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## Editor's Preface

John N. Schumacher

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A major article in the previous issue dealt with the early history of American colonial educational policy in the Philippines and its limitations. A recurring question in the vacillation which characterized American educational planning was the place of vocational education in the public school curriculum. In this issue, Frederick Fox, whose articles on the Spanish colonial educational system have earlier appeared in this quarterly, surveys the various types of vocational schools existing during the last half of the nineteenth century and describes the type of actual training given in them.

Given the paucity of authentic written sources on the pre-Hispanic period of Philippine history, considerable attention has long been given by historians to the rather brief passages in the Chinese dynastic annals which refer, or seem to refer, to the Philippines. More recent study of the pre-Hispanic past, however, has looked rather to such disciplines as archeology and linguistics as the principal sources future research must look to for the enlargement of our knowledge of this period. Gloria Chan-Yap's linguistic study of cookery terms in Tagalog derived from Hokkien Chinese is of interest not only to the linguist but to the historian as well. That Filipino cuisine has been influenced by the Chinese is, of course, a commonplace observation. But this painstaking analysis of the linguistic relationships between Hokkien and Tagalog in one well-defined area opens up possibilities for inferences not only with regard to the degree of that influence, but to numerous other areas as well. To name a few, there are indications of the kinds of food available to the Tagalogs before Chinese contacts, of varied changes in the Tagalog way of life introduced by the Hokkien Chinese, of the probable dates of sustained contacts of Filipinos and Chinese, and the nature of these contacts. Naturally, there is need for other similar studies in different areas before wide-ranging

inferences can be drawn, but this analysis provides a model of one type of work needed to further fill out the mosaic of pre-Hispanic Filipino society. No doubt, the study will prove of interest too to some who are neither linguists nor historians, but enjoy the food on which Chinese influence has made its mark.

Among the non-Roman Catholic missionaries who came to the Philippines with the American political regime, a major figure was the Episcopalian bishop Charles Henry Brent, who laid the foundations of the Philippine Episcopal Church. Brent's importance, however, extended far beyond the Philippines, since after his term as bishop here, he became a leading figure in the nascent ecumenical movement among Protestants, which was eventually to lead to the formation of the World Council of Churches. Michael Reilly studies certain important facets of Brent's theological thinking and spirituality, while noting the limitations which he naturally suffered from as a man of his own time.

Salvador P. Escoto and the editor present a list of Manila priests in 1782 with some interesting data toward clarifying the directions of development of a Filipino native clergy in the eighteenth century. A good number of book reviews in various areas of Philippine interest complete the issue.

*John N. Schumacher*