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## For the Farmer

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- <sup>9</sup> *13 Kalisud*. By Alejandrino G. Hufana. Introduction by Leonard Casper. Manila, 1955. Pp. 13.
- <sup>10</sup> *Stirred Pool*. By Demy P. Sonza. Foreword by Almus Oliver Larsen. Iloilo City, 1955. Pp. 111
- <sup>11</sup> PHILIPPINE STUDIES, III (Mar. 1955) 95.
- <sup>12</sup> *The Love of Leonor Rivera*. A Tragedy in 3 Acts. By Severino Montano. Foreword by Catherine E. Fosdick. Manila, 1954. Pp. xiii-167. Plates.
- <sup>13</sup> *Cyrano de Bergerac*. By Edmond Rostand. Tr. into Tagalog by Francisco "Soc" Rodrigo. Manila, 1955. Pp. viii-243. Plates
- <sup>14</sup> *Soundings of Spiritual Depths*. By Francisco Morelos. Cebu City, 1955. Pp. 64
- <sup>15</sup> "69 Minutes of America". 31 Essays. By Cornelio Faigao. Cebu City, 1955. Pp. 65.
- <sup>16</sup> *Katha 1*. Philippine Writing. By Juan C. Tuvera. Manila, 1955. Pp. 272
- <sup>17</sup> *Great Filipino Speeches*. Edited by Nicolas V. Pacifico. Supplement containing five speeches of Senator Claro M. Recto on the Formosa Resolution with interpellation by various senators. Cebu City, 1955. Pp. 378. Index.
- <sup>18</sup> *Current Issues in Philippine Education*. By Cresencio Peralta. Manila, 1955. Pp. 203. Appendixes A & B. Cf. PHILIPPINE STUDIES III (Dec. 1955) 432.
- <sup>19</sup> *Philippine Rural Problems and the Community School*. By Isabelo Tupas and Vitaliano Bernardino. Introduction by Paul R. Hanna. Manila, 1955. Pp. vi-370. Index.
- <sup>20</sup> *The Golden Book of the Philippine Medical Association*. Containing Articles by Various Authors on the Progress of Philippine Medicine During the Last 50 Years. Edited by Antonio D. Fernando. Associate editors, Manuel D. Peñas and Mariano M. Alimurung. Manila, 1953. Pp. 323

### For the Farmer

Farmers and agricultural institutions will be interested to know that efforts like some of those described in the last issue by Jeremias U. Montemayor, to bring useful information to the small farmer, are not a twentieth century invention. We have before us a magazine called *Revista Popular de Filipinas* which began publication on September 1, 1888 and is described as *semanario religioso*. Its director was D. Baldomero de Hazañas and its *administrador propietario*, D. Pascual H. Poblete.

This weekly is entirely bi-lingual, printed throughout in two parallel columns, one in Spanish and the other in Tagalog. Its purpose was primarily religious but it endeavored also to communicate other useful information to the people: *maṅga carunungang paquiquinabaṅgan ng bayan*.

This useful information included, in the volume which we have seen, a series of articles on agriculture. Nearly every issue had a long discussion (in Spanish and Tagalog) of some agricultural subject. Three articles discussed the cultivation of the peanut; five the cultivation of cotton; two were about indigo; and finally two were about tobacco.

In our era of emphasis on the farmer and on the need to help him in his problems, the information that a Catholic weekly of Manila almost seventy years ago was talking to the farmer in his own language is very interesting.

### Community Schools

Mount Carmel Parish  
Talisayan, Misamis Oriental  
Sept. 26, 1955

Dear Father Editor:

In his excellent book review (PHILIPPINE STUDIES, Sept. 1955), Father Frederick Fox expresses a concept of the so-called "community school" which, I think, qualifies him for a further study of this question, and I would like to suggest that you ask him to undertake such a study for PHILIPPINE STUDIES. Such a study undertaken by one of Father Fox's ability and training would, I think, prove enlightening to educators like himself who think of schools only in terms of that kind of school which aims at the development of the individual, and would greatly benefit a much neglected sphere of Catholic education.

Actually, the Catholic Church is operating two kinds of schools. One kind, the kind which educators commonly think of as schools, aims at the development of the individual. The other kind aims at the development of a specific community. These two kinds of school are not in opposition to one another but are complementary to one another and Father Fox rightly repudiates the idea of having one supplant the other. Both are necessary, neither can be considered superior to the other; they are merely different. And the Catholic "community school" of which I speak is not the same as the public school system's "community school" which Father