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Twenty Years of Philippine Studies

Editorial

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Editorial

Twenty Years of "*Philippine Studies*"

THIS issue marks the beginning of the twentieth year of publication of *Philippine Studies*. Two decades are a long time, and the editors may perhaps be permitted to look back and assess the work thus far achieved.

The First Issue. — The first number of this periodical was issued in June 1953 with 102 pages containing five articles, seven book reviews and two short pieces under the heading (borrowed from an American magazine) of "Notes and Comment." The lead-article was a 15-page critique of "Philippine Short Stories, 1952" by Father Miguel A. Bernad, S.J. This was the first of many such critiques of Philippine Literature which were to appear in these pages for the next two decades. In this first article Father Bernad analysed the stories of four young Filipino writers, three of whom subsequently rose to national prominence, namely: Kerima Polotan (Mrs. Juan Tuvera), Edilberto K. Tiempo and Gregorio Brillantes.

Of the four other articles, one was on the need for a national agricultural policy, written by Dr. Salvador Araneta, who a few months later was appointed Secretary of Agriculture and Natural Resources in the Magsaysay Cabinet. Another article was a history of divorce legislation in the Philippines written by the Dean of the School of Law of the Ateneo de Manila, Atty. Deogracias T. Reyes. A third article was on the Manila

Observatory, oldest of Philippine institutes of scientific research, which had been completely destroyed in the Battle of Manila of 1945, and which had recently been resurrected in Baguio. The article was written by Father Charles Deppermann, S.J., successor of the venerable Father Miguel Selga, S.J., who had headed both the Observatory and the Philippine Weather Bureau for over two decades before the war. A fourth article was on the lay apostolate, by Father George Willmann, S.J., national chaplain of the Philippine chapters of the Knights of Columbus. The need for a lay apostolate had been foreseen by Father Willmann a decade before the Second Vatican Council gave it a new impetus.

Of the books reviewed, the most important was the Tagalog translation of the New Testament (*Ang Bagong Tipan*) by the late Father Juan Trinidad, S.J., who had been among the first (certainly the first Filipino) to receive the Doctorate in Sacred Scripture from the Pontifical Biblical Institute in Rome. His work, unpublished at his death, was edited for the press by his colleague, Father Juan M. Ledesma, S.J. The reviewer was Father Antonio Leetai, S.J., at the time a professor of literature, afterwards Rector of the San José Seminary.

Other books reviewed in that first number included Barton's *The Kalingas* (reviewed by Frank Lynch, S.J.); Broderick's *Francis Xavier* (reviewed by Arthur Weiss, S.J.); van Straelen's *Through Eastern Eyes* (reviewed by Catalino Arévalo, S.J.); and Cavanna's *Rizal's Unfading Glory* (reviewed by Dr. José Ma. Hernandez).

Of the seven book reviews, the longest (9 pages) was by Father Bernad: a critique of the work of three Filipino poets, one of whom (Rafael Zulueta da Costa) had just republished his "Like the Molave" which had been awarded the one-thousand-peso first prize in a pre-war literary contest sponsored by the Philippines Commonwealth.

The First Editor. — The man who founded *Philippine Studies* and who guided it through its first three years of publication was Father Leo A. Cullum, S.J., who had just completed a long and difficult term as Superior of the Jesuits in the

Philippines during the seven years of post-war reconstruction. Born in New Jersey and educated both in America and Europe, Father Cullum came to the Philippines (where he has spent most of his life) with a versatile training in classics, theology and missiology. (He had been one of the first students in what was then a new Faculty of Missiology at the Gregorian University in Rome.) He brought to the editorial task a persistence that refused to yield to obstacles, a meticulous care for solid scholarship, a splendid literary taste, and a sense of humor—all which have made his articles a pleasure to read. Altogether three volumes and a half (thirteen issues) were edited by Father Cullum, each one ranging between 100 and 125 pages—except the last (that for July 1956) which was an extra-large issue of 229 pages commemorating the fourth centenary of St. Ignatius Loyola. On 31 July 1956 Father Cullum assumed office as Rector of the Ateneo de Manila and had to relinquish the editorship of *Philippine Studies*.

During his editorship, Father Cullum and his associate editors (Horacio de la Costa, James J. Meany, and Miguel A. Bernad) were able to bring together a varied assortment of authors, writing on a wide variety of subjects — most of them with immediate relevance to the Philippine situation. At least one of these authors was internationally known: Father John Courtney Murray, S.J., Professor of Theology at Woodstock and Editor of *Theological Studies*. His article on "The Problem of Free Speech" (in Volume 2 of *PS*) may have been one of those controversial writings which offended the ultra-conservatives in the Church and brought upon him a ten-year silence imposed (so it is said) at the request of the American bishops. Father Murray was finally vindicated in a most dramatic manner: excluded by the ultra-conservatives from appearing at the Vatican Council as a *peritus*, Father Murray was invited to the Council by the Pope himself who also asked him to concelebrate Mass with him.

It was during those three formative years under Father Cullum that the basic orientation and policies of *Philippine Studies* were set. One of the series started by him was the annual listing and assessment of books and periodicals published

in the Philippines—a series continued by the second editor. Later editors discontinued the series.

The Second Editor. — Father Cullum was succeeded as editor by Father Miguel A. Bernad, S.J., who introduced certain changes while retaining the basic orientation set for the periodical by his predecessor. The individual changes in format, style and content were in themselves small, but their cumulative effect may be perceived by comparing Volumes 4, 5, and 6 with the three preceding volumes or with the subsequent fourteen. One reader wrote to congratulate the Editor on having thus given the Quarterly a “personality.”

Of the changes in content, one was an enlargement of the scope of the periodical. Father Bernad felt that *Philippine Studies*, true to its name, should interest itself in everything connected with Philippine life and culture. This embraced a vast area of Philippine life: anthropology, archaeology, architecture and visual arts, geography, literature, languages, folklore, history, music and drama, churches and sects, scientific research, and many other things connected with the Philippine ethos.

A second change in content was the introduction of illustrations (photographs, maps, line-drawings) considered necessary for certain articles. Thus, photographs of buried pottery, of churches and sacred images, of sunspots observed by the Manila Observatory, of documents, etc. were included. A third change was the publication of documents in their original text in whatever language they were written. The articles, however, continued to be written in English. A fourth change introduced by Father Bernad was to enlarge the circle of writers. Besides scholars and government officials, he invited ambassadors on one hand and humbler folk on the other to write for *Philippine Studies*. (For instance, an article on the language of instruction in the elementary grades was written by a barrio school teacher.)

In keeping with this enlarged scope, several series of articles were started under Father Bernad. One series was on Philippine heraldry—an explanation of the escutcheons of Philippine dioceses and bishops (by the Most Reverend Mariano Madriaga

of Lingayen). Another series was on Philippine church architecture, statuary, votive offerings, murals and other church art (by Fernando Zóbel, Richard Ahlburn, and Benito Legarda Jr.). A geographical series was started on Philippine mountains: Apo, Canlaon, Mayon, and Manung-gal (where President Magsaysay died in a plane crash). A series of scientific articles, including those on the work at the Manila Observatory, was likewise published. A series on ethnology and archaeology was climaxed by the publication in September 1959 of a 90-page monograph on "The Calatagan Excavations" by Dr. Robert Fox, illustrated with maps and 164 photographs. With the publication of that Calatagan monograph (which has since been reprinted), Father Bernad's editorship of *Philippine Studies* ended.

Subsequent Editors. — Three other editors have guided *Philippine Studies* during the next fourteen years. They were: Father Horacio de la Costa, S.J. (1957-65); Father Pacífico A. Ortiz, S.J. (1966-69); and Mr. Antonio V. Romualdez (1969-71). Under these three editors, several important changes were introduced. Some of them may be briefly mentioned:

1) A change of ownership. Previously owned and financially supported by the Jesuit Philippine Province, the ownership of the periodical was transferred to the Ateneo de Manila.

2) A change of size. Under Father Cullum, each volume of four issues had not exceeded 450 pages (averaging about 110 pages per issue). Father Bernad had made a moderate increase in the number of pages (about 550 pages per volume). Under subsequent editors, volumes as large as 921 pages were produced, with some individual issues containing over 300 pages.

3) A change in style. The change in size reflected a change in style. Under both Fathers Cullum and Bernad, the periodical was designed to be read from cover to cover by the intellectual reader. With the enlarged size, a reader had to be selective. There was also a change in the style of editing. The personal editorship of Cullum and Bernad was replaced by editing in committee. This had the advantage that no single individual was saddled with all the work; it also had the disadvantage of a loss of a unified "personality" in the issue as a whole.

4) Language. Originally all in English, the magazine began to publish articles in Tagalog. Entire issues occasionally came out in the latter language.

5) Documentation. The section on Documentation (with documents published in the original language) was expanded. *Philippine Studies* has thus become an invaluable source for Philippine historical research.

The last issue for 1971 and the first for 1972 have been prepared by Father José S. Arcilla, S.J., who has consented to administer the periodical until the new editor (Roque Ferriols, S.J.) could take over.

The Articles. — A sampling of the articles published in the past twenty years will give an idea both of their variety and of their relevance to the current situation. This is not a complete listing, but a random survey of the kind of articles published.

Literature, Philippine. — Critiques on the literary work of Filipino authors (Nick Joaquin, N. V. M. Gonzales, Bienvenido Santos, Alejandro Roces, Gregorio Brillantes, Kerima Polotan, Gilda Cordero, Sionil José, Edilberto K. Tiempo, Arturo Rotor, et al.); articles on Tagalog and Bicol literature, specifically on the Ibalon epic, the *Florante at Laura*, the works in Tagalog of Amado Hernández, Lope K. Santos, José Corazon de Jesus, et al.; assessments of winning stories in the annual Palanca and Free Press Awards.

Literature, Foreign. — Articles on Shakespeare, Marlowe, Skelton, Langland, T. S. Eliot, Hopkins, Melville, Hemingway; and on the techniques of modern poetry.

International Relations. — Japan in postwar Philippine economy; the Taiping Rebellion in China; the pressures on Burma's foreign policy; Chinese communes; the Philcag in Vietnam; American military bases in the Philippines; early French contacts in the Philippines; British consular dispatches and the Philippine Independence movement; legal aspects of the North Borneo question; Chinese overseas emigration; Operation Brotherhood in Vietnam; the Japanese way of life in prewar

Davao; Catholicism in Japan; why an ambassador to the Vatican?; American military personnel in the Philippines: the jurisdiction issue; the Philippine Independence Movement, 1912-1933; the melting pots in India; a Sino-Russian Entente; America and Southeast Asia; etc.

Economics, Business and Industry. — Articles on land tenure and tenancy in the Central Luzon plain; agrarian reform; the need for an agricultural policy; Philippine labor unions; wages; strikes, international trade and problems of modernization; economic nationalism; foreign operators in the Philippine economy; entrepreneurship in manufacturing; controls and decontrol; Philippine mining; the Social Security Act; the Federation of Free Farmers; the Magna Charta of Labor; the ramie industry; the Philippines as an "underdeveloped country" and problems of development. One philosophical article (by Father Francisco Araneta, S.J.) on "The Scope of Economics in its Relation to Morals" drew sharp rejoinders.

Ethnology, Folklore and Folk Beliefs. — The Badjao, Bukidnon and Tiruray tribes of Mindanao; the Gaddang, Ifugao and Tinguians of northern Luzon; the Sulod of Panay; Philippine Islam; the problem of cultural diversity; the moral law and tribal custom; religious rites and beliefs; tribal education; Chinese influences in the Philippines; etc.

Problems of Ethics and Morality. — Morality of contraception; situation ethics; usury; social justice for the farm laborer; censorship; art and morality; the modern voter and morality; judging a strike; some current problems in medical ethics; the problem of free speech; etc.

Philosophy. — Phenomenal beauty and aesthetic experience; the psychic apparatus on the Freudian model; philosophical analysis of religious language; the human person in contemporary philosophy; the Renaissance ideal of civic humanism; existentialism; Einstein's cosmic religion; John Dewey; Karl Marx; Teilhard de Chardin; Bernard Lonergan; sources of Indian tradition; Adam Smith; Jean Paul Sartre; etc.

Theology. — Renewal and contemporary theology; the documents of Vatican II; the priest and the contemporary si-

tuation; Karl Rahner's theological thinking; baptism; ecumenism; on forming a native clergy; the Death-of-God theology; current trends in Scripture studies; moral theology after Vatican II; the Dead Sea Scrolls; evolution and modern theological thought; etc.

Science and Scientific Research. — Mathematical research in the Philippines; chemical research; contributions of Filipino scientists to basic medical sciences; the Manila Observatory and its work; sunspots; ionospheric research; measuring earth's tides; features of Philippine weather; etc.

History. — Two and a half centuries of the Galleon Trade; Philippine agriculture and commerce in the eighteenth century; Philippine education during the Spanish era; episcopal jurisdiction and succession in the Philippines; the Jesuits in the Philippines; the Manila Cathedral; monographs on Rizal, Burgos, Miguel Lopez de Legazpi, Francisco de Paula Sanchez, Joaquin Villalonga, Miguel Selga, George Joseph Kamel, Hilario Camino Moncado; Alzina's manuscript; the Povedano manuscript; Pershing and the Moro campaign; Gregorio Aglipay; the Muslim raids; the Taft Era; the Calamba deportations of 1891; etc.

Education. — Psychological testing; educational television; the teaching of geography in the universities; the teaching of literature; of language; of chemistry; of business and medical ethics; supervision and regulation of private schools; accreditation; religious instruction and the Constitution; the training of teachers; etc.

Sociology. — Philippine Values; "Hiyâ"; the Philippine population; the split society; social acceptance; etc.

Philippine Churches and Sects. — Aglipayanism; the Iglesia ni Kristo; churches and sects in the Census; ecumenism; etc.

Philippine Languages. — Origins of the Philippine languages; the nature of the Visayan verb; a historical description of Tagalog and Cebuano Visayan; Tagalog as a dominant language; the medium of instruction in the schools; etc.

Philippine Art. — Illustrated articles on Church architecture in the Philippines; the circular chapel at the University of the Philippines; modernistic church murals in Negros; Phil-

ippine religious statuary; silver ex-votos in the Ilocos; the genre sculpture of Graciano Nepomuceno; art in Sulu; Damian Domingo, Filipino painter; the first Philippine porcelain; periodic surveys of the arts and of art exhibits; "Carmen" in Tagalog; the Manila Symphony Society; etc.

Philippine Geography. — Articles on Philippine mountains (Apo, Canlaon, Manung-gal).

Communism. — Communist propaganda in the Philippines; Political Transmission 15; Taruc's spiritual pilgrimage; the Communist scheme of life; Mao-Tse-Tung and Marxist-Leninist revisionism; etc.

Bibliographical Surveys. — Occasional surveys of published books and periodical literature.

Current Reports. — Reports on the Manila Trade Pottery Seminar; Unda; Catholic Broadcasting in Asia; Catholic-Protestant colloquium at Harvard; the CEAP Convention of 1960; the Pax Romana conferences; the elections of 1961; the International Federation of Catholic Universities; etc.

Philippine Politics. — Two views on elements of Philippine politics; party-switching in the Philippines; current studies on Philippine political development; Church and State relations; etc.

These are some of the articles published in these pages in the past two decades. As for a list of authors, that must await the compilation of a general index of the past 20 volumes.