies and happy is the possessor, for this countryman is the most blue-blooded of thinkers and as he does not write for money, has a quiet scorn for the public. A great deal of his late work has appeared in "Cultura Filipina", the leading review of the Philippines.

The tribes among whom he has pursued the most of his language study are the Tinguianes, Ibilaos and Aetas and the first essays of these he has set to music and has composed many hundreds of these simple romances. His latest work, not yet published but about completed, is one on his distinguished contemporary Pardo de Tavera.

Speaking of the past he said: "our greatest productions in Tagalog and our worst were produced during the Revolution." This of course only goes to prove that epochs make works of the mind as well as men,

and only when the spirit is stirred to the point of anguish can it give the sweetest music.

Yet this man has set his soul to happiness, that best of creeds, for not until humanity has outlived the sin and morbidness of the middle ages and learned the lesson of Nature which rejoices with a mighty voice every day, will it rise to its birthright. So he has chosen wisely the motto "Laetitia est hominis transitis ad majorem perfectionem."

One thing is needed and he possesses it, the great soul, for that alone makes poets and poets often write in prose.

To be a worthy biographer of Señor de los Santos you would have to be his equal, so that remains a thing undone, perhaps undoable, but that admiration which he feels for his countrymen—the best—others feel for him and they have crowned him as a leader in the path of scholarship.

Fortunate indeed is any land who can boast of such a literary leader, profoundly devout, highly cultivated and endowed, above his fellows, with that gift the gods are sparing of—genius. Such a figure is the subject of this sketch and as such he stands alone, not in cold aloofness, but in warm friendliness among Filipinos.

FERNANDO M. GUERRERO

In a recent number of El Mercantil, Epifanio de los Santos Cristobal, who stands as a writer of Castellano in the Philippines with Adriatico as a speaker of the language of the gods, gives a scholarly exposition of the influence of Spanish poetry on the writings of his native land. It was on the occasion of the late festivals when there are revived in Manila the jousts of the Muse in imitation of the Provencal poets, and there comes to us a breath of the winged trouveres and troubadours, those most delightful of minstrels. He shows that no influence known to the mother country has been unknown here: influences which came to Spain sometimes by way of France, sometimes by way of Italy, the Mother of Europe, and again from the land of the tawny Norseman and his cousin the Saxon.

Music, first, last and always has charmed the ear of these singers of the South whose bright skies and sunny plains welcome gaiety and gladness. Transplanted to the East, with her mystic character and her occultism, the plaintive strain has mingled with the song, but the deeper tragedy which we real northerners feel has hardly penetrated the rhythm. Art for art's sake is easily understood by these people and as the years advance in the new night of liberty we find a growth in expression and in thought. Perhaps the best illustration of this is the poem of Bernabe, which at once shows a decided advance in virility over the older and more flowery models, a stirring of a new manhood. This poem won the prize of the Spanish "Juegos Florales" and is entitled "Filipinas á España," and is one of which the young poet and his countrymen may be proud.

The leading literary figure of his land today is the subject of this sketch, and his reputation does not alone reach the hamlets of the land he loves and sings of, but has crossed to the Americas and Spain. Recently, in Washington, before an audience of the most culti-

vated representatives of Cuba, Mexico and the Spanish speaking residents of the capital city, at a reunion known as "The Spanish-American Atheneum," Maximo Kalaw gave a lecture on what he styled "A National Poet," in which a great deal of thought, in English most unusual for a foreigner, is compressed. He has traced the poet in his differing phases, first as the young student, fresh from his academic prizes, singing his "religious poems, odes to the saints and verses to the Virigin Mary, and on through the varying moods of the man's development, as with the extensive studies and fast moving events of recent years he has seen larger horizons for his land.

Señor Guerrero has what we may call a passionate love of Nature and it is to her he most often turns, rather than to human life for the inspiration. How deeply he knows his land and her native beauty is seen when you realize how often his lines are quoted and are on the lips of the young men and maidens, for whom he has sung, as well as graven in the memory of their elders. He belongs, let us be thankful, to the rank of the artists who keep to the lofty and classical ideals of perfection in form, perfection for which his rare culture and rare delicacy of temperament have inclined him. As he towers above his countrymen in the depth of his feeling for beauty, beauty and in his sense of life its pathos and its ephemerality, so, in the form he uses, he is unapproached as yet.

Shelley would be most certainly his favorite poet, were he born by the Thames, and Edgar Allen Poe, were he an American.

Baudelaire has been called the Poet-dandy and his same fineness of sense of life, and that exquisite feeling for the right form and the right thought, in a word, refinement, is the distinguishing trait of Guerrero's art, along with a spirit so genial that it seems to shed light through even the most pathetic of his lines.

That the Philippines have such an artist at this beginning of that larger life of the literature which is

making itself felt under the new conditions is most auspicious, and the young aspirants to literary honors cannot be too grateful for such a model.

Señor Fernando Guerrero was born in Calle Nueva, Ermita, on the 30th of May, 1873. His father was Lorenzo Guerrero and his mother Clemencia Ramirez, both of this city. More than a word is due this remarkably talented pair. Señor Guerrero was a painter and a professor of his chosen art, numbering among his pupils Juan Luna, two of whose studies adorn the wall of the poet's salon today. The elder Guerrero had also a passion for rhyming and it is to his father that the poet attributes his skill, as he was his instructor in the sister art. His father's favorite model was the romantic Espronceda and "when," he says, "I was studying in the Ateneo of Manila and was trying to master the technique of cadence and accent in Castellano, I always had my father write out a verse as a model and then followed his style as to form and number of syllables, etc."

The mother was no less gifted, and among her proofs of artistic endowment were certain embroideries done with so much art that they were presented by some Spanish residents of the city to Alphonso XII. This lady had also given her by the fairies the matchless talent of song. The influence of this couple was considerable on the artistic development of their time and has passed to their children as a rich inheritance. Of nine children, only three grew to maturity, two sons and one daughter. Of the others, one is distinguished in his profession and is well known to Manilians, Doctor Manuel Guerrero, of Sto. Tomas.

The first studies of these children were under private tutors at home and from this private schooling Señor Fernando Guerrero passed to the Ateneo Municipal, where he took a nine years' course, graduating as B. A., and from there passed to the law school of Santo Tomas from which he graduated with a lawyer's degree after six years.

In the meantime history was being made faster than education was acquired, and when General Antonio Luna founded his paper, "La Independencia," the young lawyer who was to be ever a journalist, for so the Fates had decreed, was put on the staff of this first real Filipino paper in the islands. This staff deserves to be mentioned, for on it were such names as Commissioner Palma's and his late poet brother's, the famous poet Cecile Apostol, that of that master of prose, de los Santos, of Doctor Salvador Vivencio del Rosario, and of the distinguished judge, Jose C. Abreu, the editor-in-chief being General Luna.

As this paper was transplanted to the provinces during the war it passed to Tarlac, where the first Congress had its sitting, to which the young writer was named a member, and also to Pampanga and to Pangasinan. Señor Guerrero thus began almost simultaneously his journalism and his public life. He was named at this time by General Luna "auditor de guerra," with the rank of captain. He received another title also, that of "Secretary of the Higher or Supreme Court," established by the temporary government.

On Señor Guerrero's return to Manila, in 1900, Pablo Ocampo called him to the staff of a new sheet known as "La Patria," which was suppressed by the military authorities. From this enforced vacation he passed to a paper known by the Frenchy title of "Fraternidad"; this, to follow the rotation of Henry the Eighth's wives, died a natural death, and the next to which he succeeded as city editor, under Señor Palma, as editor-in chief of "El Renacimiento, which was in its turn suppressed, but not however while Señor Guerrero was its editor-in-chief, to which title he succeeded just before he was elected to the first Filipino Assembly as representative of the 3rd district of Manila. This paper had the largest circulation of any in the islands published in Spanish, reaching the respectable figures seven thousand. Señor Guerrero is today the editor-in-chief of a no less noted daily, La Vanguardia.

As no literary career would be correct or complete without teaching, this poet is also a teacher and has had the inspiring experience of imparting knowledge. He has a class of private pupils who are studying under his direction the rules and rhetoric of the Spanish language; and he is professor of forensic oratory, natural law and literature in the Colegio de Jurisprudencia and has been, as well, professor of the Greek language and general literature and Spanish rhetoric at the "Liceo de Manila."

The literary life of Señor Guerrero, apart from the journalistic and pedagogic, forms a chapter and a very extended one, far beyond the limits of this sketch; it may be summed up in these meager details: From the age of fifteen, when he first began to write verses, which were naturally, from his training religious, he has gone on until he has covered five forms or classes; religious, love, social, political and descriptive verse.

His first models were, as is usual, classical, then romantic, such men as Espronceda and José Zanilla, the latter poet laureate of Spain; afterwards he followed Gaspar Ninez de Arce. Then came the modern school, with its nudities and often crudities, but as a man of keen insight and splendid artistic talent he was not carried away, but has chosen a "sane idealism", rather than a debasing realism. To quote his own words: "In Nature there are many defects and errors which diminish the sum of beauty which is proper to artistic production, and if one is realist purely and only represents what is seen by the human eye, he becomes merely a photographer, and if he desires truth alone, he must paint the ugly often. The duty of the artist to my mind is to *purify Nature, to wrap her in a garment of beauty which his soul has woven to cover her deformities.* Idealism must not, on the contrary, fall into chimerical absurdities of fantasy, for it, too, has its root and base in 'things as they are,' in life, which is holy and sane; so actually realist and idealist are only different in terms and methods after all. True and supreme art is that which

expresses the highest kind of beauty and is the most perfect interpretation of aesthetic emotion."

About three volumes would be the output in the press of the numerous poems published by Fernando Guerrero, who, like many great artists, has been singularly careless of his brain children, leaving them to be found often "in the heart of a friend." Among one of the sweetest is that entitled "My Country," produced some fifteen years ago, but still repeated on many occasions by his countrymen and women. The one which most paradoxically came with the most astounding inspiration was entitled "El dolor de las cuartillas virgenes", "blank paper", illustrating the pain of the poet before the white page when, with the mind full of music and ideas, the form has not come. On Rizal this poet has naturally written voluminously and, more than his own fame, he desires to arouse the youth of his land to the love of their heroes and history and to the impulse of creating a Filipino literature.

The first salary he earned was twenty pesos per month as a tutor, and when he had reached this dignity, his father presented him with a watch. Today, his pen and word support him and the charming group of merry children who, with their graceful mother, gladden his Ermita home.

His political ideas need no airing, for the journalist has spoken for his country for years: "The Philippines for the Filipinos," first, last and always; but he is not a politician, merely a patriot and thinker passionately loving his land, feeling for her and singing for her, a man of quiet tastes and retiring disposition, bold in words, but as delicate and unassuming in life as in physique.

It is a great deal to have read Fernando Guerrero, but to know him is better, and to have won his friendship is one of the best things the Philippines can give any foreigner, for he combines so much that is best in his race: its sensitive, highbred feeling, noble intuitions

and serious fidelity to the common tasks which, common though they be, can ennoble even a king or a poet.

These little verses, written as one of a poem after only a few months study of English, will give some idea of this master's art.

WHERE IS MY MAY?

"My happy days have passed away,
The hills and woods have lost their flowers,
Where is my May?
Where are its sweet and charming hours?

* * *

Cheer me, my star, and give me light,
To see at least a pleasant way,
Show me your eyes so fair and bright
To find my May!

* * *

With thoughts of care I bend my head,
Where is my May?
I am alone, I eat my bread
Away from you, so far away."

THE EARNSHAW BROTHERS

That we are a sea people, however we may hug the land, is forced in on the consciousness whenever the yearly equinox buzzes about our ears, or whenever time is allotted from the fierce fight of life on land to wander down among the shipping on the water front, where a life all its own, which involves thousands of lives and millions of capital, is played. In the early morning the ships, as you go along by the wharfs, seem to rise out of the rosy mist, the white "jackies" ready for war, the slim ocean greyhounds with pacific funnels, the ships of tonnage which carry the wealth of the earth and upon whose coming and going are founded the nations of the world, and those argosies of wandering vessels which come at random and, like the Flying Dutchman, seem to haunt the shores and magnetize the imagination.

There, where life rises at full tide, with the day full of the vigor and boundless hope born only by the sea and in youth; there, where men "go down to the sea in ships and do business in great waters," are at this moment two gigantic weather-beaten craft, the "Tong-Yek" and "Isidoro Pons" hauled up, as a sailor would say, for the sewing of rents, the fitting of plates, or the scrapping of keels, as the case may be, until the rough old fighters, harried and lashed by the sea, shall be trim and jaunty enough for other voyages up in the strange bays of stranger lands, of the vast ocean which lies at our doors and enwraps our home and life in its mighty and eternal embrace. A sea people, yes, and the men of whom this sketch is written are men who repair her deeds which destroy and wear but after all rebuild again and gives food and life and wealth as naught else in Nature.

A sense of power compels you along the path-towards the old Chinese craft with its gaunt wounds, you think of the rent tarpaulin, the strained cordage and

twisted irons as a part of the prowess of the sea and as the rhythmic movement of the hammers and the occasional chaunt of the laborer reaches you of the sagas of old and the drama of the heroes and that something primitive in each breast is stirred to its depths and you too chaunt.

"Build me straight, worthy master, staunch and strong
a goodly vessel,
That shall laugh at all disaster and with wave and
whirlwind wrestle."

It takes men to man ships and men to sail them, and men, you feel as you move along to the sound of the hammer, to repair them. Over there at Barrow they build the giant decks, from which they sight the lands to capture, but here in the pacific islands of pacific waters we construct only commercial craft and the swift moving messengers of commerce such as the *Columbia*, built by this company for the Atlantic, Gulf and Pacific Co.

Here is the plant stretching over 30,000 meters of ground, a tireless workshop of a manly industry. Spread about are buildings, large and small, in that regular confusion of all such places where the first thought is the creation and the achievement of some useful or necessary article of the world of trade. Everything is on a huge scale and the bigness has a kind of refreshing strength even when it is clumsy.

Here eight foremen and four hundred and fifty men grapple with iron bars, and push steel plate, cutting with mammoth guillotines pipes as thick as your finger or bend plates as gracefully as you would fold paper. It is something you can see and handle and feel, this work, no sham and the gigantic piston seems set to that music of the stars the tune to which the world turns as spins a top.

The captains of this industry and leaders of the little army must be thorough mechanics who have studied in the Navy Yard at Cavite, or at Hongkong, at their docks. Some go out in the bay and tinker up the boats only slightly injured, while

those in the slipway must be built from the bottom up. An engraved certificate given the firm by Admiral Enquist notes the refitting of the battle ships *Aurora*, *Oleg* and *Lemtchug*, which floated out of the zone of war and during two months and a half were refitted here to the entire satisfaction of this officer who wished to return to Russia without a mark of disgrace, and he sailed away, as all remember, thanks to the Earnshaw brothers, as "good as new" in gala attire.

During our war American transports were repaired by them and launches and other vessels under bids made by them in competition with other shops. At that time Manuel Earnshaw, now resident commissioner at Washington, was an active partner, as he is the head of the firm today. This firm stands first and oldest among us in this solid work although others are in the lists as John Wilson and the San Nicolas Iron Works.

Beginning with the large cool office we see hung upon the walls 26 models in native woods of launches, or tug boats which have been, or can be built. These are the samples of 3,000 to 30,000 ton craft shown as you would be shown a bit of lace, or ribbon over a counter. Some of the machinery out there in those noisy rooms comes from Scotland and some from America, and in order to prepare for this work these brothers have had to travel over the world, to Hamburg and Bremen and Barrow and American shops. The agents buy from 2 to 3 hundred thousand pesos of steel and iron plate and angle iron per year, and adding to this the sum of bolts and fittings, this sum is raised to ₱500,000 pesos for material alone.

In the quiet room sit the two members of the firm, in Manila Tomas and Daniel Earnshaw, with their secretary, Señor Preysler, and some four draftsmen, and stenographers and Señor Gabriel Torres, the estimator of the big undertakings, and clerks to make up the number in all of fifteen.

A storeroom leads out of this office where are in reserve tons of bells, bolts, screws, wheels, propellers,

bars, wires, valves, iron cogs and plugs, rings of every shade and weight of metal and form. These brains weld and rivet and hammer together into forms of scientific measurement and these, when done, breast the storms and ride the typhoons.

Beyond the storeroom one enters the arena of the shops in full power where 140 machines, some of them the latest from England, are whirling and pounding and forcing the obdurate iron and steel into flexibility, with their cunning and invincible movements, as huge bars glide and drop and strike, the seemingly unbreakable metal. Here one can see the latest brass propeller, just being rubbed down for the Tong-Yek and another, still larger, of iron, being drawn into place with chains for the Isidoro Pons. One machine, almost overwhelmingly inspiring in dimensions, one is told, planes iron, as one would strike off chips from wood. Another, a hydraulic compressor, runs with that deep music which only the stupendous forces of Nature have. The engine power to run all this is a huge work-horse whose piston throbs as would a cataract, beating life into the arteries of these hundreds of machines. Two furnaces furnish the fire for these engines, and their great boilers are the generating force for the whole. The company has its own electric light plant of two dynamos for lighting the shops for night work.

Iron lathes of 26 feet long and another of 30 fashion the plates, and as you enter the forge room, called the blacksmith shop, you watch a machine cutting pipe of steel an inch and a quarter thick as you would cut a pencil. Forges line the walls, twelve brave mouths, consuming tons of coal, 250 per month, and to climax all a machine so powerful as to press out iron and steel as one presses cloth. It is 16 feet long and the cylinder is 24 inches in diameter. Beyond is the carpenter shop where they make the models for the machinery and mount fittings.

Now you have come face to face with the slipway.

Rising by a flight of steps you reach the plane of the cradle, 460 feet long built of solid concrete consisting of two parts. The engines or rather levers are two large wheel-serving as capstans of enormous size over which turn steel ropes 12 inches in diameter, this formidable wire drags the steamers from the water to a height of 20 to 30 feet in as many minutes, 10 minutes only being needed to lower them into the water. Cogs in the form of small cars hold them in place while they are being repaired. The difference between the dry dock and a slipway is that in the dry dock the dock is flushed with water and the ship is let in and then the water is turned off and the slipway has no water but is a sort of wharf built as an inclined plane. In this slipway a high bridge is erected on one side which admits of the workmen and crew reaching the steamer with ease on a level with the decks. Here the vessels lie from two or three days to as many months depending upon the work to be done. They are at the very gate of the waterways of Manila, in the inner basin marvelously near the bay and the path to the outer ocean. This company has two more slipways in Cavite for lesser work. These were founded in 1902, while this was opened in 1913.

The restaurant, a simple but well constructed modern building, stands at the entrance to the compound and here meals are furnished for the convenience of the workmen and foremen and even for officers of vessels. Three different classes of meals are to be had, the first for 10 centavos of day laborers, the second for 30 and the foremen are served for 50. Officers of the ships in the slipway can have a meal de luxe at 60 centavos. There are some 300 or 350 who avail themselves of these repasts where the best of the market can be had at so low a price as to suit the finances of all. They are most prized by those who come from a distance and would otherwise be obliged to eat cold lunches. The power house is ornamented with stain glass windows and is in its way well constructed and sightly, placed

high up as it is above all. As you sit in the power house you can overlook the restaurant building and indeed the city beyond on the left while at your right are the many sea craft which pass by "to their haven under the hill." It is a mighty view and one as the quiet, gentle man who has helped to build it all succinctly said, "might inspire you," as indeed it did.

On the top of that power house is a good vantage point for a retrospect to years when Earnshaw père was an engineer in England and then came out to these islands to work for Spain, who had to import her first class engineers from other countries. In the Navy Yard at Cavite this same father worked and was intrusted with various useful offices for this same government with various titles such as "director of the naval arsenal." Here in this same Cavite were born the two eldest sons, Manuel and Tomas, the elder now commissioner at Washington, in 1862, and the second in '67. Both brothers studied at the nautical school at Cavite and graduated from it and began their practical work in the shops of their father, the first founded in the Philippines in 1870. Señor Manuel, the present commissioner, was made, later in the eighties, superintendent of port works, and was also engineer of the mint, both appointments being of course given him by the Spanish government. His own business was enlarged under the title of Manuel Earnshaw Co., Ltd., in 1909, and in 1912 was still more developed under the head of "Earnshaws Slipways and Engineering Co."

All three of the brothers, Señor Daniel coming out from a thorough enginering course in England to join the firm, have been identified with the progressive movements of modern Manila even outside of their large business. While absolutely faithful to their daily discipline of toil, the two younger brothers scarcely missing a day from their office unless to go on a hunting excursion for recreation, have found time from their obligations of an exacting business involving over a million of capital

to enter very largely into the civic life and into the club life of the town. The three brothers have had a passion to excel in whatever they undertook and their record in the club Tiro al Blanco would show what they can do as sportsmen where they have carried off prize after prize. Señor Tomas Earnshaw is a member of the Club Nacionalista, Club Filipino, Polo Club, Club de los Martires, Club Carambola. They have each built up beautiful homes and Señores Tomas and Daniel are blessed with charming children.

Socially there are no more welcome figures than they are among the different groups which they frequent, American, Spanish and Filipino, for they are equally at home in all made so not only for their cordial and friendly tact, but by their well-known private charities.

Not one of the brothers cares for publicity and their wide travel and extensive intercourse with men of affairs of many lands has given them a very broadminded conception of life, as well as has their business career, which has to do with big things. They have been through Europe often and also America, Japan and Australia and Russia. Their chief pleasures outside of family life, or indeed included in it has been motoring and in this they are experts as in any form of sport to which they take a fancy.

When asked as to the probable future of their work and its promise the question was met with a most assuring optimism that as long as the Pacific washed the Philippines there would be ships to sail her waters and some one must build and repair them and as more ships are sailing each month this way there is no need to fear for lack of material for even the biggest brains to work upon. The astonishing every month development of agriculture and of the natural resources of the islands is calling for home made machinery as well as imported and this shop with others will have to meet the demand.

These men are world men and as such do not look upon change as disaster but as the coming of greater opportunities and vaster realizations of wider dreams. Something of the sea air they breathe has gotten into their lungs and for us land lubbers who are at times land-locked and blocked by exceedingly narrow horizons, contact with such figures is a bit of a tonic like a puff of sea air.

GIL MONTILLA

Born on the first day of September, 1876, in Hinigaran, Occidental Negros, Señor Montilla is a representative of that land of the sugar planter and sugar is one of the principal products and largest sources of wealth of our islands.

This island of Negros belongs to the Visayan group, in the center of the Philippine archipelago. It is divided into two provinces called Occidental and Oriental Negros. One of its notable features is its volcanic mountains, chief of which is the majestic volcano Canlaon, which rises far into the blue above sea level.

Marvellous has been the development in the past eighty years of the sugar plantations. These haciendas have some of them an area of 20,000 acres and this represents a capital invested of some ₱300,000 pesos. These plantations, which resemble those of Cuba in their size, have modern machinery and most of the modern appliances for preparing sugar for the market.

About 150,000,000 pounds of sugar are put out from this island in one year and there is a possibility of duplicating this capacity. This amounts in exports to between ten to fifteen millions per year.

Señor Montilla is a typical hacendero whose bearing has not a little of the South American planter about it, that mingling of the ranchero and the gentleman in the right proportion to form an unusually attractive and forceful personality, with a spice of the romantic out-of-door-life escapades and frequent encounters with physical dangers which give men prompt decision, strong determination and bravery.

He is "to the manor born," as his first hours were spent in a hacienda of his father's in Negros, called the "San Agustin hacienda," and at five months of age he was taken to reside with his grandfather in Bago on the hacienda "Constantine" and here he passed his

early years until 1885, when he entered the Jesuit school in Manila, the "Ateneo Municipal," for his first years of training. After the first year he returned to his home and did not continue his studies for three years.

On returning to school he continued his studies uninterruptedly until he took his B. A. degree with brilliant marks in 1896, at the same time with Señor Corpus, Luciano de la Rosa, Judge Romualdez and Pedro Guevara. On finishing his course with the Jesuits the young Montilla entered the University of Sto. Tomas to study law, and after one year, on account of the revolution, he returned to his province, taking part as one of the chiefs of the movement commanding the forces at that point, and after one month of fighting he surrendered to the Spanish troops, Cazadores (light infantry).

About one month later General Smith took possession of the province in the name of the United States and established soon after a Civil Government in which prominent Filipinos took part, such as Señores Juan Araneta, Aneceto Lacson and Melario Severino. Local elections took place and Señor Montilla was elected as a representative in the municipal government of Bacolod in which position he continued for one year until the work in hand a new system of government was inaugurated; and during this time he also served as teacher in the public school. He was then chosen as chief of police of Bacolod, a city of some 48,000, the capital of Occidental Negros. Succeeding this he was appointed deputy provincial treasurer, after which he became municipal treasurer of the town of Isabela in the same province, and having finished the revision of the finances of that town he was elected its president. During his term of office he was successful in the capture of one of the most famous bandits of the entire islands. In this capture he was assisted by an army officer, now senior inspector of Samar Province, and by Señor Rosado.

This famous outlaw, the head of a band of some thirty-five more, had held the country in a state of terror

for some twenty-five years and this masterly stroke relieved the province at once of the greatest dread and most serious menace to the agricultural progress. On one of their raids they burned an entire town, that of Kabankalan, killing and torturing. This Papa Ysio and his band are now comfortably housed in Bilibid.

Señor Montilla also devoted his time and energy to the reorganization and introduction of improved methods of agriculture in the district.

After public service of four years he again retired to his hacienda of San Bonifacio, which was in part his little daughter's inheritance. This child was by a first marriage which took place in 1904, and the mother died soon after her birth.

As one of the leaders of the Nacionalista Party he continued, however, his interest in politics and entered as a deputy the national legislature in 1912.

He has devoted his time to economic and financial questions, which are now uppermost in this fast advancing land.

He has been on three special committees, i. e.; "Public Works," "Metropolitan Relations" and "Banks and Corporations."

He is especially fond of music and literature and is also a hunter and horseback rider, one of the most enthusiastic, and enjoys tennis as well. With the present Señora Montilla (he was remarried in 1909) he lives in Ysabela, that town of 20,000 inhabitants whose president he has been. On his hacienda "Enriqueta" in the midst of a center of rich sugar planters he finds most congenial society of men travelled and cultured and here he passes his vacations from the arduous legislative work of the three months of the year from October to February.

He is ardent by nature and throws his whole soul into the contest and believes in a glorious future for his land—but wishes it under a protectorate of America as one at least—when she is free—for he is one of those who most appreciate what America has done for the Philippines.

THE PHILIPPINE LIBRARY

Of that part of the magnificent scheme to give to the Philippines a library worthy the country, four divisions—the Circulating Division (American Circulating Library), the Filipiniana Division, Public Documents and Periodical divisions—are at present open to the public in the Walled City, in the handsome rooms now fitted up in the old Army and Navy Club. This building is now renamed as the Library Building.

Each shows the remarkable talent, patience and interest that the builders of the library have put into their work and will always be their monument.

Far from the charm of the Brera, with its matchless sketches of great Italian painters, or of the Bibliothèque Nationale, with its wonders of Rembrandt and its tomes which millions could not purchase, or of the St. Petersburg Imperial Library, where the text of the scriptures has its chained case and its eloquent type mutely appealing to all christian hearts; from treasures like these we are far away, yet we are beginning some world wide lore, some hidden manuscripts are forthcoming and out of this vast Orient with its countless sacred books, its manuscripts which time and money can buy, it will be strange if those in charge of this library, who are not lacking either in erudition of knowledge of books shall not build a great library.

This is an age of book making; monarchs even go into the field. The king of Italy has just compiled a magnificent work on coins, of which he has a rare collection, and the care and study and gifts he has devoted to this original effort of which the first volume only has appeared in all its royal glory of plates, make it seem probable that to have been the editor of "Corpus Nummorum Italicorium" is a greater thing than to be a sovereign.

What goes first in the library here, is our own lore—ethnological, historic and otherwise, of course, and from

treasures collected by ripe scholars as elsewhere will be gathered the Library of the Philippines.

Scores of Filipino students are using the books, as well as American readers and, it is said, scarcely a day passes that a gift is not received from some one of the religious orders, or from some private source, so vital a part of life has the library become.

Among donations are that of "Curtis on the North American Indians" given by Pierpont Morgan and a Jewish encyclopedia, donated by Mr. Jacob Schiff, of New York city. New, so new it smells of the press, the latest fiction is on the shelves and as eagerly devoured here as elsewhere.

The purchase of the Rizal ms. of "Noli me tangere," through the disinterested intervention of Mr. Austin Craig, of the bureau of education, was a real "aubaine', and the "Rizal Library has," with its touch of the hero's mind upon it, become a part of this structure of culture, to which, in so many branches, Rizal gave his life. Here we see first many copies of the Bible in Spanish, twelve volumes in vellum of Cicero in Latin, Herder, some twenty volumes in German, Dumas in his long line, in French and so on; Tacitus, Voltaire, Shakespeare's prodigious progeny, and rows of scientific books—a little epitome of what the larger library will be.

The general history in outline of the American Circulating Library is too well known by Manilans to need to repeat. It was started in 1900 by Mrs. C. R. Greenleaf and out of donations of money and books from home and here the "American Circulating Library" of Manila was born. Mrs. Egbert, the first and only librarian, put the best energies of her life into it.

In 1900, the American Circulating Library, at first a private association, was transferred in trust first to the military and later to the civil government.

In 1909, by virtue of Act No. 1935, the Philippine Library was created, a term that was made to cover all collections and books owned by the Insular Government.

Dr. James A. Robertson, co-editor of the Blain-Robertson series "The Philippine Islands," was brought over from the United States as the first librarian of the new library. In the reorganization, the American Circulating Library became the nucleus of the Circulating Division created by the act under the name of Circulating Division (American Circulating Library). Miss Dwyer, formerly of the library of Congress, was appointed Chief of this division upon the resignation of Mrs. Egbert. Hence the library is under the finest control that could be desired and the system and development has been corresponding to the culture of those at its head. Miss McKee, who has been long connected with the library, is the chief cataloguer, and as such occupies an extremely important position.

Mr. Manuel Artigas y Cuerva, one of the best known of all Filipino journalists and the author of many monographs on Filipino men and events, is the chief of the Filipiniana Division. Mrs. E. O. Elmer, being connected with the American Circulating Library, is in charge of the Public Documents Division, and Mr. Salvador Donado, a bright young Filipino who has grown up in the library, is in charge of the Periodical Division.

Among the most striking treasures of the Circulating Division (American Circulating Library) is the Missale Romanum, published at Madrid in 1765. Its binding has marvelously withstood the tooth of Time. The fine red and black type is as clear today as the hour it came from the press and the wood cut of angels adoring the sacrament on the first page is as fine a work as that done by any craftsman. In this volume are briefs and bulls of popes, followed by a calendar of saints, general subject matter, Latin prayers and music; Gregorian chants, written in ancient square notes. All the initial letters are in red and important paragraphs in red also. This book was the property of Mr. James A. Leroy, former private secretary to Commissioner Worcester and later consul in Duranga, Mexico. The copper plates in this book are exquisite.

Another important work is an early edition of Humboldt's "Cosmos," an early translation of the scientist's work into English.

It is the desire of the staff of the library to raise the Filipiniana division until it contains the finest Orientalia in the Orient and to attract the best mentality of the Orient to learn of the Past. It is a large ideal, but who can doubt that it may be realized?

In this division, among the chief treasures is the earliest important work, the "Relación de las Islas Filipinas, by the Jesuit father Pedro Chirino, published in Rome in 1604. This book gives an account of the earliest mission work in the islands as well as much other valuable history.

There is also here the famous "Labor Evangelica" by the Jesuit fathers, published in Madrid in 1663.

Important books by the Augustinians are "The Conquistas de las Islas Filipinas," by Father Gaspar de San Agustin, published at Madrid in 1698, and the "Historia de Filipinas," by Father Joaquin Martinez de Zuñiga, published at the old barrio of Sampaloc in 1803. The title page of each of the two volumes is a marvel of the bookmaker's art. In one a group of friars are stationed on opposite sides of a rude map, to which they are pointing, while the rays of heaven shine through the Sacred Heart, held in the hand of a mitred figure, all symbolizing the conquest of the Philippines by church and state. The print is absolutely clear and the paper is not discolored. The second volume, that of Zuñiga, is one of the very best and most impartial ever written on these islands. The great Franciscan history by Father Juan Francisco de San Antonio, "Chronicas de la Apostolica provincia de S. Gregorio," published at Sampaloc in the Franciscan convent of Nuestra Señora de Loreto del Pueblo de Sampaloc in the years 1738 to 1744, in three volumes, while not in as absolutely perfect condition as the other book, has a wonderful freshness of appearance. The Recoleto history written by Father Juan de la

Concepcion, Historia General de Filipinas, published at Sampaloc in 1788 to 92, is in fourteen volumes and bound in pig skin, it has become slightly yellowed by age, but is still in perfect condition. Concepcion's work is a mine of information and contains many quaint episodes in the secular and religious history of the islands.

"Tratados Históricos," by Father Domingo Fernandez Navarrote, published in Madrid, in 1676, is a very human and attractive work, entertaining and gossipy, a sort of Spanish St. Simon. Books of very great information are "Recopilación de Leyes de Las Indias," in which the Spanish policy in regard to its colonies is fully outlined by the many royal decrees defined therein.

Of considerable importance also to the student is the "Política Indiana," written by Juan de Solorzano y Pereyra, published in Madrid in 1776.

The commerce of the Philippines may be studied as affected by royal provisions in the "Extracto Historial" by Alvarez de Abreu, published in Madrid, in 1736. It is officially declared in this book that 100 copies are printed and only for the use of government officials. The copy possessed by the library is beautiful in binding and printing. Some early voyages and expeditions to the Philippines will be found in the very rare and valuable "Relations de divers voyages curieux," of Mechisedec Thevenot, published at Paris in 1696. Handsome and quaint type proclaims the far wanderings related by Maître Thevenot, the editor of those volumes, and in his name we seem to scent Notre Dame de Paris.

Other works of interest are Le Gentil's "Voyage dans les Mers de L'Inde" published in 1789 at Paris, and "Leyes," by Mallet, Paris, 1842. This has a fine atlas of which the library is fortunate enough to have two copies. These atlases are of commercial as well as scholastic value.

There are various editions of Paul de Gironière's "Vingt Années aux Philippines" in the original and in translation.

One exceptional treasure is the third volume of Sinibaldo de Mas "Estado de las Islas Filipinas en 1842," published in 1843 at Madrid. The first two volumes of this work are common enough, but only five copies are known to be in existence of the third, which was published privately. They were used only by Spanish officials and curiously enough we find a recommendation to give the islands independence.

In the American Circulating Library we have, "pour la bonne bouche," dainties indeed. "Indiscreet Letters from Peking," by Putnam Weale, which has had the rare distinction of some great books of having had pressure brought to bear to prevent the issuance of a second edition. It tells in a stupendous and lurid brilliancy a far more terrible tale on the threshold of the year 1900 than the siege of Troy. A wonder volume of Hopkinson Smith's "Venice of Today," illustrated so finely by his own hand that one is drawn from the text, so fascinating are the illustrations, and then sent back to the text, so enthralling is his fresh style.

"Egypt and its Monuments," by Hichens, illustrated by Guerin, of superb workmanship, is not far behind, and finer still is the work of the most warm-souled, soaring of the moderns, prince of poetry, Dante Gabriel Rossetti, with the poem "The Blessed Damozel" illuminated by plates. The "Royalties of the World" in colors, crowned heads in all their gala toggery, will be especially interesting just now at the coronation time. These plates can be copied also for fancy dress if the lovers of such things desire.

Among books in series we have foremost the Oriental series: twelve illustrated volumes which make alive the riches of China and Japan; Rudyard Kipling in the Scribner twelve volume edition, making once again to glow in beautiful type the stories of the wizard of the East; Shakespeare in the Eversley edition, Sloane's "Napoleon Bonaparte," and those handbooks of painting, published by George Bell, gems which are little aesthetic delights.

Among the old books which are drift wood of literature and have each doubtless whole histories of adventure behind them before they are caught and catalogued in some library to the supreme annoyance doubtless of their adventurous souls, we have: "Old New York," by Dr. Francis, "The Flush Time of Alabama," "Pioneer Mothers of the West," "Life in the Clearing versus the Bush," "After Icebergs with a Painter," all in those sober, quakerlike bindings one used to see on the shelves of one's grandfather's book case and take down and return so promptly concluding they were beyond one, but now, on the contrary, they are full of the spice of ye olden time. The names of these old publishers have often passed out of the market, so rapid is the rise and fall of literary stars.

Most unique among these old timers is a "Phoenixiana," commercially of value from its rarity, and its sister by the same author, whose title is a gem, namely: "The Squibob Papers," sketches and burlesque that open with a Fourth of July address which should make the author immortal, as it is, strangely enough, both witty and original. This volume is dedicated to General McClellan. Another tome, dog-eared and decidedly the worse for wear, looks as if it too had passed through active service; it bears the title "Life of Gen. Francis Marion" and opens with the trenchant quotation: "O, that mine enemy would write a book," rambling on in the quaintest of quaint prefaces. How times have changed from the grace and charm of the old time "Gentle Reader" playfulness and familiarity of reader and author—commercialism and modernism have crushed that out long ago. Here is a journal of travel of Lewis and Clarke to the Columbia River in the year 1804, with frontispieces of most imposing looking gentlemen in astonishing waistcoats and high stocks. What romance of real life is suggested by such titles as "Don Bosco," which gives the glimpse of great personalities, Cardinal Lavigerie and many saintly dead all but passed out of mind. Then there are tomes

of professor's essays, in the correct leather bindings those gentlemen always use to preserve their immortal works in; and into this group of sedate dignitaries, as often happens, has obtruded the "Famous Funny Fellows," by Clemens, which has a sketch of the Clemens from which we extract this pearl, "Your own experience may teach you but another man's can't. I do not know anything for a person to do but just peg along doing the things that offer and regretting them the next day: it is my way and every body's," which is almost equal to Lincoln's "Children do as well as you can and you will get along somehow, I always have."

Then of course the grey heads are here, the dear old fathers of literature: the classics, and the world books, Don Quixote and Boileau!

"Memoirs of the Duke de Sully," another obtrusive library author is here and a bit of ancient science and courtesy, Simpson's Euclid, is delicious in its pompous dedication to the king. Think of a first class scientist today, prefacing his world knowledge with an obsequious dedication to a monarch!

The old magazines are mines of gold worth hours of study and research, "human documents" of priceless value to the student of manners and of history: Godey's Ladies' Book in which your grandmother got her styles and much of her erudition; and here, marvel of marvels, we find the second number of Harper's Monthly. Whoever thought they could go far enough for that into history! And so the delightful company gathers from every corner of the world, some thirty thousand of them, an army of dead shades and living spirits for us to know and they seem to court our attention and appreciation, if only for a moment. So we read the "Autres temps autres moeurs," and here in this delightful company the man and the book will meet sometimes for pleasure and some day for destiny, for who can tell what part in the great deeds and great men books have played?

TABACALERA COLLECTION

BY DR. ROBINSON

By the courtesy of Dr. James A. Robertson, Librarian of the Philippine Library, the author is permitted to append the following description of the Filipiniana collection recently purchased from the Compañía General de Tabacos de Filipinas, Barcelona. This account first appeared in the "Bulletin of the Philippine Library" for July, 1913.

"The history of the Tabacalera Collection, one of the most important of all special collections known, is interesting. The fact that a great commercial company gathered this collection together makes it all the more remarkable. As far back as 1883, the then director of the tobacco company, Sr. Clemente Miralles de Imperial, began to collect books on the history of the Philippine Islands, collecting at first only in Spain, and, in general, only modern works; but his field of operations gradually extending into all the countries of western Europe, and the scope of collection being made to include also old and rare works. It is, indeed, in some measure due to the company's eagerness in collecting that the price of Filipiniana began to ascend, although it is true that the great ascent in prices has come only since American occupation; and the company was a great means for the stimulation of sales. The Conde de Churruca, vice-director of the company, and the librarian, Sr. José Sanchez, were also keen collectors, and each worked earnestly to make the collection complete. Each of the three was imbued by that true love for books which distinguishes the book lover from the mere collector, and each one knew intimately the inside of the library.

"In 1894, the company entered into its first real negotiations with Sr. W. E. Retana, newspaper writer and the author of many works on the Philippines, and well known in the Philippines for many reasons, and with the Madrid bookseller, Sr. Pedro Vindell. After this time the growth of the library was more rapid.

"In 1895, following Retana's suggestion, the company began the collection of manuscript documents on the Philippines, which were copied from originals in the Archivo de Indias in Seville. After 1899, the choice of the documents copied was left to Rev. Pablo Pastells, S. J., formerly rector of the Ateneo in Manila, a keen student in Philippine and South American matters, and who has spent considerable time in the Seville archives. In all about 34,000 double folios were collected.

"In 1900, the first large addition was made to the collection by the purchase of the Retana collection, then probably the best library of Filipiniana in existence. Retana had been an eager collector, and both in Spain and in the Philippines had had excellent opportunities for collection. He published a bibliography of this in 1898, which, with the bibliographical work of Medina, the Chilean scholar, forms a valuable source for the study of the bibliography of the Philippine Islands.

"In 1904, Vindell published his well-known catalogue of Filipiniana (much of the work of which was done by Retana), and the best pieces of this were immediately bought by the librarian of the company, Sr. José Sanchez, for the Tabacalera collection. About this time the company decided to publish a catalogue of its library. The compilation of this was given in charge to Sr. Retana, who, with very great assistance from the librarian, Sr. José Sanchez, finished his work and published in 1906 a three-volume catalogue under the title: *Aparato bibliográfico de la Historia General de Filipinas deducido de la colección que posee en Barcelona la Compañía General de Tabacos de dichas islas.* This publication forms one of the best sources for the study of the bibliography of the Philippine Islands. It contains 4,623 separate titles arranged chronologically, and has much valuable historical as well as bibliographical information.

"The library was housed in the main offices of the company, one entire room being given over to this. Among its books were various from such well-known collections as those of Sowelesi, Ramirez, Duke of Alba, Fermín Caballero, Marquis of Liedena, Salva-Heredia, Emperor Maximilian, Sancho Rayon, J. F. Medina, Cabezas de Herrera, Barrantes, General Terrero, Tiscar, Zapater, and others. The librarian had made a card catalogue of the entire collection, classifying roughly by subjects, and using as symbols the letters A-U, each letter representing one section of eight shelves, and being followed by the number of the shelf and book. The company, with great generosity, allowed free access to its collection, and many scholars have worked among its treasures. Every book is bound, many of them sumptuously, such well-known binders as Boyer, Bedford, Zahnsdorf, Durand, Menard, Ginesta, Arias, and H. Miralles being represented.

"Some few of the notable books of the collection are the following: Transilvanus, Maximilianus: *De Moluccis Insulis*, Coloniae, 1523; Ramusio, G. B.: *Delle Navigationi et viaggi*, 3 vols. Venetia, 1554, 1606, 1565; Fernandez de Oviedo, G.: *Historia General de las Indias*, Valladolid, 1557; Alvarez, Francisco: *Historia de las cosas de Ethiopia*, Caragoca, 1561; *Copia de vna carta venida de Seuilla*, Barcelona, 1556 (the first printed account of Legazpi's expedition, and unique); Gonzalez de Mendoza, J.: *Historia de las cosas mas notables, ritos y costumbres del gran reyno de la China*, Roma, 1585 (of this celebrated book, over 40 different editions, counting translations into Latin, Italian, French, German, Dutch, and English, have been printed, 27 of which are contained in the collection); Acosta, J.: *Historia natural y moral de las Indias*, Barcelona, 1591; Tello, F.: *Relación*, Sevilla, 1598; Ortelius, *Epitome theatri*, Antverpiae, 1601; Rivadeneyra, M. de: *Historia de las islas del, y reynos de la Gran China*, etc., Barcelona, 1601; *Relatione breve del P. Diego de Torres*, Roma, 1603; Chirino, Pedro: *Relación de las*

Islas Filipinas, Roma, 1604; *Relacion del levantamiento de los Sangleyes*, Sevilla, 1606; Wytfliet, *Histoire universelle des Indes Occidentales*, Dovay, 1607; Leonardo de Argensola, B.: *Conquista de las Islas Malucas*, Martin, 1609; Morga, Antonio: *Sucesos de las Islas Filipinas*, Mexico, 1609 (one of the rarest of Filipiniana); Fernandez, Alonso: *Historia eclesiastica de nvestros tiempos*, Toledo, 1611; *Verdadera relacion de la maravillosa victoria que en la civdad de Manila. . . han tenido los Españoles contra la poderosa armada de los Cosarios Olandeses*, Sevilla, 1611; Rios Coronel, H. de los: *Memorial y relacion*, Madrid, 1621; Grijalva, Juan de: *Cronica*, Mexico, 1624; *Relacion verdadera; y breve de la persecvcion. . . en Japon*, Manila, 1625; Leon Pinelo, Antonio de: *Epitome de la biblioteca oriental i occidental*, Madrid, 1629; *Vocabulario de Japon, Manila, 1630;* Stafford, Ignacio: *Historia de la celestial vocacion missiones apostolicas y gloriosa muerte del padre Marcelo Francisco Mastrilli*, Lisboa, 1639; Aduarte, Diego: *Historia de la provincia del Sancto Rosario*, Manila, 1640 (extremely rare); Colin, *Labor Evangelica*, Madrid, 1663; San Nicolas, Andres de, *Historia general de los religiosos Descalzos*, Madrid, 1664; Combés, Francisco, *Historia de las Islas de Mindanao, Jolo, y svs adyacentes*, Madrid, 1667; and many other little-known, unique, and rare titles, embracing history, ethnology, linguistics, theology, politics, etc., of which space permits no mention.

"With the exception of the Philippine Library before the purchase was made this was the largest collection of Filipiniana in existence. Its acquisition gives the Philippine Library, beyond any question, the richest collection of Filipiniana in the world, and one that can never be equaled."

THE FILIPINO SCHOOL OF FINE ARTS AND ITS ARTISTS

The Fine Arts school on Calle San Sebastian, which is a part of the Philippines University, is an institution which commands not only enthusiasm on the part of those who have made such schools and their productions a part of their study of life, but it does more: it opens up large vistas for the future in the most delightful avenues of endeavor, those of the creation of monuments and bibelots, those adjuncts of beauty which appeal eternally to the taste and to the spirit of every people. The Filipinos have revealed in two branches or three, of the fine arts, immense talent, i.e: sculpture, music and painting and, in a few instances, in architecture, though not so conspicuously, as yet. The fine arts have been housed before in these islands and under the Spanish rule a school, in its day famous, was located on Calle Cabildo, Intramuros. Its dean was Señor Augustin Saez, a good Spanish painter and better—one who brought to his pupils, such pupils as Luna, Hidalgo, Enriquez and Zaragossa, not to mention De la Rosa and others, the knowledge of the world figures of art, the Tintorettos, Riberas, Velasquez, or Delacroix, of whom they learned the principles of great work and great thought.

The present fine arts department has been in existence since 1908; it has quarters in a spacious building designed by the notable Filipino architect Felix Roxas, father of the present mayor. Its facade attests his genius, as does the stairway (interior) and hall and it forms one of the adornments of this modernized quarter of the city.

Sr. Enriquez has been its director from the beginning, when his staff was but three, to the hour when it has the magic number nine. He has had an art culture of most unusual breadth and depth. He was born in Nueva Caceres, Camarines, but has been a resident of capital cities most of his life: London, Paris and Madrid

as well as in his own, Manila. He received his first art education in the school of Augustin Saez, taking up cast drawing, life study and history of art, from which school he passed to the Real Academia de San Fernando, the "Beaux Arts" of the Peninsula, which has its prizes corresponding to the Prix de Rome. Here Señor Enriquez studied five years, preparing to take up his profession in Paris, which, on finishing these academic studies, he began at once, opening at the very center of the world's art his studio. His taste was for historic subjects and he received various prizes from the Madrid Academy for his work. He preferred the stir of passed events and the dignity of history and her struggles, which appealed to his imagination and upon large canvases he gave this upleap of his mind and soul expression.

Of this first epoch of his creation one of the best creations was "La Lealtad Filipina." This love of the vast and spacious drew him into decorative studies and he left on the walls of notable homes in Europe many of his finest designs as well as sent them to the residences of South American millionaires, who became among his largest patrons. In Paris he lived eleven years and in its sumptuous hotels can be seen more than one canvas of the distinguished director of our art school. Among the most famous of his portraits executed at this time were those of the Marques de Rivera, one of the foremost of that city's lords of finance; that of the banker Prudencio Ybanes and his wife, Señor Ybanes being at that time the banker of Queen Isabela II; another of the Marques del Togo del Valle and still another one of the Duke de Banos, the nobleman who had in charge the affairs of the ex-monarch Don Francisco de Assisi; and in one of the splendid rooms of this dethroned figure in his place near Paris there hung also one of Señor Enriquez' choicest canvases. Another work, "Diana and Endymion," he executed on command for the hotel of the Count de Sohns. Leaving London he passed over to London, where he took an apartment in the South Kensington district and soon was joined by Sargent,

who took the rooms below him. They had met before in Paris and here, in the fogs of the Thames, renewed their acquaintanceship, which continued, as well as their devotion to work, for years, in this close relation under one roof.

Another figure of the Fine Arts school is that of the professor of anatomy, Señor Miguel Zaragossa, who was born in the same province as De los Santos Cristobal, in Nueva Ecija, Bulacan. He too received his first instruction in this academy of Calle Cabildo, under Saez during five years, when he was a pensionado of the government, with Hiidalgo, the famous painter whose body has just been brought back to rest in his native soil after a life abroad in Spain and Paris.

In the year 1879 they went together to Spain and studied in the Academia of San Fernando and in this school this leading artist-master of technique took his first prizes and for his merit he was again made a pensionado and sent to Rome, where he passed with Luna three years, Hidalgo leaving them after a short time for Paris, where he afterwards made his permanent home.

In the "Exposition Regional of Madrid" he took a second prize; in the Exposicion Universal of Barcelona, a third prize, in the Exposition of St. Louis a gold medal. He was professor in the college of the Jesuits for eleven years, in this city, and has left on the walls of their institutions some of his best work in portraiture. Señor Zaragossa is also a writer of distinguished talent and has contributed very unusual material on the art of his country, to the leading periodicals.

Señor Vicente Francisco, the professor of sculpture, has had a no less creditable art career. He began his art studies in Manila in the school of Señor Lorenzo Rocha, thus beginning his life work in the most difficult of the plastic arts, in an atelier in the neighborhood of the school where he now works. In the Spanish days he was made a prize winner at the centenary of Sta. Teresa de Jesus held in this city in '82. In the year 85 he was appointed sculptor of the naval department of

the Philippines, "Esculptor de la Comandancia General de Marina." In '87 he left for Madrid to present some of his work at the capital and in recognition of the same he was made a pensionado by the government, first studying for four years in the school of "Artes y Oficios," and, on obtaining a diploma of honor for his rare work done there, he passed to the Real Academia of San Fernando, receiving in the modeling class in that school another diploma. In the Exposition of Barcelona, in '88, he was awarded a bronze medal for sculpture and a diploma, in the Exposition at Madrid in '91 honorable mention in the same subject and, in consideration of a notable creation of this epoch, was made a member of the famous literary and scientific society of Madrid, i. e., the "Ateneo of Madrid." This work was a bust of Don Nines de Arce, a writer of European reputation and incidentally a minister (of foreign affairs) of Spain. On his return to Manila in '91 he was given the first prize in the "Exposicion of San Juan de la Cruz," and in the Exposition of Manila (international), in '95, he received a silver medal.

The work of Señor Francisco's pupils, which considering their opportunities or rather lack of them of studying the masters in their work first hand, is nothing less than astounding and would alone establish him as an artist of rare ability and superb ability as an instructor.

Señor de la Rosa, another of the principal professors, was born in Paco, this city, in 1869. This painter, who stands as one of the foremost figures in the artistic life of the islands, received his first instruction from his aunt, Señora Mariano de la Rosa, a lady artist of the old school, and then he was received as a pupil in that Calle Cabildo institution which turned out not only one but several budding geniuses. He left this institution, in '96, and for many long months, which lengthened into years, studied life in its best school, in the country and on the city streets and took all his models after nature exclusively; this unacademic method

did for the master just what he needed—gave him a minute knowledge of humann life that was worth all the rules. All classes and all types of his native land are known to him and have passed under his brush in hundreds of sketches, for like all genius, his talent has been scattered to the winds with the rich prodigality which only genius, knowing itself invincible, can afford.

Strangely however he has had a passion for imparting his art to his pupils second to that for creation. So he has been the means of arousing among young men a very furore of desire to study and to create. He has given out his life in this sacrifice and also his time, which has been their immense gain but perhaps, to his creations, a loss. That his countrymen have profited by this there can be no doubt.

He left for Europe in 1908, going after a short stay, in Genoa, to Paris and remaining there for over a year, making copies of the old masters and portraits of personalities of that city, such as the portrait of the Countess Berny. He then went to Rome, where the ancient city enthralled his virile brush and where he made his home under the shadow of the Villa Medici. He was a pensionado on this trip on the local firm "Germinal". Some of this artist's best works are owned in this city, such as his portrait of Don Eugenio del Saz Orozco, the former president of the Spanish bank, and the portrait of that noble lady of the old regime, Señora Eliza Iparraguirre, as well as other notable women and men of wealth and talent in the city. Señor de la Rosa painted President Taft when he was governor general. He received a gold medal at the "St. Louis Exposition" and "honorable mention" at the exposition in Brazil in 1911 for the portrait of one of their own painters.

A pupil of Baschet, the admirable French portrait painter, a student at Julien's, all was a part of that needed suggestion which his own genius took and profited by, but was not conquered by. He remained his own master! His wondrous, spiritual intuitive talent which he as an oriental possesses, as well as his equally wonder-

ful exactness of reproduction of Nature—he catches her at her best—gives him a rank as an artist quite apart from the vulgar. Señor de la Rosa loves Life and Life, knowing the caress of the true lover, comes at his bidding, enriching his canvases with marvelous vitality. He is a passionate discerner of truth and reality. That game of old chivalry which he plays so well, fencing—for he studied in the school of Monsieur Merignac (a name surely after Dumas heart) as he studied it in his own land—shows how many sided is his love of the tragedy-comedy of existence.

The School of the Fine Arts of the Philippines is equipped with men of the first rank in training and ability and its pupils promise to follow in their steps. Young men like Reyes, Amorsolo, Cullel, Tolentino, Morales, Javie, Thomas show the initial production for a distinguished artistic career and they are only a few of many who are bringing new honors to their illustrious masters of whom the country is so justly proud.

MISS NORTON'S NEW BOOK OF TRAVELS

"Outposts of Asia"

SOON READY FOR DISTRIBUTION; AUTHOR'S BEST WORK

Just from the press comes "Outposts of Asia," by Morilla Maria Norton, Manila's singer of lofty verse and mistress of no less beautiful prose.

The book gives Miss Norton's impressions and experiences during an extended tour through Japan, Manchuria and Korea together with an interesting chapter on Manila and the islands.

Not only places but distinguished people are presented to the reader, and one rises from a perusal of this charming volume with a sense of having seen the best of our neighbors and their wonderful countries, for Miss Norton was granted interviews and opportunities afforded but few travelers in the Orient.

The Magnet Press, which has got out the volume, has made the book a pleasure to the eye both as to binding and printing, so it is doubly acceptable as a gift book as well as to own oneself. It will be on sale within a few days.

Miss Norton leaves immediately for a second trip to the Asiatic coast, a trip which it is hoped will likewise have its chronicle.

MISS M. M. NORTON

Excelsior acaba de publicar el retrato de esta simpática americana, que es, como dice la misma revista, una verdadera *poetisa manilena.*

Ha publicado Miss Norton una serie de poesías, que son verdaderas flores del país, por lo mismo que están inspiradas en el aroma y en los paisajes nativos.

He aquí la traducción que hace el referido colega de una de sus poesías, escrita en un retrato de la Reina Madre y Alfonso XIII de España, en el consulado español de Manila:

"Hasta que te amparés a los pies del Señor, victorioso, Felipe, mi rey."

I

Está en pié la Reina viuda y el tono negro de su traje de luto es grave y severo.

Entre sus brazos, un niño se enlaza á su arrobada maternidad ¡y la mujer se alegra de que aún no turbe sus sueños la realeza!

II

En su pecho, los infantiles deseos de su hijo están alimentados por el amor que le dió el ser.

No mira á los leones que se abaten á sus piés, aunque sean de oro, ni turba su ánimo sereno, que duerme todavía el confiado sueño de la inocencia, el deseo de dominar la tierra.

III

El trono y el dosel no son para él mas que un juguete; sus entre abiertos ojos solo ven el brillo del raso y de la púrpura; él se ríe de esas insignias de un rey y las desconoce, que ellas no dan la felicidad.

IV

Aquí, ante el trono silencioso, ante la callada madre, agobiada por la pena que la oprime, ante su destino, ante esa majestad, nosotros sentimos el latido de simpatía y reverencia que todo hombre otorga á su hermano.

V

¡Así destinado en tu infantil debilidad á regir una antigua monarquía, vástago de su brillante historia, sombreada por un pasado cuya oscuridad iluminan los sueños más santos, tu niñez ostenta más augusta dignidad, de la que se halla en el trono ó en la pompa heráldica!

VI

¡Reyes y pompas de los hombres de Estado! ¡Hay algo, algo oculto en el fondo de tus ojos de niño: el instinto con que buscas refugio en el pecho de tu madre y te enlazas á su inextingaible amor, la mejor de todas las cosas que halles en la tierra, ahora y después!

VII

Así, este momento de un Rey, exaltado por el Arte, más poderoso que todos los monarcas, cautiva al mismo tiempo mi corazón y mi pensamiento, y me parece que el brazo de tu madre que te enlaza, es un brazo del Amor, que sostiene el universo con su fuerza. ¡Del Amor que es mi Rey!

M. M. Norton.

—*El Renacimiento, March 2nd, 1907.*

SONGS OF THE PACIFIC

"Songs of the Pacific," by Miss M. M. Norton, is unquestionably the best collection of the poems of that well known writer yet placed on the market. These latest poems are dedicated to the sailors of the American navy on the "big cruise."

It is not an easy task, even for one endowed with the poetic spirit that sees in nature and all around it something whereof to sing, to review and criticise the poetical writings of others; much less easy is it for one of prosaic temperament to truly estimate the poetic value of such verses as these of Miss Norton.

There has been a tendency in Miss Norton's former verses to the vague. There was a something about them that made them heavy reading, but in this last collection that trait has completely disappeared. She sings the Songs of the Pacific in an easy flowing rythm. Her subject matter is well chosen, her language chaste and simple. She wrote for the sailor in a language and style that will surely appeal to him.

While Miss Norton considers the best of her work to be contained in the last pages of the collection the writer sees the choice morsels in the early pages. Considering the purpose for which the verses were written, told by the authoress herself, there is no question but that the "Song of the American Sailors," the first poem in the book, is one of the best,—one that will appeal most to the sons of the rolling waves.

Mariners we, Jack Tars!
We've sailed under all the stars.
* * * * * * * *
Mariners we, Jack Tars!
And we defend the stars.
Not the stars of the starry night
But the holy stars of the ribbon bright.
* * * * * * * * *

—*Cablenews-American.*

BIBLIOGRAFIA

"Songs of the Pacific"

By M. M. Norton

Miss Norton, la poetisa de Filipinas, la ideal americana que vino á soñar á nuestra tierra entre nuestras rosas y bajo nuestra luna, cantando á nuestros héroes y nuestras epopeyas, identificada en arte, unida en gran lapso poético con el alma filipina, ahora, al tornar de un breve viaje al país de Utamaro, da á luz un nuevo antifonario de versos,—"Songs of the Pacific."

Yo os he hablado ya una vez de esta Miss Norton, hará un año, hará diez meses más ó menos; yo os he presentado ya á esta mujer amante de lo heróico, de lo noble, sacerdotisa del valor y al suplicio de cuya lira surgen cantando en ondas de oro las estrofas sonoras como inmensas águilas heridas.

Más, ante su último libro, estoy tristemente ofendido, tristemente impresionado de Miss Norton. Por que Miss Norton aparece seca, arrogante, ensalzadora de rojas efemérides, terrorifica en sus odas á la lucha; y es que yo anhelo en la mujer lo que es de la mujer, ese "odor d' fémina" que diría Sixto Roses; por eso desprecio y abomino á tanta sufragista, á tanta mequetrefe como por el mundo se empeña en arrogarse atribuciones masculinas . . .

Si Dios prendió alas de poesía en los hombros de una mujer, que esa mujer cante la vida, pero la vida dulce, dulce de amor y lágrimas, vida del alma.

Por lo tanto Miss Norton me resulta una poetiza que puede ponerse á la misma altura de muchos poetas; la poesía "A Pean" es inimitable, encantadora, toda llena de pasión y cadencia para esta patria que la ofrendó sus flores, que abriga su alma y dá á cuerpo aterido por las nieves de un sufrir calor de nido, calor de hogar.

"Songs of the Pacific" consta de tres partes: Manila, Hawaii y Japón, hay versos muy bellos escritos sobre impresiones íntimas; el tomo lleva la mejor recomendación en el nombre de su autora.

Exquisitas, musicales, llenas de sensación son estas Rimas tituladas: "Manila Bay."—"Father of Mountains."—"A Filipino Love Song."—"Rizal."—"Adiós." "Two Islands."—"Nikko."—"Japan."—"Dai Butsu,, the great Budha."—"Korea."—Y "Dai Nippon Banzai!"

Y para terminar; después de dar las gracias á mi querida amiga por el ejemplar que tan cariñosamente me dedica, vuelvo á insistir.

Miss Norton, V. que tiene un alma de flor, un alma de lira, cuando torne á cantar, cante V. noches de plata, versos de amor, idilios vesperales y esa vida de valles, de besos, tan dulcemente encantadora á través de unas suaves pupilas azules.

Will you do so?. . . .

JESUS BALMORI

—*Vanguardia.*

OBRA INTERESANTE

Está en prensa y probablemente á fin de este mes quedará terminada la impresión, una obra, por demás interesante é instructiva, de que es autora la conocida escritora y poetisa norteamericana Miss Norton.

La obra, en inglés, se titula "Las instituciones católicas de caridad en Filipinas," y en ella se hace un estudio historico muy completo de todos los asilos y centros benéficos erigidos en Filipinas por el espiritu de caridad inculcado por el catolicismo en su grandiosa obra de civilización realizada en estas Islas.

En esta obra de Miss Norton una recopilación de datos y hechos auténticos que, debidamente expuestos, constituyen un valioso trabajo.

Suponemos que tendrá una buena acojida el libro.

—*Libertas, Feb. 10, 1911.*

NEW BOOK OUT

"Songs of Heroes and Days," a small volume in which is collected a number of Miss Norton's poems which have appeared in the newspapers, is just out.

Markedly original is their style, their themes appealing always to the highest and holiest of human emotions; they are instinct with that elusive, mystic something, the soul of poetry.

The opening lines of the Washington poem, for instance: could characterization be more perfect?

"The lineaments of truth are bathed in serenity and round their lips

A smile half sad, half debonnaire, that all great lips must wear."—

"Salve! — Salve! — Santiago!" runs to an exulting strain of cannon and drums, bugles, wind and sea and the voice of a mighty throng: it is indeed a welcome worthy of the fleet that inspired it. The humility of a profoundly religious spirit speaks in the "Prisoners of Bilibid." It is a confiteor: I too have done and left undone. Thus with each and all, though not in some poems as acceptable to the ear, through lack of rhythm, the lines carry ever their message of uplift.

NEW BOOK BY MISS M. M. NORTON

An Interesting Volume of Description of Architecture of Old Manila

"Studies in Philippine Architecture" is the latest publication from the prolific pen of Miss M. M. Norton, the well known American poetess of the Philippines.

The work is in prose and divided into six sections or chapters dealing with Early Spanish Structures; Characteristics of Spanish Interiors; Spanish Patios and American Verandahs; The Work of Roxas; Heras —Introduction of Modern Catalina Architecture; and Old and New Manila Contrasted.

In introducing her work to the public Miss Norton says: "If these notes taken of an ancient burg evolving its future from the past through the industry of its men and women, becoming every day a more fitting dwelling place of health and enlightenment, shall contribute something of suggestion and inspiration, their purpose will have been served. They . . . . are neither a history of Philippine Architecture, which is some day by another pen to be written, nor an aesthetic pastime. They are bits of the old walls and old streets through which we pass from day to day, in which we are living our lives in the far away land of the Orient, the land we love and call home."

—*Daily Bulletin.*

The Baltimore Evening Sun of August 3, 1911, says: In a privately printed little volume from the pen of Morrila Maria Norton is given, under the title of "Charity in the Philippines," a careful and detailed account of the work that is being done by the Roman Catholic Church in the islands for the betterment of social conditions and the general uplift of the several communities there. It is dedicated to the Sisters of Charity and the Orders of St. Paul of Chartres and of the Assumption, and has been written in appreciation of their services to that part of the world in which their activities are engaged. There are descriptive chapters of just what is being done by these orders at San Juan de Dios, San José Asylum, St. Paul's Hospital, the Women's Institute, Looban Orphan Asylum, Lolomboy Model Settlement and Assumption College.

This book was printed by Staples & Howe printing firm Manila, Plaza Goiti, publisher and printing firm, first class workmanship.